



حبر أبيض
WHITE INK



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The Bourgeoisie

Bourgeoisie is a social class that first emerged in the 15th, and 16th century. This social class is known to own farmlands and factories, and that they hire people to work for them for a little amount of money; therefore, the greatest benefit should go to the bourgeois. Together with the Proletariat, the bourgeoisie is the driving force behind the French revolution: they turned against the republic with the support of Napoleon Bonaparte. Later, they abolished nobility, and got to rule.

Can we suggest that what happened in the Ottoman Empire was caused by the ruling class? And has the characteristics of the bourgeois, that many of the Sultans' used to have, been a driving force?

There are still unorthodox reasons to be researched and studied.

The barrier, that differentiated between the upper class and the lower class, or the Ottoman barrier that discriminated between the military, officials, and mere civilians, created social classes within the Ottoman Empire, hence, discrimination could be clearly seen in that society, and [of course] not to mention, the discrimination taking place within an Ottoman house.

The result of the way a child has been brought up shall be seen later on.

To start, we need to refer to how Sultan Abdul Aziz got ousted. That happened after a Fatwa was issued to confirm that Sultan Abdul Aziz lost his mind, and later on, he committed suicide. Therefore, Murad the fifth was to replace him. He, too, was accused of insanity, after the economic reformation that he aimed to carry out. To explain, he aimed to prevent any additional, vast expenses that should go over the budget. Besides, he proposed to cut from his own treasury for the sake of the empire. Having done so, he was accused of insanity within a week. Even his coronation had been delayed. And after a quick, consulting meeting, Abdul Hamid the second has been chosen to replace his brother. At first, he claimed suggesting to wait to see what will happen to his brother, that is, Murad may return to his sanity again. Later, When Abdul Hamid the second was enthroned, he issued a decree, contradicting what has really happened. Some even say that ministers hastened to appoint Abdul Hamid the second, assuming that this will be for the good of the empire. Following, they issued a fatwa to oust Murad the fifth.

After ascending the throne, we should be waiting for him to reveal his plans, concerning how to solve the problems in the empire; however, he started by saying: "giving that my brother Sultan Murad the fifth gave up his throne, we succeeded him, according to the Ottoman law."

When did he give up? How come that he was called Sultan and did rule, and then suddenly, he gave up his throne?

Following the historical incidents, we find that Sultan Abdul Hamid went to Eyüp Sultan Mosque in a grand, unprecedented, as the records suggest, parade to attend the sword of Osman practice. And he visited the tomb of his father, Abd-almajid, who was buried in Sultan Selim Mosque, and visited the tomb of Mohamed the conqueror, and his grandfather, Mahmoud the second. The writer of the book calls him: "the one who disbanded of the Janissaries." And lastly, he visited the tomb of his martyr uncle, Sultan Abdul Aziz. How could they call him a martyr, when he is said to have committed suicide?

Presenting part of the Sultan's speech, he said, "we started by adjusting the assets and reforming the divisions of the empire so that it suits the controlling center... besides, efforts should be exerted to increase the love and peace relationship between our empire and the rest of the countries."

He was promoting peace, while, on the other hand, Islamic countries and the Arabs are suffering.

This is not an attempt to accuse but rather an attempt to compare between Sultan Murad's methods of reformation, and Sultan Abdul Hamid the second's methods of reformation. The first put plans to stick to the budget of the country, and to cut part from his own treasury for the good of the empire, while the latter attempted to adjust financial assets. The paradox goes on with Abdul Hamid trying to achieve his agenda and ambitions, following his own methods that characterizes him as being different from his predecessors.

Therefore, we must read history, thoroughly, to find and investigate such shocking incidents.