

Q. Write an essay on the development of modern nation state.

I. INTRODUCTION

The development of modern nation states was a long and evolutionary process.

Different philosophers, political scientists, sociologists and academicians have proposed different theories of how state^{had} evolved from primitive times to modern stage.

Of these theories the most widely read are the theory of divine origin, the theory of force, the social contract theory, and the patriarchal theory and the evolutionary theory.

Each explains how states originated and made their way to modern nation states.

The most widely acclaimed theory from them is the evolutionary theory due to its modern relevance.

II. THEORIES OF THE DEVELOPMENT OF MODERN NATION STATES

Following are the theories that explain the origin of states, and their

development into modern-nation states.

i. The Theory of Divine Origin

This theory has the following major concepts:

- a) State is created by God
- b) The Kings are divinely appointed.
- c) The Kings are answerable to God alone and no other human authority.

This theory was particularly propounded by James I of England and Sir Robert Filmer. King James I was of the idea that the king was the **Shadow of God on Earth**. And he even called it a blasphemy to argue with ~~God~~ the king.

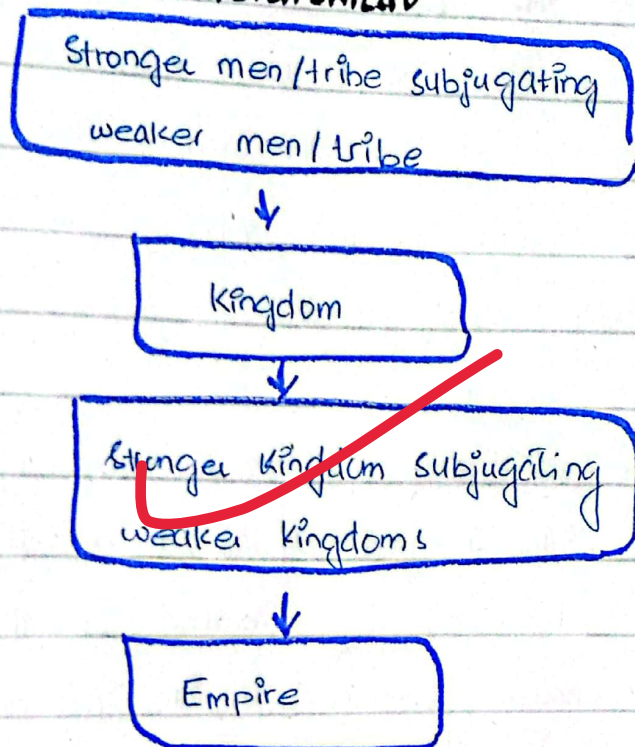
Sir Robert Filmer in his book Patriarchy (1680) goes to saying that God gave Adam superiority of Eve and their children.

This continued a chain of succession that led to the establishment of state.

ii. The Theory of Force

This theory advocates that the origin and development of state lies in force. It can be illustrated as:

a. The state is hierarchical



The kingdom thus remained for longest time until states evolved out of them.

b. States are an outcome of warfare

State is a child of force. It came into being through endless wars throughout history. As Edward Jenks says,

"all political communities of their modern type owe their existence

to successful warfare."

- A History of Warfare.

c. Increase in population led to the demand of sustenance and thus more use of force

When population increased, the need to sustain the group became more daunting and thus required it to expand using force.

President Woodrow Wilson says,

"The method of blood and iron has not only created great nations (empires) in the past and present but also we shall see more of blood and iron methods in future."

d. Might is Right

The maxim by Gettys, 'war beget the king' suits perfectly well here.

The right conquered and remained while the weak got assimilated or expired.

e. Force is needed to maintain the state

This theory not only propounds that it took force to create a state but also that it required it keep existing.

