

CHAPTER 21

The Muslim Empires

CHAPTER SUMMARY

The Mongol invasions of the 13th and 14th centuries destroyed theoretical Muslim unity. The Abbasid and many regional dynasties were crushed. Three new Muslim dynasties arose to bring a new flowering to Islamic civilization. The greatest, the Ottoman Empire, reached its peak in the 17th century; to the east, the Safavids ruled in Persia and Afghanistan, and the Mughals ruled much of India. Together the three empires possessed great military and political power; they also produced an artistic and cultural renaissance within Islam. They contributed to the spread of Islam to new regions. All three dynasties originated from Turkic nomadic cultures; each possessed religious fervor and zeal for conversion. They built empires through military conquest based on the effective use of firearms. Each was ruled by an absolute monarch and drew revenues from taxation of agrarian populations. There were differences. The Mughals ruled mostly non-Muslim peoples, the Safavids mostly Muslims, and the Ottomans a mixture of Muslims and Christians. The Safavids were Shi'a Muslims; the others were Sunni.

The Ottomans: From Frontier Warriors to Empire Builders. The Turkic peoples entered Anatolia after the Mongols defeated the Seljuks of eastern Anatolia in the middle of the 13th century. After a period of turmoil, the Ottomans secured dominance. During the 14th and 15th centuries, they moved into the Balkans. In 1453, they captured Constantinople and ended the Byzantine Empire. During the next two centuries, they brought their rule to much of the Middle East, north Africa, and southeastern Europe. Their navy dominated the eastern Mediterranean. Even though the Ottomans failed to capture Vienna in sieges during the 16th and 17th centuries, they continued as a serious threat to western Europe.

A State Geared to Warfare. Military leaders had a dominant role in the Ottoman state, a polity geared to war and expansion. The Turkic horsemen became a warrior aristocracy supported by control of conquered land and peasants. When their power shrank before that of an expanding central bureaucracy, they built up regional power bases. From the middle of the 15th century, imperial armies were dominated by Janissary infantry divisions composed of conscripted youths from conquered lands. Their control of artillery and firearms gave them great power; by the middle of the 16th century, they intervened in dynastic succession disputes.

The Sultans and Their Court. Ottoman rulers survived by playing off the competing factions within their state. The groups included religious and legal scholars. Muslim, Christian, and Jewish merchants were important. The latter two were “peoples of the book” who often were satisfied with the sound administration of their Muslim rulers. As the empire grew, the sultans lost contact with their subjects. A large bureaucracy headed by a vizier had great power in the state. Early rulers and their sons participated in the administration. Vague principles of imperial succession led to protracted strife and weakened the empire.

Constantinople Restored and the Flowering of Ottoman Culture. The imperial capital at Constantinople combined the disparate cultures under Ottoman rule. The new rulers restored the city after 1453; the church of St. Sophia became one of Islam's grandest mosques. Most sultans tried to add to the city's splendor: Suleyman the Magnificent built the great Suleymaniye mosque in the 16th century. Constantinople became the commercial center dealing in products

from Asia, Africa, and Europe. Many urban inhabitants belonged to merchant and artisan classes. The government closely regulated both activities. Artisan guilds were very important. By the 17th century, the Turkish language became the preferred vehicle for literature and government. The Ottomans left a significant artistic legacy in poetry, ceramics, carpet manufacturing, and architecture.

The Problem of Ottoman Decline. The empire continued to be vigorous until the late 17th century. By then, the empire was too extensive to be maintained from its available resource base and transport system. As a conquest state, the Ottoman Empire began to decline once acquisition of new territory ceased. The bureaucracy became corrupt, and regional officials used revenues for their own purposes. Oppressed peasants and laborers fled the land or rebelled. Problems at the center of the state added to the decline. Sultans and their sons were confined to the palace; they became weak and indolent rulers managed by court factions. Civil strife increased and military efficiency deteriorated.

Military Reverses and the Ottoman Retreat. The weakening within the empire occurred when outside challenges increased. The conservative Janissaries blocked needed military reform and allowed their state to lose ground to European rivals. The weakness in technology included the imperial navy. A Spanish-Venetian victory at Lepanto in 1571 ended Turkish control of the eastern Mediterranean. By then, Portuguese mariners had outflanked the Muslim world by sailing around Africa into the Indian Ocean. Portuguese naval victories there broke the Muslim dominance over Indian trade. The problems caused by loss of commercial revenues were exacerbated by inflation stimulated by the importation of New World bullion. A few able sultans attempted during the 17th century to counter the empire's decline. The collapse of the Safavids removed an important rival. Still, the major changes occurring within the European world were not matched by the Ottomans. The intense conservatism of the Janissaries and religious leaders blocked Western-inspired innovation.

The Shi'a Challenge of the Safavids. The Safavids also profited from the struggles of rival Turkic groups after Mongol invasions. The Safavids were Shi'a Muslims from a family of Sufi preachers and mystics. In the early 14th century under Sail al-Din, they fought to purify and spread Islam among Turkic peoples. After long struggles, in 1501, Ismâ'il seized Tabriz and was proclaimed shah. His followers conquered most of Persia and fought against the Ottomans, who defeated them at the important Battle of Chaldiran in 1514. The loss meant that Shi'ism was blocked from further westward advance.

In Depth: The Gunpowder Empires and the Shifting Balance of Global Power.

Each of the three great Muslim dynasties gained power with the support of nomadic warriors. But past conditions had changed. The Battle of Chaldiran demonstrated that firearms were a decisive factor in warfare. Global history had entered a new phase. States used technology to reorganize their land and naval forces, and the changes influenced both social and political development. Once-dominant warrior aristocracies crumbled before governments able to afford expensive weapons. The Chinese scholar-gentry and Japanese shoguns had some success in limiting their effect, but nomads no longer were able to dominate sedentary peoples. Nomadic dynasties similarly declined when confronted by smaller, technologically superior rivals. The efficient use of firearms by European nations was a major factor in their rise to world power.

Politics and War under the Safavid Shahs. Tasmaph I, after a period of turmoil, became shah in 1534 and restored dynastic power. Under Abbas I (1587-1629), the empire reached its zenith.

The rulers brought the Turkic warriors under control; they were assigned villages and peasant labor for support. Some leaders gained important posts in the state and posed a constant threat to the shahs. Persians were recruited into the imperial bureaucracy as a counterbalance. The Safavids, as the Ottomans did, recruited captured slave youths into the army and bureaucracy. They were very important during the reign of Abbas I. They became the backbone of his army and held high civil posts. They monopolized firearm use and received training from European advisors.

State and Religion. The Safavids originally wrote in Turkish, but Persian, after Chaldiran, became the language of state. They also adopted elaborate Persian traditions of court etiquette. The initial militant Shi'a ideology was modified as the Safavids drew Persian religious scholars into the bureaucracy. Religious teachers received state support, and teaching in mosque schools was supervised by religious officials. The population of the empire gradually converted to Shi'a Islam, which developed into an integral part of Iranian identity. When the power of the dynasty declined, religious leaders became more independent, but they continued to serve its rulers.

Elite Affluence and Artistic Splendor. Abbas I attempted to make his empire a major center of international trade and Islamic culture. Internal transport conditions were improved, and workshops were created for silk textiles and carpets. Iranian merchants were encouraged to trade with other Muslims, Indians, Chinese, and Europeans. Abbas devoted special attention to building projects, especially mosques, in his capital of Isfahan.

Society and Gender Roles: Ottoman and Safavid Comparisons. Both dynasties had much in common. They initially were dominated by warrior aristocracies who shared power with the monarch. The warriors gradually left the rulers' courts for residence on rural estates where they exploited the peasantry. When central power weakened, the result was flight from the land and rebellion. Both empires encouraged the growth of handicraft production and trade. Imperial workshops produced numerous products, and public works employed many artisans. Policies encouraging international trade were followed, although the Safavids were less market-oriented than the Ottomans were. Women endured the social disadvantages common to Islamic regimes. The earlier independence within nomadic society was lost. Women were subordinate to fathers and husbands and had few outlets, especially among the elite, for expression outside of the household.

The Rapid Demise of the Safavid Empire. Abbas I, fearing plots, had removed all suitable heirs. The succession of a weak grandson began a process of dynastic decline. Internal strife and foreign invasions shook the state. In 1722, Isfahan fell to Afghani invaders. An adventurer, Nadir Khan Afshar, emerged from the following turmoil as shah in 1736, but his dynasty and its successors were unable to restore imperial authority.

The Mughals and the Apex of Muslim Civilization in India. Turkic invaders, led by Babur, invaded India in 1519 after being driven from Afghanistan. They sought booty, not conquest, and remained only when prevented from returning northward. Babur's forces, using military tactics and technology similar to those of the Ottomans, crushed the Muslim Lodi dynasty at Panipat in 1519 and in 1527 defeated a Hindu confederation at Khanua. Within two years, Babur held much of the Indus and Ganges plains. The first Mughal ruler was a talented warrior who also possessed a taste for art and music, but he was a poor administrator. His sudden death in 1530 brought invasion from surrounding enemies. Babur's successor, Humayan, fled to

Persia; he led successful return invasions into India that restored control in the North by 1556. He died soon after.

Akbar and the Basis for a Lasting Empire. Humayan's 13-year-old son Akbar succeeded to the throne and immediately had to face pressure from Mughal enemies. Akbar and his advisors defeated them, and the young monarch became a ruler with outstanding military and administrative talent. His armies consolidated Mughal conquests in northern and central India. Akbar advanced a policy of reconciliation with his Hindu subjects; he encouraged intermarriage, abolished head taxes, and respected Hindu religious customs. Hindus rose to high ranks in the administration. Akbar invented a new faith incorporating Muslim and Hindu beliefs to unify his subjects. The Hindu and Muslim warrior aristocracy were granted land and labor for their loyalty. Hindu local notables were left in place if taxes were paid.

