

# Confiscation During The Ottoman Age The Willaya Of Egypt As A Model Based On The Work Titled Aja'eb Al Athar By Al Jabarti

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## ABSTRACT

The present study aims to shed a light on confiscation during the Ottoman age. It targets the Egyptian state as a model based on a book written by someone who witnessed the corruption of the Ottoman Empire during the eighteenth (18<sup>th</sup>) century. The researcher of the present study identifies the name of the author of this book and his scientific standing. He identifies the meaning of confiscation. He identifies the meaning of the associated terms that were used for confiscation. He identifies the causes that drove the officials in the Ottoman Empire in Egypt to confiscate goods. Such causes include: punishment, greed, revenge, slander, and the need for money. He identifies the categories of people who suffered from confiscation. He identifies the methods used for confiscation. He identifies the consequences and impacts of doing such confiscation.

The present study aims to answer several questions that come to one's mind. Such questions include the following ones: Was the confiscation carried out in the aim of enforcing control over the management and improving the performance of the management? What are the impacts of confiscation on the behaviors of the officials? What is the stand of Istanbul on the confiscation practices? Did the Egyptian government improve or become worse? Do the punishment methods fit with the committed crime? What about the officials holding religious positions? Were they victims of confiscation like others? Did the confiscation practices have positive impacts on economy and the public? There are other questions that the study aimed to answer.

**Keywords:** confiscation, Ottoman economy, government, position.

## **Abed Al Rahman Aljabarti: Early life and knowledge**

Abed Al Rahman bin Abi Altadani Hasan bin Borhan Aldeen Aljabarti. His last name was given to him due to the name of his homeland (Jabrat). Jabrat is a coastal region located to the west of the Zeila' port. It is located on the Red Sea in Abyssinia (Alsayad, Jabrah and Jabrat. p. 56; Ahmad, Islam in Abyssinia, p. 68; Qasem, Abed Al Rahman Aljabarti, p. 48). His great-grandfather moved to this region in the tenth (10th) century AH. However, he didn't stay long there. He migrated to Makah. Then, he moved to Al-Madinah Al-Munawarah. He stayed in Al-Madinah Al-Munawarah for two years. He spent his time there

studying and meeting scholars specialized in religion. Then, he moved to Egypt. He resided there and got married. He gained a high social status there (Aljabarti. Tareekh Aja'eb Alatahar, part 1, p. 440 – p. 446).

In terms of his father, he is named Sheikh (Hasan). Based on references, he is very rich because he inherited his wives and practicing trade. He used to sell and buy goods. He practiced Al-Musharakah and Al-Mudarabah. His wealth can be estimated through the value of the houses he owned and the number of slaves and Jawary (i.e. female slaves) (Aljabarti, Tareekh Aja'eb Alatahar, part 1, p. 458). In addition to being rich, Sheikh (Hasan) was a well-known scholar during that age. He was

specialized in Shariah, physical education, land surveying, math, engineering, geography, and astronomy (Asi, Abed Al Rahman Aljabarti, p, 40 – p.41). Due to his good reputation and major amount of knowledge, many people from Levant, Roman Empire, the Maghreb, and Hijaz came to his sessions to learn (Asi, Abed Al Rahman Aljabarti, p, 41). In addition, Sheikh (Hasan) used to carry out political activities. He had a good relationship with the officials in the Mamluk Empire in Egypt. He was loved by many princes, ministers and officials (Shayoob, Abed Al Rahman Aljabarti, p, 34 – p. 35)

In this scientific environment, Abed Al Rahman Aljabarti was born in 1167 AH / 1754 AD by one of the Sarari (a female slave) in Cairo. People don't know any piece of information about this female slave (Qasem, Abed Al Rahman Aljabarti, p, 48). In Cairo, Abed Al Rahman Aljabarti joined Kutab (i.e. a group of students learning at Mosque) in Hai Alazhar. He joined it in order to learn language and memorize verses from the Holy Quran (Qasem, Abed Al Rahman Aljabarti, p, 48; Asi, Abed Al Rahman Aljabarti, 43). Then, he enrolled in school before he became ten years old (Asi, Abed Al Rahman Aljabarti, 43). Then, he joined Ruwaq Al-Shawam which is a learning session at Al-Azhar Mosque. During this period, he learnt much about Al-Hanafi school (Asi, Abed Al Rahman Aljabarti, 43; Qasem, Abed Al Rahman Aljabarti, p.48; Anan, the historians of Meser Alislameye , p. 178). He met many scholars who had a relationship with his father, like: Murtada Al-Zubaidi. Murtada Al-Zubaidi taught him things about the following works: Fiqh Al-Lugha by Al-Tha'alibi and Adab Alkateb by Ibn Qutayba (Asi, Abed Al Rahman Aljabarti, 48). This great knowledge allowed Aljabarti to give lessons during this youth at Al-Azhar Mosque about Fiqh and other shariah fields. During the French invasion for Egypt in 1798, Aljabarti was assigned as a member in Al-Diwan Al-Thaleth which was formed by General Mino in 1205 AH / 1790 AD for promoting security (Anan, the historians of Meser Alislameye , p. 178; Qasem, Abed Al Rahman Aljabarti, p. 48, Asi, Abed Al Rahman Aljabarti, 49). There is no doubt that Aljabarti was allowed to contact the authorities of the occupying state. That allowed him to gain greater knowledge about events. It allowed him to review many documents, data and official statistics to support his efforts in the field of history, especially in the history related to the French invasion for Egypt (Asi, Abed Al Rahman Aljabarti,

51). During the late stages of his life, Aljabarti went through a major hardship which is the murder of his son. His son is named Kahlil and was killed in 1237 AH / 1821 AD. He used to work as an announcer of prayers in the palace of Mohammad Ali Basha. This murder had a great impact on Aljabarti. At that period of time, Aljabarti was suffering from weakness, illness and aging signs. Thus, he stopped writing, kept staying at his house and suffered from blindness. He died in 1241 AH / 1852 AD ( Anan, the historians of Meser Alislameye , p. 189)

The role of Aljabarti as a historian was significant during a period that involves slackness and decline in development in the Arab and Islamic worlds. Such slackness and decline were attributed to historical, economic, and political conditions (Mustafa, Ahmad Abed Al-Raheem, Aljabarti- the historians of Egypt: Abed Al Rahman Aljabarti p. 31). Aljabarti became subservient and pessimistic. The social and cultural status of the historian named Aljabarti enabled him to write (*Aja'eb Al Athar fi Altarajem wal Alakhbar*). His mission wasn't easy, because he lacked many historical references. That's attributed to the loss many references due to the conflict between people in Mamluk Empire and conflicts between people in Mamluk Empire and people in Ottoman Empire. It is attributed to the loss many references due to moving them after the French invasion for Egypt (Aljabarti, *Aja'eb Al Athar*, part. 1, p.4; Mustafa, Aljabarti, p. 32; Qasem, Abed Al Rahman Aljabarti, p. 51). Aljabarti didn't have an easy mission in writing (*Aja'eb Al Athar fi Altarajem wal Alakhbar*), because historical writing wasn't respected much by people. Historical writing was deemed as the legends of the ancients and the deeds of charlatans (Aljabarti, *Aja'eb Al Athar*, part. 1, p. 4; Mustafa, Aljabarti, p. 32; Qasem, Abed Al Rahman Aljabarti, p. 51). Hence, Aljabarti started his book with a preface talking about history and its benefits. In this preface, he considers history as an art that is connected to many scientific fields (Aljabarti, *Aja'eb Al Athar*, part. 1, p. 5; Qasem, Abed Al Rahman Aljabarti, p. 51). In this preface, he offers advice to the rulers and asks them to be fair and adopt good policies

After writing the introduction and preface, he sheds a light on the history of Egypt till the Early Muslim conquest by Ottoman Empire. He sheds a light on the deviant acts of some groups in Ottoman Empire and the conflicts between Mamluk princes. He sheds a light on the period in which Ibrahim Basha and Murad Basha ruled and the oppression during

this period. People during the latter period believes that the French invasion is a punishment for the people in Egypt. He sheds a light on that through the third part. He sheds a light on the impacts of such invasion. Such impacts include: the spread of deviant acts in society and the absence of ethics in society. Such absence manifested in having prostitution in public areas, having women unveiling their hair, and having women socializing with men. Some social categories started abandoning the Islamic values, drinking alcohol, and eating and drinking in Ramadan in public place (Anan, the historians of Meser Alislameye , p. 183; Mustafa, Aljabarti, p. 34-36). Aljabarti show rejection to the French invasion. However, he didn't overlook the good qualities that French people have. For instance, he adds that French people love to gain knowledge and show respect for the law (Anan, the historians of Meser Alislameye , p. 183). In addition, he was keen on writing down everything that was carried out by the invaders in military, political, administrative, and social areas. He did that based on the documents that involve orders, data and messages. He did that based on the resistance movements and revolutions carried out by Mamluk princes and the public were represented (Mustafa, Aljabarti p. 38). He showed much attention to the return of the Ottoman Empire to Egypt and the emergence of Mohammad Ali Basha and the features characterizing his personality. Such features include: seriousness in collecting funds, firing people and practicing monopoly for all reasons (Anan, the historians of Meser Alislameye , p. 183). Aljabarti has several features in terms of accuracy in observation, clarity in narration, simplicity in expression, and integrity in narration and appreciation (Al-Sharqawi, part 1, p. 21). He presents the vivid image of the Egyptian society. However, he is one of the traditional historians who drafted Al-Hawleyat method and art of Tarajem (writing about known figures). He relied on the occult for interpreting events without trying to keep up with the scientific renaissance in Europe. One of the historians during this age kept up with the scientific renaissance in Europe. He is named Hasan Alatar. Despite all of that, Aljabarti has his own value among historians. He's the only one who portrayed the conditions of Egypt during this age. His book can't be dispensed by anyone who wants to write about Egypt during the late eighteenth (18<sup>th</sup>) century and early nineteenth (19<sup>th</sup>) century.