Force → To maintain internal stability
To repel external aggression.

iii. The Social Contract Theory

With Plato and Aristotle amongst the initial professors of this theory, it remained in hibernation for very long until the post-enlightenment philosophers, Thomas Hobbes, John Locke and Rousseau brought it to limelight.

a. Thomas Hobbes' Social Contract

How the contract was depended on human nature and state of nature.

Human Nature : Solitary, Poor,
Nasty, Brutish, short



State of Nature : Pre-social, prepolitical
"A war of every man against every man."

Reason to Have Social Contract:
Preservation of Life.



The social contract: Gave up all rights except right to life to an absolute ~~sovereign~~ - the sovereign.



The establishment of state

b. Locke's Social Contract

Human Nature: Rational, decent, society-loving, orderly



State of Nature: pre-political
"A state ^{of} peace not war."



Reason to have social contract:
preservation of life, liberty and property



The social contract: Gave up all rights except life, liberty and property to man or group of man.



The establishment of state

c. Rousseau's Social Contract

Human Nature: 'Noble savage',
socially, happy care-free, naive.



State of Nature: pre-political
free of moral obligations.



Reason to have social contract:
"Seed of inequality in shape of property" brought
inequality.



The social contract: man gave up his
right to General will, which belonged
to man as an 'indivisible part of
whole.'



The Establishment of state

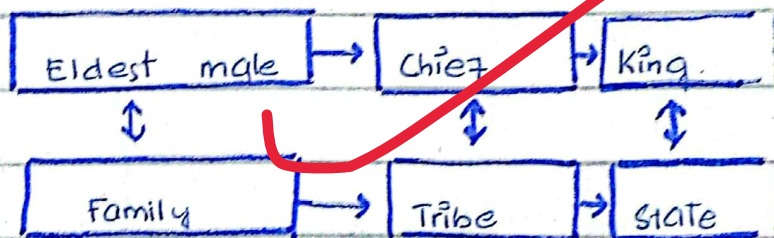
iv. The Patriarchal Theory

It began with the initiation of
agriculture and settlement led to society
from being matriarchal to patriarchal.
From there onwards, the clan grew
to state and elder men of clan
to king.

As Leacock writes, "First the nuclear household, then a patriarchal family, then a tribe of persons of kindred descent, and finally a nation."

Sir Henry Maine in his books "The Early History of Institutions and "Ancient Laws." describe similarly how the eldest male having the authority evolved to higher positions.

Thus the parallel relationship established is:



v. The Evolutionary Theory

This Theory is based on the following principles.

4. Rejection of Previous Theories

Dr Garner argues that "state" is neither the handiwork of God, nor the result of physical force, nor the creation

of a contract, nor mere expansion of it family." state is a long sociological and historical process.

b. Stages and Forces in the Development of State

Following forces worked in various combinations to give rise to modern nation-states.

Kinship obedience of father and then the chief of the tribe on the basis of kinship was the first element of social unity in primitive society.

Beliefs and Religion

men who knew religion → forerunner of the tribal chiefs and kings, later primers.

Example Pakistan and Israel established on religion.

Property and Rise of Economic Class

patriarchal tribes → tribal states

→ Gaining of property → need of a government as an arbiter
→ death of classes → economically dominant → politically dominant → rule

Warfare

with "might is right", war and wealth went hand in hand, war needed strength and unity and thus "war beget the king," say Gellie.

Political Realism

Realism that certain ends and purposes needed knowledge. These ends included defense of state, life and property, and settling disputes.

This brought states to become modern nation states majorly through reason. As Professor Gilchrist says:

"Why is the keynote of all progress."

III. MODERN NATION STATES

ii According to International law, the modern nation state system has three characteristics:

1) Legitimacy

That the state will recognize the legitimacy of other states.

2) Sovereignty

That the state should have both external and internal sovereignty.

