



The Ottoman Influence on Tunisian Military Reforms During the Reign of Ahmed Bey 1837-1855

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Abstract ;

Ahmed Bey implemented various reforms in Tunisia from 1837 to 1855, including military reforms. He constructed barracks, towers, and fortresses, and renovated many of them. He also doubled the army's size, purchased weapons, and established factories for weapon manufacturing. However, he faced a lack of frameworks and thus founded the Bardo Military School, employing European teachers, particularly the French. However, research and study reveal that this school utilized Ottoman books, whether for military terminology, laws, or teaching materials—all were translated from Ottoman Turkish. This is corroborated by archival documents. The translations from Ottoman Turkish to Arabic were necessitated by the fact that many Tunisians were proficient in Ottoman Turkish but not in French during the 1840s. This was because the Ottoman state had pioneered military reforms and the establishment of a regular army, even though it also utilized French laws.

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1. Introduction

In the early 19th century, Tunisia found itself at a crossroads of cultural and political influences, primarily shaped by the Ottoman Empire's overarching presence and the increasing pressures from European powers. Before assuming control in early August 1837, Ahmed Bey¹ was not only the heir apparent but also in charge of the regular army in Tunisia. His father, the previous ruler, had entrusted him with all military-related matters, recognizing his keen strategic mind and leadership qualities. From that day, Ahmed Bey adopted military attire as his daily wear, symbolizing his commitment to military discipline and reform.

Ahmed Bey's approach to the military was hands-on. He began organizing the army with meticulous care, frequently present at the barracks, engaging with the soldiers as if he were one of their own. This immersion allowed him to closely understand the problems and demands of the army firsthand, which ignited his passion for comprehensive military reform. His objective was clear: to transform the Tunisian military into a modern force, modeled after European standards, which

he believed was essential to protect the country's independence and sovereignty in an era of colonial expansion.

From the onset of his reign, Ahmed Bey embarked on a rigorous reorganization of the Tunisian army. He focused not just on increasing numbers but on enhancing the quality of the troops. This involved redefining military hierarchies, improving training regimens, and introducing advanced weaponry and tactics, all modeled on the French military system. Yet, these reforms were not merely imitations of European models; they were significantly influenced by earlier Ottoman military reforms, particularly those initiated during the period of Sultan Mahmud II, who had undertaken vast modernization efforts in the Ottoman military earlier in the century.

Ahmed Bey's reforms thus represent a fascinating intersection of local initiative and external influence, reflecting a unique blend of Tunisian resilience and adaptability to global trends. The question then arises: what were the specific nature and outcomes of Ahmed Bey's military reforms, and how did the Ottoman Empire's

1- Ahmad Bey: His full name is Abu al-Abbas Ahmad bin Mustafa bin Mahmoud bin Muhammad al-Rashid bin Hussein bin Ali Turki. He was born on December 2, 1806, and was raised by Mustafa Sahib Al-Taba'a. He assumed power and his allegiance was pledged on October 10, 1837. Sultan Mahmoud II sent him the firman of accession and the marshal's decorations. He undertook several reforms including assembling more

than 30,000 soldiers, building fortifications and towers, arming them with weapons and cannons, establishing factories including the Tabarbah file factory, abolishing slavery, and traveled to Paris. He collected books and volumes at Al-Zaytuna Mosque and sent aid to the Ottoman State in its war with Russia. He died on June 1, 1855.

prior reforms shape his approach and objectives?

2. Military Reforms

Ahmed Bey's reforms were predominantly military in nature (Jamal Eddine, 2021, p. 31); he established a regular army equipped in the European style, relying on French experts and officers who were specially commissioned by the Tunisian government for this purpose (Guellouz & Masmoudi, 2010, p. 371). They were distinguished by their expertise and knowledge of modern military arts (Jamal Eddine, 2021, p. 31), to establish a modern military organization (Bili, 2018, p. 214). This was evident in the ranks of the officers and the military uniform, where he changed the attire to adopt European styles (Al-Aqqad, 1993, p. 166), transforming the Tunisian army into one modeled after the French army (Al-Mahjoubi, 1999, pp. 85-86).

Heinrich Barth noted, "He began to incorporate French formalities into his Eastern life... The military entity that was growing here with noticeable increase, which had shed its splendid attire and now mimicked European civilization and discipline in European jackets and trousers" (Heinrich, 1987, pp. 17-21).