Social Reform and Social Change. Akbar attempted to introduce social changes that would benefit his subjects. Among them were reforms to regulate the consumption of alcohol. He strove to improve the position of women. Akbar encouraged widow remarriage and discouraged child marriages. He prohibited sati and attempted to break seclusion through creating special market days for women.

Mughal Splendor and Early European Contacts. Even though most of his reforms, including the new religion, were not successful, Akbar left a powerful empire at his death in 1605. Not much new territory was added by successors, but the regime reached the peak of its splendor. Most of the population, however, lived in poverty, and India fell behind Europe in invention and the sciences. Still, by the late 17th century, the Mughals ruled over a major commercial and manufacturing empire. Indian cotton textiles were world famous and gained a large market in Europe.

Artistic Achievement in the Mughal Era. The 17th-century rulers Jahangir and Shah Jahan continued the policy of tolerance toward Hindus along with most other elements of Akbar's administration. Both preferred the good life over military adventures. They were important patrons of the arts; they expanded painting workshops for miniatures and built great architectural works, including Shah Jahan's Taj Mahal, often blending the best in Persian and Hindu traditions.

Court Politics and the Position of Elite and Ordinary Women. Jahangir and Shah Jahan left the details of daily administration to subordinates, thus allowing their wives to win influence. Nur Jahan, Jahangir's wife, dominated the empire for a time through her faction. Mumtaz Mahal, wife of Shah Jahan, also amassed power. While the life of court women improved, the position of women elsewhere in society declined. Child marriage grew more popular, widow remarriage died out, and seclusion for both Muslim and Hindus increased. Sati spread among the upper classes. The lack of opportunity for a productive role and the burden of a dowry meant that the birth of a girl became an inauspicious event.

The Beginnings of Imperial Decline. Aurangzeb, Shah Jahan's successor, inherited a declining empire and was not able to reverse the process. He pushed two disastrous ambitions: to control all of India and to rid Islam of Hindu influences. By 1707, Aurangzeb had conquered most of India, but the warfare had drained the treasury and weakened the bureaucracy and military. The time spent on warfare diverted the rulers' energies from other vital tasks. Internal revolt and the growing autonomy of local leaders were not dealt with. Aurangzeb's religious

policies increased internal weaknesses. Hindus in imperial service were kept from the highest posts, and measures against Hinduism were commenced. The head tax was restored. By the end of Aurangzeb's regime, his large empire was plagued by internal disruption. The Marattas of western India and the Sikhs in the Northwest strained imperial resources. Foreign enemies were ready to strike. By the beginning of the 18th century, state revenues and power passed to regional lords, a return to a pattern previously predominant in south Asia. There were tempting openings for foreign intervention.

Global Connections: Gunpowder Empires and the Restoration of the Islamic Bridge Between Civilizations. The early modern Muslim empires had sufficient internal reasons for destruction, but their demise was made more certain by a common ignoring of the rising European threat. Little effort was made to incorporate European technological advances. The failure to meet the European challenge weakened the economic base of their empires as revenues and profits were drained off by foreigners. Importation of European bullion brought damaging inflation. Muslim leaders and scholars ignored these trends and caused serious difficulties for the world of Islam in the future.

KEY TERMS

Ottomans: Turkic people who advanced into Asia Minor during the 14th century; established an empire in the Middle East, north Africa, and eastern Europe that lasted until after World War I.

Mehmed II: Ottoman sultan called the "Conqueror"; captured Constantinople and destroyed the Byzantine Empire.

Janissaries: Conscripted youths from conquered regions who were trained as Ottoman infantry divisions; became an important political influence after the 15th century.

Vizier: Head of the Ottoman bureaucracy; after the 15th century often more powerful than the sultan.

Suleymaniye mosque: Great mosque built in Constantinople during the 16th-century reign of the Ottoman ruler Suleyman the Magnificent.

Safavid dynasty: Founded by a Turkic nomad family with Shi'a Islamic beliefs; established a kingdom in Iran and ruled until 1722.

Safi al-Din: Sufi mystic and first ruler of the Safavid dynasty.

Ismâ'il: Safavid leader; conquered the city of Tabriz in 1501 and was proclaimed shah.

Chaldiran: Important battle between the Safavids and Ottomans in 1514; Ottoman victory demonstrated the importance of firearms and checked the western advance of their Shi'a state.

Abbas I (the Great): Safavid shah (1587-1629); extended the empire to its greatest extent; used Western military technology.

Imams: Shi'a religious leaders who traced their descent to Ali's successors.

Mullahs: Religious leaders under the Safavids; worked to convert all subjects to Shi'ism.

Isfahan: Safavid capital under Abbas the Great; planned city exemplifying Safavid architecture.

Mughal dynasty: Established by Turkic invaders in 1526; endured until the middle of the 19th century.

Babur: Turkic leader who founded Mughal dynasty; died in 1530.

Humayan: Son and successor of Babur; expelled from India in 1540, but returned to restore the dynasty in 1556.

Akbar: Son and successor of Humayan; built up the military and administrative structure of the dynasty; followed policies of cooperation and toleration with the Hindu majority.

Din-i-Ilahi: Religion initiated by Akbar that blended elements of Islam and Hinduism; did not survive his death.

Sati: Ritual burning of high-caste Hindu women on their husband's funeral pyres.

Taj Mahal: Mausoleum for Mumtaz Mahal, built by her husband Shah Jahan; most famous architectural achievement of Mughal India.

Nur Jahan: Wife of ruler Jahangir, who amassed power at the Mughal court and created a faction ruling the empire during the later years of his reign.

Aurangzeb: Son and successor of Shah Jahan; pushed extent of Mughal control in India; reversed previous policies to purify Islam of Hindu influences; incessant warfare depleted the empire's resources; died in 1707.

Ottomans: Turkic people who advanced from strongholds in Asia Minor during 1350s; conquered large part of Balkans; unified under Mehmed I; captured Constantinople in 1453; established empire from Balkans that included most of the Arab world.

Red Heads: Name given to Safavid followers because of their distinctive red headgear.

Shah: Turkic term used for emperor.

Padishah: Safavid term used for king of kings.

Nadir Khan Afsher: (1688 – 1747) Soldier-adventurer following fall of Safavid dynasty in 1722; proclaimed himself shah in 1736; established short-lived dynasty in reduced kingdom.

Jizya: Head tax paid by all nonbelievers in Islamic territories.

Mumtaz Mahal: (1593 – 1631) Wife of Shah Jahan; took an active political role in Mughal court; entombed in Taj Mahal.

Marattas: Western India peoples who rebelled against Mughal control early in 18th century.

Sikhs: Members of a Hindu religious sect.

LESSON SUGGESTIONS

Leader Analysis	Akbar
Peoples Analysis	Ottomans, Safavids, Mughals
Conflict Analysis	Safavid Threat to Ottomans, Hindus, and Muslims
Change Analysis	Akbar's Rules
Societal Comparison	Ottomans and Safavids
Document Analysis	An Islamic Traveler Laments the Muslims' Indifference to Europe
Inner/Outer Circle	In Depth: Gunpowder Empires and the Shifting Balance of Global Power

LECTURE SUGGESTIONS

Compare the causes for decline in all of the Islamic early modern empires and explain how the decline was related to the rise of the West. The social organization of all the empires was dependent on a variety of warrior nobilities, all of whom were granted control over villages and peasants. As imperial central power weakened, the power of the regional aristocracy grew. The result often was land abandonment. The failure of all the empires to take the West seriously as an international challenger meant a failure to adopt Western military technology and scientific advances. All the empires were vulnerable to western advances, especially the Ottomans, because of their shared land borders. All suffered from growing Western dominance of the seas, and by the 18th century, they were reduced to economic dependency. The loss of revenues from commerce and the effect of Western bullion contributed to Islamic decline.

Compare the problems confronting both the early modern Muslim empires and the earlier Umayyad and Abbasid empires. All the empires suffered from the common problem of failing to establish a firm succession process. The difficulty of military domination by warrior aristocracies was apparent in both old and new empires. So were problems with religious minorities; the Mughal problems with the Hindu majority were typical of earlier dynasties. Some problems, most involving the West, were peculiar to the early modern period. The commercial supremacy of the Umayyads and Abbasids was unchallenged by the West: the Abbasid trade network stretched from Africa to southeast Asia. Also, the West did not present an intellectual challenge to the great Muslim empires. The later rise of the West totally revised its relations with the Islamic world. Loss of commercial leadership caused revenue loss as the

West broke the Muslim monopoly of relationships with Africa and southeastern Asia. Western military technology allowed the West to threaten Muslim independence.

CLASS DISCUSSION SUGGESTIONS

Compare the three Muslim empires.

The three Muslim empires were the Ottoman Empire; the Safavids, who ruled in Persia and Afghanistan; and the Mughals, who ruled much of India. These three empires possessed great military and political power; they also produced an artistic and cultural renaissance within Islam. They spread Islam into new regions. All three dynasties originated from Turkic nomadic cultures; each possessed religious zealotry. They built empires through military conquest based on the effective use of firearms. The three ruled by an absolute monarch and drew revenues from taxation of agrarian populations. There were some differences. The Mughals ruled mostly non-Muslim peoples, the Safavids mostly Muslims, and the Ottomans a mixture of Muslims and Christians. Also, the Safavids were Shi'a Muslims; the others were Sunni.

Trace the decline of the Ottoman Empire in the 17th century.

In the 17th century, the Ottoman Empire began to decline once conquest ceased. The bureaucracy, once held in high regard, was corrupt, and regional officials used revenues for their own purposes. Oppressed peasants and laborers fled the land or rebelled. Problems at the center of the state added to the decline. There were weak sultans who found themselves confined to their palaces.

Compare the declines of the Abbasid and Ottoman empires.

