

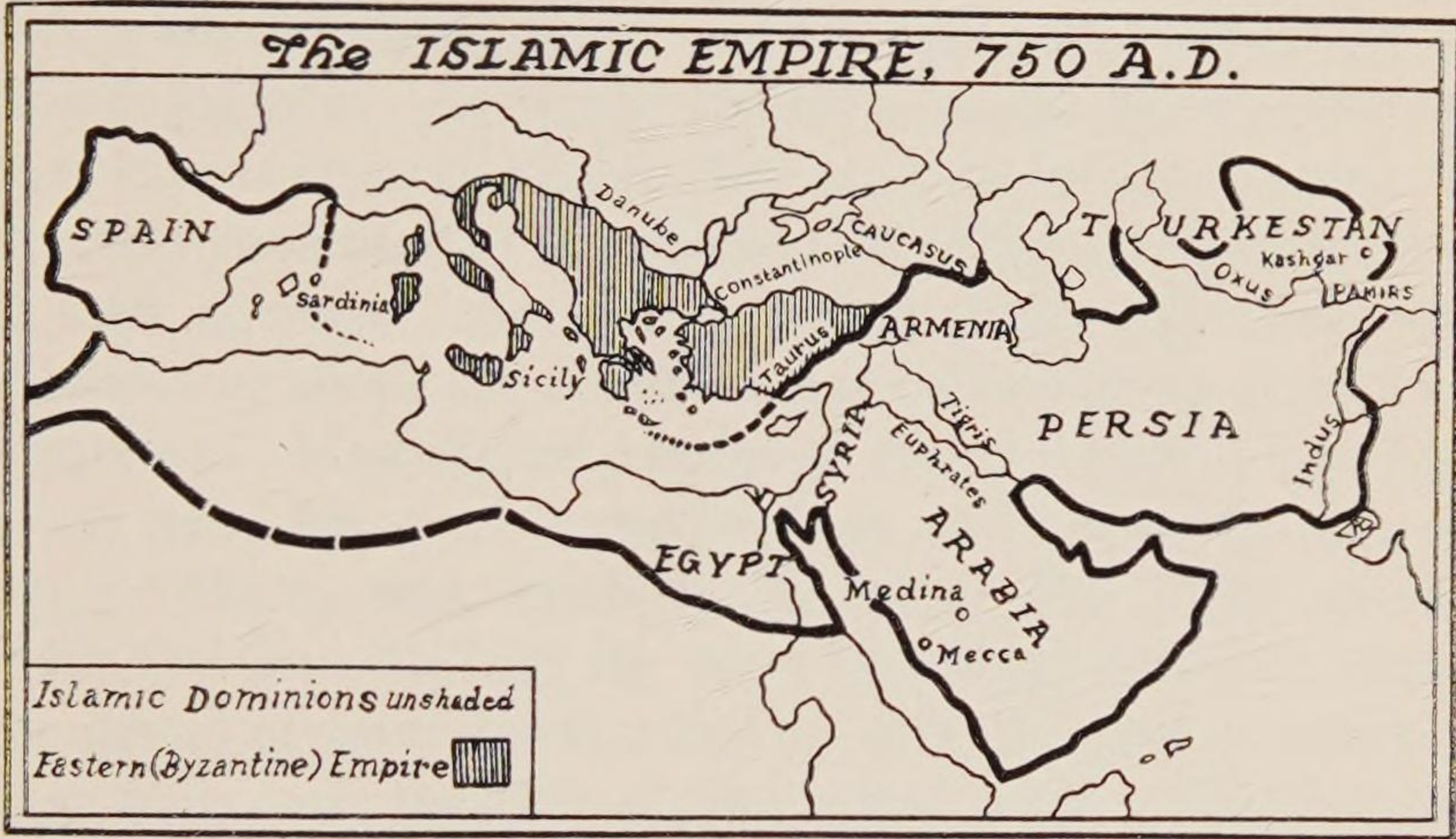
CHAPTER IV.

POLITICAL HISTORY OF ISLAM.

The Arab Khalifa—Its Disintegration, Division and Disappearance—Theology and the Khilafat—Muslim Administration—Arabia—Revenue and Taxation—Other Exactions and Levies—The Vazir and Other Officers—Iran after the Muslim Conquest—Turkish Empire—Revival in Ottoman Fortunes—The Crimean War—Rise of Midhat Pasha—Society of Union and Progress—Kamal Pasha and His Work—The End of the Ottoman Dynasty—Turkey, a Nation To-day—Afghanistan—Area and Population—Languages Spoken—Albania—Its Early History—Since the Great War—Egypt—Other Muslim States—India under Islam—Administration in Muslim India—Civil Administration—Muslim Society—Political Administration under Moghal Times—Civil Administration of Moghals—Army—Navy—Artillery—Revenue and Finance—Other Sources of Revenue—Government Expenditure.

THE ARAB KHALIFA.

At the rise of Islam, Arabia was governed in the north-west by the small independent kingdom of Hira formed between the Euphrates and the Arabian desert, with Hira as its capital. Here the dynasty known as the Lakhmid ruled under the suzerainty of Iran from about the 3rd century A.D. up to 602 A.D. In the north-west, the Ghassanid established themselves. The ruling family was called Jafnid, and was under the protection of the Roman Empire. The Kindi chiefs held Yamama in the East. The Island of Bahrain, in the adjoining coast, was under Iran, and its governor, known as Se-bokh, resided at the city of Hajar. Umman, in the extreme south-east, was inhabited by the Azdites, a mongrel breed of Iranians and Arabs. Yemen, in the south-west, was, during the reign of Khusroe I, known as Anushir-wan, occupied by Iran, and held till Islam established its supremacy. Central Arabia with Hejaz



remained free and unconquered under its tribal organization. Each tribe had its own Shaikh or Chief, who was responsible only to his own orders. The majority of the inhabitants were heathens, but the Christians and Jews had settlements of their own in the west and north, while the Sabians and Zoroastrians had influence in the east. A Shaikh was elected by his tribesmen; his qualification was high birth, age, courage, generosity, wisdom and the capacity to lead his tribe. The post was not hereditary. His powers were limited to leading his people during a conflict with other tribes and in settling disputes. In return for his services, he was allowed the lion's share in the booty that came to be distributed. A tribe was composed of several families claiming descent from the same ancestor. Sometimes, a man of one tribe could join another and adopt the latter's name by becoming their *halif* or partner. *Mawalis*, or freedmen, also counted as members of the tribe but were considered as entitled to an inferior status. Mecca was inhabited by tribes like these, among whom the Quraish held the most important position. Each or a group of several tribes had a particular idol to worship. Their idols were symbols of their tribal unity. The Prophet tried to abolish tribal cohesion, which proved a great obstacle in the way of the unification of the whole of Arabia into a nation. He insisted on placing "Allah" as the only Supreme Deity. Allah is the one God. All are his servants, and his servants are united to each other in carrying their Lord's command. That was the ideal placed before the tribes for the formation of the new community, in which not only the tribes but also nations and even humanity could become a solid whole. Everything, whether material or spiritual, must end in God. The Prophet himself could not rule by his own authority, but as a mere bearer of a message from God. In fact, after delivering the message, he had accomplished his duty, and it was left to the people to obey the message. The *Quran* was the word of God, which all had to obey. When Abu-Bakr, the first Khalif, delivered his inaugural speech, he said, "Lo, I am one like you and not better than