In 1840, the Ottoman state conferred upon him the rank of Marshal, which fueled his enthusiasm to continue with the military reforms he had initiated (Ibrahim, 2017, p. 70), which included:

2.1 The Land Army and the Most Important Barracks

At the beginning of Ahmed Bey's reign, the Tunisian army numbered six thousand irregular troops. By the end of 1838, he began registering large numbers for his army and ordered their training. Subsequently, he created an infantry army and alongside it, a cavalry division in 1839, comprising a thousand horsemen (Ibrahim, 2017, p. 70). He assigned the former officer in the French cavalry, Greff, to form it and tasked the French non-commissioned officer, Collin, with organizing a regiment of artillery soldiers (Shater, 2015, p. 466). They were stationed in the large tower in Manouba, and he said: "It is better for the military bond to be stronger than remaining merely a palace for leisure." (Dayyaf, p. 36) The troops included people from various backgrounds including Janissaries, Turks, Mamluks, and Arabs. He paid special attention to them and in 1844, established the Tabjia² (Barakat, 2000, p. 196) barracks outside the urban area, housing two divisions of 4000 soldiers and created an arms manufacturing facility there. He

2- Topji (Artilleryman): The word "topji" originates from the Turkish "top" with a palatalized 'b', meaning cannon, and the Turkish relational tool 'ji', indicating the

profession. Thus, 'topji' refers to an artilleryman, and its plural is 'topjiya'

particularly focused on the artillery weapons, then developed the infantry army consisting of seven divisions, building several barracks like the Bardo barracks and the Ghar El Melh barracks, with each division comprising 3000 soldiers. By 1853, (Abdelwahab, p. 166) the total number of all divisions reached 26,000 soldiers (Al-Jamal, 1977, p. 114), known as the regular army (Al-Senussi, 1994, pp. 137-145), and this army was divided into seven divisions, four of artillery and one cavalry division (Al-Shaibani ibn Bilghaith, 1995, pp. 50-51), with 456 officers in total. (Al-Mahjoubi, 1999, pp. 85-86)

The Senussi said: "He built the Tabjia barracks, completed the construction of the cavalry barracks (Hassan Halaq, 1999, p. 100), built the fortifications of Al-Mohammadiya, its palaces, and fortresses... revived (Al-Khatib, 1996, p. 115) the Ghar El Melh front, equipped it with men and materials, and filled the major barracks and the towers of La Goulette with men, cannons, and firearms." (Al-Senussi, 1994, p. 138)

When Ahmed Bey visited France, he witnessed a display by the sharpshooter infantry, which fascinated him. Consequently, in 1850, he formed seven companies of light infantry sharpshooters in Manouba and Ghar El Melh, totaling 600 men. (Shater, 2015, p. 471)

2.2 The Navy

In addition to these efforts, Ahmed Bey set up a modern navy to counter the Ottoman threat at sea (Al-Mahjoubi, 1999, pp. 85-86) a. He purchased twelve large warships and a barge, which he named Al-Husseiniya, (Al-Jamal, 1977, p. 114) along with a steamship gifted from France. (Guellouz & Masmoudi, 2010, p. 370) He established a naval base in Ghar El Melh and added a shipbuilding facility at La Goulette where he also founded workshops for weapon manufacturing, repair, and ammunition storage depots loaded with military and defense equipment. (Abdelwahab, p. 167)

However, he encountered the exorbitant costs of naval repairs, leading to numerous drawbacks such as insufficient equipment and a severe shortage of both naval and commercial vessels. The situation was exacerbated by the frequent desertion of soldiers due to their poor financial and organizational circumstances (Al-Shaibani ibn Bilghaith, 1995, p. 53).

2.3 Army Personnel

The reform aimed at establishing a national army composed of locals with a patriotic spirit, ready to valiantly defend the nation. Thus, Ahmed Bey reduced the number of Mamluks and Turks and appointed natives as military leaders. (Al-Mahjoubi, 1999, pp. 85-86)

This army consisted of infantry divisions made up of rural and strategically located Mazariqiya and Mezahniya forces, four artillery divisions stationed at major ports and border cities, cavalry divisions, and naval units. (al-Jamil, 1997, p. 446)

2.4 Recruitment Method

The recruitment method was subject to the whims of the Bey and his officers, (Ibrahim, 2017, p. 71) carried out arbitrarily, and military service was not time-bound. (Al-Shaibani ibn Bilghaith, 1995, pp. 50-55)