Both the Abbasid and Ottoman empires found themselves with weak rulers that failed to provide services to their subjects. As the slide continued, they failed to offer protection from both external and internal forces.

Compare the social and economic organization of the Ottomans and Safavids.

Both dynasties demonstrated similarities in social and economic organizations. They initially were dominated by warrior aristocracies who shared power with the monarch. The warriors gradually left the rulers' courts for residence on rural estates where they exploited the peasantry. When central power weakened, the result was flight from the land and rebellion. Both empires encouraged the growth of handicraft production and trade. Imperial workshops produced numerous products, and public works employed many artisans. Policies encouraging international trade were followed, although the Safavids were less market-oriented than the Ottomans were. Women endured the social disadvantages common to Islamic regimes. The earlier independence within nomadic society was lost. Women were subordinate to fathers and husbands and had few outlets, especially among the elite, for expression outside of the household.

Evaluate the reasons for the failure of the Mughal dynasty.

Aurangzeb inherited a rapidly declining empire and was not able to reverse the process. He pushed two disastrous ambitions: to control all of India and to rid Islam of Hindu influences.

These policies drained the treasury and weakened the bureaucracy and military. The time spent on warfare diverted the rulers' energies from other vital tasks. This led to internal revolt, and the growing autonomy of local leaders was not dealt with. By the end of Aurangzeb's regime, his large empire was plagued by internal disruption. This led to foreign enemies that were ready to invade.

Compare the weaknesses of all of the Muslim empires?

The Muslim empires had sufficient internal reasons for destruction, but the demise of all three was made more certain by a common ignoring of the rising European threat. All three empires failed to recognize technological advances that were bypassing their empires. Finally, all three empires, which all started with great benevolence and tolerance, allowed for absolute monarchs who failed to rule benevolently or with vision.

MULTIPLE CHOICE. Choose the one alternative that best completes the statement or answers the question.

1. Mehmed I of the Ottoman Empire was responsible for
 - A) enlarging the empire's territories to their greatest extent.
 - B) the conquest of Constantinople.
 - C) reunifying the empire following the Timurid invasions.
 - D) the dissolution of the Janissaries.
 - E) defeating the crusaders.

2. What was the principle of succession within the Ottoman Empire?
 - A) Like earlier Islamic dynasties, the Ottoman Empire lacked a principle of succession.
 - B) Succession within the Ottoman Empire was based on primogeniture.
 - C) Like the early Islamic administration of the Orthodox Caliphs, the successions within the Ottoman Empire were elective.
 - D) Ottoman sultans selected their successors prior to their death and elevated them as co-rulers.
 - E) Selection was a mystical process based on who could prove to be the most spiritual contender.

3. Which of the following was a cause for the decline of the Ottoman Empire?
 - A) The removal of the Janissaries as an effective military force left the sultans without a powerful counterbalance to the Turkish aristocracy.
 - B) The addition of European military technology, such as light artillery, made the Janissaries so powerful that they could challenge the authority of the sultan.
 - C) The conquest of Constantinople by the Holy Roman Empire in 1663 led to the rapid collapse of the entire empire.
 - D) Oppressive demands of local officials caused the peasantry to abandon their holdings and flee.
 - E) The sultans became increasingly focused on religion and neglected political details.

4. The Safavid family had its origins in the 14th century in a family devoted to what variant of Islam?
 - A) Sunni
 - B) Ismaili
 - C) Shi'a
 - D) Sikh
 - E) Sufi

5. Which of the following represents a difference between the Safavid and Ottoman economies?
- A) Only the Ottomans sought to encourage artisans and handicraft production.
 - B) The Safavid market economy was more constricted than that of the Ottomans.
 - C) Only the Safavid rulers patronized public works projects.
 - D) The Ottomans alone pursued policies to increase internal and international trade.
 - E) The Safavids urged a return to a more traditional agrarian economy.
6. The Ottoman Empire halted the advance of Shi'ism and the Safavids at the critical battle of
- A) Panipat.
 - B) Baghdad.
 - C) Isfahan.
 - D) Tabriz.
 - E) Chaldiran.
7. Which of the following is an accomplishment of Babur?
- A) He reformed the inefficient Lodi administration of Delhi.
 - B) He successfully created a new religion that bridged the differences between Hindus and Muslims.
 - C) He wrote one of the great histories of India.
 - D) He was responsible for the construction of the Taj Mahal.
 - E) He wrote statements of religious philosophy that are still read today.
8. Which of the following was NOT one of the social reforms of Akbar?
- A) Prostitution was eliminated in his realm.
 - B) He attempted to eradicate the practice of sati.
 - C) He encouraged the establishment of special market days for women only.
 - D) He discouraged child marriages.
 - E) He encouraged the remarriage of widows.
9. Which of the following was a result of the Ottoman loss of monopoly over the Indian trade?
- A) Direct carriage of eastern goods to ports in the West implied loss of revenues in taxes in Muslim trading centers.
 - B) As a result of the negative balance of trade with the West, bullion flowed out of the Ottoman Empire and caused a decline in prices.
 - C) All Ottoman trade with the East ceased.
 - D) The Western nations were able to carve out colonies along the Mediterranean shores of the Ottoman Empire.
 - E) The Ottoman Empire had enough trading partners that it didn't notice a great decrease in trade revenue.

10. Which of the following statements concerning the reigns of Jahangir and Shah Jahan is most accurate?
- A) During the reigns of these two Mughal rulers, military activity reached its greatest level.
 - B) India became, in the reigns of Akbar's successors, one of the major overseas centers for European traders.
 - C) Both emperors continued to press the success of Akbar's Din-i-Ilahi.
 - D) Jahangir and Shah Jahan began to institute a series of reforms intended to destroy the power of the Hindus in the Mughal administration.
 - E) They abandoned the policy of religious toleration.

SHORT ANSWER. Write the word or phrase that best completes each statement or answers the question.

1. By the 1350s, the _____ had advanced from their strongholds in Asia Minor across the Bosphorus into Europe.
2. The Ottoman imperial armies were increasingly dominated by troops called _____, men who had been forcibly conscripted as adolescent boys in conquered territories.
3. Day-to-day administration in the Ottoman Empire was carried out by a large bureaucracy headed by a grand _____.
4. Like the Ottomans, the _____ arose from the struggles of rival Turkic groups in the wake of Timurid invasions, but they espoused the Shi'a variant of Islam.
5. Akbar considered his new religion, the _____, which blended elements of many faiths with which he was familiar, as the long-term key to his efforts to reconcile Hindus and Muslims.
6. The Muslim and Hindu warrior aristocracy that formed the core of the supporters of the _____ dynasty were, like their Ottoman and Safavid counterparts, granted villages for their support.
7. Akbar legally prohibited _____, or the immolation of high-caste Hindu women on their husbands' funeral pyres.
8. Although the later Safavid shahs played down claims to divinity that had been set forth under Ismâ'il and his predecessors, they continued to claim descent from one of the Shi'a _____, or successors of Ali.
9. _____, who were both local mosque officials and prayer leaders, were also supervised by and given some support from the Safavid state.
10. The victory of _____ led to the reunification of the Ottoman Empire following the temporary setbacks caused by Timur's invasion.

TRUE/FALSE. Write 'T' if the statement is true and 'F' if the statement is false.

1. The Ottoman Janissaries were legally slaves, originally recruited from conquered territories as adolescents.
2. The real power of the Ottoman rulers persisted much longer than that of the Abbasids.
3. The later Safavid shahs played down claims to divinity that had been set forth under Ismâ'il and ceased claiming descent from one of the Shi'a imams.
4. The Safavid economy was generally more market-oriented than that of the Ottomans because of their sponsorship of Portuguese trade.
5. The Mughal emperor Akbar promoted Hindus to the highest ranks of his government, ended a longstanding ban on the building of new Hindu temples, and ordered Muslims to respect cows.
6. The rise of new religious sects like the Sikhs in northwest India further strained the declining resources of an imperial system that was clearly overextended.
7. Jahangir's wife, Nur Jahan, believed that all women should be submissive and confine their activities to the home.
8. The best-known architectural work of the Mughal world was the Hagia Sophia church, which fused the Hindu love of ornament with the Islamic genius for domes and arches.
9. The Mughal ruler Akbar pursued a policy of reconciliation and cooperation with the Hindu princes.
10. In August of 1514, the Ottoman Empire dealt the Safavids a severe setback at the battle of Lepanto.

ANSWER KEY

Multiple Choice

- | | |
|------|-------|
| 1. C | 6. E |
| 2. A | 7. C |
| 3. D | 8. A |
| 4. E | 9. A |
| 5. B | 10. B |

Short Answer

1. Answer: Ottomans
2. Answer: Janissaries
3. Answer: vizier
4. Answer: Safavids
5. Answer: Din-i-Ilahi
6. Answer: Mughal
7. Answer: sati
8. Answer: imams
9. Answer: mullahs
10. Answer: Mehmed I

True/False

- | | |
|------|-------|
| 1. T | 6. T |
| 2. T | 7. F |
| 3. F | 8. F |
| 4. F | 9. T |
| 5. T | 10. F |

CHAPTER 21

TIMELINE

Insert the following events into the timeline. This should help you to compare important historical events chronologically.

Safavid conquest of Persia completed
Babur's conquest of India
fall of Constantinople to Ottomans
Nadir Shah proclaimed sultan of Persia
death of Aurangzeb, Mughal decline begins
Ottoman victory at Battle of Chaldiran

___ 1453

___ 1510

___ 1514

___ 1526

___ 1707

___ 1736

TERMS, PEOPLE, EVENTS

The following terms, people, and events are important to your understanding of the chapter. Define each one on a separate sheet of paper.