Sheikh (Abed Al Rahman Aljabarti) is a historian lived in Cairo and deemed one of the major scholars who lived there. He lived with the society in Cairo and shared experiences with them. Thus, he gained much knowledge about the society of Cairo. He gained much knowledge about the conditions of the countryside. Such knowledge enabled him to study the social, cultural, and economic conditions of phenomena in society. Such phenomena include: the poor means of social control, and the increasing severity of the economic and supply problems. They include: the decline of health-related affairs, and the increasing severity of social illnesses (abu Zaid, Society in Cairo, p. 344). Aljabarti examined the structure of the society and the categories and religions of society. Each category has its own frameworks, goals, and ideologies (abu Zaid, Society in Cairo, p. 344).

### **1) - Confiscation**

#### **The Meaning of the Term (Confiscation)**

Confiscation has several meanings which vary based on the context it is located in. It refers to seizing the assets of someone by the Sultan or depriving someone from his possessions based on the orders issued by an authority (Ibn Manthoor, Lisan Alarab, part No. 9, p. 321). It was used explicitly during the age of the Ottoman Empire. For instance, Ali Baik found it hard to keeping buying things from Almamalik in 1176 AD / 1762 AH. Thus, he confiscated the assets of people (Aljabarti, Aja'eb Al Athar, part 1, p.322)

There were several reasons for practicing confiscation. Such reasons include: the need of the officials for gaining money. For instance, a decision was issued by the state in 1181 AH / 1767 AD for confiscating the assets of traders (Aljabarti, Aja'eb Al Athar, part 1, p.320). It suggests that the assets of the officials who used their positions for embezzlement and personal benefits must be confiscated as a punishment.

Based on the latter order, the assets of the sons of Sa'd Alkhadem were confiscated. Those songs were responsible for Almaqam Alahmadi. Their confiscated assets worth much (Aljabarti, Aja'eb Al Athar, part 1, p.358). The assets of Ishaq Alyahoodi were confiscated in 1182 AH / 1768 AD. Ishaq Alyahoodi used to teach in Aldiwan. 40,000 Mahboob owned by Ishaq Alyahoodi were confiscated. The term Mahboob refers to a currency used by the Ottoman Empire (Aljabarti, Aja'eb Al Athar, part 1, p.363)

As a punishment for the rebellious princes, Othman Baik confiscated some assets that were owned by his wife. His wife is a princess who rebelled (Aljabarti, Aja'eb Al Athar, part 1, p.154). Out of greed in the assets of the ones who were dismissed from their office, Basha Ahmad Baik Ala'sar was dismissed from his office and prisoned. Employees were sent to his house to confiscate the possessions in his house. They found three boxes and confiscated them (Aljabarti, Aja'eb Al Athar, part 1, p.206). Out of greed in the funds of people including known people of the middle class. That was done through threatening to kill them or hanging them in the sun. Sanajek under the authority of Murad Baik confiscated the rich people (Aljabarti, Aja'eb Al Athar, part 1, p 609 and p. 312). Basha used to seize the sheep, and funds of notable people (Aljabarti, Aja'eb Al Athar, part 1, p 169).

## **The Term Confiscation has Other Meanings**

### **2) - Question Person Financially**

When saying that someone is questioning one financially, it means that a discussion is held with him to hold him liable. It also means that one reviewed the records with him to prove that he committed mistakes. During the Ottoman Empire, questioning one financially was carried out after dismissing one from his office. Albasha used to bring Alkhazendar <sup>1</sup> and the clerk responsible for his safe and Al-Roznamji<sup>2</sup>. He used to order them to question the dismissed person financially. Based on the Ottoman narratives, if the dismissed person has funds, he shall be asked directly to submit it. Sometimes, he shall borrow money to submit it. After paying off the funds, he shall be released and go home. Ali basha was questioned financially. He was asked to pay the value of 600 packs. He didn't have money. Thus, his house was confiscated and the assets in his house were sold till paying off the value (Aljabarti, Aja'eb Al Athar, part 1, p.48).

Ismail Basha was questioned financially in 1109 AH / 1697 AD. He was held liable for the delay of

<sup>1</sup> Alkhazendar is a Turkish title used to refer to anyone who is entrusted for handling the funds of Sulthan, prince or leader

<sup>2</sup> Roznama: It's an Iranian term used to refer to the Daftar Dar position which is a position in the financial administration of the state

50, 000 Ardab. He paid the value of 50 packs and sold his house to pay off the remaining value (Aljabarti, Aja'eb Al Athar, part 1, p. 50). The son of Ali Basha was questioned financially. After that, he was killed and his assets were confiscated (Aljabarti, Aja'eb Al Athar, part 1, p. 282). Amir Alhaj was brought before the Basha. The Basha ordered to question Amir Alhaj. After that, Amir Alhaj was asked to pay 103,000 Riyal. After paying the money, he went home (Aljabarti, Aja'eb Al Athar, part 1, p. 602). Mohammad Basha was questioned financially after his dismissal. After that, he was asked to pay the value of 1215 packs. He didn't have any money. Thus, he pledged in writing to pay the value (Aljabarti, Aja'eb Al Athar, part 1, p. 13). Teacher Ghali (Head of Alkutab) and his brother Francis and Khazendar Sam'an were questioned financially. They were asked to pay the value of 6000 packs in the old records and the value of 30,000 packs in the new records (Aljabarti, Aja'eb Al Athar, part 3, p. 501 -502). Al-Basha questioned Christians (i.e. Alaqbat and Roman) on the assets of the churches that are under their authority (Aljabarti, Aja'eb Al Athar, part 3, p. 513)

### **3) - Reconciliation**

This term refers to restore friendly relations and address all the causes of disputes. The Ottoman Authority used to bring specific people and question them. After that, it used to agree with them on submitting a specific value in order to release him. Amir Alhaj Saleh agreed to pay 103,000 Riyal in 1200 AH / 1758 AD (Aljabarti, Aja'eb Al Athar, part 1, p. 608).

Ibrahim Baik was one of the religious princes. His wife was beaten. Then, a reconciliation was made with her to pay money (Aljabarti, Aja'eb Al Athar, part 1, p. 635). A reconciliation was made with Nafeesah (the wife of murad baik), several wives of princes, Christians, people from Levant, and Franks to pay money.

After the reconciliation, reports were drafted and sent to the absent princes (Aljabarti, Aja'eb Al Athar, part 2, p. 197). A reconciliation was made with Saleh Yousif Katakhdha<sup>3</sup>. After making this reconciliation, the latter person agreed to pay the

<sup>3</sup> Katekhda: It is an Iranian term used to refer to the man responsible for the family. It was also used much to refer to every assistant of a great official in the state during the ruling of the Ottoman Empire

value of 80 packs (Aljabarti, Aja'eb Al Athar, part 1, p. 574). A reconciliation was made with Saleh Jurjus Aljawhari. After making this reconciliation, the latter person agreed to pay the value of 4800 packs. However, he didn't have any money. Thus, this value was obtained from the notable people who belong to his religious group (i.e. Akbat) (Aljabarti, Aja'eb Al Athar, part 3, p. 87). A reconciliation was made with Saleh Hasan Agha Almohtaseb. After making this reconciliation, the latter person agreed to pay the value of 65 packs. A reconciliation was made with Ibrahim Alrazaz. After making this reconciliation, the latter person agreed to pay the value of 15 packs (Aljabarti, Aja'eb Al Athar, part. 3, p. 990). Under the pretext of the escape of Jorjos Aljawhari, the Basha asked the Christians to leave the monastery. However, a reconciliation was made with Christians to pay the value of 104 packs (Aljabarti, Aja'eb Al Athar, part. 1, p. 92). A reconciliation was made with Saleh Ibrahim Agha to pay a specific amount of money (Aljabarti, Aja'eb Al Athar, part. 3, p. 92). A reconciliation was made with Mohammad Almahroqi Saleh to pay the value of 1505 packs (Aljabarti, Aja'eb Al Athar, part. 3, p. 473).

#### **4) - Selling assets**

This refers to selling the assets of someone to get funds after the dismissal someone from his position. After the dismissal of Ali Basha, the traders in Islambul sold the assets of Ali Basha owed for them. That was done after imprisoning him (Aljabarti, Aja'eb Al Athar, part. 1, p.75). In 1222 AH / 1807 AD, the soldiers sold the assets of people to get the money they borrowed to people through Riba in French currency and Daraheem (Aljabarti, Aja'eb Al Athar, part. 1, p. 197).

#### **5) - Confiscation of the best assets**

The basha confiscated the best assets of the rebellious princes and passed them to his Mamalik and followers (Aljabarti, Aja'eb Al Athar, part. 1, p.374). The best assets of Othman Altofali were confiscated after his dismissal because he committed embalmment (Aljabarti, Aja'eb Al Athar, part. 2, p. 32).

The best assets of a priest were confiscated, including the deposits of Christians (Aljabarti, Aja'eb Al Athar, part. 1, p. 642).

#### **6) - Pledge to pay**

It means to pledge oneself that a specific amount of money shall be paid. After questioning Ahmad

Basha, he was obliged to pay the value of 2215 packs. Thus, he pledged himself to pay this value in 1201 AH / 1786 AD (Aljabarti, Aja'eb Al Athar, part. 2, p. 31). In 1219 AH / 1804 AD, Mustafa agha alkashaf was released from prison after he pledged himself to pay the value of 300 packs (Aljabarti, Aja'eb Al Athar, part. 3, p. 14). A group of Jewish people were released from prison after they pledged to pay the value of 200 packs (Aljabarti, Aja'eb Al Athar, part. 3, p. 16). A group of Aqbat were released from prison after they pledged to pay the value of 1000 packs (Aljabarti, Aja'eb Al Athar, part. 3, p. 15).