This caused opposition among the populace due to the unfamiliar concept of general conscription, which seems to have escalated among the conservative elite who considered the system an innovation because it mimicked Christian practices. This discontent led to revolts in Kairouan during the days of Hussein Bey and in the capital during Mustafa Bey's time. (Al-Mukhtar, 1988, p. 198)

2.5 Factories

Ahmed Bey also initiated new industries to supply the army, such as a gunpowder and artillery factory in Hafsia, a leather factory and a textile factory in Tabarka, and other ammunition factories in the Kasbah of

Tunis and Bajah. (Qamoun, 2012, p. 14) He established an arms manufacturing facility outside the urban area, created a soap factory and a gypsum oven in Red Mountain, and built a new mill on the banks of the Medjerda River. (al-Imam, 2010, pp. 166-167) He also constructed three military hospitals. (Guellouz & Masmoudi, 2010, p. 371) Despite purchasing weapons and ammunition from the English and French, much of these supplies turned out to be defective. (al-Jamil, 1997, p. 449)

2.6 The Bardo Military School

At the beginning of his reforms, Ahmed Bey faced a lack of Tunisian leadership, which led him to establish the Bardo (Maifi, 2019, p. 166) Military School. He set up a military school to graduate officers, technicians, and engineers, named "The Office of Engineers" or "The Office of Military Sciences" or "Bardo Military School." It was founded in Bardo (Al-Jamal, 1977, p. 114) in 1840, modeled after European schools. The French government sent teachers to educate, and the school was managed by the Italian orientalist Calligaris³. (Bouali, 2015, p. 365) The Eski Saray School was used as a model for organizing the Bardo School. (Al-Jahmani, 1969, p. 118) The goal was to train modern

training the Hawanib regiment in Ahmad Bey's army and teaching at the Bardo School. He died in Tunisia in 1862.

3- Calligaris: An Italian Arabist who studied Arabic in Damascus and traveled to Istanbul in 1832. He worked in the Turkish army, where he taught at the Turkish military school Eski Saray, and was later tasked with

national cadres such as officers, technicians, engineers, and administrators (Sghaier, 1992-1993, p. 236) capable of replacing foreign technicians. Instead of sending students to Europe, their training was conducted in Tunisia.

This school represented a revolution in education in terms of both form and content, as education in Tunisia had previously relied on teaching Islamic religion without room for opinion. Thus, there was a need to establish modern education based on modern curricula and methods that emphasized reason and critique, similar to what existed in European countries.

The Bardo Military School was the first nucleus of modern education in the country, including religious sciences and the Arabic language in its curriculum, along with mathematics, foreign languages, (Al-Mahjoubi, 1999, pp. 85-87) particularly Italian and French, (Guellouz & Masmoudi, 2010, p. 377) which were used for teaching technical and scientific subjects. (Al-Mahjoubi, 1999, pp. 85-87)

The curriculum also included artillery, military mobilization, (Al-Jamal, 1977, p. 114) war theories, engineering, (Qamoun, 2012, p. 14) history, and geography, (Sghaier, 1992-1993, p. 236) featuring manuscripts from the school with several maps covering the island of Djerba and villages in the Sfax region.

The selection of students was based on precise criteria, including an age limit of no more than 15 years, and involved mental and physical tests. Students studied for 6 to 9 years, after which they were capable of performing the military tasks assigned to them when they joined a division. (Bouali, 2019, pp. 217-218) Ahmed Bey appointed reformist Sheikh Mahmoud Qabadou⁴, (Mahfouz, 1985, pp. 41-44) the proficient writer Muhammad Tettouani⁵, Sheikh Muhammad al-Bashir al-Touati, (Mahfouz, 1985, pp. 192-193) among other (Abdelwahab, p. 166) scholars, Turkish and European professors from France, Italy, (Al-Mahjoubi, 1999, p. 87) and England, (Al-Jamal, 1977, p. 114) to teach at the school. Initially, the school started with 50 students selected from the

4- Mahmoud Qabadou: Born in 1815, he was a scholar, poet, and mathematician. His ancestors originated from Andalusia. He entered traditional Islamic education, memorized the Quran, and was notably intelligent and perceptive before experiencing a dulling of his faculties and losing his balance. He traveled to Libya and studied there in one of the branches of the Shadhili order, then returned to Tunis and taught at Al-Zaytuna Mosque. He later traveled to Istanbul and returned to become a teacher at the Bardo School until 1855. He then became a teacher at Al-Zaytuna Mosque and assumed roles in judiciary and religious legal opinion. He died in 1871.

