

A Land Code That Extended the Lifetime of an Empire¹

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This study aims to question the reasons and consequences of the code on behalf of the empire. The article supports the idea that the code was one of the most important reform codes that helped the empire to postpone its decay in the 19th century. The study suggests that the code played a crucial role for the empire in controlling illegal settlements, increasing tax incomes and registering the people who were already living in the region by preserving their status. The study claims that the code contributed to preserving the wealth of the people living within the empire by enabling authorities to track the construction and land purchasing activities in the region. By that the study suggests that the empire achieved to learn more about desolate areas in the region by constructing new building sites, administration offices, and farming areas in order to develop the region economically and enhance Ottoman authority in the region. The threat to the demographic structure of the territory, especially after the defeat of the Crimean War, negatively affected the economy and social cohesion of the empire. Therefore, France and Britain, dwelling on the support they had provided to the empire against Russia after the Crimean War interfered with the internal and external policies of the empire, which were regarded to be threatening the sovereignty of the empire. Therefore, the study supports the idea that the code serves as a reaction to regain the Ottoman sovereignty both in and out of its boundaries after Paris Treaty (1856). As the study suggests, by the code the Ottoman authorities had a chance to keep the demographic structure of the region by preventing new incoming immigrants and settlers to the empire. The code in its basic form is supported to preserve the boundaries of the empire by preserving the wealth of people, tribes, and their demographic status where they were living in. By keeping track of the people and their land purchasing and settlement activities within the empire, the code also increased the revenues the empire collected contributed to Ottoman treasury. The study supports the idea that the code played a critical role in prolonging the lifespan of the empire beside guaranteeing the demographic structure of the region. The study employs qualitative research method by using document analysis technique. ¹

Introduction

The Industrial Revolution (1760) in Europe ushered significant technological advancements, granting European powers a military and economic advantage and superiority in economy and technology. Meanwhile, the French Revolution,

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commencing in 1789 and extending into the 19th century significantly shaped the political landscape of colonizer European countries such as Britain, France, Spain, and Portugal positively.² During the era, the smaller provinces in Africa served merely as sources of raw materials and labor force for the colonizer countries. These power blocks sought to invade and exploit these regions in order to gain more raw materials to nurture their ongoing expansionist policies against their rivals by increasing their wealth and territories.³ Indigenous nations in Africa were negatively affected by this prompt change in power and technology proposed and realized by colonizer European countries whose lands and populations were both enslaved and colonized by the countries.⁴ Masking their colonizing deeds within the context of helping those people in Africa, colonizer European countries regarded Africa and Africans as burden of the world that could only be tamed by them by means of power, science and technology.⁵ The time was so chaotic that any country that had the chance to develop superior ships without losing time was strengthening their armadas to be stronger in the sea and acquire more lands, raw materials and labor force.⁶ Even the European countries were rivaling among themselves for generating technology, strengthening their military, economy, and politics by acquiring as much territory as they could to nurture their industrial production cycle. The natural wealth of the empire and its strategic location gathered the attention of colonized European countries' for founding their colonies.

Once a dominant force in the area, the empire was at the time internalized by dealing with rebellious activities empowered by the French Revolution (1799) besides national tendencies and economic burden caused by rebellious activities enforced by Ottoman Vali Kavalalı Mehmet Ali Pasha in Egypt.⁷ Furthermore, the early 19th century was a challenging period for the empire as it grappled with substantial geopolitical and internal problems stemming from the social, economic, and political consequences of the Crimean War (1856).⁸

The empire was well aware of the changes happening in the world in terms of technology, nationalist tendencies, colonization activities, and potential threats to the empire. Therefore, the empire was struggling hard to preserve its boundaries and status against possible internal and external threats that may emancipate from Balkans, Middle East, and Anatolian region.⁹ Inevitably and quite naturally, as the empire was unable to foster innovation and technology against the European countries, it struggled hard to produce science and technology that would compete with them. Although the empire did not have any colonial aims, it found itself in