#### **7) - Confiscation of possessions**

It refers to the complete seize of possessions. Ibrahim Baik confiscated the possessions of Thu Alfakar in 1135 AH / 1722 AD (Aljabarti, Aja'eb Al Athar, part. 1, p. 99). When salim baik was murdered, the basha confiscated his possessions (Aljabarti, Aja'eb Al Athar, part. 1, p. 143). In 1200 AH / 1785 AD, he ordered to seize the possessions of the princes who ran away (Aljabarti, Aja'eb Al Athar, part. 1, p. 632). The authority issued a decisions to seize of possessions of the killed princes (Aljabarti, Aja'eb Al Athar, part. 1, p. 245)

#### **8) - Claim**

It means to ask someone to give the things that belong to the one who's making the claim. When Ali baik reached the place of Ahmad Katakhdha, he claimed for his funds. Thus, he obtained major amount of funds and confiscated the pots made from brass. He dug to get the valuable things. He demolished the houses and places of councils (Aljabarti, Aja'eb Al Athar, part. 1, p. 387)

#### **9) - Taking Assets**

It refers to the confiscation of assets. This term is associated with moveable assets. Taking assets is carried out directly. In 1096 AH, Hasan Balighan took the assets of Arab and looted their funds (Aljabarti, Aja'eb Al Athar, part. 1, p. 42). Mohammad baik took the camels and donkeys of the ones delivering water (Aljabarti, Aja'eb Al Athar, part. 1, p. 75). A convoy for a great trader was taken by several traders from Levant in 1135 AH / 1722 AD. It involves 70 camels carrying out ammo (Aljabarti, Aja'eb Al Athar, part. 1, p. 101). When the leader of Arab was defeated, 1700 camels and their load were taken from him (Aljabarti, Aja'eb Al Athar, part. 1, p. 153).

#### **10) - Takeover**

This term refers to the process of taking over funds to make it under one's own control. Darwish Baik arrested the servants of his father and took over their funds and possessions (e.g. grain, cane, sugar, ghee, honey, dates and wax) (Aljabarti, Aja'eb Al Athar, part. 1, p. 387). Murad baik was making preparation for invasion in 1197 AH / 1782 AD. At that time, he needed money. Thus, he took over the funds of many traders and individuals taking money from people illegally (Aljabarti, Aja'eb Al Athar, part. 1, p. 567). Ahmad Agha took over the funds of the people in Alhusayneyah (Aljabarti, Aja'eb Al Athar, part 2, p. 91). Sari Askar Alfaransi arrested Mohammad Zad (the son of a military judge) and took over his funds. He took over the assets of the murdered Daftardar. The latter assets involve cash and possessions (Aljabarti, Aja'eb Al Athar, part 2, p. 582-294). Katekhda baik arrested kashef Almonofeyah and took over his funds (Aljabarti, Aja'eb Al Athar, part 3, p. 83). The basha arrested Kashef Damanhoor and took over his funds after beating and insulting him (Aljabarti, Aja'eb Al Athar, part 3, p. 243). He arrested a trader and tortured him till death. After that, he took over the funds of this trader (Aljabarti, Aja'eb Al Athar, part 3, p. 243). He arrested a prince and killed him. Then, he took over the funds and possessions of this prince. He went to the house of this prince and confiscated all the possessions in the house (Aljabarti, Aja'eb Al Athar, part 3, p. 356). He arrested the Jewish suppliers in 1229 AH / 1814 AD. Those suppliers used to supply good, and silver (Aljabarti, Aja'eb Al Athar, part 3, p. 452).

## **II) - Looting**

It refers to a direct theft carried out through taking over funds through coercion. It was carried out the most during the Ottoman Empire. It was committed by the ones holding authority. The basha used to punish people through looting. He killed Ismail Baik and looted his funds and took over his slaves. He migrated the people of Ismail Baik (Aljabarti, Aja'eb Al Athar, part. 1, p. 538). He ordered his employees to loot the funds of the killed and defeated princes. He looted the funds of Ahmad Agha and the possessions in the houses of the princes who are in the party of the Ahmad Agha (Aljabarti, Aja'eb Al Athar, part. 1, p. 79). He looted the funds of Yousif Agha who was ruling Alkiswa (Aljabarti, Aja'eb Al Athar, part. 1, p. 79). He looted the funds of Ayoob Baik and Ahmad Agha and the possessions in the houses of the rebellious people (Aljabarti, Aja'eb Al Athar, part.

1, p. 154 – 149). He looted the palace and the land of Hasan. That includes: the cereals, sheep, cows, horses and buffaloes in the land (Aljabarti, Aja'eb Al Athar, part. 1, p. 169). The latter Basha looted the palace of Mohammad Baik Jorkos and the houses of his clan and followers (Aljabarti, Aja'eb Al Athar, part. 1, p. 192). The soldiers used to benefit from the ordered issued for them to implement. They did that in order to avenge from their colleagues, and escaping princes. They looted some of the funds of Hussain Agha (Aljabarti, Aja'eb Al Athar, part. 1, p. 162). They looted the house of Abed Al Rahman and took over the funds and Jawari in the latter house (Aljabarti, Aja'eb Al Athar, part. 1, p. 162). They looted the houses of Ibrahim Baik, Khalil Baik, Ahmad Afandi and Othman Afandi (Aljabarti, Aja'eb Al Athar, part. 1, p. 230).

Soldiers used to benefit from the orders issued to them and practice looting against the public. In 1123 AH / 1711 AD, they looted many people. They looted the camels of the ones delivering water (Aljabarti, Aja'eb Al Athar, part. 1, p. 73). When the solders dominated Qarisko in 1208 AH / 1812 AD, they looted people and burnt the city (Aljabarti, Aja'eb Al Athar, part. 2, p. 587). When the solders dominated Domyat, they looted Khanat (singular of khan), Wakalat (singular of Wakaleh), and houses and took over all the types of goods (Aljabarti, Aja'eb Al Athar, part. 2, p. 593). When the solders dominated Aljizah, they took over the harvest and looted houses and the vegetables in them (Aljabarti, Aja'eb Al Athar, part. 2, p. 640; Aljabarti, Aja'eb Al Athar part 3, p. 5).

## **Causes of confiscation**

### **I) – The Embezzlement Acts Committed by the Officials**

Embezzlement was carried out by many official. After dismissing many officials, their assets were confiscated. This action was carried out to all the officials –including the ones holding the rank of Agha) - without any exception. A decrease (Aljabarti, Aja'eb Al Athar, part. 1, p. 47 and p. 46) was issued to seize the assets of Natheer Agha and Ismail Agha. Thus, their assets were confiscated. Later on, a decrease was issued to sell their assets. Thus, those assets were sold for a price that is equivalent to the value of 1400 packs. This amount was sent to the Basha. In addition, records were confiscated and sent to the Basha with the funds (Aljabarti, Aja'eb Al Athar, part. 1, p. 47).

Confiscation was carried out against the ones holding Basha title after their dismissal. For instance, after the dismissal of Ali Basha in 1107 AH / 1693 AD, a decree was issued to question him. After questioning him, Ali Basha was obliged to pay the value of 600 packs. Thus, he sold his house and possessions to pay off the whole value (Aljabarti, Aja'eb Al Athar, part. 1, p. 48). After the dismissal of Ismail Basha, he was questioned and asked to pay the value of 50 packs. Thus, he sold his house (Aljabarti, Aja'eb Al Athar, part. 1, p. 50).

Mohammad Basha was questioned. All his assets – including real estates and possessions- were sold (Aljabarti, Aja'eb Al Athar, part. 1, p. 54).

In 1118 AH / 1706 AD, Ali Basha was questioned and his assets were confiscated to pay off the amount he borrowed from the traders in Islambul. Thus, his assets were sold in auction (Aljabarti, Aja'eb Al Athar, part. 1, p. 55, and p. 56).

A decree was issued to question Khalil Basha in 1143 AH / 1729 AD. His possessions were sold (Aljabarti, Aja'eb Al Athar, part. 1, p. 83). Mohammad Basha was questioned in 1201 AH / 1786 AD. He was obliged to pay off the value of 215 packs (Aljabarti, Aja'eb Al Athar, part. 2, p. 13).

As for the ones holding the rank named baik, Ahmad Baik confessed about the value of the assets he owned after imprisoning him. Such assets were placed in three boxes (Aljabarti, Aja'eb Al Athar, part. 1, p. 206). A decree was issued to seize the inheritance that Redwan Baik and Salim Baik left behind (Aljabarti, Aja'eb Al Athar, part. 1, p. 225). After killing Redwan Baik and Salim Baik, their houses were looted (Aljabarti, Aja'eb Al Athar, part. 1, p. 258 ).

Confiscation was carried out against the ones holding the position (Daftardar). A person holding the position Daftardar was dismissed and his assets were looted in 1147 AH / 1734 AD (Aljabarti, Aja'eb Al Athar, part. 1, p. 225). Amir Alhaj was questioned in 1200 AH / 1785 AD and was obliged to pay the value of 103,000 packs (Aljabarti, Aja'eb Al Athar, part. 1, 608). Confiscation was carried out against the ones holding the position Katekhda. For instance, Yousif Katekhda was released from prison after paying the value of 80 packs in 1217 AH / 1811 AD (Aljabarti, Aja'eb Al Athar, part. 2, p. 574).

## **2) - Machination and Snitching**

That occurred when the soldiers confiscated the assets of Yousif Alyahoodi who were prisoned. That's because when Yousif Alyahoodi revealed classified information in Islambul when he was asked about the conditions of Egypt. In addition, several events occurred due to his machinations. When he returned to Cairo, princes, notable people and traders asked the Basha to arrest Yousif Alyahoodi and send him to them. After sending him to the princes, notable people and traders, he was killed and his body was burnt due to his machination (Aljabarti, Aja'eb Al Athar, part 1, p. 49).