He authored a two-part poetry collection and a commentary on the poetry of Al-Mutanabbi.

5- Mohamed El Beshir El Tuwati: Mohamed El Beshir was originally from Bejaia and had no connection to Tuat. He was the leading scholar of Quranic readings in his time. After graduating from Al-Zaytuna Mosque, he took on teaching Quranic readings there and worked as an editor at the official printing press. His works include a registry containing his chains of transmission in Quranic readings, and a compilation entitled "The Benefit in the Science of Testimony."

Mamluks and local children. (Al-Shaibani ibn Bilghaith, 1995, p. 56)

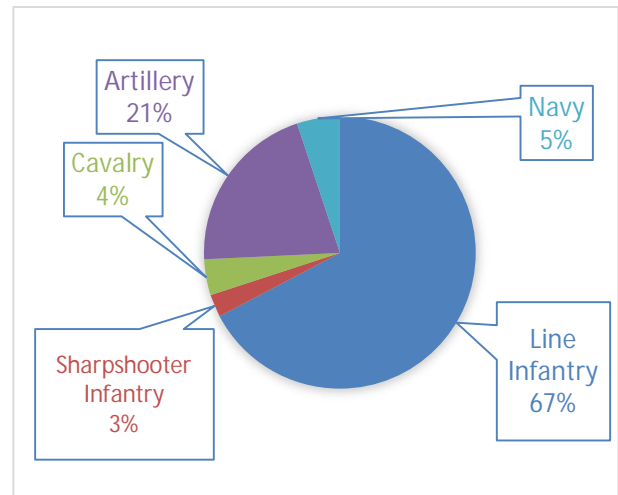
Table 1. Table shows the composition of Ahmad Bey's army in the year 1853

| Regular Army | Irregular Army and Traditional Forces |
|----------------------------|---------------------------------------|
| Line Infantry: 19,800 | Turks: 3,000 |
| Sharpshooter Infantry: 794 | Zouaves: 12,000 |
| Cavalry: 1,266 | Makhzen: 5,250 |
| Artillery: 6,084 | Sabbahiya: 6,500 |
| Navy: 1,500 | Mazarqiya: 20,000 |
| Total: 29,444 | Total: 46,750 |
| Grand Total: | 76,194 soldiers in total. |

Source: (Shater, 2015, p. 473)

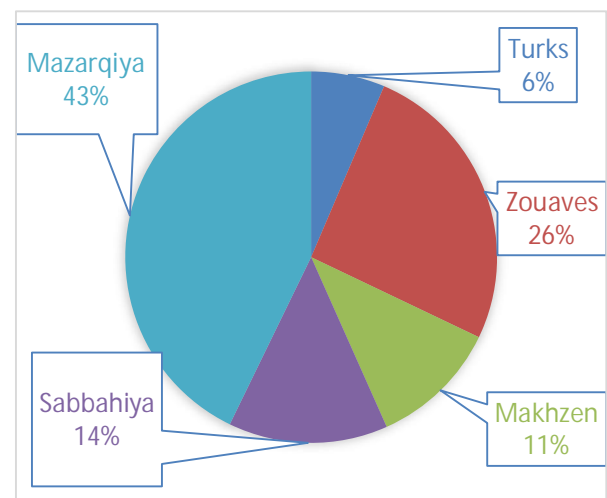
This is a translation of the statistical data from the table above into relative circles:

Fig.1. The regular army during the reign of Ahmad Bey in 1853



Source: Prepared by researcher

Fig.2. The irregular army and the old bodies in Ahmad Bey's army in 1853



Source: Prepared by researcher

3. The Ottoman Influence in Military Reforms

The Ottoman influence in military reforms is evident in several aspects:

