

provinces, particularly amongst Christians.¹ The setting of a separate administration under Mohammed Ali in Egypt and the meddling of the European powers in the internal affairs of the Empire were further signs that Ottoman rule, after all, was not as impregnable and lasting as it was once thought to be.

Second, the defensive modernizers such as Selim III (1789-1807), Mahmud II (1808-1839) and Mohammed Ali (1805-1849), in their effort to resist the threat of modern powers, embarked on extensive programs of reform. European military techniques were adopted, for Ottoman rule had rested traditionally on military superiority. A new life was also infused into the internal organization and administration of the Empire as from the first quarter of the nineteenth century which rejuvenated old and out-dated institutions. This was the period of the Tanzimat-i-Khayriyah or beneficent reforms. It is noteworthy that the basic reform measures were not carried out in full,² and what was actually achieved left the central problem untouched, namely the moral and legal foundations of the Empire. Once these reforms were introduced a whole series of transformations

¹See Majid Khadduri, Political Trends in the Arab World (Baltimore: The Johns Hopkins Press, 1970), p. 14; and Albert Hourani, Arabic Thought in the Liberal Age 1798-1939 (London: Oxford University Press, 1962), p. 262.

²Khadduri, loc. cit.; see also Zeine N. Zeine, The Emergence of Arab Nationalism (Beirut: Khayats, 1966), p. 35.

³Hourani, op. cit., p. 45.