## **3) - Rebellion against the Political Authority**

The houses of the rebellious princes were looted as a punishment. For instance, the palace of Ayoob Baik was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 78). The houses of Ahmad Agha and the ones in his party were looted (Aljabarti, Aja'eb Al Athar, part 1, p. 79). The house of Hussain Agha Almustahfathan was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 79). The houses of Salim Baik and Abed Al Rahman baik were looted (Aljabarti, Aja'eb Al Athar, part 1, p. 162, p.143). The house of Hasan Katekhda was looted and his assets, cows, sheep, horses, and buffaloes were confiscated (Aljabarti, Aja'eb Al Athar, part 1, p. 162, p. 169). The houses of Mohammad Baik Jorkos and the ones in his party and followers were looted (Aljabarti, Aja'eb Al Athar, part 1, p. 192).

The houses of Ibrahim Baik and Khalil Baik and their followers were looted (Aljabarti, Aja'eb Al Athar, part 3, p. 230). The woods and marble were confiscated (Aljabarti, Aja'eb Al Athar, part 3, p. 269, 261). The assets of the princes who escaped were confiscated and distributed to the followers of the Basha (Aljabarti, Aja'eb Al Athar, part 3, p. 374).

The same applies to the Badawi clans who used to attack the caravans of Hujaj and traders. In 1182 AH / 1768 AD, the leader Sowailem Bin Habeeb was deprived from his assets and his possessions and livestock were taken from him ( Aljabarti, Aja'eb Al Athar, part 3, p. 361). The assets of Sharif Makeh were confiscated in 1106 AH / 1696 AD. His house was looted. That was done after he committed many acts of oppression against people (Aljabarti, Aja'eb Al Athar, part 1, p. 46).

## **3) - The Need for Money**

The need of the ones enjoying a political authority for money was a strong motive for confiscating the

funds of individuals and groups. The need of the one holding the position (Wali) for money was the major motive for seizing the assets of people. That was done through sending people holding military positions to do that. In 1181 AH / 1767 AD, a group of soldiers were sent to seize the funds of traders and ask the traders of spices to pay the funds in advance (Aljabarti, Aja'eb Al Athar, part 3, p. 320). In 1201 AH / 1786 AD, the Basha asked traders to submit an advance payment. Thus, many traders were forced to close their shops (Aljabarti, Aja'eb Al Athar, part 1, p. 614). In 218 AH, 1812 AD, the authority obliged people to pay the costs incurred for the supporting the soldiers. However, people at that time suffered much from the high living costs and the looting acts committed by soldiers (Aljabarti, Aja'eb Al Athar, part 1, p. 620). In 1219 AH / 1813 AD, the basha ordered Aqbat, spices traders, and rich traders to pay money to cover the costs of soldiers (Aljabarti, Aja'eb Al Athar, part 1, p. 653). Al-Tanabeye were sent to craft men. They asked the craft men to pay a specific amount of money -in Daraheem- which is equivalent to the value of 500 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 6).

To cover the costs, the Basha released several people who are Aqbat. He did that after obliging to them to pay a specific amount of money -in Daraheem- which is equivalent to the value of 1000 packs. He arrested several Jewish and confiscated 1000 packs from them (Aljabarti, Aja'eb Al Athar, part 3, p. 15).

In 1220 AH / 1805 AD, to pay the costs of the soldiers, the basha asked several notable people to pay an advance payment (Aljabarti, Aja'eb Al Athar, part 3, p. 115). To pay the salaries of soldiers, the Basha imposed a tax called (Alfarrrd) and confiscated the assets of several individuals. In fact, in 1218 AH / 1803 AD, he confiscated the assets of several people from a group called Alarnood in order to pay the salaries of officials (Aljabarti, Aja'eb Al Athar, part 2, p. 282). This method was used by the French people while they were residing in Egypt. In 1213 AH / 1798 AD, in order to pay the costs of the soldiers, the French people asked Muslim, Christians (including Aqbat) traders to pay an advance payment. This payment is 5000 Riyal (Aljabarti, Aja'eb Al Athar, part 3, p. 196). In 1213 AH, 1798 AD, the French people obliged the craft men to pay an advance payment (Aljabarti, Aja'eb Al Athar, part 2, p. 197). They asked Christians to pay 120,000 Riyal in 1214 AH /

1799 AD (Aljabarti, Aja'eb Al Athar, part 2, p. 291). In the latter year, they forced Aqbat to pay 150,000 French Riyal (Aljabarti, Aja'eb Al Athar, part 2, p. 304). In 1215 AH / 1800 AD, the French people decided to oblige the people in countryside to submit possessions, barley, beans and hay (Aljabarti, Aja'eb Al Athar, part 2, p. 354). In 1217 AH, 1802 AD, they asked traders to pay an advance payment which worth 103,000 packs (Aljabarti, Aja'eb Al Athar, part 2, p. 522). The need for money forced soldiers to practicing looting and seize possessions. For instance, when Mohammad Baik reached Farshoot in 1183 AH / 1769 AD, he confiscated all the possessions, ammunition and funds owned by Zaeem Aleryan Humam and his relatives and followers (Aljabarti, Aja'eb Al Athar, part 3, p. 377).

After the military groups spread in the cities, they started committing acts of corruption. They confiscated the camels of the ones delivering water, the donkeys of the ones living in the countryside, and the boats of traders. Such boats include: crop, ghee, sheep, dates and honey (Aljabarti, Aja'eb Al Athar, part 1, p. 629). The followers of Mohammad Baik and Othman Baik looted the camels, mules, donkeys and bottles of the ones delivering water (Aljabarti, Aja'eb Al Athar, part 2, p. 159). In 1217 AH / 1812 AD, the group called Alghez Alqabali looted the crop and livestock from the people in Alfaoom (Aljabarti, Aja'eb Al Athar, part 2, p. 544). In 1218 AH / 1812 AD, when Othman baik entered the countryside, the forced the people there to pay 80,000 Riyal (Aljabarti, Aja'eb Al Athar, part 2, p. 598).

The need to send a caravan of Hujaj was another cause for confiscation. Before sending the caravan of Hujaj in 1183 AH / 1769 AD, several people made an attack to obtain money, camels and donkeys (Aljabarti, Aja'eb Al Athar, part 1, p. 539). To send a caravan of Hujaj, the authority obtained the required funds through seizing the assets of farmers (Aljabarti, Aja'eb Al Athar, part 1, p. 569). When there was shortage in the funds needed for Alhaj in 1209 AH / 1794 AD, the officials obtained such funds from traders and owners of shops (Aljabarti, Aja'eb Al Athar, part 2, p. 99).

#### **4) - Greed in the Funds of People**

Greed in the funds of people was a cause of confiscation. Basha Ismail recruited assistants and started taking things from people without paying for



them. He beat the ones who show resistance and killed them (Aljabarti, Aja'eb Al Athar, part 2, p. 190). The basha show greed in the funds of traders in 1200 AH / 1785 AD. He owned 44000 French Riyal (Aljabarti, Aja'eb Al Athar, part 1, p. 647).

The ones holding the rank (Baik) used to show greed in the funds of people. They utilized their authority to seize people's funds. Khalil Baik and his followers used to seize the hay and the boats and the funds of traders (Aljabarti, Aja'eb Al Athar, part 3, p. 258). Ali baik and his assistants confiscated the funds of notable people and people of the middle class (Aljabarti, Aja'eb Al Athar, part 3, p. 312). They looted the tomb of Seedi Ahmad and confiscated a great amount of money (Aljabarti, Aja'eb Al Athar, part 3, p. 358). They confiscated the funds of Ishaq Alyahoodi and took 40000 Mahbobb (Aljabarti, Aja'eb Al Athar, part 3, p. 363).

Ali baik is the first one who committed acts of confiscation and looted people's funds (Aljabarti, Aja'eb Al Athar, part 3, p. 363). Hussain Baik went to Mansoorah and Domyat and looted things from many people (Aljabarti, Aja'eb Al Athar, part 3, p. 353). Murad Baik confiscated things from many traders. He confiscated the boats (Aljabarti, Aja'eb Al Athar, part 1, p. 549). Ismail Baik prisoned Haj Salman and confiscated 50 packs from him (Aljabarti, Aja'eb Al Athar, part 1, p. 40). Ibrahim Baik prisoned farmers and tortured them and confiscated their funds (Aljabarti, Aja'eb Al Athar, part 1, p. 535).

The ones holding the rank (Katakhda) carried out acts of confiscation. For instance, Ismail Katakhda arrested traders and obliged them to pay the value of 500 packs. He confiscated 100 packs from them (Aljabarti, Aja'eb Al Athar, part 1, p. 638).

The ones holding the rank (Sanjook) carried out acts of confiscation. For instance, Murad Baik oppressed people and confiscated their funds (Aljabarti, Aja'eb Al Athar, part 1, p. 609). Corruption was practiced by the ones holding religious ranks. For instance, Mutwali Alhesbe used to beat and imprison people to get funds from them. He looted people's houses (Aljabarti, Aja'eb Al Athar, part 2, p. 91).

### 5) - Desire to Avenge

It is represented in avenging from the ones who were hated by the ones enjoying political authority. For instance, Mustafa Baik looted the house of his

friend Ayoob Bail (a rebellious person) (Aljabarti, Aja'eb Al Athar, part 1, p. 77). Basha ordered Khazendar and the clerk responsible for his safe and Al-Roznamji to seize the assets of Ali Baik (Aljabarti, Aja'eb Al Athar, part 1, p. 69). Ali Baik arrested Mohammad Katekhda and murdered him and looted his house (Aljabarti, Aja'eb Al Athar, part 1, p. 109).