2. Tiné, *Global civil society and the forces of empire*, 34.

3. Said, *Orientalism*, 75, 226.

4. Conrad & Klaus, *Global mobility*, 182., Sachsenmaier, *Alternative visions*, 2007.

5. Said, *Orientalism*, 75, 226.

6. Gray, *Enlightenment's wake*, 2005, 168.

7. Karpat, *The stages of Ottoman history*, 79–98., Özdemir, *Osmanlı Devleti dış borçlar*, 6-7.

8. Shaw & Shaw, *History of the Ottoman Empire and Modern Turkey*, 97-105.

9. McNeill, *The Ottoman Empire*, 44.

the middle of colonial activities addressing its territories in Africa which were rich in raw material and human force. As the empire's boundaries were stretching across three continents starting from the Balkans to the Middle East, the empire was under the risk of colonial activities as well. As the empire lagged behind European nations and failed to meet the expectations of the time by producing technology and strengthening its armada, it had to foster balance policy by conducting neat and productive policies with Britain and France.¹⁰ Although there were initiations to renovate the armada, starting from Sultan II Mahmut to Sultan Abdülaziz, in whose time they were renovated, they were still lagging behind the technology of its time of which costed the empire a lot more than generating benefits. Empire's reaching its natural boundaries initiated a fall in revenues and, on the contrary, more investment were needed to compensate the expanses of the wars and protecting the lands from possible colonial invasion. As the empire did not participate colonial activities, the empire faced financial problems stemming mainly from the war expenses. Refraining from further territorial expansion, however, the European countries equally were becoming powerful and richer each day thanks to their advancement in technology, shipping, manufacturing, and industrial research. The colonized regions were mostly scattered in Africa and the Middle East, with their wealth in material and human resources, besides their strategic location. The richness of those regions in terms of material and human resources garnered the appetite of the colonizer countries. The main motivation of colonialism was delving into the abundance of wealth and human resources.¹¹ Internally, the empire was struggling with its internal problems stemming from decentralization, corruption, and ethnic and religious tensions by increasing expenditures on the maintenance of the empire, particularly in the Balkans and Middle East regions.¹² Externally, European colonial powers extended their influence by posing a significant challenge to the Ottomans in terms of threatening its boundaries and multicultural life.¹³

On the other side, the empire was experiencing the negative effects of the Industrial and French Revolution in Europe. The gap between the empire and European countries was widening each day causing the empire to lose power.¹⁴ This imbalance in economic and military power exacerbated the empire's stability. As a result of these challenges, the empire struggled hard to adapt itself to the rapidly changing global landscape facing difficulties in modernizing and reforming its institutions and policies to keep up with European powers.¹⁵ However, the empire's inability to do so weakened its position resulting the loss of territories. European countries were not only competing for acquiring raw materials but they

10. Toynbee, *The Ottoman Empire's place in World*, 17.

11. Geulen, *The common grounds of conflict*, 78.

12. Conrad & Sachsenmaier, *Competing Visions of World Order*, 11., Karpat, 4-13.

13. Shaw & Shaw, 6-22.

14. *Ibid*, 146.

15. Geulen, 70.

were also striving to dominate more lands than their counterparts.¹⁶ To achieve this, they invested in new technological advancements and tools to enhance their shipping and military networks.¹⁷ Politically, they fostered relations with minorities, namely national groups within the empire by triggering their national sentiments to create small national states through divide-and-rule policies. Facing the threat posed by European powers, the empire which was inhabited by diverse ethnicities and people of varying religions became a potential target for colonizing countries seeking to weaken its administration and status in the region.¹⁸ Despite its defeat to Russia in the Crimean War, European countries, particularly France and Britain, sided with the empire against Russia since they did not want to have direct boundary with Russia.¹⁹ While the empire lost the Crimean War to Russia, it managed to reclaim much of the land Russia had invaded, albeit at a significant ransom cost, with the help of political support provided by Britain and France.²⁰ This ransom became a primary reason for the Empire's indebtedness to European countries, opening the door for France and Britain to interfere with the empire's domestic and international politics, exploiting both its debts and granted capitulations.²¹ In response to relentless pre-organized policies against the empire, it sought to secure its borders in the Balkans, Middle East, and Asian continents.²²

