

E. J. BRILL'S
FIRST
ENCYCLOPAEDIA
OF ISLAM
1913-1936

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The position at home, at first fairly flourishing, as is seen from the public works and religious buildings erected throughout the country (medersas, mosques at Tunis, Beja, Kairawān, including those of Sidi Šāhib) gradually became worse under the later Murādids, until in 1685—1686 and 1694 Algerian invasions were possible. The tribes, among whom were the dreaded Awlād Sa'īd, became insubordinate; for a long time Le Kef was in the hands of the B. Šhannūf and Kalaat es-Senam in those of the Hanānšā. The Dj. Ouselat was a hotbed of sedition. Frequent epidemics of plague decimated the people.

After the bloody reign of Ibrāhīm al-Šharīf (1702—1705) who combined for the first time the titles of Bāy, Dāy, Pāshā and Āghā of the soldiers, Husain b. 'Alī Turkī was proclaimed Bāy on July 10, 1705 in the middle of a new Algerian invasion; the Husainid dynasty which still rules was founded. Husain restored peace and did a great deal of building (e. g. at Kairawān); but having tried to establish a regular order of succession for the benefit of his direct descendants, he was dethroned by his nephew, 'Alī Pāshā (1735—1756), supported by the Algerians; thus arose new troubles, aggravated by the revolt of Yūnus, son of 'Alī, in 1752. Finally after further intervention by Algeria, Husain's son Muḥammad ascended the throne (1756—59), and the reigns of 'Alī Bāy (1759—1782), Muḥammad's brother, and of his son Hammūda (1782—1814) did much to heal the wounds of the state and to restore real prosperity to Tunisia.

Like agriculture, foreign trade made progress. Although the Bāy had in 1741 destroyed the factories at Cape Negro and Tabarka, his relations with Christian powers became more numerous: many treaties were made, now signed in the name of the Regency by the Bāy alone, who was a regular monarch. France, although on several occasions at war with Tunis, finally appointed a Consul-General there. A war with Venice lasted 8 years (1784—1792). 'Alī Bāy, who had subdued and scattered the rebels of the Dj. Ouselat in 1762, could not dispose of the Algerians, who still gave a great deal of trouble to Hammūda. The latter, aided by the Šāhib al-Tūba' Yūsusuf, massacred the mutinous Janissaries in 1811 and reorganised the government.

The sixth century was to bring marked changes into the political situation of the Regency. First of all there was the suppression of the corsairs and piracy — one of the principal sources of the revenues of the state — forced upon Maḥmūd (1814—1824) by the European powers, as a result of the congresses of Vienna and Aix La Chapelle; there were further the incalculable consequences of the taking of Algiers by France in 1830, in the time of the Bāy Husain (1824—35). For half a century Tunisia made vain efforts to adapt herself to the new conditions by a domestic reorganisation and to steer between a slack and intermittent Ottoman suzerainty and the interference of the Christian nations in her affairs through their consuls.

The suzerainty of the Porte, encouraged by Great Britain, disputed by France, was only

manifested in a few firmāns of investiture and in the sending of Tunisian troops to the Crimea (in 1855) against Russia (a Tunisian squadron had also cooperated with the Turkish fleet at Navarino in 1827). French, English and Italian influence on the other hand continued to increase steadily. It is true that the French plans for establishing Tunisian princes in Algeria did not succeed. On the other hand, Tunisia no longer levied the tribute which Christian states had formerly paid in return for the right of trading with her. The Bāy Aḥmad (1837—1855), a kind of "enlightened despot", abolished slavery, granted liberties to the Jews, organised the "Tunisian army" on the European model with French instructors, and visited Louis Philippe in Paris in 1846. But his vast expenditure, further increased by the building of the arsenal of Porto Farina and the palaces of Mohammadia, emptied the coffers of the state, already very poorly supplied; new taxes had to be raised: *maḥṣūlāt*, *kānūn* on the olive-trees, monopolies.

His cousin Muḥammad (1855—1859) introduced the *maḍjībā*, a poll-tax of 36 piastres, from which the towns of Tunis, Sūsa, Monastir, Sfax and Kairawān were exempted; but the most important event of his reign was that under pressure from the consuls in the "fundamental agreement" (*ahd al-amān*: Sept. 9, 1857) which reproduced the *khaff-i šerīf* [q. v.] of Gulkhane of 1839, he proclaimed the equality of all the inhabitants of Tunisia before the law and taxes, liberty of conscience, liberty to trade and to work, and the right of foreigners to acquire landed property. His brother Muḥammad al-Šādīk (1859—1882) on April 26, 1861 promulgated a constitution, which he had had approved by Napoleon III: executive power remained in the hands of the hereditary but responsible Bāy (the throne passing to the eldest of the princes of the Husainid family), assisted by ministers chosen by him; legislative power was divided between the Bāy and Grand Council of 60 nominated members. The judicial power was independent; the tribunals followed a civil and penal Tunisian code; provincial administration was in the hands of the "kādīs", assisted by elected "šāikhhs"; the Bāy had only a civil list and the farming out of taxes etc. was abolished.

In spite of these reforms, the situation became rapidly worse; the disastrous financial policy of Muṣṭafā Khaznadār (appointed minister in the reign of Aḥmad Bāy) which had recourse to loans and to the raising of the *maḍjībā* taxes, provoked a rebellion of the tribes under 'Alī b. Ghadāhum in 1864 and the institution of an International Financial Commission (Tunisians, French, Italians, Maltese) in July 1869. In 1864 the constitution had been suspended. In Oct. 1873, the general Khair al-Dīn succeeded to Khaznadār, who was dismissed; during his ministry, which, lasted till July 1877 and was marked by intelligent reforms, there was a slight improvement. But the regular resources of the country were so small and the debts so great that the Financial Commission came to nothing; the bad administration of Muṣṭafā b. Ismā'il (Sept. 1878) proved the last straw, while a bitter struggle for influence was going on between the French and Italian consuls, Rouston and Maccio, regarding the concession of public services.