3) Dutiful citizens

That the people of the states must have observe their duties in terms of relation in the intra- and inter-state domains.

ii. components of modern nation states

A 'nāṭim' state must have the following components:

- 1) Territory
- 2) population
- 3) organized government
- 4) Sovereignty

Thus, professor Laski defines nāṭim state as

"A territorial society divided into government and subjects whose

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relationships are determined by the exercise of supreme coercive power."

IV. CRITICAL ANALYSIS

The process of development of state in the modern terms is a long one. The theories of divine origin, force, social contract and patriarchy are less relevant today. The evolutionary or sociological theory stands on much stronger ground as it does the following: 1) Defines various not one factor for the development of state. 2) Brings the origin to modern times making it more relevant.

Good attempt!!

V. CONCLUSION

Modern nations states have gone through a long evolutionary process to reach where they are today. Beginning as families, they expanded incorporating more and more political elements until they reached to their present status. States continue to grow even today.

Q. What is the Islamic concept of state? Identify issues and challenges to the Islamic concept of state in modern times.

Attempt and upload a single qs at a time for better evaluation

I. INTRODUCTION

The Islamic concept of Islam is that of a divine state with the principles of sovereignty belonging to Allah, the establishment of Shariah in the land, the administrative system being caliphate with Shura as the legislative. Moreover, it has certain peculiar features that make it distinct from other nation state systems. Various political scientist have given their idea of Islamic state. Additionally, the Islamic concept of state faces a few challenges in the modern time in the form of establishing ideologies beyond territories, being a theocratic state in secular systems, misinterpretation of Islamic principles, Islamophobia, and globalisation. Although serious, these challenges can be met in the contemporary world.

II. THE ISLAMIC CONCEPT OF STATE

An Islamic state has certain principles, features and interpretations according to various political scientists.

i. Principles of the Islamic State

Following are the undisputed principles of an Islamic state:

a. Sovereignty Belongs to Allah (Hakimiyah)

In the Islamic state, sovereignty belongs to Allah alone and no other authority. The Quran says at multiple instances:

"To Allah belongs whatever is in the heavens and the earth."

b. Establishment of Shariah: The legal base

It is enjoined upon the Islamic state that the law of the land be Shariah - the Islamic Law. The reason

being that Shariah is not only a religious framework but an all-encompassing set of law, a complete and comprehensive constitution. The Quran in this matter says,

"And those who do not judge by what Allah has revealed are disbelievers."

c. Caliphate : The Administrative Structure

The governance structure, the executive of the state is the system of Caliphate. The ruler being caliph or Imam is the successor of Muhammad (PBUH) whom Allah has appointed as given in the Holy Book:

"I am going to place a successive authority on Earth."

d. Shura: The Legislature

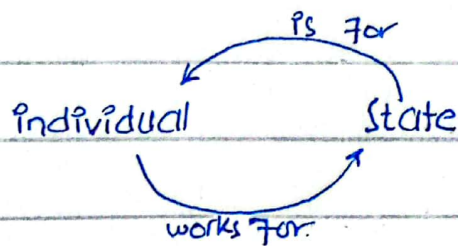
The Islamic state promotes mutual consultation for the matters of the

state. Allah appreciates those who
"conduct their affairs by mutual
consultation." And when decisions are
taken through consultation, there are
minimum chances of error.

ii. Distinct Features of Islamic State

a. Balance Between Individualism and Collectivism

Where the west stays between individualism and collectivism — whether state is a means or an end, Islam strikes a perfect balance. A man at his best can serve the state when the state is a welfare one.



b. The Economic System: A Golden Mean of Capitalism and Socialism^{Communism}

The economic system of Islamic state is not that of unregulated capitalism through *laissez-faire*, nor

is it like the absolute control of communism.
The economy thrives with individuals owning
as much as they can legitimate with
checks and balances through zakat
and jizya.

c. The Rule of Law and the concept of Equality

In the Islamic states no one is
above the law, not even the caliph.