1858 Ottoman Land Code

The code concerning Ottoman lands in the late 19th century was crucial to see the vitality of registering the people who acquired territory within the empire for their future possible colonization initiations empowered by European countries and Christian Zionists whose attitudes were evolving to get organized at the time. The empire, in this regard was very well aware of the threat emancipating from European countries with the granted capitulations.²³ In this regard, the code aimed to register the lands, collect the revenues according to the status of the land, increase state tax income and observe the changes in land ownership within the empire as a

16. Barraclough, *The revolt against the West*, 122., Kelly & Kaplan, *My ambition is much higher than independence*, 140.

17. Aydın, *A global anti-Western moment?*, 217–25.

18. Quataert, *The Ottoman Empire 1700-1922* Second Edition, 68–71.

19. Eraslan, II. Abdülhamid ve İslam Birliği, 13.

20. El-Awaisi, *The Origins of the Idea of Establishing a 'Zionist Client-State*, 22., Kızıltoprak, II. Abdülhamid'in Mısır Sorununa Yaklaşımı ve İstanbul Konferansı, 92–117.

21. Erdem, *İlanından Yüz Elli Yıl Sonra Avrupa Birliği Müzakereleri Bağlamında İslahât Fermânı'na Yeniden Bir Bakış*, 327–48., Gümüş, II. Abdülhamit Döneminde Filistin Politikası, 30-46.

22. Armaoğlu, *19. Yüzyıl Siyasi Tarihi 1789-1914*, 220-221., Karal, *Osmanlı Tarihi*, 231-248.

23. Aytekin, *Agrarian Relations, Property and Law: An Analysis of the Land Code of 1858 in the Ottoman Empire*, 947.

means to observe the lands and geographies the foreigners were interested in within the empire. Since with miri lands, the inheritors could cultivate and produce products, it gathered the attention of the foreigners to start their colonization activities on these lands by coordinating with the people who rented the land from the empire.²⁴ Although they knew that they could not acquire the land officially, they tried to find ground to cultivate it by developing ties with the people who had the right to cultivate it.²⁵ The tapus provided by the land code was of the utmost importance for tracking whether the people who held the tapus were the same as those people who cultivated on miri lands as a precaution for the colonial threat emancipating at the time.²⁶ Dwelling on capitulations, foreign investment was welcomed by the Ottoman administration since Suleiman the Magnificent.²⁷ However, the capitulations were granted to benefit the empire in terms of increasing trading activities on mutual and respective terms. That was the main reason why the empire could not quit providing capitulations and beside that the empire due to Russian threat did not want to lose French and British support against Russia, therefore Sultan Abdülmeçid had to preserve the status of capitulations although their devastating effects on the empire's politics were so vivid. Meanwhile, the 1858 land code served as a filter towards colonial countries who were seeking ways to settle their colonies within the empire by land purchasing activities the empire had granted with flexible and advantageous conditions by means of capitulations.²⁸ Since the capitulations were granted and legalized under the treaties, canceling them would cause the loss of prestige of the empire both politically and economically; therefore the empire, instead of changing the amendments in capitulations fostered the code to register trading trafficking on the lands and watch their activities within the empire as a precaution and fostered restrictive amendments where the empire found necessary against their possible colonization initiation. Since there were already many people living within the empire from varying nationalities and religions, the empire welcomed the people who were interested in settling in Ottoman lands but did not quit its cautious attitude.²⁹ In order not to offend people from varying nations and religions living within the empire and the countries with whom the empire was trying to strengthen its politics with, Sultan Abdülmeçid fostered constructive policies.³⁰ This code in this regard enabled the empire to

24. Akgündüz, *Mukayeseli İslam ve Osmanlı Hukuku Külliyatı*, 685- 691.

25. Kark, *Consequences of the Ottoman Land Law: Agrarian and Privatization Processes in Palestine, 1858-1918*, 3-15., Öke, *Siyonizm & Filistin Sorunu*, 38-58.

