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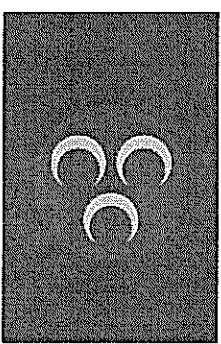
10<sup>th</sup> Grade Social Studies

Period:

### **Did Suleiman the Magnificent promote tolerance within the Ottoman Empire?**

**Task:** While watching the video follow along and answer the following questions.

1. How did Suleiman's rule differ from his fathers?



2. What did Suleiman do to better his Empire and please his subjects? What did he expect in return?

3. In what ways are Suleiman and his father similar?

4. Who are the Janissaries? What did they have to do before training?

5. What was the goal of the Ottoman Navy? What was their goal in the Mediterranean? And in Europe?

6. Why did Suleiman turn his attention to Belgrade and Rhodes? Who did he want to destroy?

**Task:** Read and analyze the following documents. Using evidence from the text, answer the questions that follow in regards to Suleiman the Magnificents rule over the Ottoman Empire.

Source A: Andro Linklater, description of military and law during the Ottoman Empire, *Owning the Earth*. 2013.

1. What is a *Sipahi*, or *timariot*? What population within the Ottoman Empire did Suleiman recruit these men from?

2. Define *timar*-

3. Describe the difference between the Ottoman cavalryman and the Christian feudal knight in regards to their relationship to land ownership.



4. According to the author, the Ottoman Empire's legal system is based on what kind of law? Who did the Ottomans believe had ownership over the earth?

5. What does this article say about tolerance in the Ottoman Empire under Suleiman the Magnificent?

Source C: Talip Kucukcan, *Re-claiming Identity: Ethnicity, Religion, and Politics among Turkish-Muslims in Bulgaria and Greece*.

6. How was society in the Ottoman Empire divided? What was this system called?
7. What did this system allow ethnic-minorities to do? What did this allow each ethnic group to establish?
8. What do Jewish communities have in Turkish territory that they do not have in areas of Russia, Romania, and the Balkan States? What does this say about tolerance within the Ottoman Empire?

**Task:** Using evidence from the two documents, the map, the video, as well as your answers to the previous questions form an argument discussing whether you or not believe that the Ottoman Empire under Suleiman the Magnificent promoted ethnic and religious tolerance. Why or why don't you believe this?



## Supporting Question 4

Featured Source	Source C: Talip Küçükcan, description of Turkish-Muslim diaspora in southern Europe, “Re-claiming Identity: Ethnicity, Religion and Politics among Turkish-Muslims in Bulgaria and Greece” (excerpts), 1999
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The *millet* system has been an important administrative apparatus to serve this end throughout Ottoman history. As a well known historian points out ‘the Millet system emerged gradually as an answer to the efforts of the Ottoman administration to take into account the organization and culture of the various religious-ethnic groups it ruled. The system provided, on the one hand, a degree of religious, cultural and ethnic continuity within these communities, while on the other hand it permitted their incorporation into the Ottoman administrative, economic and political system.’ (Karpat, 1982)

Broadly speaking, the term ‘*millet*’ in the context of Ottoman history means a religiously defined people. The Millet system had a socio-cultural and communal framework based, firstly, on religion and, secondly, on ethnicity which in turn reflected linguistic differences of the millets consisted essentially of people who belonged to the same faith. (Karpat, 1982) Shaw (1977) further elucidates the nature of this system:

...division of society into communities along religious lines formed the millet (nation) system, with each individual or group belonging to one millet or another according to religious affiliation....Each millet established and maintained its own institutions to care for the functions not carried out by the ruling class and state, such as education, religion, justice and social security. The separate schools, hospitals and hotels, along with hospices for the poor and the aged, have remained to modern times long after the millet courts and legal status were ended by the nation states established in the nineteenth and twentieth centuries.

The millet system has allowed the development and maintenance of ethnic identity on the part of minority subjects within the Ottoman Empire. Greek Orthodox Christians were established as the first major millet and the Greek Orthodox patriarchate was recognised within the millet system. The patriarch was allowed to apply Orthodox law in secular and religious matters to the followers of Orthodox Church in Istanbul.