Aurangzeb	Jahangir	Babur
Humayan	Akbar	Battle of Lepanto
Abu Taleb	Sunni	Din-i-Ilahi
Taj Mahal	Nur Jahan	Hagia Sophia
Suleyman the Magnificent	Golden Horn	Isfahan
Jahangir	Shah Jahan	François Bernier
Mumtaz Mahal	Marattas	Sikhs
Nadir Khan Afshar	jizya	pardah
Ottomans	Mehmed II	Janissaries
padishah	Zoroastrians	Abbas II
Red Heads	Ismâ'il	Chaldiran
Selim	Gunpowder Empires	Tahmasp I
Shah Abbas the Great	imams	mullahs
Shi'a	shah	Sail al-Din
vizier	Safavid dynasty	Mughal dynasty

MAP EXERCISE

The following exercise is intended to clarify the geophysical environment and the spatial relationships among the important objects and places mentioned in the chapter. Locate the following places on the map.

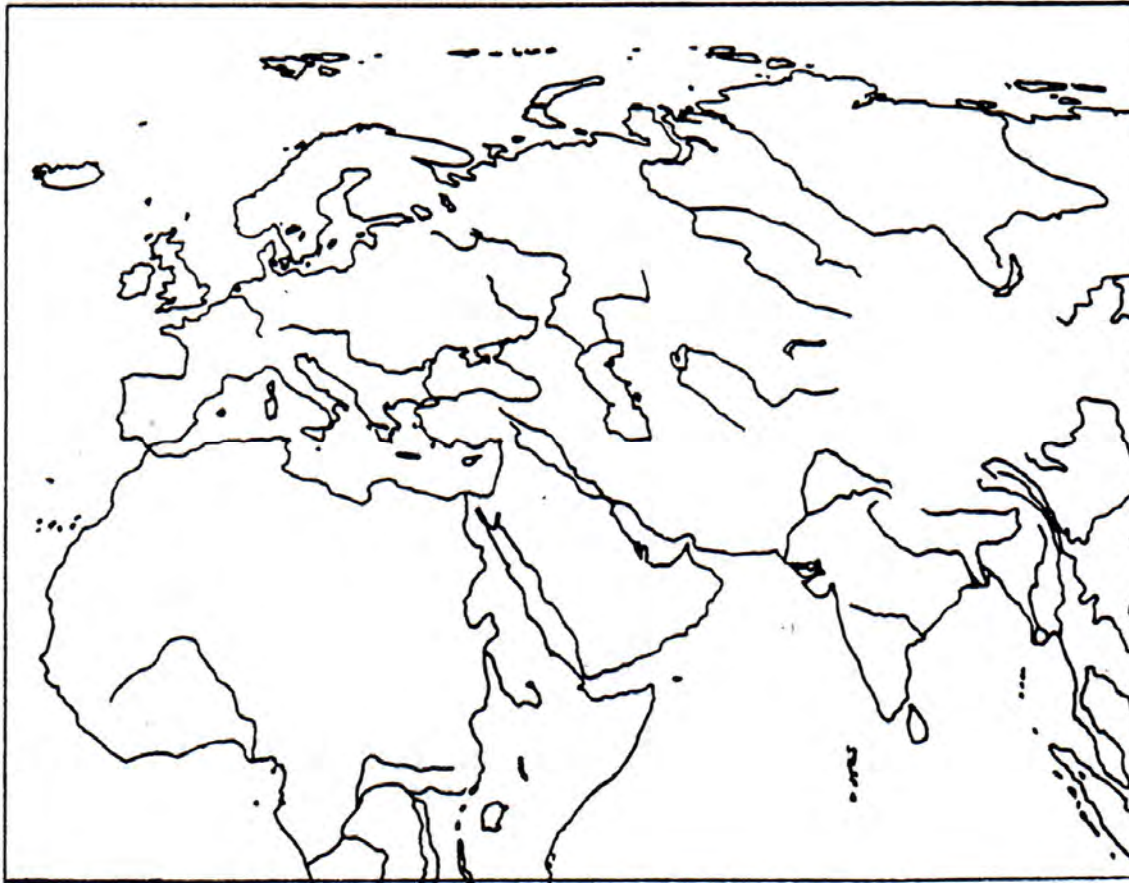
boundaries of the Ottoman, Safavid, and Mughal empires

Istanbul

Delhi

Isfahan

1. Of the three empires, which one had direct contacts with the West? What was required for contacts between the other two and the West?
2. How would the growth of Russia affect the three Muslim empires?



Chapter 21

The Muslim Empires

I. Introduction

- A. Muslim world essentially destroyed by those pesky Mongols
- B. But then...out of nowhere...came the return of the Muslims
 - 1. Ottoman Empire – the biggest
 - 2. Safavid Empire – Afghanistan and Iran
 - 3. Mughal – the northern part of India
- C. These “gunpowder empires” could be compared with Russia and the West
 - 1. In fact...they probably will be on a test not far, far away
 - a. All militarily important
 - b. Interacted far less with west than Russia
 - c. Maintained control over how much they wanted to deal w/ West

II. The Ottomans: From Frontier Warriors to Empire Builders

A. Introduction

- 1. Turkic-speaking peoples
 - a. Some fleeing Mongols, some looking for booty
 - b. Osman leads one of these peoples – the Ottomans
- 2. Ottomans attack Byzantine Empire
 - a. Finally Mehmed II defeats Constantinople
 - b. Big bad guns too much for big bad walls
- 3. Extending the Ottoman Empire
 - a. Scary naval power in Mediterranean
 - b. Spread empire down to Egypt and across N. Africa
 - 1. Looks kind of like what the Roman Empire looked like, w/out Europe
 - c. Threatened Vienna, but didn't take
 - d. But...Europe afraid of Ottomans for centuries...always in back of mind
 - 1. Near the hypothalamus area

B. A State Geared to Warfare

- 1. Economy and social class based on warfare
 - a. Warrior class goes to top...surprise...guess who got to make the rules
 - b. Competed for power with religious leaders and administrators
- 2. Army of Janissaries
 - a. aka “Really Good Christian Slave Soldiers that Fight For Us”
 - 1. Some given by parents, some taken forcibly
 - 2. Schooled and could become bureaucrats
 - 3. Hey...this is another type of coerced labor...interesting
 - b. Became more powerful than cavalry – threatened aristocracy
 - 1. What's scarier...Mr. Ed the Horse or a canon and gun?

C. The Sultans and Their Court

- 1. Sultans control those beneath and economy
 - a. Manipulated factions – aristocracy, religious, administrators
 - b. Commerce given to Christians/Jews – “people of the book”
- 2. Sultans grow distant from the masses
 - a. This will surprise you, but...sultans got richer
 - b. Spent all their days blowing money on wives, rituals and palaces
 - c. Viziers ended up taking control – think Prime Minister
- 3. Problems with succession

- a. Like the rest of the Muslim world (similarity), succession confusing
 - b. When you have a harem, you have many sons
 - 1. You die...they fight each other
 - 2. Losing sons sometimes fled to enemy nations to stage revolt
- D. Constantinople Restored and the Flowering of Ottoman Culture
 - 1. Changing Constantinople
 - a. After destroyed/sacked – rebuilt
 - b. Hagia Sophia converted from cathedral to mosque
 - c. Aqueducts built, markets reopened, city’s walls repaired
 - 2. Future sultans try to improve mosques, infrastructure
 - a. Architecture blends best of Muslim/Byzantine world
 - a. Mansions, rest houses, schools, hospitals, gardens
 - b. Fun and exciting markets
 - c. Coffeeshouses became centers of socialization, literary sharing and ingesting of caffeinated beverages
 - 3. Regulation of merchants and artisans
 - a. Government inspectors monitored quality of goods/artisans
 - b. Artisans joined together in guilds – that sounds just like Europe
 - 4. Language shift to Turkish
 - a. Ummm...they shifted language to Turkish – literature and official business
- E. The Problem of Ottoman Decline
 - 1. Different perspectives of Ottoman Empire
 - a. Some talk about how bad decline was
 - b. Eventually became “sick man” of Europe
 - 2. Long decline means actually quite strong
 - a. How many other empires have are around for 600 years
 - 1. US has been an empire for about 61 years...but we’ve been declining for 28 months
 - b. By 17th century, they started retreat from Russia, Europe, Arab lands
 - c. Too large to be maintained – gave regional autonomy
 - 3. Breakdown of regional administration
 - a. Officials became corrupt
 - 1. Locals leaders hold back money from incompetent nincompoops
 - 2. Some rebellions at the local level
 - 4. Problems of imperial administration
 - a. Future leaders not groomed, but hidden away for protection
 - 1. Monarchs kept alive, but fairly unprepared/naïve
 - b. Leaders no longer fierce military leaders, but pampered
 - c. Power of military started to fade
- F. Military Reverses and the Ottoman Retreat
 - 1. Ottomans fall further behind Europeans
 - a. Reliance on super huge cannons
 - b. Janissaries don’t want military change that threatens their position
 - 1. Sounds a bit like the samurai...oohh...another connection
 - 2. Muslim sea power ends in 16th century
 - a. Battle of Lepanto – Spanish/Venetians wipe them out
 - b. Fleet rebuilt, but damage done
 - 1. Portuguese have head start on Africa
 - 2. Spanish/Venetians control Eastern Mediterranean
 - 3. Empire changes around world affect Ottoman finances

- a. Christian European rivals get rich off of new goods
- b. Tax collectors/merchants no longer making money
 - 1. No need to go through Ottoman Empire
- c. Tons of bullion (aka silver) enters market
 - 1. Too much bullion equals high inflation
- 4. Refusal to accept European ideas dooms empire
 - a. Falling behind in scientific, technological, commercial transformations
 - b. Also...in trade and warfare
 - 1. Arab world believed Europe has nothing to offer
 - a. Ohhh...poor naïve little fellas
 - 2. Conservative religious groups – nothing new
 - a. Want to protect position – remember Janissaries

