Chapter - i
OTTOMANS AND THE AWAKENING IN THE NINETEENTH CENTURY: A PRELUDE TO THE REPUBLIC

Ottoman Empire, which extended over three continents, was famous for its grandeur. There are different versions of the origin\(^1\) of Ottomans but it was usual to trace their genealogy to the tribe of Kayi Khan, a branch of the Oguz Turks, in turn according to legend, descendants of Japhet, son of Noah. It is generally believed that they were forced to migrate under Mongol pressure, from their home in Central Asia to eastern Anatolia, and after turbulent years of raids and wanderings, their settling was under Ertugul, in the domains of the Seljukid ruler, Ala al-din. It was Ertugul’s son, Osman who was the actual founder of the Ottoman state.

The Turkish people, according to the writers, was not a newcomer to the family of nations. It was rather a very old race, which had since ancient times spread under different names in large areas. They had close relations with the ancient Iranians, and were known to the

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Greeks and the children of Israel. Thousands of years before the Islamic era they had already conquered the regions of India, Turan, Iran and Babylonia.¹

Being in close contact with the centers of civilization, they served as intermediaries between the cultures of different people. While they inhabited Turkestan they constituted the link between China and Iran, and served to transmit the fruits of civilization of each to other. They rendered the very same service in Western Asia by acquainting the Egyptians, Assyrians and Babylonians with one another.²

Similarly their contribution to Islam was also great. According to history writers the Turks are credited with the spread and defence of Islam, as well as its internal revival especially since decadence and disintegration began to threaten the Islamic world in the later centuries of Abbasid rule. No doubt, Islam originated with Arabs and it was the Arabs who conquered vast lands of the Islamic Empire and spread Islamic civilization. But the Arab Caliphate eventually grew weak and powerless, and it was the Turks who stepped in at a moment of crisis

² Ibid
to Islam, and who ruled and protected the Islamic countries and peoples in the East and West ever since.

According to Midhat, the first pure Turks to appear in Islamic history were the Seljuks and the Seljuks are to be credited with the spreading of the Turkish race throughout the Muslim world, they strengthened once again the Abbasid Caliphate, after it had disintegrated and grown incapable of upholding the position of Islam in the world. The same author adds that they blocked the expansion of Byzantium, which had taken advantage of Muslim weakness, and they stood up to the challenge of the crusaders. However, the services of the Turks to Islam reached its highest degree under the Ottomans. The Ottoman’s expanded the domain of Islam to new territories and created the strongest and most stable Islamic state the world had ever known and a major achievement of the Ottomans was their success in uniting the Sultanate and the Caliphate, which had long existed as separate institutions.

The Ottoman Empire was a polyglot, multiethnic state governed by a remarkably cosmopolitan though profoundly Islamic ruling elite. Until the eighteenth century, a majority of the Sultan’s subjects were non-

Muslims. The organization and administration of the state centered around the classic *Millet* system in which each religious community was legally recognized through its own character, governed by its own religious law, and led by its own religious leader. The religious leaders of each *Millet* acted as judges for their own people and intermediaries between them and the state.¹ Turks, Kurds, Arabs and other Muslims belonged to the Muslim *Millet*, while Jews belonged to the Jewish *Millet* and so on. Taxation varied for each *Millet*. Non-Muslim were always taxed at a higher rate than Muslim, and the religious leaders generally performed the function of tax collector.²

S. Mardin perceives that this segmented Ottoman society served to retard the growth of secondary structure, thereby reinforcing the dominant role of religion in society.³

There was yet another basic social stratification of the Empire which divided its people in two main groups. The first group, called *askeri* (military) represented the Ottoman state elite to whom the Sultan had

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delegated religious or executive powers and this class included army, civil servants and Ulema. This class was privileged and was entirely exempt from taxation.\(^1\) The second group was reaya, comprising the bulk of Muslims and non-Muslim who were taxed.

