Objectives

- Explain how the Ottoman empire expanded.
- Describe the characteristics of Ottoman culture.
- Explain how Abbas the Great strengthened the Safavid empire.
Terms and People

- **Ottomans** – Turkish-speaking nomadic people who migrated from Central Asia to establish an empire from Istanbul

- **Istanbul** – formerly Constantinople; Ottoman capital

- **Suleiman** – sultan during the Ottoman golden age; extended their rule deep into Europe

- **janizary** – elite force of the Ottoman army

- **Safavid** – Shiite Muslim dynasty; founded an empire in present-day Iran
Terms and People (continued)

- **shah** – Safavid king

- **Shah Abbas** – king of Safavid empire from 1588 to 1629; centralized the government

- **Isfahan** – new capital built by Shah Abbas; became the center of the international silk trade

- **Qajars** – dynasty that took control of Iran in the late 1700s

- **Tehran** – new Iranian capital under the Qajars
What were the main characteristics of the Ottoman and Safavid empires?

Between about 1450 and 1650, the Ottoman and Safavid empires dominated the Middle East and parts of Eastern Europe.

They owed much of their success to new weapons, which helped them create strong central governments.
In 1452, Mehmet II began a 52-day siege of Constantinople. After pounding the walls with cannon fire, he finally defeated the city.

Renamed Istanbul, the city became capital of the Ottoman empire.

- The Ottomans were a Turkish-speaking people from Central Asia.
- From their new capital the Ottomans moved into Asia Minor and the Balkans.
The Ottoman and Safavid Empires
The golden age of the Ottomans was during the reign of Suleiman “the Magnificent,” 1520 to 1566.

- Suleiman extended Ottoman rule into the Middle East.
- He invaded as far west as Vienna.
- His empire stretched from Hungary to Arabia and across North Africa.
Suleiman took the titles of “emperor” and “protector of the sacred places” (Mecca and Medina); he was also known as “the lawgiver.”

- He was a fair but absolute leader who improved the justice system.
- He ruled using a council of advisors called viziers.
- Ottoman law was based on Sharia.
Ottoman society was organized into four classes:

<table>
<thead>
<tr>
<th>Men of the sword</th>
<th>Men of the pen</th>
<th>Men of negotiation</th>
<th>Men of husbandry</th>
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<tbody>
<tr>
<td>Soldiers who defended the sultan and the state</td>
<td>Scientists, judges, lawyers, and poets</td>
<td>Merchants, tax collectors, and artisans</td>
<td>Farmers and herders who produced the food</td>
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People were also divided into religious communities called “millets.”

These included Muslims, Greek Christians, Armenian Christians, and Jews.

Each millet had its own leaders, responsible for education and legal matters.
The Ottomans recruited officers for the army and government from among those they conquered.

- In the Balkans, Christians were “taxed” by turning over their sons for government service.
- Some were converted to Islam and put through military training. The best won a place in the janizaries.
- Bright students were educated to be officials in the government.
Non-Muslim girls were also forced into service, often enslaved to work in the households of wealthy Muslim families.

- They might be accepted as members of the household.
- They might be freed upon the owner’s death.
The arts flourished under Suleiman.

- Poets adapted Persian and Arab models to Turkish.
- Royal architect Sinan created beautiful mosques.
- Painters created detailed illuminated manuscripts and miniature paintings.
The Ottoman empire began a slow decline following Suleiman’s death in 1566.

- Suleiman had executed his two most able sons, whom he suspected of treason.

- His successor, Selim II, left most governing to his ministers. The bureaucracy grew corrupt.

- European nations and Russia took Ottoman land. North Africans broke away.
By the early 1500s, the Safavid dynasty had arisen in Persia (present-day Iran).

Caught between Mughal India and the Ottoman empire, they were frequently at war.

The Safavids were Shiite Muslims; the Sunni Ottomans considered them heretics.
Shah Abbas the Great (1588–1629) revived the glory of ancient Persia.

• He centralized the government, created a powerful military, and negotiated alliances with European enemies of the Ottomans.

• He helped the economy by reducing taxes on herders and farmers and encouraging industry.
Abbas tolerated non-Muslims and valued their economic contributions.

- He built a new capital at Isfahan and invited the Armenian Christians, who controlled the silk trade, to Isfahan.

- Isfahan became the center of the silk trade; the Armenians were allowed to live outside the capital and to govern themselves.
After the death of Abbas a power struggle arose and the Safavid dynasty declined.

Shiite scholars challenged the political authority of the **shahs** (Safavid kings).

These scholars encouraged the persecution of religious minorities.

In response, Sunni Afghans rebelled, forcing out the Safavids in 1722.
The Safavid left a lasting impact, establishing Shiism in Iran and providing Persians with a sense of identity.

In the late 1700s, a new dynasty, the Qajars, took control of Persia.

The Qajars made Tehran their capital and ruled until 1925.
Section Review

QuickTake Quiz

Know It, Show It Quiz

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