

# Summarizing

[History](#)



Summary of monarchy in Middle East Monarchy as per Greek definition is a single rule or being alone. It means a one-person rule without assistants (Gause 90). The rule involves application of aristocracy, and there is no freedom. Istibdad is the Arabic term for monarchy. It is a form of political despotism. Istibdad changed the meaning in monarchy to despotic monarchy (Gause 90). Examples of this are a religious state becomes secular. That is the period of excessive oppression during monarchy ruling.

Rulers have their own ways in their leadership procedures. Istibdad advocates for working along the rulers way in monarchy. Religious constitutions are important to these leaders because they act as their guidance. They view themselves as leaders chosen by God.

Monarchy could relate its way of leadership to the supreme authority. The leadership is hereditary and remains within the family. The family members are the top organ of the country. These two types of monarchy still exist but differ in their structure. The Arabs drew a common definition to balance this Monarchies. A situation like this could use the word ' Malik' to balance.

People say; king and Malik is both equal, and they are both important (Gause 96).

Arabs have evidence on their royal titles. A person could trace the background of the title by studying the evidence, example, studying the coins (Gause 95). In ancient Arab, people did not like the Kings. Arabs did not want any form of central government. Liqah is the word used to describe people who abide by every rule of the king.

Islam draws their hate of kings from the bible. They give the example of the monarchy of Israel, in the book of Hebrews. The case is not the same for all Kings. The Quran depicts David and Solomon as good kings. The only

difference of determining which kingdom is good is when one contrasts kingdoms with caliph and caliphate (Gause 79).

Malik depicted military leaders. Their authority was secular, where religion had no place (Gause 90). The ruler had no laws from the ruler, but rather use of personal thoughts. King, as a title, was improved in terms of imperialism. After improvements, the name king improves and becomes sultan or Persian. Padishahs self-declare themselves as emperors. They make their own rights and rules. Examples of padishahs are the sultan of Turkey and Shah of Persia. They consider them great (Gause 95).

Kings were coordinators of the Padishahs. The title of king became so small and less influential in Muslim countries. Foreign leaders in the country were kings. Harun al-Rashid was a caliph who emperor Nikephorus addressed him as king of Arabs (Gause 87). This was an insult because it depicted him as only the king of Arab world only.

Titles define territories. Example is Malik king of two lands and two seas. It showed the areas the king rules. The Islamic world did not have title defining territories. It was only in Europe. The Muslims learnt about it in the 20th century (Gause 99).

The Mohamed Ali dynasty ruled Egypt and Sudan. The rulers of this dynasty used the title of Khedive. With this, the kingdom adopted the name the Khedival dynasty. People attribute the modernization of Egypt to these Khedives. The change of their name to Khedive was due to their wish of autonomy against Ottoman powers. It was like a declaration of independence. This order became trending, and many dynasties followed the trend. They did this to declare independence from European powers (Gause 100).

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Work Cites

Gause, F. Gregory. Oil Monarchies: Domestic and Security Challenges in the Arab Gulf States. Chicago: Council on Foreign Relations, 1994.