The Ottoman state was a military encampment for the propagation of Islam. The Sultans had not only expanded the daral-salam, the territory of Islam, but they had become powerful because of victorious campaigns and had enriched the empire through tribute and booty. But the Empire was gradually shocked because of the steady defeats in the later part of the seventeenth and early eighteenth centuries.\(^2\)

This made Ottomans feel insecure and threatened on three fronts: economically, because of loss of revenue; politically, because of loss of power; and psychologically, because of their inability to expand the realm of Islam.

Furthermore, when the Empire entered into early nineteenth century, it was undergoing the process of decaying. The increasing feudalisation of the Ottoman administration, the military defeats and weak internal

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\(^2\) Armajani, Y., Middle East Past and Present, New Jersey, 1970, pp. 231-32.
security was weakening the empire from within. Moreover the European economic transformation and revolution had a considerable impact on the traditional order\(^1\) of the Ottoman Empire. During the nineteenth century the regional leaders monopolized the political and economic power resources at hand and initiated processes of regional state formations and from the Ottoman perspective, we may perceive the feudalisation of the Ottoman Empire as a process of monopolization which was one of the driving forces for the modern state formation in West Asia and the Balkan’s.\(^2\) The emergence of the modern political landscape of West Asia was substantially due to the dissolution of the Ottoman Empire.

The de facto independence of Egypt under Mohammad Ali (1805-48) and his occupations of Ottoman provinces in Syria and Cecilia (1831-40), the search for autonomy of the Lebanese Emir Bashir Shihab II (1788-1840) and the modernization and formation of an Independent Tunisia under Ahmat Bey (1837-55) are some examples of it. Besides there were dramatic events in Empire’s European provinces which included Serbian revolts of 1804-6 and 1815-17, the Greek War of

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Independence (1821-29), the rebellions in Bosnia and Herzegovina in 1857 and 1875 and the subsequent uprising in Bulgaria 1876.

Thus during the nineteenth century, Turkey’s international and internal situation was steadily deteriorating, for the Empire was dragged into a multilateral power struggle among political entities that is states, proto states, local principalities, ethnic and religious groups all of which were fighting for independence.

These events may be also attributed to the social and political change in the out look of the Ottomans which was brought by Westernization into which the Empire entered in the eighteenth and in the first half of the nineteenth century. This shook the very foundations of the Ottoman Empire. The contacts with the West resulted in the culmination of the concepts of nation, freedom, homeland, and equality.¹ Thus beginning with the successful Greek uprising in the 1820’s the Ottoman Empire was no longer facing only threats of

¹ These contacts were established through Ottoman embassies abroad, student missions to Europe and foreign instructors and teachers invited to Turkey to manage and staff new schools. Kushner, David Op.Cit; p. 3.
encroachment from the outside, but also threats of disintegration from within.¹

**Tanzimat**

There was profound effect of Western ideas on the Christian peoples living in the Empire who were becoming now increasingly restless and were demanding rights of freedom and equality, which hitherto had been denied them. Since the Empire was weak and also the struggle against it was backed by foreign powers, so it saw itself beset by external conspiracy and internal betrayal². Thus to combat the internal and external threat, some reforms especially in the military were carried out. These reforms materialized in the form of Tanzimat; which were initiated in the last decade of reign of Sultan Mehmood II (1809-39). Thus, it is obvious that the prime reason, that the rulers of the Ottoman Empire in the early and mid nineteenth century wanted to bring reforms in almost all spheres of Empire was an attempt to

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¹ Ibid
safeguard the integrity of the Empire in a world that was becoming increasingly dominated by European powers and Western civilization.¹

Mehmood II the greatest of the Turkish rulers since Suleiman the magnificent annihilated in one bold step stroke the corps of Janissaries,² whose influence had become detrimental to the welfare of the Empire. Hence then a series of internal reforms including military and administrative organization followed.