Case study

When Ali and a Jew had
come to the court, the Qadhi
issued verdict in the favor of ^{the} Jew
citing lack of evidence on
Ali (RA)'s behalf.

d. State Based on Ideology, Not Territory

Modern nation states are based
and divided based on territory. The
Islamic state transcends such boundaries.
The entire Muslim community comprises
one state.

iii. The Concept of Islamic State According to Different Political Scientists

al Mawardi → sovereignty belongs to Allah
→ The system of caliphate
→ Caliph to impose Shariah.

Ibn Khaldun → Allah as Supreme Leader
→ Caliph as His vicegerant
→ Asabiya - The bond of religion over kinship.

Allama Iqbal → Tauheed as cornerstone
→ Risalah as guiding principle
→ Islamic^{state} as a spiritual democracy.

III. CHALLENGES TO ISLAMIC CONCEPT OF STATE IN MODERN TIMES

There are a few challenges to the Islamic concept of state in modern times.

i. Establishment of ^{an} Ideological Among Modern Territory-Based States

The Islamic state is a millennium older than the modern nation state system — Islamic state was established in 7th century while the latter came into existence following the Treaty of Westphalia in the 17th century. As a spiritual democracy, it becomes hard to coordinate with far flung muslim societies.

Example: The distance between Morocco and Indonesia is disruptive for a smooth political administration.

ii. Being a Theocratic System in a Secular World

As most of the states in the world are non-muslims, Islamic system with religion and politics are merged, stands separate. In fact, some muslim nations in the Islamic world such as Turkey is a muslim country has a secular government.

iii. Misinterpretation of Islamic Belief by Extremists

Some international organizations have extreme views that they call Islam. The establishment of Islamic state is a need but not the way few organizations project.

Case in point

A report by UNDP reveals that 57% of former militants had little understanding of religious texts.

iv. Islamophobia: A False Image of the Islamic Concept of State

False portrayals of Islam has led people to fear Islam. Moreover, extremist groups have established a fallible image of Islamic state as an intolerant system. In contrary, Islam is a religion of peace and a Islamic state is a welfare state both for its citizens and other states.

v. The Islamic State in the Face of Globalization and Modernization

Globalization has diluted territorial boundaries. It has led to the world becoming a global village. For this reason the states are assimilating and moderating their systems in order to fit in. As a flexible system, few values of the Islamic culture are rigid, they cannot be moderated, altered or omitted for the sake of fitting. For instance, in Islamic state, sovereignty belongs to Allah, giving this authority to people to establish popular sovereignty is paradoxical to the Islamic system.

IV. CRITICAL ANALYSIS AND WAY FORWARD

Despite the challenges, the Islamic concept of state is comprehensive to deal with the challenges it faces.

i. Ijtihad as a Means of Dealing With modern problems

Along with Quran and Sunnah, Islamic Shari'ah also has Ijtihad as its Source of Law. When new problems arise, as Iqbal mentions in his book, 'The Reconstruction of Religious Thoughts in Islam', Ijtihad must be used to solve them. In fact, he says that it can be incorporated into the system as a legislative process vested in the assembly.

ii. Resorting to Inter-faith Dialogue

The history of Islamic state is a proof that Islam has co-existed with people of other faiths be it within the state or beyond it.

The most prominent example of it is the Charter of Medina, where Jews lived and enjoyed rights in the state of Medina.

iii. Unity of Ummah Through International Organizations

With muslim countries dispersed around the globe, international organizations can act as a common platform for all the countries. One such example is Organization of Islamic State Cooperation (OIC): Removing few redundancies, the organization can work to establish a united muslim community despite the challenges faced.

V. CONCLUSION

The concept of Islamic state began with the arrival of Islam. Since Islam is a complete code of life, it establishes a complete state in term of its social, economic, and political elements. It has concrete principles, distinct characteristics and a scope to be identified by many political thinkers. Despite the challenges, Islam has come to tackle them relatively ^{and} practically better. If dealt accordingly, Islamic

state will become a united reality."