III. The Shi'a Challenge of the Safavids

A. Introduction

- 1. History of Shi'a/Sunni Conflict
 - a. Like Ottomans
 - 1. Rose from Turkic nomadic struggles
 - 2. Also represent militant Islam
 - b. However...they are Shi'a – Ali and Muhammad's ancestors should rule
 - c. Battle between Safavid Shi'a and Ottoman Sunni still lasts today
- 2. Origins of empire
 - a. Started with Sufi mystic Sail al-Din wanted to purify/reform Islam
 - 1. This led to a lot of enemies
 - b. Eventually Isma'il took Tabriz and became emperor
- 3. Battle of Chaldiran
 - a. N. West Persia – Shi'a vs. Sunni – battle for everything
 - 1. This would be like if the Catholics and Protestants had one big battle to decide who will rule all of Europe
 - b. Isma'il's cavalry destroyed by Ottoman firepower
- 4. Significance of Chaldiran
 - a. Ottoman's couldn't maintain empire
 - b. Safavid empire can't move further west
 - c. Spread of Shi'a Islam doesn't go further west
 - 1. Shi'a mostly Iran and part of Southern Iraq
 - a. Yes...there are problems today because of that

B. Politics and War Under the Safavid Shahs

- 1. Years of turmoil
 - a. Isma'il depressed due to loss, started years of turmoil
 - b. Relative piece/height of empire – 1587-1629
- 2. Attempts to bring Turkish chiefs under control
 - a. Given warrior nobility status – like Ottomans
 - 1. They would threaten Shah for power
 - b. Turkic nobles balanced by appointed Persians
 - c. Plus...army of slave boys brought in to be administrators
 - 1. Yep...kind of like Janissaries
 - a. And yep...they were part of power struggle
- 3. Using outsiders as advisors and warriors
 - a. These "slave regiments controlled firearms
 - b. Not reluctant to use technological info from Europeans
 - 1. Learned about casting of cannons and slave infantry from England

2. Armed 40,000 troops...attempt to secure domain

C. State and Religion

1. Relation to Persia

- a. Persian replaces Turkish as spoken language
- b. Opulent palaces
- c. Grand titles – padishah – king of kings
- d. claimed descent from Shi'a imams – successors of Ali

2. Full theocracy

- a. Shi'a becomes dominant sect taught
- b. Mullahs – religious/prayer leaders supervised by state
 - 1. Taught must curse first three caliphs
 - 2. Teaching in mosque schools regulated by government

3. Forced conversions to Shi'ism

- a. Iranian identity – Shi'ism
- b. Forced Jews, Sunnis, Sufi, Christians, Zoraster
- c. Shi'a Religious festivals
 - 1. Public flagellation
 - 2. Passion plays
 - 3. Pilgrimages to shrine – Karbala in Iraq

D. Elite Affluence and Artistic Splendor

1. Restoring mosques and improving infrastructure

- a. 17th century - Abbas I safe roads with rest stops
- b. Merchants trade with China/India and Europeans
- c. Isfahan mosques proved glory
 - 1. geometric shapes, floral patterns, verses from Qur'an
 - 2. Oasis of arches, greenery, colorful designs contrasted land

E. Society and Gender Roles

1. Similar social issues between Ottomans and Safavids

- a. Both led by warrior aristocracy
- b. Retreated to estates – put huge financial drain on peasants
- c. Peasants hurt by foreign invasions, civil strife, breakdown of services

2. Role of handicraft

- a. Both encouraged handicraft/trade
- b. Both encouraged workshops for miniature paintings, rugs
- c. Both paid engineers well
- d. Both encouraged trade
 - 1. Ottomans had advantage – Jews/Christians already trading Europe

3. Role of women – negative

- a. Women subordinated to fathers/husbands – surprise/surprise
- b. Women kept secluded/veiled – always more strict in cities

4. Role of women – positive

- a. Some women fought restrictions
 - 1. Colorful robes, refused to be veiled
- b. Wives/concubines influenced rulers
- c. Protected inheritance laws – divorce possible

5. Overall status of women

- a. Some lived better than India/China
- b. Most lived life with limited contact and had to stay in house

F. The Rapid Demise of the Safavid Empire

1. Causes of Decline

- a. Leaders kept in seclusion – become inept
- b. Eventually beat by nomads in 1722
- c. Become battleground for nomads/neighbors wanting to take over

IV. The Mughals and the Apex of Muslim Civilization in India

A. Introduction

1. Founding of the Mughal Empire
 - a. Babur – said he was related to Mongols, but mostly Turkish
 - b. Lost his kingdom in central Asia – Afghanistan
 - c. Pushed around in Afghanistan – at 16
2. Babur takes over Northern India
 - a. Can't reclaim homeland, settles for ugly green subcontinent
 - b. Beat Indians rather easily – 12,000 vs. 100,000 Lodi
 1. Superior firepower
 2. Scared the elephants, trampled Indians
 3. Lodi's men hated him, had no problem changing sides
 - c. Babur pretty impressive guy
 1. Wrote history
 2. Fine musician, landscaper – gardens for capital
 3. But...didn't administer...kept old Mongol system in place
3. After Babur's death a fight for power
 - a. Humayan – son inherits kingdom – 18
 - b. Pushed out and lives with Safavids for awhile
 - c. Returns fights, back, then dies falling down stairs while carrying books

B. Akbar and the Basis for a Lasting Empire

1. Successes of Akbar
 - a. Though only 13, pretty impressive – fought back rivals
 - b. Long rule, about the same time as Elizabeth
2. Military conquest and social/economic changes
 - a. Realized need to administer properly
 - b. Brilliant, illiterate – but great memory, slept 3 hours a night
3. Long term religious plan
 - a. Reconciliation and cooperation with Hindu princes
 1. Encouraged intermarriage
 2. Abolished head tax - jizya
 3. Promoted Hindus to highest ranks
 4. Muslims must respect cows
 - b. Tried to invent new religion – Din-I-Ilahi
 1. Would forever end conflict in India
4. Connection between aristocrats and monarchy
 - a. Military made nobility, but had to be prepared to fight
 - b. Local leaders had relative autonomy

C. Social Reform and Social Change

1. Attempts to alter daily life
 - a. Improve calendar
 - b. Living quarters for the poor
 - c. Regulate consumption of alcohol – son 20 cups of wine a day
2. Attempts to improve role of women
 - a. Encouraged widow remarriage
 - b. Discouraged child marriages
 - c. Legally prohibited sati

1. Even though it went against warrior class
 - d. Relief for women trapped in purdah
 - D. Mughal Splendor and Early European Contacts
 1. Initial European reaction to Indian cities
 - a. Cities of Delhi, Agra, Lahore impressive
 - b. Armies dwarfed European armies
 - c. but...huge poverty and soldiers aren't trained
 2. Trade with Europe
 - a. Trade gap – no interest in European products, but huge for textiles
 3. Demand for Indian textiles
 - a. Cloth fine...wondered in Europe – daughter see through – 3 layers
 - b. Techniques of weaving and dying – madras, muslin, pajamas
 - E. Artistic Achievement in the Mughal Era
 1. Rulers start living the good life
 2. Jahangir and Shah Jahan patrons of the arts
 3. Mughal Architecture
 - F. Court Politics and the Position of Elite and Ordinary Women
 1. Elite women gain power in politics
 2. Role of women in rest of society declined
 - G. The Beginnings of Imperial Decline
 1. Domestic problems
 2. Two ambitions of Aurangzeb
 3. Military conflict drains treasury
 4. Attempts to rid India of Hindu influence
 5. Threats from new groups
- V. Global Connections
- A. Failure to utilize European technology
 - B. Failure to match European overseas expansion
 - C. Attempts of Muslim empires to hold their own

Chapter

21



**The Muslim Empires
(A.D. 1450 – A.D. 1750)**

Section

1

"Leviathan"

Bell Work

Primary Source Documents 1 & 2

Document 1



Copyright 1893 by Boussod, Valade & Co

Louis XIV et Molière

Library of Congress, Prints and
Photographs Division, LC-USZ62-71551

Library of Congress, Prints and
Photographs Division, LC-USZ62-46047

Document 2



“Gunpowder Empires”