Thus, during this period of turmoil and tribulations, the reforms of the Tanzimat not only aimed to modernize society but also were rather determined by the political events of the day. However, its military reforms were insufficient to enable it to face external threats, and the modernization of the Ottoman administration was unable entirely to contain the internal feudalisation of the state.³

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¹ Kushner, David Op.Cit; pp 5-6
² A new military force composed of ‘slaves of the Porte’ was organized by Murad I. These men came to the ruler as his pencik or one one-fifth share of booty captured from the enemy, when these youths came to the Sultan, they were educated in Turkish language, Islam, Arabic and other characteristics of the Ottoman way. Then they were given military training and organized as infantry called ‘yeniceri’ new force, or Janissary corps or as cavalry, called sipahis. Shaw S.J. & Shaw, E.K. History of the Ottoman Empire and Modern Turkey, Cambridge, 1976, Vol. I, p. 26.
³ Jung and Piccoli Op.Cit; p. 40
Sultan Mehmood II had appointed a commission to work out comprehensive reforms under the leadership of his minister of foreign affairs, Reshid Pasha considered in many ways the real architect of the nineteenth century Ottoman reforms\(^1\). Only a few months after the death of Mehmood II, the *Hatt-i-Sherif* was promulgated by his son and successor, Abdulmecit I (1839-61) in November, 1839. The period after the accession of Abdulmecit I (1839-1861) witnessed many reforms which mainly initiated many of the Mehmood II’s programs and plans and were carried through under the leadership of Mustafa Reshid Pasha, epitome of the men of Tanzimat\(^2\) (*Tanzimat Cilar*) a group that he created to assist and succeed him eventually in the effort, to transform Ottoman state and society.\(^3\) Reshid Pasha after residing in Paris and London for many years had returned with clear ideas of European progress.

The major political administrative trends of the *Tanzimat* can be summarized as:

• the abolishment of the patrimonial system of tax framing and the creation of a monetized and rationalized system to levy taxes;
• the secularization and formalization of education and of the administration of justice;
• the functional differentiation of branches of government;
• an increasing division of the powers of government leading to the establishment of an Ottoman parliament and an Ottoman constitution;
• a differentiation of the means of physical force according to the separate realms of internal and external security;
• the introduction of a new system of provincial administration.

This brief summary of Tanzimat reforms clearly indicates that they wanted transformation from a traditional system towards a legal system of domination. Yet it cannot be denied that these reforms caused massive changes in the social fabric of Ottoman society and these new social forces whose foundations had been laid by the reforms of the administrative, military and educational institutions of the Ottoman state, later played an essential role in the formation of Turkish Republic.

The policy of modernization and reforms designed in this respect was mainly to fill the most conspicuous gaps between the Ottoman Empire
and the West. This policy was a victory for the modernist intelligentsia—chiefly army officers and government officials in the foreign services whose influence expanded further and who found themselves engaged in a struggle with the conservatives.¹

In the *Hatt-i-Sherif* of Gulhane, were enumerated certain measures which would bring the structural changes in the political and economic foundations of the traditional order. The reforms to be carried out may be summarized as: to establish the legal order of a modern state; a guarantee of property and civil rights for all subjects of Sultan irrespective of their religion or sect, the introduction of universal conscriptions and the reduction of the term of military service to four or five years; the reorganization of provincial administration, based on functionaries with fixed salaries and on a clear division between private property and the means of administration. However, in this decree, the reaffirmation of the rights of minority did not materially change the picture.²

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Provinces were reorganized according to the French model along with the initiation of a number of other legal transformation. Also in 1850’s and 1860’s state courts and new secular penal, commercial and maritime codes were introduced alongside the religious Shariat courts based on Islamic law.¹ However, new trade laws enacted were modeled on European examples.