Similarly, the policy of toleration and multi-culturalism consolidated by the millet system allowed the Jews to form their own ethnic community and to establish independent religious institutions in Istanbul. It has been noted that the autonomy given to the minorities within the Ottoman territories attracted large numbers of displaced Jewish communities who then, were among the victims of persecution in Spain, Poland, Austria and Bohemia. Dumont (1982, p. 221-2) points out that ‘while in Russia, Rumania, and most of the Balkan states, Jewish communities suffered from constant persecution (pogroms, anti-Jewish laws, and other vexations), Jews, established on Turkish territory enjoyed an altogether remarkable atmosphere of tolerance and justice.’

*Journal of Muslim Minority Affairs*, vol. 19, no. 1, 1999. Courtesy of Taylor & Francis. Used by permission.





## Supporting Question 4

### Featured Source

Source A: Andro Linklater, description of military and law during the Ottoman Empire, *Owning the Earth: The Transforming History of Land Ownership* (excerpts), 2013

The cutting edge of Ottoman armies was delivered by its fearsome horse-mounted archers, known as *sipahis*, or sometimes as *timariots*. From the landholding or *timar* that fed and supplied them with their mounts and arms. Adopting the tactic of Mongol horsemen who were their forebears, the *sipahis* shot arrows at the gallop, outflanking enemy formations by their speed of movement. They were recruited only from Muslim landholders. At the height of his power in the 1560s, Süleyman the Magnificent could rely on the *timar* system to finance the deployment of eighty-seven thousand *sipahi* cavalry.

Although an Ottoman cavalryman held his *timar* directly from the sultan in return for service in war—much as a Christian feudal knight held his land from the king—it could never be a purely military relationship. A fundamental concept of sharia law, the basis of the empire’s legal system, was that the earth belonged to God—“Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth,” the Koran states explicitly. Thus, Süleyman the Magnificent, in common with all Ottoman rulers, possessed the soil simply as God’s agent, the leader of the Muslims, *Amir-al-Muslimin*.

Land, in other words, was the currency paid to those who served the empire, and thereby advanced Islam. Holders of *timar* land not only fought, but were responsible for gathering taxes and providing local justice and administration, while alongside them the holders of religious land, the *waqf*, a category comprising almost one fifth of the empire’s territory, were expected to build schools and hospitals. In theory at least, the holders of Ottoman soil could neither inherit it nor lease it to someone else....

Next to his military achievements, Süleyman’s magnificence lay in his legal reforms, and especially the framework of land law that he laid over the patchwork quilt of imperial land ownership. It remained in force for three hundred years. And in European terms it represented a preemptive strike to establish imperial control of the land’s resources. The main purpose of the changes was to increase revenues for the state, and so it made the use of land dependent on payment of taxes and dues. Cadastral surveys—to map the ownership of land—were ordered throughout the empire in order to register its main categories—*miri* or state land, including the *timariot*; *waqf* or religious land; and *mülk* or private land, including small allotments and large tracts of reclaimed land.

A strongly centralized bureaucracy in Istanbul, headed by the Grand Vizier, used the information to impose imperial taxes that were levied through provincial governors. Throughout Süleyman’s reign these produced a treasury surplus that amounted to 71 million *akcer* (very approximately twelve million dollars) in 1528. Measured by the crude but unforgiving test of war, his revenue permitted him to raise an army of up to one hundred thousand warriors in the west, strong enough to force the Hapsburg Austrians to cede control of Hungary, while a smaller force in the east captured Baghdad from the Persians and took possession of the Persian Gulf.

A century later, the French traveler Jean de Thévenot testified to the lasting effects of Süleyman’s reforms, writing of the empire’s “strong agricultural base...the well being of the peasantry, the abundance of staple foods, and the pre-eminence of organization in Süleyman’s government.”

From *Owning the Earth: The Transforming History of Land Ownership*, Andro Linklater. Copyright © 2013. London: Bloomsbury Press, an imprint of Bloomsbury Publishing Inc.