26. Solomonovich & Kark, *Land Privatization in Nineteenth-Century Ottoman Palestine*, 223.

27. Karpat, *The Politicization of Islam*, 116-118., Mandel, *Ottoman Policy and Restrictions on Jewish Settlement in Palestine: 1881-1908*, 316-319.

28. Van Den Boogert, *The Capitulations and the Ottoman Legal System*, 613-630.

29. Lewis, *The Jews of Islam*, 1984.

30. De Groot, *The historical development of the capitulatory regime in the Ottoman Middle East from the fifteenth to the nineteenth centuries*, 575-604., Friedman, *The system*

observe the people who were interested in Ottoman lands as it was already the hub and crossroads of trading and colonization activities besides holding sacred places and spaces ranging from Kudus to Mecca.³¹ Tradesmen in their merchandising activities from varying countries were constantly visiting and staying for a period of time to perform their trading activities within the empire. Some of the Christians and Jews were even trying to purchase land in Bayt al-Maqdis for religious reasons at the time.³² In order not to offend the visitors coming from varying nationalities, religions, and dhimmis (non-Muslim Ottoman citizens) as well, the empire aimed to foster control of its lands closely.³³ The code as a legal basis binding all sides willing to buy land within the empire, controlled the demographic structure of the empire on a legal basis, increased the revenues, and fostered protective measures against colonization activities initiated and fostered by colonizer European countries.³⁴ Previously, there were Tahrir Defterleri (Tahrir Books) registering the lands, revenues, and the amounts of the products that were acquired from the lands cultivated.³⁵ However, they were lagging behind the time and the accounts provided by them since, most of the time; the accounts were not providing accurate information regarding the renters of the miri lands since most of the lands were inherited by families or the real alive renter of the miri lands could not be reached easily.³⁶ Therefore, the code provided credible and updated accounts regarding the people who rented miri lands at a time when the colonization activities were at their high point. The code enabled the authorities within the empire to monitor the people who

of capitulations and its effects on Turco-Jewish relations in Palestine 1856-1897, 280-93., Lewis & Braude, *Christians & Jews in the Ottoman Empire*.

31. El-Buti, *İslam Devleti'nin Gayri Müslümlere Karşı Tutumu: Kudüs Örneği*, Grehan, *Twilight of the saints religion in Ottoman Syria and Palestine*. Harman, *İslamiyet ve Kudüs*, 9-30., Nalezen, 19. Yüzyıl Başlarında Kudüs, 142-47.

32. Barın, *The Ottoman Policy Towards Jewish Immigration and Settlement in Palestine: 1882-1920.*, Baer, *The Impact of Economic Change on Traditional Society in Nineteenth Century Palestine*, 495-99. Gerber, *Modernization in Nineteenth-Century Palestine: The Role of Foreign Trade*, 250-64., Gökmen, *Sultan II Abdülhamid's policies and practices towards Jewish Zionists regarding Bayt al-Maqdis*, 48-49.

33. Aytekin., Kark, 1-19., Shehadeh, *The Land Law of Palestine: An Analysis of the Definition of State Lands*, 82-99., Solomonovich & Kark, 221-52., Gökmen, *Arab Palestinians' attitude towards Jewish Zionism in Palestine during and after Sultan Abdülhamid II's Reign*, 203., Gökmen, *Sultan II. Abdülhamid'in Yahudi Siyonist hareketine karşı Yahudilere yönelik uyguladığı sosyal politikalar*, 28-42.