In the second Tanzimat period, Sultan Abdulmecit confirmed the reform measures of the Hatt-i-Sharif of Gulhane and the Tanzimat in general, with a strong emphasis on religious liberty and equality for his non-Muslim subjects. This period is mainly associated with the decree and the promulgation of Hatt-i-Humayun edict of 18ᵗʰ February 1856. This edict guaranteed religious freedom, equal rights for admission to public employment and public schools, generally applicable tax regulations and property laws and laws against corruption, extortion and torture. It also emphasized to take steps to improve the infrastructure of the empire regulations to guarantee unimpeded commerce and trade.²

Thus one essential feature of the second Tanzimat period was the opening of the Ottoman Empire to international trade and foreign capital. Free trade agreements were extended to many European states. Thus opening the Ottoman lands to foreign investment and the Ottoman market freely accessible for the sale of European commodities, depriving Ottoman government of mercantile instruments such as monopolies, taxes and tolls that could have been used to stop a further deterioration of the financial situation of the state.\(^1\) In fact, Ottoman government had already begun borrowing abroad in order to meet the financial difficulties created by the Crimean war (1853-56). Its impact was that only 16 years later, the Empire found itself completely dependent on foreign loans, while debt servicing consumed one-third of its treasury income.\(^2\) As these terms of trade were to extreme disadvantages of the Ottoman economy, and the failure to reform the financial administration of the Empire, led to national bankruptcy in 1875.\(^3\)


\(^2\) Ibid, pp. 67-68.

\(^3\) 45 Percent of the gross amount of money borrowed between 1854 and 1914, was used to liquidate previous debt of the Ottoman governments. Issawci, C. Op.Cit; pp. 362-63.
Thus, *Hatt-i-Sherif* of *Gulhane* and the subsequent *Hatt-i-Humayun* aimed at complete reconstruction of the Ottoman state along Western lines. These reforms virtually abolished absolutism and brought the validity of principles and laws beyond individual caprice and laid the foundation for a constitutional state of modern type. These reforms, deemed as a return to the real spirit of the *Sharia*, canon law of Islam, guaranteed individual liberty for all subjects promised security of person and property and the equality of all Ottomans, irrespective of religion.

Educational programs were developed by specialized committees within the legislative bodies of the time. As a result hundreds of plans reports and programs emerged, pointing towards the creation of a system of secular and utilitarian education to train all Ottomans from the elementary to the most advanced stages. The new system of education, which developed slowly, was opposed by many Ottomans out of reverence for the old or the quite justified fear of what the new schools might bring. So the reforms brought about by the Tanzimat were met with great resistance in the orthodox circles.

This was the time when a new spirit was creeping into the Turkish intelligentsia. Constitutional reforms at this time gave impetus towards
an intellectual renaissance. On the line of the Russian Revolution this intellectual movement remained confined for years among the enlightened aristocrats and officers under European influence. In addition to the reforms introduced by the Sultan, changes were effected on a more widespread demand. The political and the intellectual transformation, the latter expressing itself chiefly in the literacy sphere were two aspects of a single process, as the both sprang from a single source. As the students were sent abroad for studies and Western languages were taught in Turkey, this imbibed a new sprit in the rising literate class.

The literate figure responsible for the transformation of the first intellectual stimulus to positive achievements was Sinasi Effendi. He returned to Constantinople in 1859 after a years study in Paris and published a translation of French poets, which was the first purely literary translation from a Western language into Turkish. In 1960 the publication of first unofficial Turkish newspaper entitled *Tercuman-i-Ahval* (The Interpreter of Circumstances) began, both of these marked an epoch in Turkish literature.
The great increase in Ottoman publications, and especially the development of the press, contributed considerably in disseminating ideas and the aspirations of the common people in a simplified language. Sinasi Effendi was the initiator of this new simplified language through his translation and his newspaper.¹

Not only a new language but also a new world appeared on the horizon in these translations. Matters related to the scientific discoveries and inventions of Europe, which reveal the man’s inquiring spirit, were published. This offered a comparison with the existing conditions in the East and for the first time venerable traditions were judged in a critical spirit.