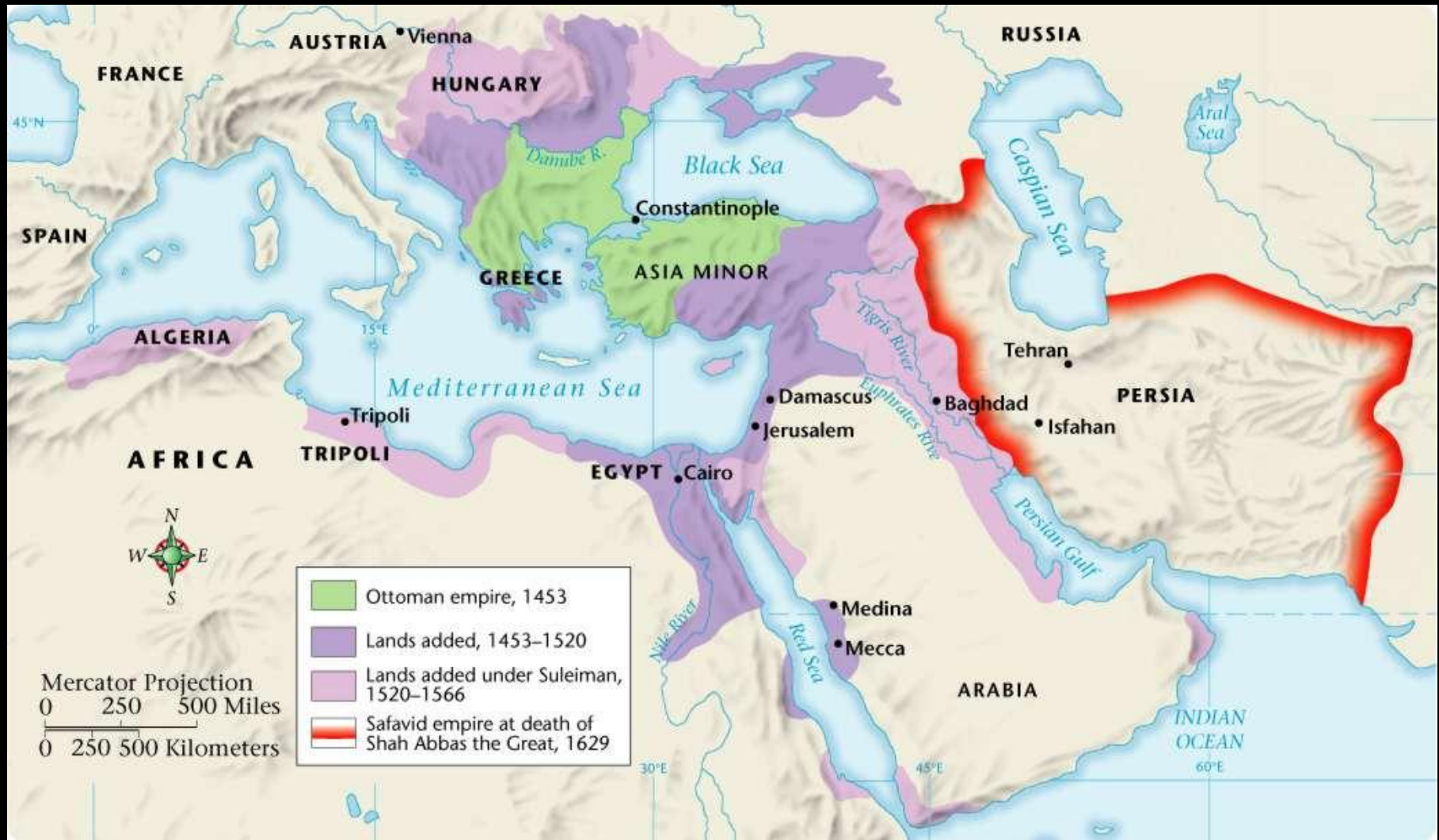
While the **Mughals** ruled India, the **Ottomans** and the **Safavids** dominated the Middle East and parts of Eastern Europe.

All three owed much of their success to new military technology, such as cannons and muskets.

Russia under Peter the Great, a rival of the Ottomans, also vied for control of Eastern Europe and is sometimes included with the gunpowder empires.

As a result, the period from about 1450 to 1650 is sometimes called “the age of gunpowder empires.”

Ottoman and Safavid Empires, 1453 - 1629



The Ottoman Empire



- The Seljuk Turkic kingdom collapsed after the Mongol invasion in 1243.
- By the 1350s the Ottomans, named after Sultan Osman, had advanced from Asia Minor into Europe.
- In 1453, the Ottoman Turks, under **Mehmed II**, defeated the Byzantine Empire at Constantinople and created the Ottoman Empire.
- The Ottomans had superior weapons, including canons.
- Later, muskets, reduced the need for cavalry.

The Ottoman Empire

- **Sultan Suleyman**, called the Magnificent or the “Lawgiver,” modernized the army and conquered many new lands.
- Suleyman controlled the largest and most powerful empire in both Europe and the Middle East from 1520 to 1566.
- Claimed title of “Emperor” and “Protector of the Sacred Places” (Mecca and Medina).



Sultan Suleiman the Magnificent

The Ottoman Empire under Suleyman

- Suleiman had absolute power.
- Ottoman law was based on **Shari'a**, or laws found in the Quran, though Suleiman wrote situational laws based on **analogy** of the rules or cases that are covered in the Quran.
- The Ottomans recruited government and military officers from conquered people.
- He conquered Rhodes, a large part of Greece, Hungary, and a major part of the Austrian Empire taking him right to the doorway of Vienna.
- He pursued an aggressive policy of destabilization of the Holy Roman Empire and Roman Catholic Church by pouring money into Protestant countries.

Ottoman Society

Society was broken into four classes:

- “Men of the pen” included scientists, lawyers, judges, and poets.
- “Men of the sword” were soldiers who guarded the sultan and defended the state.
- “Men of negotiation” were merchants, tax collectors, and artisans, who carried on trade and production.
- “Men of husbandry” included farmers and herders who produced food for the community.

Non-Muslims were organized into **millet**s, or religious communities, with religious leaders responsible for education and legal matters.

Millets were established by **Mehmet II** as part of his government reorganization after conquering Constantinople.

Millets

- The Ottoman term refers to the separate legal courts pertaining to personal law under which minorities were allowed to rule themselves with fairly little interference from the Ottoman government.
- People were bound to their millets by their religious affiliations, rather than their ethnic origins.
- The head of a *millet* – most often a religious hierarch such as the Greek Orthodox Patriarch of Constantinople - reported directly to the Ottoman Sultan.
- The millets set their own laws and collected and distributed their own taxes, so long as they remained loyal to the Empire.
- When a member of one millet committed a crime against a member of another, the law of the injured party applied, but the ruling Islamic majority being paramount, any dispute involving a Muslim fell under their shari'a-based law.

The Janissaries

- Christian families in Balkans were required to give one son to be converted to Islam and become slaves of the Sultan.
- The boys were legally slaves, but were given extensive schooling for the time.
- Some were trained to serve in the palace or bureaucracy, but most became soldiers.
- The best soldiers won places in the **janissaries**, the elite force of the Ottoman army.



Section

2

"Leviathan"

Bell Work

Primary Source Documents 3 & 4

Document 3

Document 4



The Granger Collection, New York

Sulyeman's Golden Age



- Suleyman was a great cultivator of the arts and is considered one of the great poets of Islam.
- Under Suleyman, Istanbul became the center of visual art, music, writing, and philosophy in the Islamic world.
- This cultural flowering during the reign of Suleyman represents the most creative period in Ottoman history; almost all the cultural forms that we associate with the Ottomans date from this time.
- Poets produced works in the Turkish language.
- Painters produced detailed miniatures and illuminated manuscripts.

Examples of Ottoman Illuminated Pages



Tughra on the Gate of Felicity at Topkapı Palace



Carpet Pages



Decorated tughra, or seal, of Süleyman the Magnificent (1520)



Suleyman's Building Projects

- Suleyman undertook to make Istanbul the center of Islamic civilization.
- He began a series of building projects, including bridges, mosques, and palaces, that rivaled the greatest building projects of the world in that century.
- The greatest and most brilliant architect of human history was in his employ: **Sinan**.
- The mosques built by Sinan are considered the greatest architectural triumphs of Islam and possibly the world.
- They are more than just awe-inspiring; they represent a unique genius in dealing with nearly insurmountable engineering problems.



Selimiye Mosque at Edirne, designed by Sinan

“I have succeeded in building a dome for the mosque which is greater in diameter and higher than that of Hagia Sophia.” - Sinan

Topkapi Palace, Istanbul

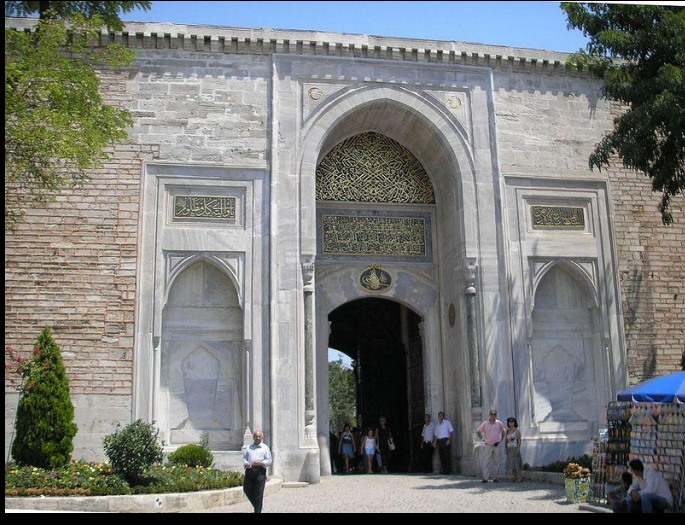


Sultan Mehmed II ordered the initial construction around the 1460s



Sultan Selim III holding an audience in front of the Gate of Felicity in the Second Courtyard. Courtiers are assembled in a strict protocol

Topkapi Palace, Istanbul



The Imperial Gate

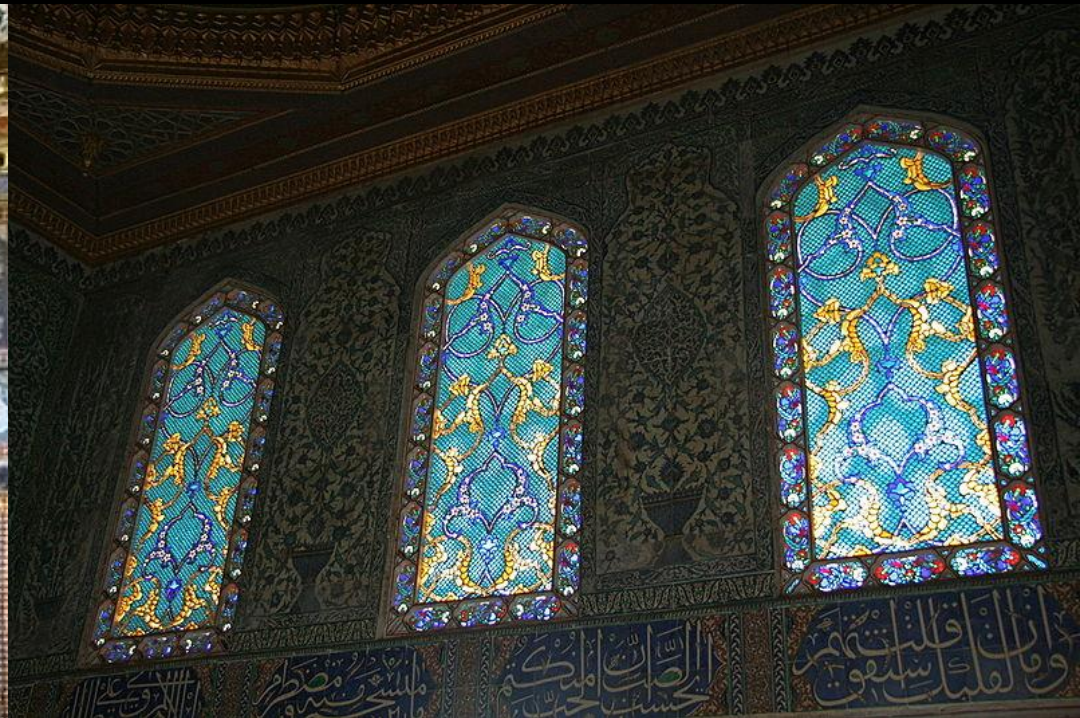


↑ Main entrance to the audience chamber with the fountain of Suleyman I to the right.