34. El-Awaisi & Yiğit, *Early Foreign Penetration in the Holy Land During the Late Ottoman Period: The Role of Britain*, 1-18., Kark & Frantzman, *The Negev: Land, Settlement, the Bedouin and Ottoman and British Policy 1871-1948*, 53-77., Scholch, *Britain in Palestine, 1838-1882: The Roots of the Balfour Policy*, 39-56., Trimbur, *A French Presence in Palestine-Notre-Dame de France*, 117-40.

35. Keleş, *Tapu Tahrir Defterleri*, 18-19., Gümüşçü, *The Ottoman Tahrir Defters as a source for historical geography*, 912.

36. Gümüşçü, *The Ottoman Tahrir Defters as a source for historical geography*, 920.

were interested in cultivating the lands granted to Ottoman citizens.³⁷ Registering the latest alive owners of the lands, monitoring the changes by tapus, and getting to know the owners of the lands through trading activities within the empire, the code helped the empire resettle its authority on its lands especially after Crimean War and increasing European authority within Ottoman politics.³⁸ The code, consisting of 132 articles across three sections served as the first comprehensive, universally applicable, and practicable land code put into force by the Ottoman authorities.³⁹ In asserting its intended supremacy, the code nullified all provisions of preceding codes, regulations, decrees, and legal opinions that contradicted its provisions.⁴⁰ Meanwhile, the code enacted on June 6 in 1858 marked a significant milestone for registering lands within the empire.⁴¹ It was a strategic move to safeguard the welfare and future of the empire, especially given the pressures it faced after the Crimean War. The benefits of the code can be summoned up as follows:

- a) Registering and updating the categories and status of the lands within the empire.
- b) Monitor the density of the land purchasing activities.⁴²
- c) With the tapus, the last and real owner of the land would be defined, and they were secured so that the continuation of the production and land ownership had become under control.
- d) Private property is guaranteed.
- e) Changing the status of the lands enabled new territories to be included in production, and hence, both farming production and tax revenues increased simultaneously. The variety of the crops increased as the land reserved for farming increased; therefore, more people with the code could be added to the production and farming cycle.⁴³ This trafficking was to observe the peoples and nations who were interested in Ottoman Lands by using third person to cultivate the land since the land could not be sold unless the permission acquired by Ottoman officials. The only way to earn the right to cultivate the land was to acquire the right by public auction conducted by Ottoman Administration

37. Afyoncu, Osmanlı Devlet teşkilatında defterhane-i amire (XVI- XVIII Yüzyıllar), Aytekin, Agrarian Relations, Property and Law: An Analysis of the Land Code of 1858 in the Ottoman Empire., Kark, Consequences of the Ottoman Land Law: Agrarian and privatization processes in Palestine, 1858-1918, 15.

38. Gümüşçü, 911-942.

39. Akgündüz, 683-715., Shehadeh, 87-91., Külliyyat-ı Kavanin, 3587/ 25.

40. Aytekin, Agrarian, 935.

41. Akgündüz, 683-715., Gözel, The Implementation of the Ottoman Land Code of 1858 in Eastern Anatolia, 1.

42. For detailed information, it can be consulted to Akgündüz, 683-715.

43. Kenanoğlu, 1858 Arazi Kanunnamesi ve Uygulanması, 107-38., Shehadeh, 43-45.

The code brought about a significant change in land administration, the establishment of land registry offices, and the compulsory registration of arable lands, which were the critical components of this initiative.⁴⁴ The code addressed concrete problems associated with estates, determining conditions for transforming village land into an estate.⁴⁵ Moreover, the code of 1858 played a crucial role in land administration, revenue generation, and anticipating potential challenges, reflecting the empire's efforts to adapt to changing circumstances and pressures from external forces.⁴⁶

Categories of the Lands within the Empire defined by the Code

With the code, the empire categorized the lands into three forms so as to increase productivity and production as well as its land revenues.⁴⁷ Therefore, the lands are categorized as follows:

1. *Miri* lands: The renters of the land were expected to cultivate the land and produce products as the heir of the land acquired the right by public auction conducted by the Ottoman administration. The people who rented *miri* lands could not sell the land even though they had *tapus*.⁴⁸ As the owner of the land was the empire itself, people could only acquire the right to use and cultivate the land for their trading and agricultural activities.⁴⁹

