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EMMA GANNAGE

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al-Amīn Bey

Muḥammad **al-Amīn Bey** (1881–1962) was the last reigning Ḥusaynid bey of Tunisia (r. 1943–57). He was heir to al-Munşif Bey (r. 1942–3), whose nationalist project he supported and attempted to continue upon ascending the throne. Despite limited success in the years leading up to 1951, which allowed him to hope for the establishment of a constitutional monarchy, he eventually gave in to pressure from the French resident-general, the representative of France in Tunisia, and distanced himself from the nationalist movement. Considered a collaborator, he was deposed by the new republic and died under house arrest.

Born on 4 September 1881, Muḥammad al-Amīn was a son of al-Ḥabīb Bey (r. 1922–9) and named heir to the throne by al-Munşif Bey in June 1942. Despite his loyalty to the nationalist bey, he was forced to take the throne after al-Munşif Bey was deposed on 15 May 1943 as punishment for attempting to form a government autonomous from the protectorate. Al-Amīn Bey gained a certain popularity after the death of al-Munşif Bey in 1948. He supported the Neo-Destour, and his solicitation of substantial reforms from the resident-general in 1949 earned him a warm welcome from the crowds in al-Qayrawān and Sousse the following year.

Al-Amīn Bey became the embodiment of resistance to France when in his royal address of 15 May 1951, he judged the constitutional reforms proposed by the resident-general to be insufficient and demanded the establishment of a constitutional democratic monarchy, repeating this demand in letters to the president of the French Republic. He did not back down,

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SABINA ABDULAEV

Ḥusaynid dynasty

The **Ḥusaynid dynasty** ruled Tunisia from 1117/1705, when their eponymous ancestor Ḥusayn b. 'Alī al-Turkī (r. 1117–53/1705–35) came to power, to 1957, when the Tunisian republic was proclaimed and the reigning bey, al-Amīn Pasha Bey, abdicated. Nineteen monarchs succeeded each other during that period, all of whom were descended from Ḥusayn Bey b. 'Alī al-Turkī, except for 'Alī b. al-Ḥasan 'Alī Bey, generally known as 'Alī Bāshā (r. 1148–70/1735–56), who was a nephew of Ḥusayn Bey. The history of the dynasty traversed three major phases.

1. THE FOUNDATION AND STRENGTHENING OF THE DYNASTY, 1117–1246/1705–1830

Ḥusayn b. 'Alī al-Turkī was a *kuloghlu* (lit., descendant of a slave of the sultan, that is, a man of Turkish descent born in what is now Tunisia) born to a Turkish father and a mother from the Chārin, a local tribe. His experience of governing under the last Murādīs (a dynasty that ruled the regency of Tunis 1040–1114/1631–1702) proved of great value to the new regime. Power was exercised by the army, whose nucleus consisted of janissaries and commanding officers who were native Turks, *kuloghlu*, or *mamlūks*. The local notables allied themselves closely with the bey

and were connected to the Ḥusaynid family through their economic activities and administrative functions: they were *shaykhs*, *qā'ids* (governors), tax collectors, and owners of privateering ships, and thus acted as intermediaries between the rulers and the local population. The '*ulamā*' (Muslim religious scholars), both Ḥanafī and Mālikī, also supported Ḥusaynid rule from which they obtained benefits and privileges. The *maḥalla*, a military force, travelled twice a year across the province to collect taxes—south during the winter and west during the summer.

The Ḥusaynids limited the janissaries' influence by recruiting native *kuloghlu* and mobilising local military units (the so-called Makhzan tribes and the Zuwāwa tribes of Kabylia). Janissary revolts in 1155/1742, 1165/1752, 1811, and 1816 were cruelly suppressed. Beginning in the second half of the twelfth/eighteenth century, *mamlūks* from peripheral regions of the Ottoman Empire (such as Circassia, Georgia, and Greece) gained the confidence of the Ḥusaynid family and became progressively more powerful. This pattern held until the establishment of the French protectorate in 1881.

The legitimacy of Ḥusaynid rule rested on the *bay'a*, the pledge of allegiance to the ruler. The *bay'a al-khāssa* was sworn by the Ḥanafī and Mālikī '*ulamā*', senior political figures, and notables of the city of Tunis, while the *bay'a al-'amma* (general oath) was sworn by representatives of the local communities. Ultimately, however, the legitimacy of the bey depended on the consent of the Ottoman sultan.

For the accession of a new bey, a delegation was sent to Istanbul with valuable gifts to request the firman (firmān) of investiture. A high state official would then carry the firman to Tunis, where it was read in a splendid ceremony at the Bārdū

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