Ali Baik questioned Saeed Baik. He ordered him to submit a great amount of money (Aljabarti, Aja'eb Al Athar, part 3, p. 387). When Aywath Baik ran away, Ismail Basha decided to seize the cows, sheep, woods, buffalos, and luggage of Ismail Basha (Aljabarti, Aja'eb Al Athar, part 3, p. 390). The revenge policy against the princes who rebelled was practiced. For instance, their houses were looted, including the house of Jorkos Alkabeer (Aljabarti, Aja'eb Al Athar, part 1, p. 109). Othman Baik and his assistants confiscated the assets of a group called Alhabaneya (Aljabarti, Aja'eb Al Athar, part 3, p. 398). In 1191 AH, 1777 AD, when the news spread that princes rebelled, many houses that belong to them were looted (Aljabarti, Aja'eb Al Athar, part 1, p. 516). The basha sent judges to the houses of those princes to write their possessions and move those possessions to his house. He ordered to have a stamp placed on those possessions (Aljabarti, Aja'eb Al Athar, part 1, p. 632).

The assets of rebellious princes were brought to the authority. The wives of those princes were arrested. Then, a reconciliation was made with those wives to pay money (Aljabarti, Aja'eb Al Athar, part 1, p. 635). In this method, many funds, jewels, and utensils were brought to the authority (Aljabarti, Aja'eb Al Athar, part 1, p. 647).

In 1218 AH / 1803 AD, people from Alenkeshareyah looted the house of Ahmad Afandi, Othman Afandi, and Almoalem Alqebti (a notable person in the church of Aqbat under the French authority) (Aljabarti, Aja'eb Al Athar, part 1, p. 574). The revenge targeted people from Badawi clans who used to loot the convoys of Hujaj and traders. In 1099 AH / 1687 AD, Ibrahim Baik killed many Arabs and killed their livestock and stole their funds and crop (Aljabarti, Aja'eb Al Athar, part 1, p. 43). Hussain Agha killed many people from Arab and looted their funds (Aljabarti, Aja'eb Al Athar, part 1, p. 44). He sent soldiers to Arab in 1135 AH / 1722 AD in order to seize their funds, camels and sheep (Aljabarti, Aja'eb Al Athar, part 1, p. 1010).

This policy was used by the French. For instance, the French authority attached Arab Alababedah in 1214 AH / 1799 AD and looted their funds and sheep (Aljabarti, Aja'eb Al Athar, part 1, p. 46).

### **The Categories Who are Victims for Confiscation**

All categories of people are victims for confiscation. That indicates the nature of the ones in authority. It indicates that a state of confusion was prevalent in society in administrative, political and economic areas during the Ottoman ruling. Those categories include:

#### **1) - Officials**

##### **The Ones Holding the Rank (Basha)**

After the dismissal of the ones holding this rank and giving this rank to another person, the assets of those people were confiscated. In 1107 AH / 1695 AD, a decree was issued. It suggests that the dismissed Basha must be questioned. The basha was obliged to pay the value of 600 packs which is a great amount. Thus, the house of the Basha was sold and the possessions in his house were sold to pay off this amount (Aljabarti, Aja'eb Al Athar, part 1, p. 48). Ismail Basha was questioned after his dismissal. He was asked to pay 50,000 Ardeb. He paid the price of 50 packs and sold his house to pay off the amount (Aljabarti, Aja'eb Al Athar, part 1, p. 50). A decree was issued in 1118 AH / 1706 AD. It suggests that Mohammad Basha was prisoned and everything he owned was sold to pay off the money he must pay (Aljabarti, Aja'eb Al Athar, part 1, p. 54). Ali Basha was dismissed and prisoned in 1118 AH / 1706 AD. His assets were confiscated to pay off his debt for the traders in Islambul (Aljabarti, Aja'eb Al Athar, part 1, p. 56, 55). They were sold in auction in 1119 AH / 1707 AD (Aljabarti, Aja'eb Al Athar, part 1, p. 56)

The ones in authority arrested the son of Ali Basha and questioned him. Then, they killed him and confiscated his assets (Aljabarti, Aja'eb Al Athar, part 1, p. 69). Mohammad Basha was dismissed in 1201 AH / 1786 AD. He was questioned and asked to pay the value of 2215 packs. He wrote a written document through which he obliged himself to pay this value (Aljabarti, Aja'eb Al Athar, part 1, p. 13). A decree was issued in 1123 AH / 1716 AD. It suggests that Khalil Basha must be questioned. It suggests that the assets of the princes who were killed in the sedition must be sold (Aljabarti, Aja'eb Al Athar, part 1, 8)

##### **B) - The Ones Holding the Rank Called (Baik)**

The ones holding the rank (Baik) were victims for the acts of looting too. That applies especially to the ones who were engaged in the conspiracies made against the Basha. For instance, the basha arrested Ali Baik and killed him. Then, he looted the house of Ali Basha (Aljabarti, Aja'eb Al Athar, part 1, p. 109). He confiscated the assets of Salim Baik and all the things in his house (Aljabarti, Aja'eb Al Athar, part 1, p. 143). He looted the house of Sulaiman Baik after he ran away (Aljabarti, Aja'eb Al Athar, part 1, p. 149). He confiscated the possessions of Ayoob Baik after he killed him and looted his house (Aljabarti, Aja'eb Al Athar, part 1, p. 154). The soldiers looted all the funds and Jawari of Abed Al Rahman Baik (Aljabarti, Aja'eb Al Athar, part 1, p. 162). They confiscated the assets of Mohammad Baik and looted his house (Aljabarti, Aja'eb Al Athar, part 1, p. 180). They confiscated the assets of Mohammad Baik and looted his house and the houses of his followers and the members of his clan (Aljabarti, Aja'eb Al Athar, part 1, p. 192).

During the period in which Bakir Basha ruled (1147 AD / 1734 AD), the soldiers looted the house of Redwan Baik and the house of Sulaiman Baik after killing them. A decree was issued to seize the heritage of those two deceased (Aljabarti, Aja'eb Al Athar, part 3, p. 230). The soldiers entered the house of Ibrahim Baik and the house of Khalil Baik. They looted the latter two houses (Aljabarti, Aja'eb Al Athar, part 3, p. 230). The basha confiscated the assets of the rebellious princes and distributed those assets to his followers and Mamalik (Aljabarti, Aja'eb Al Athar, part 3, p. 363). He confiscated the assets of Isamil Baik after he killed him and looted his funds and slaves (Aljabarti, Aja'eb Al Athar, part 1, p. 538). During the period in which Hasan Basha ruled (1200 AH / 1785 AD), the soldiers entered the houses of the rebellious princes and looted them (Aljabarti, Aja'eb Al Athar, part 1, p. 631). After seizing the assets of those princes, the Basha confiscated the white and black Jawari and the Jawari who are from Habasheh. He sold those Jawari in the least prices to Ottoman people and soldiers (Aljabarti, Aja'eb Al Athar, part 1, p. 632).

The crops and assets of the rebellious princes —e.g. Ayoob Baik, Ahmad Agha and Sulaiman Baik— were confiscated (Aljabarti, Aja'eb Al Athar, part 1, p. 647). After killing Othman Baik in 1201 AH / 1781 AD, the funds he embezzled were confiscated (Aljabarti, Aja'eb Al Athar, part 2, p. 23).

This policy was adopted by the French against the ones holding the rank (Baik) and showed resistance to the French authority. For instance, the French looted the houses of the rebellious princes and took the possessions in those houses (e.g. luggage and mattress). They sold such possessions (Aljabarti, Aja'eb Al Athar, part 2, p. 193). In 1213 AH / 1798 AD, they arrested the wives of those princes and made a reconciliation with them in order to oblige one to pay a specific amount of money. The wife of Muraf Baik was arrested and a recompilation was made with her. Then, she pledged herself to pay 120,000 Riyal (Aljabarti, Aja'eb Al Athar, part 2, p. 197). The French entered the house of Redwan Baik and arrested his wife. They made a reconciliation with her. Then, the latter wife obliged herself to pay 1000 Riyal. The French confiscated all the possessions in the house of the latter wife (including luggage and mattress) (Aljabarti, Aja'eb Al Athar, part 2, p. 23). The wives who weren't capable of paying money were forced to sell their possessions (Aljabarti, Aja'eb Al Athar, part 2, p. 78). After making a reconciliation with those women, the French issued papers that suggest that those wives shall enjoy safety and security (Aljabarti, Aja'eb Al Athar, part 2, p. 197).

### **C) - The Ones Holding the Rank (Agha)**

The ones holding the rank (agha) suffered from confiscation and looting acts just like other people. A decree was issued in 1106 AH / 1694 AD. It suggests that the funds of Nathir Agha and Ismail Altawasheen Agha must be confiscated (Aljabarti, Aja'eb Al Athar, part 1, p. 46). It suggests that their possessions must be sold and the price of such possession must be submitted to the authority (Aljabarti, Aja'eb Al Athar, part 1, p. 47). In 1118 AH / 1706 AD, Mustahfathan Agha was dismissed and questioned (Aljabarti, Aja'eb Al Athar, part 1, p. 54). Ahmad Agha was killed and his house was looted. The houses of the ones in his party were looted. They include: the houses of Yousif Agha and Mohammad Agha (Aljabarti, Aja'eb Al Athar, part 1, p. 79).

In 1123 AH / 1711, the soldiers looted the house of Hussain Agha Almustahfathan was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 80). They looted the house of Mohammad Agha and the princes who rebelled with him (Aljabarti, Aja'eb Al Athar, part 1, p. 154). The basha exiled Othman Agha and Ahmad Agha. He exiled the ones holding rank (agha) of Aljawali and the ones holding the rank (Agha) in Aldarbakhaneh. After exiling them,

he brought traders and real estate brokers to sell the assets of those exiled people (Aljabarti, Aja'eb Al Athar, part 3, p. 374). He arrested Ibrahim Agha in 1221 AH / 1709 AD and didn't release him till making a reconciliation with him. Ibrahim Agha obliged himself to pay a specific amount of funds (Aljabarti, Aja'eb Al Athar, part 3, p. 105).