A new kind of educated bourgeoisies grew in number and kind with the reform process and demanded further participation in state and society. This class emerged out of the modern education, carried by the reform efforts of the Ottoman state, which depended upon the professionalization of the administrative system and therefore modern education. Because during Tanzimat period there was a dramatic

¹ Kushner, David Op.Cit; p. 58.
change in the literacy campaigns as contrast to the traditional lack of interests shown by the Ottoman rulers towards literacy.\(^1\)

As Kushner puts it, the expansion of state activities into new spheres, which included the building of a new educational system required that Turkish became an all purpose language, easy to learn and easy to understand\(^2\) and an effective and clear means of communication between the government and the people.

Thus modernization of the Ottoman state gave rise to a literate public especially in the urban centers of the empire. These Ottomans were generally concerned with the social, cultural and political questions posed by the modernization of Ottoman Society\(^3\) and influenced much by the thoughts of Western Europe, which were more liberal. In 1865, a group of these young intellectuals along with the Westernized bureaucrats, journalists and some modern oriented Ulema, began to

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1. Before 1830 the number of books printed did not exceed one hundred even though the first printing press for the dissemination of papers and books among Muslim population came as late as 1927, for the Jewish community was allowed to introduce a press as early as 1493-94, but on the condition they did not print in Turkish or Arabic. See Karpat, Kemal H. 'The mass media', in Ward and Rustow (eds.), Op.Cit; 1964, pp. 255-571.
spread their ideas among the literate public.¹ These young intellectuals known as ‘Young Ottomans’ tried to synthesize Islam with the ideals of the enlightenment.

These Young Ottomans were the fore runners of a new brand of young men who were not satisfied with modernizing the machinery of the state only but wanted to establish a constitutional monarchy and revitalize Islam.² Among these the most important intellectual, theoretician and writer of the Young Ottomans was Namik Kemal (d. 1887). He was an effective critic of Tanzimat, which in his opinion had achieved a degree of modernization but had not freed the individuals from internal tyranny nor freed the nation from foreign domination.³

According to Kemal H. Karpat, their thoughts can be divided into three categories. Firstly, the constitutional ideas of the young Ottomans concerned the introduction of a constitutional order and representative institutions, which were to be based on Islamic principles, secondly, they supported the concept of a strong central state and finally, they promoted the idea of a new political identity in which the traditional

³ Ibid.
loyalty to the Millet, the religious community, was to be replaced by the Vatan the fatherland, which is above religious, ethnic or regional divisions.¹

The Young Ottomans were perhaps the first ideologists of Islam in modern times who tried to take best from the West and graft it onto Islam. Together with a group of bureaucrats and officers under the leadership of the former Grand Vezir Midhat Pasha, they formed the core of the Ottoman constitutional movement backed by diplomatic pressure and parts of the Ottoman army, achieved the promulgation of an Ottoman constitution and the establishment of a representative assembly.² Even though the Young Ottoman failed to graft Western ideologies to the body politics of Islam, they were successful in introducing new values to the Turks.

Thus Ottoman society under the impact of modernization became much more diversified than under the traditional social order, for modern forces which evolved during the Tanzimat played progressively major roles in economic, political and cultural sectors of the Empire and there were internal fragmentation among the individual social groups

² Jung & Piccoli Op.Cit; p.45.
such as the *Ulema*, the bureaucracy of the army, all of these having different interests and committed to either modern or traditional values.

Halide Edib, sums up the impact of reforms in this way, 'The new West had entered the Ottoman world as a method in thought. Institutions were changing, but in accordance with the spirit of the old tradition. The rights of man were regarded as an interpretation of Moslem ideals, and the state did not now observe any distinctions or discriminate in favour of any community in the benevolent institutions it tried to create... Thus one by one-new Western ideas and forms were interpreted, assimilated and incorporated in what Turkey had inherited from the old East, without the old or the new upsetting the balance in its favour'.