2. *Matrouk* lands: These were designated for public use, like building roads. *Matrouk* land required state responsibility for maintenance and included lands serving public purposes.⁵⁰

3. *Mawat* lands: Consisting of vacant areas like mountains and grazing grounds. *Mawat* lands were not privately owned and ultimate state ownership was retained. Individuals could cultivate it by getting official permission from the Ottoman administration.⁵¹

The Land Code of 1858 altered the ownership of village lands, making large tracts of state lands available for use. By that, some of the lands were reserved for the use of social institutions such as schools, hospitals, and *waqfs*. The lands reserved for their use entitled *waqf* lands, originating from the Islamic tradition, refer to the lands designated for pious purposes through a religious endowment

44. Tute, *The Registration*, 43–45.

45. Gözel, 39., Tute, 43.

46. Kenanoğlu, 108–112.

47. Aytekin, 945.

48. Akgündüz, 683-715.

49. *Ibid*, 683-705.

50. *Ibid*, 705-707.

51. *Ibid*, 707-708.

known as waqf.⁵² The establishment of waqf land demonstrated a commitment to maintaining the land's benefits for specific purposes outlined in the waqf while also upholding religious and legal principles, thus contributing to the socio-economic welfare of the community.⁵³ Foreigners could not buy this kind of land, but if they could settle institutions such as schools and hospitals, they could acquire this kind of land. Therefore, this kind of land purchasing did not pose a threat to the empire since their activities were already closely monitored. This code, in this regard, helped the Ottoman administration to regulate the land by the law by defining the boundaries and limits of lands in terms of renting and cultivating activities within the empire.⁵⁴

Benefits of the Land Code 1858

This legislation had a significant contribution to land use, ownership, and landscape. Before the code, miri lands were subjected to strict cultivation requirements. Still, afterward, detailed restrictions were listed on dealing with the soil and subsoil, distinguishing between allowed and prohibited activities, such as digging for bricks or mining.⁵⁵ The code also addressed concerns about foreign interference to Ottoman foreign and internal affairs. The authorities were cautious about European settlements potentially providing pretexts for external control. The legal categorization of large tracts of land as mahlul (unused or deserted state land) allowed the empire to sell or repurpose land, addressing internal resettlement needs and external pressures. The code played a pivotal role in reshaping land tenure within the empire, particularly in miri lands, with far-reaching consequences for the socio-economic, political, and geographic landscape of the region. The code played a crucial role in contributing to the economic and political welfare of the empire. This legal framework had far-reaching consequences, helping the empire to consolidate its control over the lands by monitoring land purchase movements and observing demographic changes, particularly in Islamic Jerusalem (Kudüs) and its surroundings. One of the key benefits of the code was that, it enabled the collective statistical accounts on the ground for the empire, allowing Ottoman officials to register and closely monitor land transactions.⁵⁶ This was particularly important in the face of non-Muslims, especially Christian Zionists' and European countries' land purchasing activities addressing the empire, for engraving the seeds of possible future colonization and colonial activities.

52. AYTEKIN, 941.

53. SHEHADEH, 81-95.

54. AYTEKIN, 937.

55. AĞGÜNDÜZ, 683-715., SHEHADEH, 81-95.

56. KARPAZ, *The Stages*, 95-96, *The Politicization*, 15., KORKMAZ, *Midhat Paşa'nın Hayatı, İdari ve siyasi faaliyetleri*.