### **D) - The Ones Holding the Rank Katekhda**

The ones holding the rank Katekhda were hated by the political authority. Their assets were sized by the political authority. For instance, Yousif Baik arrested Yousif Katekhda and looted his house and confiscated the crops, cows, sheep, chicken, gees and buffalo. He uprooted the trees in his garden and demolished the walls of the house (Aljabarti, Aja'eb Al Athar, part 1, p. 169). He released Yousif Katekhda after agreeing to pay the value of 80 packs as a part of the reconciliation with him (Aljabarti, Aja'eb Al Athar, part 2, p. 574). He dismissed Mohammad Katekhda and prisoned him. He released Mohammad Katekhda from prison after paying the value of 1000 packs as part of the reconciliation (Aljabarti, Aja'eb Al Athar, part 3, p. 119).

### **E) - The Ones Holding the Position Named Daftar Dar**

The ones holding the position named Daftar Dar were victims for the seizing and looting acts. In 1147 AH / 1734 AD, the house of the one holding this position was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 230). Ismail Baik killed the one holding his position in 1149 AH / 1736 AD and looted his house. His house includes 300 packs and jewels that worth the value of 1000 packs (Aljabarti, Aja'eb Al Athar, part 2, p. 582).

### **F) - The Ones Holding the Rank Named Afandi**

The ones holding the rank named Afandi suffered from seizing and looting acts. Ahmad Afandi disappeared suddenly and his assets were sold (Aljabarti, Aja'eb Al Athar, part 1, p. 177). Alalekshareye looted the house of Ahmad Afandi and the house of Othman Afandi (Aljabarti, Aja'eb Al Athar, part 2, p. 585).

### **G) - The Ones Holding the Position Named Wali (Ruler)**

The ones holding the position named Wali (ruler) suffered from seizing and looting acts. After the complaints made due to the oppression of Sharif Makeh, the wali (ruler) in Egypt and the vice wali (vice ruler) in Levant sent a military campaign to

fight Sharif Makeh. After defeating him, his house and the house of his followers were looted (Aljabarti, Aja'eb Al Athar, part 1, p. 398, and p. 46).

H) - Al-Moltazemoon (the ones showing much compliance to the provisions and rules of a religion):

Those people suffered from acts of confiscation and looting. Yousif Alyahoodi is one of those people. He was put in prison and his house was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 49). After the princes formed a group of solders to be sent to collect the tax required for the state treasury, this tax involves three categories. Those categories include 400, 300 and 250. They are mentioned in documents (Aljabarti, Aja'eb Al Athar, part 2, p. 16). The authority obliged Al-Moltazemoon to pay 160,000 (Aljabarti, Aja'eb Al Athar, part 2, p. 393). It asked from Al-Moltazemoon to pay an advance payment in 1805 AD/ 1220 AH. This payment is equivalent to the value of 1000 packs (Aljabarti, Aja'eb Al Athar, part 2, p. 522). In 1221 AH / 1806 AD, the traders and Al-Molatazmoon were asked to submit an advance payment (Aljabarti, Aja'eb Al Athar, part 3, p. 122). The basha ordered to question Al-moltazemoon about the shares taken by them. Those shares worth the value of 200 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 232). Records were used for claiming the taxes on income and question Al-Moltazemoon on the costs of mosques and Asbulah (singular of Sabeel) (Aljabarti, Aja'eb Al Athar, part 3, p. 212).

### **I) - The Ones Holding the Rank Wakeel**

They suffered from the acts of looting and confiscation. When Mohammad baik assigned Bilad Farshoot, he arrested the Wakeel responsible for onions and took great amount of gold and many Jawari from him. He took the Jawari, sugar, honey, dates, wax, oil, coffee, sugar cane, crops, and farms from him (Aljabarti, Aja'eb Al Athar, part 3, p. 387).

### **2) - Christians and Jewish**

Those people suffered from acts of looting and confiscation for political and religious reasons. They had lower rank than Muslims at that time. In 1143 AH / 1730 AD, the authority issued a decree to enforce Jizya (tax) on people. The value enforced on people is classified into three categories (400, 270, and less than 100) (Aljabarti, Aja'eb Al Athar, part 2, p. 218). In 1166 AH / 1752 AD, four priests were arrested and their funds were looted (Aljabarti,

Aja'eb Al Athar, part 2, p. 278-279). Ali Baik took 100,000 Riyal from Christians (including Aqbat) and 40,000 from Jewish in 1184 AH / 1770 AD (Aljabarti, Aja'eb Al Athar, part 3, p. 399). When the The Christian rebellious princes were obliged to pay 75,000 Riyal (Aljabarti, Aja'eb Al Athar, part 1, p. 642). In 1200 AH / 1789 AD, the authority counted the houses of Christians and obliged Christians to pay 500 packs (Aljabarti, Aja'eb Al Athar, part 1, p. 641). There were individual cases driven by greed. For instance, a Christian man was arrested. Then, a box including the deposits of Christians was looted (Aljabarti, Aja'eb Al Athar, part 1, p. 642). The house of Ibrahim Aljawhari was looted and the mattress, jewels and utensils were sized (Aljabarti, Aja'eb Al Athar, part 2, p. 56).

In 1213 AH / 1798 AD, the public looted the houses of Christians, people from Levant, and Romanian (Aljabarti, Aja'eb Al Athar, part 2, p. 219). In 1214 AH / 1799 AD, the groups of Christians were asked to pay an advance payment which is 120,000 Riyal (Aljabarti, Aja'eb Al Athar, part 2, p. 291). This policy was adopted by the French people. Sari Askari asked Christians to pay 190,000 French Riyal to pay off the taxes (Aljabarti, Aja'eb Al Athar, part 2, p. 304). In 1217 AH / 1802 AD, he forced Jewish to pay an amount that is equivalent to 100 packs and forced Aqbat to pay an amount that is equivalent to 500 packs (Aljabarti, Aja'eb Al Athar, part 2, p. 573). After the French left authority, the hate of the authority for Christians and Jewish increased. For instance, Malti Alqebti was arrested. He was a judge during the period in which the French ruled. He was killed and his house was looted (Aljabarti, Aja'eb Al Athar, part 2, p. 574). Christians and Jewish were obliged to pay an amount that is equivalent to 100 packs to cover the costs of soldiers (Aljabarti, Aja'eb Al Athar, part 2, p. 655, p. 653). In 1219 AH / 1804 AD, the authority forced Christians including Aqbat to pay an amount which is equivalent to 1250 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 15). The basha arrested a group of Jewish people and confiscated 1000 packs from them (Aljabarti, Aja'eb Al Athar, part 3, p. 15). Later on, he forced them to pay an amount that is equivalent to 200 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 16). A reconciliation was made with Jorjos Aljawhari in 1220 AH / 1805 AD. The latter person is from Aqbat. He agreed to pay a specific amount of money which was distributed to several Christians (Aljabarti, Aja'eb Al Athar, part 3, p. 87, p. 92). In 1231 AH / 1815 AD, the authority obliged

the Romans, and Christians to pay a specific amount under the pretext of paying the costs of churches and monasteries (Aljabarti, Aja'eb Al Athar, part 3, p. 513).

### 3) - Traders

They were victims for the acts of looting and confiscation more than others, because they had more money than other people. Having much money stimulated the greed of the ones enjoying political authority. For instance, Ismail Baik used to loot the houses of traders (Aljabarti, Aja'eb Al Athar, part 3, p. 190). The followers of Khalil Baik used to seize the boats of traders (Aljabarti, Aja'eb Al Athar, part 3, p. 258). The authority confiscated the assets of traders and asked the accountants of traders to submit an advance payment. Thus, many traders submitted a payment (Aljabarti, Aja'eb Al Athar, part 3, p. 320). Ali Baik issued a decree in 1182 AH / 1718 AD. This decree suggests that the funds of people especially traders must be confiscated (Aljabarti, Aja'eb Al Athar, part 3, 368). Murad Baik adopted the same approach. He asked the traders in 1194 AH / 1780 AD to pay money. To collect such money, he confiscated the boats of traders (Aljabarti, Aja'eb Al Athar, part 1, p. 549). To send the convoy of Hujaj, the authority confiscated the boats and gave them back and collected a great amount of money (Aljabarti, Aja'eb Al Athar, part 1, p. 569).

In 1206 AH / 1791 AD, the basha asked traders to pay 44000 French Riyal (Aljabarti, Aja'eb Al Athar, part 1, p. 643). In 12017 AH / 1792 AD, Hussain Basha asked traders to submit an advanced payment. That forced most of the traders to close their shops. The authority entered houses and confiscated the horses, donkeys and mules (Aljabarti, Aja'eb Al Athar, part 2, p. 9).

When the traders refrained from submitting an advance payment to Ismail Basha, the latter Basha suggested that the traders of spices must pay a specific amount of money. Thus, the latter traders were forced to submit 4000 Dirham after making a reconciliation (Aljabarti, Aja'eb Al Athar, part 2, p. 10). The French authority adopted the same policy in terms of requesting traders to pay money. They asked traders to pay an advance payment (500,000 Riyal). They asked Christians (including Aqbat and people from Levant) to pay an advance payment. However, the latter payment was submitted in coercion, though there was an objection (Aljabarti, Aja'eb Al Athar, part 1, p. 196). To cover the costs

of the soldiers, in 1803 AD/ 1218 AH, the French authority asked the rich traders, the traders of spices and Al-Moltazemoon to submit a specific amount of packs (Aljabarti, Aja'eb Al Athar, part 1, p. 653). They sent Al-Tanabeyah to craft men to ask them to pay a specific amount of money in Darahem. This amount is equivalent to the value of 500 packs. It was distributed equally to Al-Tanabeyah (Aljabarti, Aja'eb Al Athar, part 3, p. 6). The collected money wasn't enough. Thus, the authority confiscated some of the assets of traders and the possessions in Khanat (hotels) (Aljabarti, Aja'eb Al Athar, part 3, p. 7). The need for money increased in 1219 AH / 1804 AD. Thus, the authority asked the traders of spices to pay an amount equivalent to 500 packs. This amount was distributed to officials (Aljabarti, Aja'eb Al Athar, part 3, p. 44). The basha sent his soldiers to Khanat (hotels) and Wakalat (hotels) in order to open them and seize the possessions in them (including coffee, and spices) to collect the taxes called (Al-Oshor) and Al-Mokoos (Aljabarti, Aja'eb Al Athar, part 3, p. 118). The need of the Basha for money increased in 1221 AH / 1806 AD. Thus, he asked traders to submit an advance amount that is equivalent to 1000 packs. When the traders show refrainment, the soldiers attacked the shops and prevented traders from getting anything out of their shops till paying their financial obligation (Aljabarti, Aja'eb Al Athar, part 3, p. 207). In 1222 AH / 1807 AD, the Basha obliged the craft men, the owners of soap shops, the people in Goreye and traders in Alafaweye to pay additional money (Aljabarti, Aja'eb Al Athar, part 3, p. 223).