- 1- Hussein Bey (1824-1835 AD) sent a congratulatory message to Sultan Mahmud

II⁶ on the new organizational changes introduced in the Ottoman army, which included the abolition of the Janissary corps. (Ajlani, 2008, p. 30) Sultan Mahmud II (1808-1839 AD) (Azzatlu Yusuf Bek Asaf, 1995, pp. 116-119) then invited Hussein Bey to implement the new military system. The Bey quickly agreed, and his minister Shakir Saheb El-Tabaa began forming regular military units, (Mohammed bin Salama, 2020, p. 173) each consisting of 300 to 400 soldiers from Turks and Arabs, with some Turkish officers who had come from Turkey responsible for their training. However, this attempt failed due to the lack of experience of the Turks and the traditional hostility of the locals towards them. The Bey then reverted to the French for training the troops (Bouali, 2015, p. 503) and participated with France in the occupation of Algeria in Constantine and Oran on January 19, 1831. However, this attempt also failed. The Bey then explained their position regarding their collaboration with the French to the Ottoman Sultan and succeeded in convincing the Sultan that his intention was to spare the blood of Muslims. (Bouali, 2015, pp. 494-500) The Sultan sent them the official uniform called "Hermaniya," (Mohammed bin Salama, 2020, p. 174) and the regular Tunisian units

went to Istanbul to train with the Turkish regular army. The second division traveled in November 1833 after the first division had completed its training. However, this cooperation did not last long due to the direct intervention of the Sublime Porte in Tripoli and the expulsion of the Qaramanli, which led the Tunisian authority to reconsider its strategy and return to an alliance with France. (Bouali, 2015, pp. 494-496)

2- Documents from the Tunisian National Archives show that training within the various regular legions and at the Bardo Military School (Bouali, 2019, p. 208) relied heavily on the translation and Arabization of Turkish writings, such as military laws like the "Law of Nishan Istanbul-i Majidiya" and other works related to the art of war. (Bouali, 2019, p. 208) General Rashid (Bouali, 2015, pp. 349-361) excelled in translating from Turkish to Arabic, including his translation of the book "Law on Entering the Army at Bardo" among others. (Bouali, 2015, p. 350)

Turkish writings had successfully incorporated French military terms, as the Sublime Porte had earlier reformed the military institution to phase out the Janissary corps and establish regular,

dissolution of the Janissaries in 1826. France captured Algeria after a bloody war in 1830. He faced a rebellion from the Egyptian governor, Muhammad Ali Pasha, and he passed away in 1839.

6- Sultan Mahmud II: Son of Sultan Abdul Hamid I, born in 1784 and ascended to the throne in 1808. During his reign, the Russians extended their influence over Wallachia and Moldavia. Greece gained independence in 1827. He implemented several reforms, including the

modern-trained units modeled after European armies. Therefore, the Turkish regular institution relied on French military literature as a model in their military reform experience, subsequently exporting these advancements to Arab provinces like Tunisia. (Bouali, 2019, p. 208)

The language barrier (Shater, 2015, p. 452) prevented the Tunisian elite from directly engaging with French heritage due to the limited number of French speakers. Therefore, Tunisian reformers depended on what the Ottomans had adapted from French writings. (Bouali, 2019, p. 208) The Tunisian National Archives contain documents listing 125 military terms translated from French into Turkish,⁷ used in training the Tunisian regular army. These terms date back to the era of Hussein Bey and the beginning of Ahmed Bey's reign, (Bouali, 2015, p. 352) evidenced by their recurring use in military documents and correspondences from that period, as noted by Lieutenant Folly, who mentioned that orders and rank names were in Turkish. (Paul, 1894, p. 310) Additionally, the Bardo Military School holds significant documents and manuscripts on military education that utilize Turkish terminology. (Bouali, 2019, p. 208)

The use of Ottoman military terminology in military authorship, both in education and

training, proves that the Tunisian experience in reform, while having direct interactions with French military literature, successfully assimilated and digested a significant part of the Ottoman translations of French military laws due to:

- The precedence of the reform event in Istanbul, which based the training and preparation of new military units on French military literature.
- The Tunisian reform experience recognized its limitations in Arabizing French literature, hence opted to widely use Ottoman writings that traced and translated the French experience.
- The presence of a large number of Ottomans in Tunisia proficient in Turkish.