← Imperial Hall with the throne of the Sultan.

The Fruit Room with Painted Walls



Stained-glass windows decorate the interior of the Twin Kiosk.

Ottoman Women

- **Harem** means “sacred” or “forbidden.” The word is not only applied to female space, but is used in reference to Mecca and Medina.
- This implies that women were highly valued.
- Women were guaranteed support from their husbands, even if the husbands abandoned them.
- Women could initiate divorce, inherit, own property, and even stipulate the conditions of marriage.



Women's Quarters in Topkapi



Courtyard of the Favorites

The Queen Mother and her attendants in her apartments

Ottoman Women Traditional Dress



The Ottoman and Safavid Empires, ca. 1600



* Baghdad under Safavid Control: 1508-34; 1624-38

Section

3

Bell Work

"Leviathan"

Primary Source Document 5



The Granger
Collection,
New York

The Safavid Empire



Ali Qapou Palace in Shah Square,
Esfahan, Iran

- The Safavid dynasty united a strong empire in Persia, present day Iran.
- Sunni Muslim Ottomans and Shi'ite Muslim Safavids frequently fought each other.

Safavid Origins

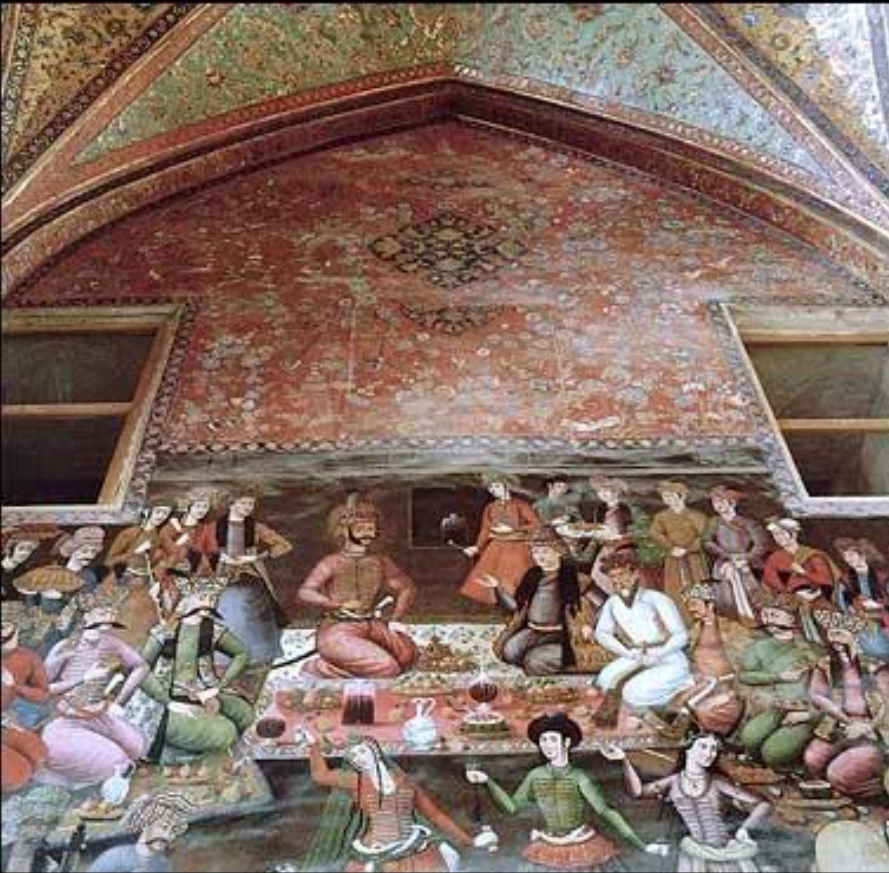
- The Safavid dynasty had its origins in a family of Sufi mystics and religious preachers.
- Their shrine was located in Ardabil near the Caspian Sea.
- Sail al-Din began a militant campaign to purify and reform Islam and spread Muslim teachings among the Turkic tribes of the region.
- The ensuing chaos brought about the collapse of the Mongol authority in the mid-14th century.
- Safavid followers, known as **Red Heads**, grew as did opposition.
- Eventually, Ismâ'il, led his Turkic followers to victory, conquering the city of Tabriz, and declared himself **shah**, or emperor.
- Within a decade, they had conquered most of Persia and driven the nomadic Ozbegs – a neighboring Turkic people back into the Central Asian steppes.

Abbas the Great

The most outstanding Safavid shah, or king, **Abbas the Great** revived the glory of ancient Persia.

During his reign (1588 – 1629), he

- centralized government
- created a powerful military force modeled on the Ottoman janissaries
- sought alliances with European states that had reason to fear the Ottomans
- strengthened the economy by reducing taxes on farmers and herders and encouraged the growth of industry



Safavid Court

Abbas the Great:

- tolerated non-Muslims and valued their economic contributions
- used a mixture of force and diplomacy against the Ottomans
- built a magnificent new capital at Isfahan, a center of the international silk trade
- had thousands of Armenian Christians (who controlled the silk trade) brought in and set up a settlement for them, where they could govern themselves
- supported the growth of Persian culture in producing porcelain, clothes, rugs, and poetry

Shah Esmail killing
Uzbek leader
Mohammad
Sheybani in a battle
near Merv, 1510



Decline of the Safavid Empire

- Ottomans continued to apply pressure on Safavids.
- Conservative Shi'ite scholars challenged the shah's authority and encouraged persecution of minority religions.
- Sunni Afghans rebelled, defeated imperial armies, captured Isfahan, and forced the last Shah to abdicate in 1722.
- A new dynasty, the Qajars, won control of Iran, moved the capital to Tehran, and ruled until 1925.

Section

4

Bell Work

“Leviathan”

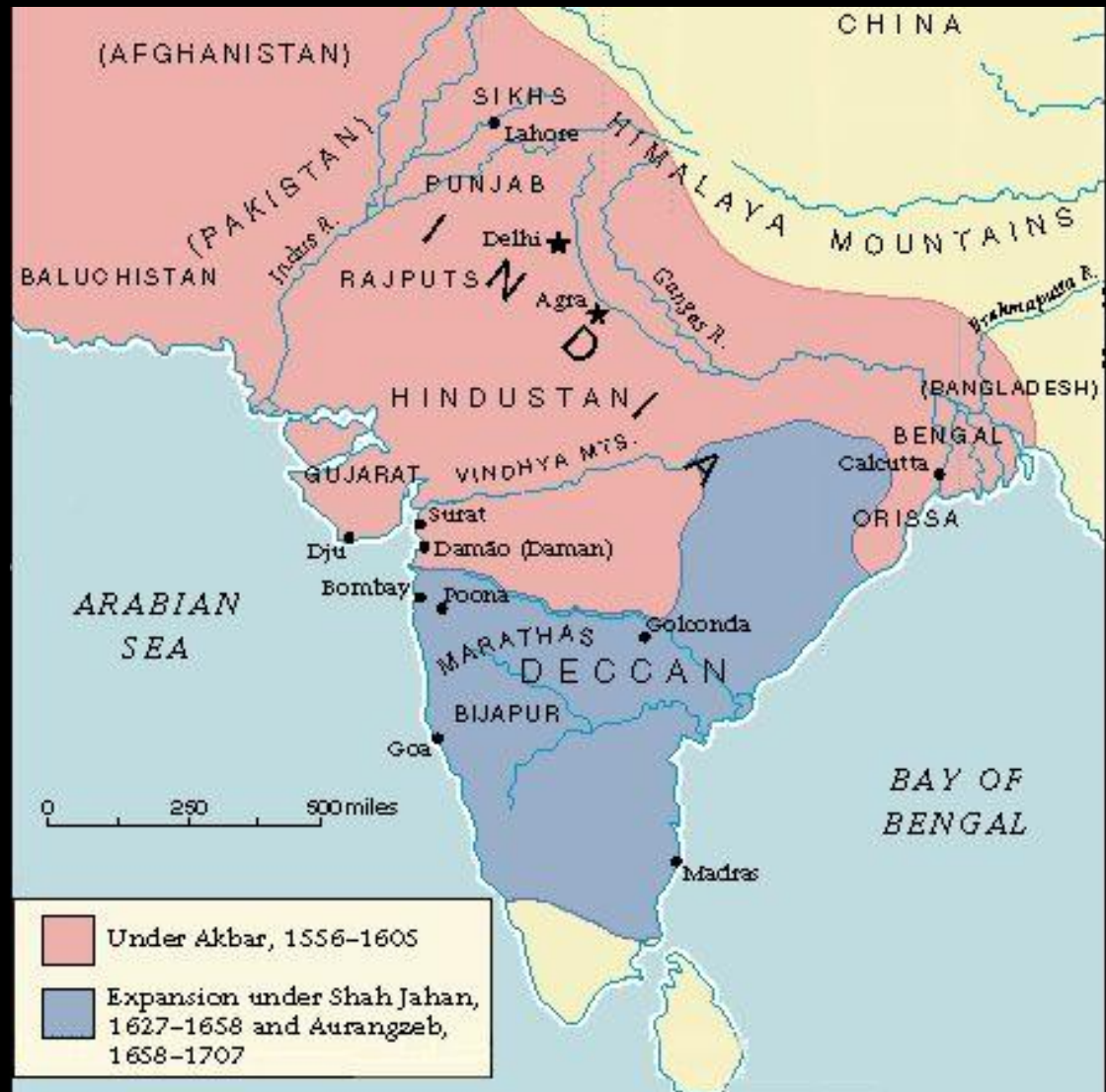
Primary Source Document 6



The Granger
Collection,
New York

Mughal India

- By 1526, the **Mughals**, Turkish and Mongol invaders, built a powerful empire in India.
- **Babur**, claiming descent from Genghiz Khan and Timur (aka Tamerlane), led them.