In 1229 AH / 1814 AD, the basha obliged the owners of Khanat and Wakalat to refrain from selling coffee and spices without adding an additional value that is submitted to the Basha (Aljabarti, Aja'eb Al Athar, part 3, p. 448). The traders in Badawi clan were treated in a similar manner. Salem bin Habeeb attacked a convoy of a major trader from Levant. This convoy includes 70 camels (Aljabarti, Aja'eb Al Athar, part 1, p. 101). In 1201 AH / 1786 AD, several people from Alarab looted the loads of the convoy of Hujaj and the loads of the convoy of traders (Aljabarti, Aja'eb Al Athar, part 2, p. 12). In 1219 AH / 1804 AD looted the convoy of traders. This convoy includes coffee, and fabric. After this incident, many traders became poor (Aljabarti, Aja'eb Al Athar, part 3, p. 38).

### 4) - Farmers

They serve as a major source of funds. Taxes used to serve as an illegitimate method for obtaining

funds. Ali baik decided to force people to pay 100 Riyal and 300 Riyal for passing specific roads (Aljabarti, Aja'eb Al Athar, part 1, p. 399). Murad Baik assigned a man for collecting funds from people (Aljabarti, Aja'eb Al Athar, part 1, p. 576). The assistants of princes spread in the state in 1128 AH / 1716 AD in order to collect funds from the people living in the countryside and towns. A tax was enforced on farmers till they left the state (Aljabarti, Aja'eb Al Athar, part 1, p. 582). Muraf Baik asked the farmers to pay other amounts of money when he reached Tamalooha (Aljabarti, Aja'eb Al Athar, part 1, p. 609). Whwn Ali Baik reached Dajwah in 1203 AH / 1788 AD, he enforced a tax called Fardah on people and asked people who pass specific roads to pay fees. He asked people to pay the costs incurred by the state (Aljabarti, Aja'eb Al Athar, part 2, p. 80). In the following year, people in the countryside and cities were asked to pay tax and papers were published to declare that (Aljabarti, Aja'eb Al Athar, part 2, p. 203). The French in 1214 AH / 1799 AD spread in the cities and countryside and collected funds (Aljabarti, Aja'eb Al Athar, part 2, p. 322). In 1215 AH / 1804 AD, the authority confiscated camels, horses, hay, beans and barley from people. Thus, it obtained a great amount of money (Aljabarti, Aja'eb Al Athar, part 2, p. 354). After the French left authority, the prior policy was adopted. The Basha reached Manoof and imposed a tax (called Fardah) on people (Aljabarti, Aja'eb Al Athar, part 2, p. 615). A tax (Called Fardah) was enforced on people on Banader, Domyat and Damanhoor. It ranges between 208 packs and 50 packs (Aljabarti, Aja'eb Al Athar, part 2, p. 655). In 1219 ah / 1804 AD, the authority decided to oblige people to submit an amount of hay, barley, and wheat (Aljabarti, Aja'eb Al Athar, part 3, p. 26). It decided to oblige each city to submit 20 pounds of beans, 20 sheep, 20 pounds of ghee, 20 pounds of coffee, rice and bulgur (Aljabarti, Aja'eb Al Athar, part 2, p. 354).

In 1220 ah / 1805 AD, a tax called Fardah was enforced on people in the state and coastal cities (Aljabarti, Aja'eb Al Athar, part 3, p. 78). The authority forced each city to submit 20 Ardab of beans, wheat and barley (Aljabarti, Aja'eb Al Athar, part 3, p. 118). In 1221 AH / 1801 AD, it forced each city to submit 30 pound of cheese, 30 sheep, one Ardab of rice, 30 ardab of corps (Aljabarti, Aja'eb Al Athar, part 3, p. 128). It imposed fine on people in 1221 AH / 1806 AD. The value of this

fine is equivalent to 70,000 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 208). This fine involves ghee, barley, and beans (Aljabarti, Aja'eb Al Athar, part 3, p. 221). The looting acts were carried out much by the followers of Murad Baik. Those followers confiscated the corps (Aljabarti, Aja'eb Al Athar, part 1, p. 576).

When Murad Baik reached Tamloooha, he looted the city and took the funds of the people residing there (Aljabarti, Aja'eb Al Athar, part 1, p. 609). The solders in 1200 AH / 1785 AD confiscated everything they found in their way. For instance, they confiscated the camels of the ones delivering water, donkeys of farmers, and boats. They confiscated ghee, sheep, honey, oil and dates (Aljabarti, Aja'eb Al Athar, part 1, p. 629). They confiscated the cheese, ghee, and hay of farmers and enforced fees on the passengers of specific roads (Aljabarti, Aja'eb Al Athar, part 2, p. 46). When Ali Baik reached Dajwah in 1203 AH / 1788 AD, he searched for the deposits of people and confiscated livestock and animals (Aljabarti, Aja'eb Al Athar, part 2, p. 80). The ones holding the rank Baik spread in the country in 1205 AH / 1790 AD. They committed many acts of oppression against farmers (Aljabarti, Aja'eb Al Athar, part 2, p. 94). The soldiers came from the eastern side in 1214 AH / 1799 AD, they looted many things (Aljabarti, Aja'eb Al Athar, part 2, p. 304). Algez Alqabali looted Alfayoom and confiscated the livestock and corps there (Aljabarti, Aja'eb Al Athar, part 2, 548).

The soldiers carried out many acts of oppression in the markets. They looted the things provided by farmers to the markets (Aljabarti, Aja'eb Al Athar, part 2, p. 616). Princes went to Jeezi in 1218 AH / 1803 AD, they looted the city and confiscated crops (Aljabarti, Aja'eb Al Athar, part 2, p. 64). The groups of soldiers arrived Egypt in 1221 AH / 1806 AD, they looted dates, sheep, crops, coal, and firewood (Aljabarti, Aja'eb Al Athar, part 3, p. 292). Farmers suffered from looting their resources to cover the costs of the convoy of hujaj (Aljabarti, Aja'eb Al Athar, part 1, p. 569). Their resources were looted after imprisoning and torturing them (Aljabarti, Aja'eb Al Athar, part 1, p. 582). Many farmers were forced to leave the country in order to avoid the acts of oppression that are committed against them (Aljabarti, Aja'eb Al Athar, part 1, p. 569).

## **6) Alorban (People Who Belong to Arab Clans)**

They suffered from looting for several reasons. Their resources were confiscated after seizing their convoys of Hujaj and trade. Ibrahim Baik looted the resources and sheep of the Arabs in Hijaz in 1135 AH / 172 AD (Aljabarti, Aja'eb Al Athar, part 1, p. 582). A group of soldiers were sent to discipline Alorban in 1135 AH / 1722 AD. They looted their assets (Aljabarti, Aja'eb Al Athar, part 1, p. 43). Qa'em Maqam Albohayrah killed Alorban and confiscated their funds and sheep (Aljabarti, Aja'eb Al Athar, part 1, p. 101). He looted the resources of Alorban due to the need of rebellious princes for money. When Mohammad Baik reached Humam state, he confiscated the funds and crops of people (Aljabarti, Aja'eb Al Athar, part 1, p. 371). Ibrahim Baik looted the sheep, and camels of Alorban in Albohayrah (Aljabarti, Aja'eb Al Athar, part 1, p. 564).

Murad baik and Ibrahim Baik looted Arab Alsawalhah and looted their sheep (Aljabarti, Aja'eb Al Athar, part 2, p. 140). They sent to Arab Alkawamel and confiscated their sheep, chicken, goats and goose (Aljabarti, Aja'eb Al Athar, part 2, p. 245).

The factors that stimulated fighting Alorban include the resistance of Alorban to do tasks for the favor of the ones in authority. For instance, Alorban rejected holding the crop for the authority. Ibrahim Baik and Darwish Baik killed them and looted their houses and confiscated their camels (Aljabarti, Aja'eb Al Athar, part 1, p. 143, p. 153).

## **6) - The Public**

The public were the category who suffered from looting the most because soldiers tend to make chaos and indiscipline. Soldiers used to seize the camels of the ones delivering water (Aljabarti, Aja'eb Al Athar, part 1, p. 73). Followers of Ismail Baik confiscated the goods of sellers without paying the prices (Aljabarti, Aja'eb Al Athar, part 1, p. 90). Khalil Baik and his followers confiscated hay, and boats without paying their prices (Aljabarti, Aja'eb Al Athar, part 1, p. 258). The need of the rebellious princes made Ibrahim Baik and Ali Baik looted and burn things (Aljabarti, Aja'eb Al Athar, part 1, p. 269). When hussain Baik and Khalil Baik arrived at Mansoorah, they looted many things (Aljabarti, Aja'eb Al Athar, part 1, p. 353). Murad Baik arrested and imprisoned many people and traders and confiscated their assets (Aljabarti, Aja'eb Al Athar, part 1, p. 567). The followers of Othman Baik and Mohammad Baik confiscated camels,

bakeries, donkeys, mills, and mules (Aljabarti, Aja'eb Al Athar, part 2, p. 159).

