

The Abolition of Monarchies: The Fateful 20th Century

By *William Stoddart*

A. The Downward Trend in the Islamic World

It is not mere coincidence that the visible degeneration of the Islamic world, which took place during the second half of the 20th century, coincided with the deposition of the monarchs of many Islamic countries and their replacement by presidents, ‘colonels’, and/or dictators - either secularist or ‘fundamentalist’, as the case may be.

The Turkish/Ottoman Empire was already abolished at the end of World War I. After World War II, and especially from the 1960s onwards, a new spirit—dissatisfied, rebellious, iconoclastic, and culturally and spirituality impoverished—arose and spread all over the world, including the Islamic part of the world. It was an age characterized by mass movements, fierce inter-cultural and inter-religious strife, and inhuman ‘ethnic cleansing’.

Deposed Islamic Monarchs

Country	Title	Name of Monarch	Lived	Abolition
Turkey	Sultan	Mehmed VI	1861 - 1926	1922
Albania	King	Zog	1895 - 1961	1939
Iraq	King	Faisal II	1935 - 1958	1953
Egypt	King	Fuad II	1952 - 1953	
Tunis	Bey	Muhammad VIII Al-Amin	1881 - 1962	1957
Yemen	Imam	Muhammad al-Badr	1926 - 1996	1962
Libya	King	Idries of the Sanussi	1889 - 1983	1969
Afghanistan	King	Zahir Shah	1914 - 2007	1973
Persia	Shah	Mohammed Reza Pahlavi	1919 - 1980	1979

Extant Islamic Monarchies

Country	Title	Name of Monarch	Ascension
Morocco	King	Mohammed VI	1999
Jordan	King	Abdallah	1999
Saudia Arabia	King	Salman	2015
Malaysia	King	Abdul Halim of Kedah	2011
Brunei	Sultan	Hassanal Bolkiah	1967

(Also several Sheikdoms and Emirates, such as Kuwait, Oman, Qatar, etc.)

B. The Concept of Kingship

‘For Ibn Khaldun, kingship is the form of government that springs from nature, and is therefore willed by God.’ - Titus Burckhardt: *Fez, City of Islam*. (For a full discussion of the nature of kingship, based on a natural allegiance, see pages 26 - 29.)

The Law of Hierarchy

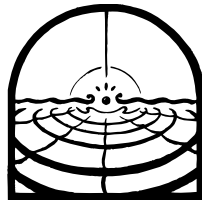
‘The view of life on which medieval culture rested—and of which Dante’s *Divine Comedy* was like a final synthesis—recognized hierarchy as the highest of laws, by virtue of which everything that exists derives, by degrees, from the Divine Creator. Everything that exists has its own principle in that it is the symbol of something at a level higher than itself. From the Christian point of view, this law derives from the doctrine of the Incarnation of God’s eternal Word, for, if man were not the distant image of God, God could never have assumed human form.’

‘Hierarchy is a unity that reveals itself in multiplicity; it is a differentiation which, being qualitative and not quantitative, does not divide. Each separate element, in keeping with its particular character and rank, remains an expression of one all-encompassing order - just as light, though it manifests its full spectrum of colors when refracted by a prism, remains one in its internal richness.’ - Titus Burckhardt: *Chartres and the Birth of the Cathedral*, chapter entitled ‘Church, Kingdom, and Art’.

Aquinas

Regarding hierarchy, St. Thomas Aquinas wrote: ‘...causing the distinction of things for the perfection of the whole, the same Divine Wisdom is also the cause of inequality. The universe would not be perfect were there but one level of goodness.’

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