The Mughal Empire

Akbar the Great



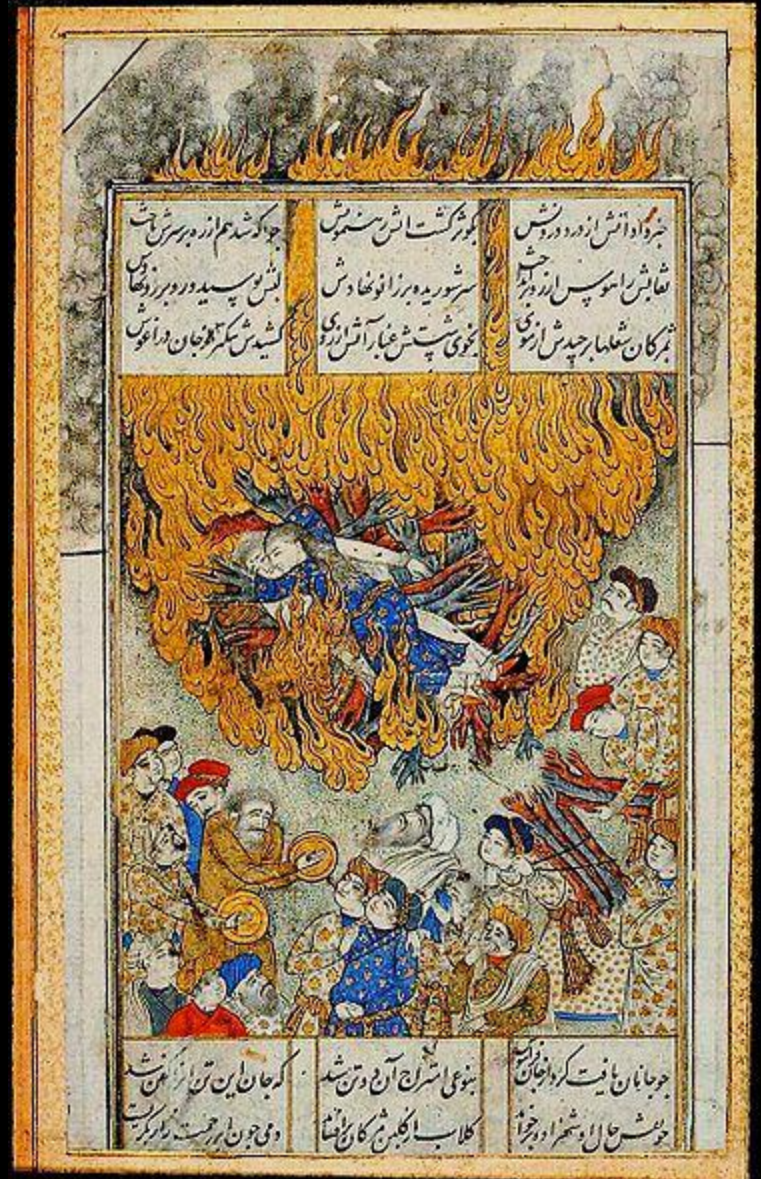
Akbar, Babur's grandson, reigned from 1526 to 1605 creating a strong centralized government.

- He recognized India's diversity and implemented a policy of religious toleration.
- He invented a new faith, Din-i-Ilahi, which blended elements of Hinduism and Islam.
- A Muslim, but gave Hindus government jobs, treating them as partners.
- He ended the non-Muslim tax.
- Employed paid officials, instead of hereditary officeholders
- Modernized the army
- Encouraged international trade
- Standardized weights and measures
- Introduced land reforms

Reforms Affecting Women

- He encouraged widows to remarry, which had been taboo for both Hindu and Muslims.
- He discouraged child marriage, though the practice was so widespread his disapproval had little impact.
- He legally prohibited sati, even rescuing a young woman despite the protestations of her angry relatives.

The Bride Throws Herself on Her Husband's Funeral Pyre.



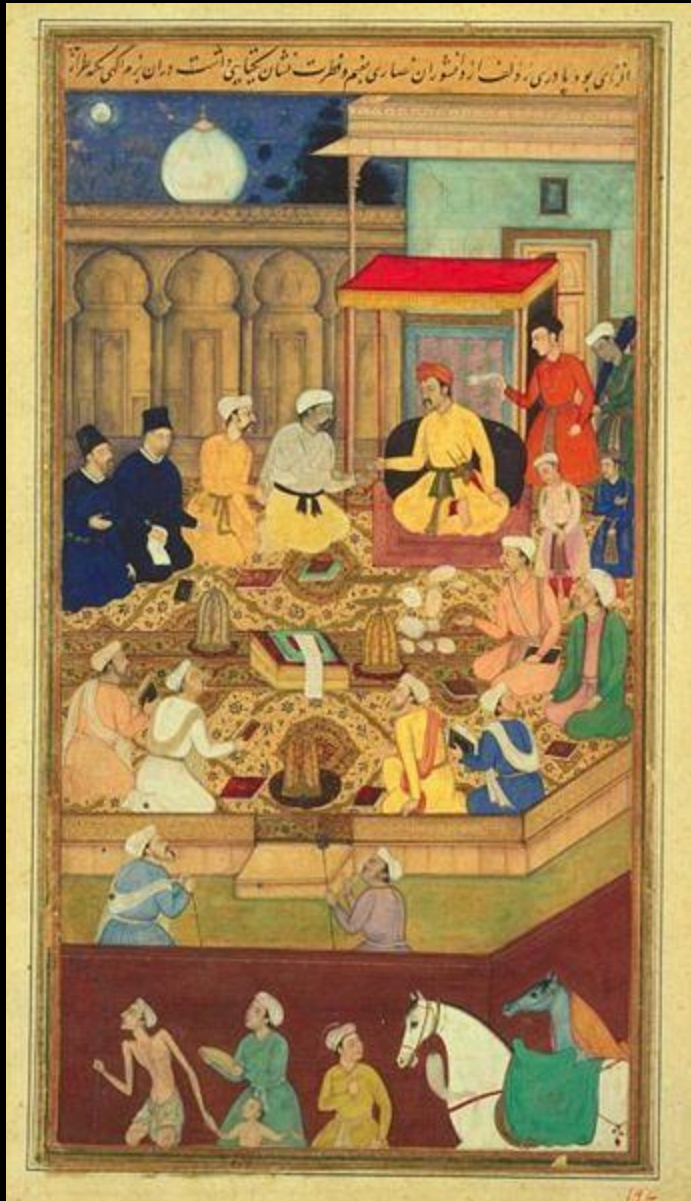
Akbar's Successors

- Akbar's son, Jahangir, was a weaker ruler.
- He left details of government to his 20th wife, **Nur Jahan**, as he became addicted to wine and opium.
- She was a capable, shrewd politician, who loved poetry and royal sports.
- She was the most powerful Indian woman, but was defeated by her own devotion to her roles as wife and mother.
- She died giving birth to her 19th child.
- The Golden Age of Indian literature, art, architecture came with the reign of Akbar's grandson, **Shah Jahan**.



Nur Jahan

Shah Jahan



- Shah Jahan (r. 1627-1658) added territory to the empire.
- He continued Akbar's policy of tolerance toward the Hindu majority and retained most of the alliances Akbar had forged with Hindu princes and local leaders.
- His consort, **Mumtaz Mahal**, became actively involved in court politics, and is remembered for the love and devotion Shah Jahan bestowed upon her.



Shah Jahan build the Taj Mahal, designed in Persian style, for his consort when she died.

Mughal India and European Trades

- India produced spices, handicrafts, shipbuilding, and was the leader in textile manufacturing, exporting silk, and cotton.
- While European merchants were dazzled by India, the sophisticated Mughal civilization was unimpressed by the Europeans.
- When Europeans sought trading rights, the Mughal emperors saw no threat in granting them.
- Mughal emperors allowed Portuguese, Dutch, English, & French to build forts and warehouses in coastal towns.
- When Akbar's successors ended his policy of religious tolerance, civil war between Hindu and Muslim princes broke out draining Mughal resources.
- Rulers increased taxes, leading to peasant rebellions.
- Weak rulers & corruption led to the collapse of the central government.

British-French Rivalry



Lord Robert
Clive of India

- English and French made alliances with local leaders and organized **sepoys**, Indian troops.
- Fighting in India and Europe broke out between them in 1756.
- In India, **Robert Clive**, an agent of British East India Company, used British troops and sepoys to drive French out of their posts, take over Bengal, and spread its influence into other parts of India.
- He then forced the Mughal emperor to recognize the companies right to collect taxes in Bengal, allowing it to become real ruler there and providing opportunities for its influence to spread.

An early 20th century sepoy