Nevertheless, Tanzimat inaugurate and endorse an era of reform in the Ottoman Empire, however, it was as much the result of upheavals in the eighteenth century as it was the cause of change in the nineteenth and twentieth centuries.

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1 Edib, Halide, *Conflict of East and West in Turkey*, Delhi, 1935, p. 60.
Hamidian Absolutism and the Young Turks Movement

The period of the reign of Abdulhamid (1876-1908) is usually referred to as a period of absolutist or despotic rule. During that period power shifted more and more in the hands of the Sultan and his close entourage in the palaces. Abdulhamid adopted not only a rigid policy of centralization, but came to govern as an autocrat, with his own system of surveillance and spying to safeguard his personal rule. As a result many members of the ruling class were excluded from power and often punished either because of their disloyalty or suspicion thereof.

However, he continued the attempts of the Tanzimat reformers to modernize and centralize the administration and to enforce central state control over the provinces. Educational reforms were extended and empire's communication facilities enhanced the dissemination of newspapers, periodicals and books, though under heavy state

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For a brief period after Abdulhamid's ascension, the forces of reform seemed victorious. On Dec. 23, 1876, Midhat Pasha succeeded in including the new Sultan to proclaim a constitution, which guaranteed civil liberties and provided for parliamentary government on general representation but this turned out to be a brief liberal interlude. Jealous of his power, Abdulhamid soon reverted to repressive policies and dismissed and banished Midhat Pasha, and in 1877 prorogued the newly created parliament, suspending the constitution. There after for thirty years he ruled as absolute monarch, Lenczowski, George Op.Cit; p. 44.

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censorship and so did the influence of Western ideas, though owing mainly to members of the literate public in exile.\footnote{Lewis, Bernard Op.Cit; pp. 181-94.}

It may be more appropriate to say that the reforms under Abdulhamid served the mobilization of the administrative power of the state, which helped the state to monitor its populace more closely and to secure the Sultan’s domination through enlightened despotism.\footnote{Jung and Piccoli Op.Cit; p. 47.} Moreover, Abdulhamid adopted Islamist policies as an ideology of unity and allowed himself to be influenced and surrounded with Ulema and Sufi Sheikhs notably leaders of religious orders.\footnote{Zurcher, EJ Op.Cit; p. 83.} Thus, with the economic wealth already falling heavily into the hands of Europeans and non-Muslims even the traditional occupation of government now seemed to elude the reach of the elite group. As a matter of fact this elite comprised new groups as the military personnel, lawyers and journalists and gradually they started to voice their grievances and call for a search for new ideological and political answers. There emerged many protest groups of varied manners both within and without the empire having same ideology, which were soon bound to each other throughout Europe. They came to be called ‘Young Turks’. They took
up the task of shaking the Empire out of its lethargy. This party drew its inspiration from the West and wanted to remodel the Empire into a liberal constitutional monarchy.\footnote{Lenczowski, George Loc.Cit.}

From the very beginning of this movement it attracted both Muslim and non-Muslims. Turks and non-Turks, who were united in their opposition to the personal rule of the Sultan but there was no unity in their programme.\footnote{Kushner, David Op.Cit; p. 6.} While non-Turks were more inclined towards far reaching liberalization and decentralization, their Turkish partners for the most part shared with their adversary, the Sultan, the basic concern for the preservation of a strongly unified Empire. It was this group of mostly Turkish officials and professionals centered around the Committee of Union and Progress, which later, came to dominate Ottoman politics after the 1908 revolution.

The Committee of Union and Progress, the organization behind the Young Turks movement, gained much strength and was increasingly able to rally support within the ranks of the armed forces. At the turn of the century the centre of internal opposition had moved from Istanbul to Solonika from where a group of young officers, civil
servants and intellectuals controlled the activities of the opposition in the Empire.¹

With the mutiny of the Ottoman troops posted at Macedonia, which was triggered by the discussions about a Russian, British intervention there, gave a chance to the young Turks movement to start a campaign in July 1908, demanding restoration of the constitution.