The code enabled the empire to differentiate innocent investors and individuals seeking religious spaces from those trying to acquire lands for their future colonial activities. By offering protection to private property, the code created an environment conducive to economic development.⁵⁷ The empire, with the code, had a chance to increase revenues from the lands, transform matrouk lands into miri lands for enhanced production, and establish new work locations.⁵⁸ The empire sought to establish delineations and categorizations for landholding through implementing the code.⁵⁹ This legislation aimed to transform the system of tax farming, as well as redefine and regulate the empire's rights over miri lands, with the overarching goal of bolstering agricultural production and augmenting the empire's revenues⁶⁰. The code provided precise definitions regarding the utilization of lands within the empire. Furthermore, the code can be seen as a tool to preserve social cohesion within Ottoman society without necessitating another land code for the people living within the boundaries of the empire.⁶¹

Conclusion

With the implementation of the code, the empire initiated a robust resurgence and began to identify vulnerabilities within its administration that the European countries had already started to exploit. The ramifications of the legislation became particularly pronounced during the reign of Sultan Abdülhamid II. With the code, the Sultan had a chance to monitor the changes of the owners of the lands Jewish Zionists and European citizens were trying to purchase in Bayt al-Maqdis and hence produced legislation restricting their movements and land purchasing activities. The code enabled the empire to register landholders and track changes in land ownership, besides strengthening regional administration through its enactment actively on the ground. The code contributed significantly to the empire's stability by reinforcing control over the demographic structure of its districts. Following the Crimean War, this code assumed to attach weight in eliminating French and British interference in Ottoman politics. These colonial powers supported non-Muslims within the empire and sought to control land transfers, as colonialism was at its zenith. This code served as a precaution to increase Ottoman authority within its boundaries. The empire, under the leadership of Sultan Abdülmecid started the transformation which was followed by Sultan Abdülaziz and actively enforced by Sultan Abdülhamid II against intensified Jewish Zionist influx and increasing

57. Akgündüz, 683-715., Doumani, *Rediscovering Ottoman Palestine: Writing Palestinians into History*, 5–28.

58. Kark & Frantzman, *The Negev*, 52.

59. Kark, 15–17.

60. *Ibid*, 3-8.

61. Aydın., Gözel., Minkov, *Ottoman Tapu Title Deeds in the Eighteenth and Nineteenth Centuries*. 65–77.

pressure sponsored by the European countries. This code served as a measure to help Ottoman authority maintain its position and authority within the empire by strengthening regulations in land ownership through the issuance of tapu (land title deeds). The issuance of tapu not only increased imperial revenues through taxation but also secured and registered the lands and inhabitants of the districts, facilitating the observation and prevention of potential colonial encroachments. By doing so, the empire aimed to forestall future colonization attempts by France and Britain, both of which already possessed colonies in Africa, the Middle East, and India.

In sum, although the code initially aimed to serve the empire's internal needs by categorizing land and promoting agricultural development, from a broader perspective, its impact was instrumental in thwarting colonial ambitions who sought to expand their influence within the empire. The code in this regard, helped the empire to renovate its administration and provided the empire ability and capacity to increase its strength on its lands. By categorizing the lands, more fertile lands were opened of which enabled more people to work on and thus increase the revenues. The economic benefit of the code in this regard was important. However, this code politically provided the ground for the empire to watch and coordinate the changes of the persons who rented the lands from the empire and get to know the real renters of the lands. This was important for the empire to monitor people who had ties with European or Christian Zionist organisations. With the code the empire recorded with tapus and to great extent possible ground for colonization of the regions by European countries. The first phase of colonisation might start with land purchasing activities, the empire sought the possible threat and undertook land code as a safeguard preventing future possible colonial activities within the empire. As people could use varying names, masking their real aim and identity working on behalf of colonial countries while being Ottoman citizens the empire with the code even had the ability to control the renters and the people actively using the lands. Therefore, the code, besides its economic benefits had contributed a great deal to preserving the demographic structure of the region and restricting possible colonization activities conducted by European countries and Christian Zionists. Sultan Abdülhamid II dwelling this code had the ability to monitor the activities of Jewish Zionists and European countries therefore the code not only preserved the welfare of its time its benefits were extended to Sultan Abdülhamid's reign during whose reign Jewish Zionists could not achieve their ambitions in Bayt al- Maqdis.

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