Military legislation in Tunisia combined Western military laws with the Maliki and Hanafi (Bouali, 2019, pp. 97-209) jurisprudential heritage, through the Arabization movement of the Ottoman adaptations and translations of French military laws. (Mustafa, 1993, p. 173) This explains why the charitable regulations, especially the Kul-khana line in 1839 and the Hatt-i Humayun of 1856, are translations of the French legislative stock, which was re-translated into Tunisia with

⁷- The Tunisian National Archives, Box 144, File 553, Military Arrangements Related to the Army System.

the help of officers proficient in Turkish from Turkish, Mamluk, and local origins, explaining why the military terminology in Tunisia is fundamentally Turkish, transferred from the Turkish language. (Bouali, 2019, p. 97)

Thus, it can be said that the translation movement in Tunisia did not directly engage with French military literature but rather made use of the advancements reached in Turkish. Therefore, military legislation in Tunisia would not have been possible without the mediation of Turkish Ottoman involvement. (Bouali, 2019, p. 97)

This is why books and manuscripts on military education stored in the Tunisian National Archives and the National Library of Tunisia have relied on Turkish translations of French military literature, with only a few directly translated from French. The phenomenon of translating from French heritage began with Ahmed Bey and continued until the era of Muhammad al-Sadiq. (Bouali, 2019, p. 175)

3- Ahmed Bey developed the military systems and established a military office in Bardo, following the example of the Ottoman Empire. (Sghaier, 1992-1993, p. 267) He entrusted the management of the school to the Italian orientalist Calligaris, a former officer of the Turkish army, who used the Turkish military school Eski-

Saray as a model for organizing the Bardo School. (Al-Jahnani, 1969, p. 118)

Additionally, he played a crucial role in convincing the Bey to establish the Bardo School and contributed significantly to translating numerous military art books from Turkish, thanks to his experience teaching engineering and trigonometry at the Turkish military school Eski-Saray. He was also a key figure in pedagogical innovation, particularly in introducing scientific and applied specialties into the education provided at the school, such as engineering, mathematics, and geography. (Bouali, 2019, p. 210)

4- According to Ibn Abi Diyaf, the military reforms (Hamdan, 1993, p. 24) undertaken by Ahmed Bey and the large number of soldiers included in his army were aimed at confronting the Ottoman State because he believed that it would wage war against him to enforce the charitable regulations in Tunisia. He stated: "...This Bey...by his nature, was passionate about the large number of regular soldiers, a policy he pursued especially after the charitable regulations, because he thought that the Ottoman State would force him into this, even by war...and he was certain he could not defend himself if the state forced this religious reform on him, but a cautious soul cannot envision failure." (Dayyaf, p. 144)

Some say that Ahmed Bey formed this large regular army to be able to stand

against the Ottoman army if it ever attempted to repeat the disciplinary action it had taken against the Qaramanlis in Tripoli. (Al-Jahnani, 1969, p. 119)

5- In 1840, the Ottoman Sultan granted Ahmed Bey the title of Marshal at his request, and the Sultan agreed to bestow this title to persuade him to implement the regulations. He also asked him to relinquish his private sanjak, keep only the Ottoman sanjak, and make annual payments in the years 1835, 1838, 1840, 1841, and 1842, and to not make agreements with European countries without the Sultan's order, as well as to promote senior officers only with his permission. However, the Bey celebrated the title and disregarded the other advice, with apologies and by exaggerating the value and repetition of the gifts.

4. CONCLUSION

- The Ottoman influence is clearly evident in the military reforms of Ahmed Bey, especially since the Ottomans were pioneers in establishing a regular army.
- The Tunisians' reliance on Ottoman military terms and laws was due to their lack of proficiency in European languages, especially French, at the beginning of the reforms.
- All Ottoman laws or terms were translations of European works, particularly French.
- Thus, both the Ottoman and Tunisian reforms were influenced by the European Renaissance and progress.
- When Ahmed Bey established the Bardo School, he wanted it to model the Turkish Eski-Saray school.
- The Bardo School contributed to the first translation movement, transferring significant parts of Ottoman and Western modern heritage, in addition to the emergence of a scientific and cultural heritage that supported the concept of nation and sovereignty, giving new dimensions to the territorial state, as evidenced by the numerous maps made in the mid-19th century.