Sultan Abdulhamid’s attempt to crush the insurgence failed as the troops he had dispatched refused to do their duty. This compelled the Sultan to give in and thus the imperial master was deposed by the group of new educated professionals in the military and civil service.

The Young Turks revolution of 1908 had the objectives of curbing the autocratic rule of Sultan Abdulhamid as well as preserve the integrity of the three immediate problems. First concerned the nature of the Ottoman government, now that Abdulhamid was deposed. Second was that of defining the identity of the citizen – subjects of the Empire, and the third was regarding the territorial integrity to be

¹ Jung and Piccoli Op.Cit; p. 53.
defended and frontiers to be stabilized. These three problems were increasingly intertwined.¹

Constitutional government was established, after the elections were carried out freely and the representatives of all the races in the Empire were indeed representative personalities. The words liberty, equality and justice was the cry of every heart.

As Halide Edib puts it, ‘the new regime came into existence without blood shed even when one of the most tyrannical and violent of regimes had been changed into a brand new constitutional one.'²

The Committee of Union and Progress (CUP) became increasingly involved in politics though it was not yet a political party and one of its own members Sait Pasha was appointed premier. As Committee of Union and Progress went to the elections held in 1908 and won an over-whelming victory to the house of deputies, Sultan Abdulhamid II was replaced by Mehmet V (1909-1918).

An important ideology that developed during the young Turks period was that of nationalism. It originated in literature and history and had

¹ Karpat, Kemal H. *Turkey, Policies*, p. 19.
the beginning of a purely cultural character and the man who became
the philosopher and major journalistic exponent of Turkish nationalism
was Ziya Gokalp (1876-1924).¹

The process of Westernization was stepped up and consequently there
emerged political parties, parliamentary forms and above all, an
increasingly important role of the press.

Attention was also given towards economic reforms. European
advisers were invited for finance, customs, administration, irrigation,
law and of course military and naval training and organization.²

However, the greatest achievement of the regime was in the
educational field where a complete change was affected. Increase in
the number of the Mosque, schools, the establishments of a
considerable number of normal schools and lycees, the enlargement
and the better organization of the university with the help of German
professors are some of its achievements.

¹ A detailed study of Ziya Gokalp's, life and works has been written by Uriel
² Davison R.H., Turkey, New Jersey 1968, p. 114.
The ideology of secularism started to gain popularity. Islam could be more openly discussed. The press began to discuss women’s rights, who were now given equal chances of education as men.

The Young Turks regime immediately after its coming to power got involved in a series of wars. After its defeat in Tripoli and Balkans it enjoyed a brief period of peace which ended when it entered the great War 1914-1918, where Young Turks era ended in the chaos of defeat. However, its contribution to the institutional, ideological and social development that underlay the emergence of the modern Turkish nation and the Turkish republic was really great.

Although the Ottoman monarchy formally existed until the proclamation of the Turkish republic in 1923, the young Turks revolution marks the end of the imperial order and with the collapse of the Empire in the wake of World War I, it was this same group, which produced the leaders of modern Turkey.

This elaborate discussion reveals that the reforms of nineteenth century, made in the spheres of civilian and military bureaucracy, education, and the judiciary aimed to strengthen the central state and

1 Ibid.
arrest its decline and disintegration while weakening the religious establishments for the Tanzimat’s secular modernization caused a serious split within the state between the Ulema and the other bureaucratic elements. And the social and political dynamics of the reform process eventually destroyed the foundations of the Sultanate and put an end to more than 500 years of Ottoman rule. One can see it as an incipient step towards democratization and later on secular ideals cherished by the coming generation, which was finally led by the brilliant hero of the Turkish nation, Mustafa Kemal Ataturk.