The need of the ones in authority for money for the convoys of Hujaj made them attach the public and collect funds and seize camels, mules and donkeys (Aljabarti, Aja'eb Al Athar, part 1, p. 539).

The ones in authority enforced a tax on people in Daraheem and crops in 1221 AH / 1806 AD. People found it a major amount. Thus, most people left (Aljabarti, Aja'eb Al Athar, part 2, p. 633). In 1221 AH / 1806 AD, a tax was enforced on traders and people of the middle class. It is equivalent to 400 packs (Aljabarti, Aja'eb Al Athar, part 3, p. 122). The French authority obliged people in the main cities to pay 100,000 French Riyal (Aljabarti, Aja'eb Al Athar, part 3, p. 139). It obliged people to pay 100,000 Riyal (Aljabarti, Aja'eb Al Athar, part 2, p. 353). It confiscated the camels of the ones delivering water and the horses in mills (Aljabarti, Aja'eb Al Athar, part 2, p. 179).

## **7) - Notable People**

Those people belong to a high social status in society. However, they suffered from acts of confiscation to cover the costs of soldiers. The basha asked Daraheem to submit an advance payment (Aljabarti, Aja'eb Al Athar, part 3, p. 115). To cover the costs of soldiers, traders, notable people, people holding (afandi) rank, and people who belong to Al-Darbakhane to submit a specific amount of packs (Aljabarti, Aja'eb Al Athar, part 3, p. 121).

## **Methods for Collecting Confiscation**

The confiscation methods vary based on the social status, power and influence of people. They include

### **A) - Questioning People**

This method was used much with the officials holding high positions. In this case, a decree is issued by the Sultan or Albab Alali to question an official. The ones holding rank (afandi), and the ones holding the rank (awjak), and servants of high position were assigned for questioning the official. After questioning the official, a specific amount of money was set to be paid by the official. Sometimes, a reconciliation was made with the official. After making it, the person pays a specific amount. If one submitted the amount, he gets released from prison and goes home. If one couldn't submit the amount of money, he pledges himself to pay the amount within a specific period. There are incidents in which people pledged

themselves to pay an amount of money. In 1107 AH / 1693 AD, a decree was issued to question Ali Basha. Ali Basha was forced to sell his assets to pay off the amount (Aljabarti, Aja'eb Al Athar, part 1, p. 48). A decree was issued to question Khalil Basha (Aljabarti, Aja'eb Al Athar, part 1, p. 96). The basha arrested the son of Ali Basha and decided to question him (Aljabarti, Aja'eb Al Athar, part 1, p. 96).

Hussain Basha decided to question Mohammad Basha in 1201 AH / 1786 AD. The ones holding rank (afandi), and the ones holding the rank (awjak), and servants of high position were assigned for questioning Mohammad Basha. After that, Mohammad Basha was asked to pay an amount equivalent to 1250 packs. He didn't have the money. Thus, he pledged himself in writing to pay this amount (Aljabarti, Aja'eb Al Athar, part 1, p. 13).

## **2) – Reconciliation**

Reconciliation was made after questioning one. It was made to be released from prison. When the basha demolished Haret Alnasarah, the Christians made a reconciliation with the basha and paid the required amount of money (Aljabarti, Aja'eb Al Athar, part 2, p. 81, 46). When the Wali (ruler) decided to oblige the ones responsible for churches and monasteries of Greek and Aqbat to pay a specific amount of money in 1231 AH / 1816 AD, the Christians made a reconciliation with the Wali (ruler) (Aljabarti, Aja'eb Al Athar, part 3, 513). When the horses and camels of people were confiscated in 1213 AH / 1798 AD, people made a reconciliation with him to get back their horses and camels (Aljabarti, Aja'eb Al Athar, part 1, p. 197).

## **3) - Prison**

People were imprisoned to get funds from them for the favour of the authority. A decree was issued by Natheer Agha and Ismail Agha in 1126 AH / 1713 AD. It suggests that those two people must be arrested and imprisoned (Aljabarti, Aja'eb Al Athar, part 1, p. 210). Mohammad Basha was imprisoned in 1128 AH / 1716 AD in the castle called (Yousif Salah Aldeen Palace) (Aljabarti, Aja'eb Al Athar, part 1, p. 188). Mohammad Jorkos was arrested and imprisoned in Alarkana (Aljabarti, Aja'eb Al Athar, part 2, p. 31). There are various places in which people were imprisoned, such as: Bab Mustahfathan, the castle, Alarqana, and the houses of some soldiers.

## **4) - Beating people and torturing them**

If the political authority didn't get funds through the previous methods, this authority used the present method (i.e. beating and torturing people). When Alkashef hamzah arrested a jeweller, he tortured him through ripping his eyes, teeth, lips and limbs out till he died (Aljabarti, Aja'eb Al Athar, part 2, p. 56). Ahmad Agha was tortured much by the people in Alhosayneyah in 1205 AH / 1790 AD. He was beaten and tortured (Aljabarti, Aja'eb Al Athar, part 2, p. 91). The wali (ruler) went to the coast to enforce control over the trade of grains and stop the ones raising the prices. He beat the ones raising the prices and burnt their ears (Aljabarti, Aja'eb Al Athar, part 2, p. 134). The Katekhda in 1231 AH / 1816 AD arrested the teacher Ghali and beat him in whips. He beat his brother Francis a thousand times through whips (Aljabarti, Aja'eb Al Athar, part 3, p. 502). In 1214 AH / 1799 AD, the soldiers imprisoned women and children in the castle. Those women and children were brought tied in ropes (Aljabarti, Aja'eb Al Athar, part 3, 304). Ibrahim Baik used to arrest, imprison and torture farmers to get funds from them (Aljabarti, Aja'eb Al Athar, part 1, p. 535).

## **5) - Murder**

Sometimes, the authority directly use this method without using the aforementioned methods. When Ali Baik went to the Basha, the basha ordered to kill him (Aljabarti, Aja'eb Al Athar, part 1, p. 111). He ordered to kill Ismail baik. Then, he confiscated the assets of Ismail baik and distributed them to his assistants (Aljabarti, Aja'eb Al Athar, part 1, p. 143). He killed a prince and confiscated his funds and possessions (Aljabarti, Aja'eb Al Athar, part 1, 154). He killed Sulaiman Baik and cut his head off (Aljabarti, Aja'eb Al Athar, part 1, p. 250). Al-Mua'lem Alyahoodi (the Jewish teacher) was killed by Ahmad Basha through strangulation (Aljabarti, Aja'eb Al Athar, part 1, p. 160).

The teacher Ishaq Alyahoodi was beaten to death (Aljabarti, Aja'eb Al Athar, part 1, p. 363). Othman Alnofali was tortured to death (Aljabarti, Aja'eb Al Athar, part 2, p. 30). A Christian man was tortured to death (Aljabarti, Aja'eb Al Athar, part 2, p. 56).

## **6) - FLEEING THE AREA**

Some wanted men fled the area before getting arrested. Ismail Baik asked some traders to submit an advance payment. Many traders refrained from that. The rich traders fled the area without paying anything (Aljabarti, Aja'eb Al Athar, part 1, p. 100). The farmers fled the state due to having many



taxes enforced on them (Aljabarti, Aja'eb Al Athar, part 1, p. 582).

## 7) - BANISHMENT

It is another method used by the political authority. Ali Baik ordered Otham Agha and the ones holding rank (Agha) in Aljawali and Aldarbakhana to leave Egypt (Aljabarti, Aja'eb Al Athar, part 1, p. 374). Kashef Albohayrah was arrested and his assets were confiscated. Then, he was banished to Abi Qeer (Aljabarti, Aja'eb Al Athar, part 3. p. 245).

There is no doubt that confiscation has many negative impacts on people. For instance, confiscation led to having people dying out of hunger after taking their camels and donkeys from them (Aljabarti, Aja'eb Al Athar, part 1. p. 73). It led to the decline of trade and hindering craft men from doing their job. It hindered people from travelling due to seizing boats. Thus, people found it difficult to do business and travel due to confiscation (Aljabarti, Aja'eb Al Athar, part 1, p. 569).

Confiscation led to the rise of prices due to having many infringements (Aljabarti, Aja'eb Al Athar, part 1, p. 576). It led to having strike and anger among the public (Aljabarti, Aja'eb Al Athar, part 1, p. 539). It led to closing shops and having people fleeing the state (Aljabarti, Aja'eb Al Athar, part 2, p. 9). It has many other impacts that should be examined well.

## CONCLUSION

- It was found that the Ottoman authority in Egypt was corrupted. That's attributed to the corruption of the political authority in Istanbul:
- It was found that confiscation was used as a method for collecting funds throughout various periods of the Islamic era. However, confiscation acts were prevalent the most during the ruling of the Ottoman Empire and Mamluki Empire.
- It was found that there are several terms used for referring to the processes of fund collection by force. However, all those processes ended in the same result which is getting funds by force). Those processes are illegitimate means for obtaining funds.
- It was found that there are several motives for confiscation. However, personal avenge and the need for money were basic motives for confiscation.

- It was found that confiscation targeted several categories in the Egyptian society. Such categories include: officials of high positions. The latter category is the one targeted the most among all categories of people.
- It was found that there are several methods used for confiscation. Such methods include: methods involving coercion and soft methods. They include: killing the ones whose assets shall be confiscated.
- It was found that confiscation had several negative social and economic impacts on the Egyptian society. For instance, people left the cities or villages they are living at and migrated to a new place.
- It was found that confiscation increased the corruption of the Ottoman authority. It was found that confiscation made the Ottoman authority keen on meeting their personal interests over the interest of the public.
- It was found that the categories who are moderate in society are scholars and the specialists in fiqh. Those categories were helpless in fighting against confiscation in society during the Ottoman ruling.
- It was found that confiscation wasn't carried out only by the Ottoman authority. In fact, it was found that confiscation was also carried out by the French while they were ruling in Egypt. It was found that confiscation was used as a mean for obtaining funds from people.

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