- The curriculum of the Bardo School shows that it was not merely a military school but also an educational military institution, the first educational establishment that included modern subjects and was the cradle of the translation movement in Tunisia.
- The army did not benefit from the European trainers brought in to train on modern warfare techniques, either due to the absence of an enlightened faction among the army officers or the trainers' lack of responsibility.
- The Bardo School did not achieve the military objectives hoped for, but it left a significant impact on Tunisian intellectual life during that period.
- The Bardo School provided a suitable environment for the emergence of a core of military bureaucracy imbued with reformist thought and proficient in Western culture.
- This school became a window to modern European sciences, methods, and ideas, enabling many Tunisian youths to emerge from isolation and open up to foreign civilizations.
- The teaching of foreign languages, especially French, enabled Tunisian youths to absorb and be influenced by the modern European Renaissance in all its dimensions.
- It had a significant impact on reformist thought, graduating many reformers such as Kheireddine, General Rustom, and General Hussein.
- The initial interaction between Zitouna and the military school, represented in the orientations of Mahmoud Qabadou, existed amidst a conflict between backwardness and progress, as if Ahmed Bey had reconciled the prevailing intellectual currents among the educated elite.
- Despite the efforts and money spent, the Tunisian army remained a force employed to protect the regime, suppress rebellions, and collect taxes.
- Due to poor financial conditions resulting from expansion in constructions and the expenses of luxury and military events, only 10,000 soldiers remained under arms after the state failed to pay the salaries for all divisions.
- The country's economy was unable to fund Ahmed Bey's ambitious projects, and burdening the people with taxes did not help, worsening the internal political situation, leading to starving soldiers and his army dispersing.
- The navy also suffered from many drawbacks, including poor equipment

and a severe shortage of warships due to high costs, causing soldiers to desert due to their financial and organizational situation.

- Ahmed Bey's army was not well-trained and lacked weapons and equipment, making it incapable of facing a modern European army, hence Ahmed Bey avoided engaging in confrontations with European nations.

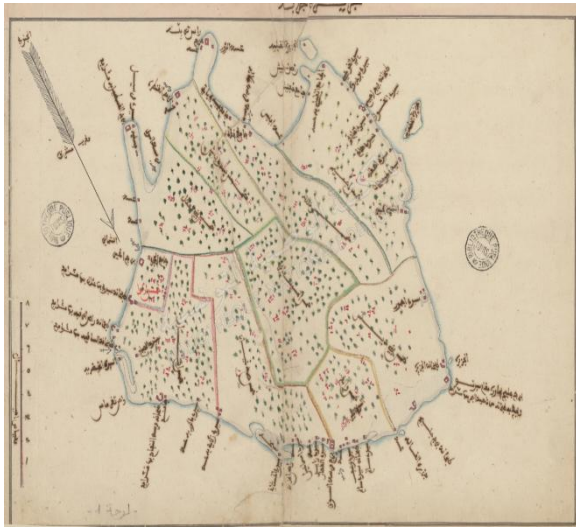
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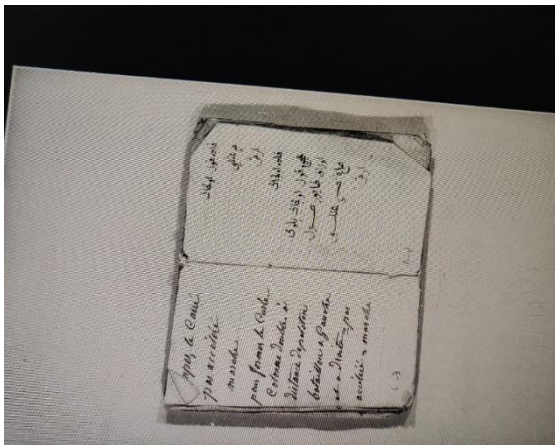
6. Appendices

Appendix No. 1: Map of Djerba Island



See the Tunisian National Library, manuscript number 261, plate number 1.

Appendix No. 2: A page from the notebook containing Turkish military terms translated into French.



See the Tunisian National Archives, file 553, box 144, military arrangements related to order systems, notebook of translated Turkish terms.

| The military term in Turkish |
|------------------------------|
| Gol Olcak Kalesi |
| Süratli |
| Erş |
| Olcak Kalesi |
| Gol Olcak Blok Saldırısı |
| Ozak Sıra Saldırı |
| Sağ Süratli Erş |

| The military term in French |
|--------------------------------------|
| Rompez le carre |
| Ne pas accelere |
| Marche |
| Formerle carre |
| Colonne double a distance de peloton |
| Bataillon a gauche |
| Et a Droit ne pas accelere a marche |

| The military term in English |
|---|
| Break the square |
| Do not accelerate |
| March |
| Form the square |
| Double column at platoon distance |
| Battalion to the left |
| And to the right do not accelerate, march |