

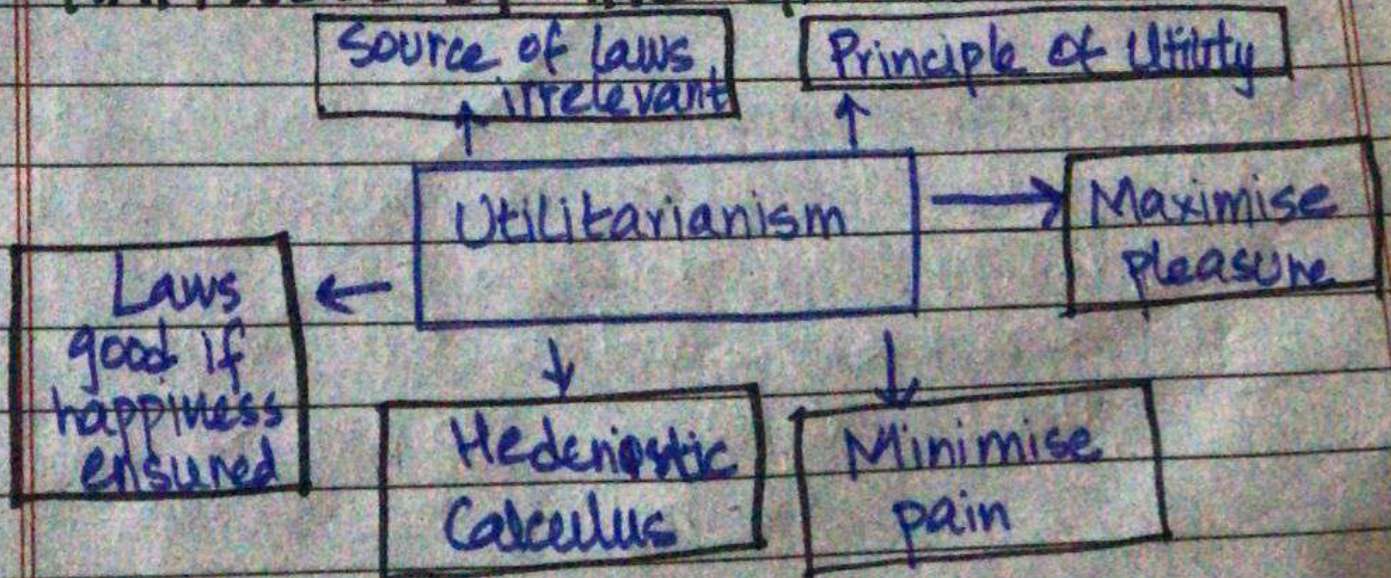
101 50 Paper 2023

Q2 EXPLAIN BENTHAM'S GREATEST HAPPINESS OF THE GREATEST NUMBER.

I INTRODUCTION

Jeremy Bentham coined the Theory of Utilitarianism which is based on the desire of people to increase their happiness and pleasure and minimize their pain. He based this theory on the nature of humans to always avoid pain and maximize pleasure. He extended this notion to the political systems of states and propounded that the quality of laws is judged by the amount of utility they offer. His ideas were appreciated by many while others critiqued him for oversimplifying human nature.

II THEORY OF UTILITARIANISM: GREATEST HAPPINESS OF THE GREATEST NUMBER



Below is an explanation of Jeremy Bentham's Theory of Utilitarianism

a) PRINCIPLE OF UTILITY

Utilitarianism supports actions meant to maximise utility for humans. The quality of any act is judged by the amount of utility it offers.

b) MAXIMISE HAPPINESS

According to Bentham, utility is correlated to happiness therefore any act which maximises happiness is good. For e.g. if use of drugs and narcotics makes one happy, it is a good act.

c) MINIMISE PAIN

According to Bentham, there are two masters of humans which decide their course of actions: pain and pleasure. He listed 12 types of pleasure & 14 types of pain.

d) CALCULATING HAPPINESS

The happiness and utility of anything can be measured using three factors

i) Intensity of happiness

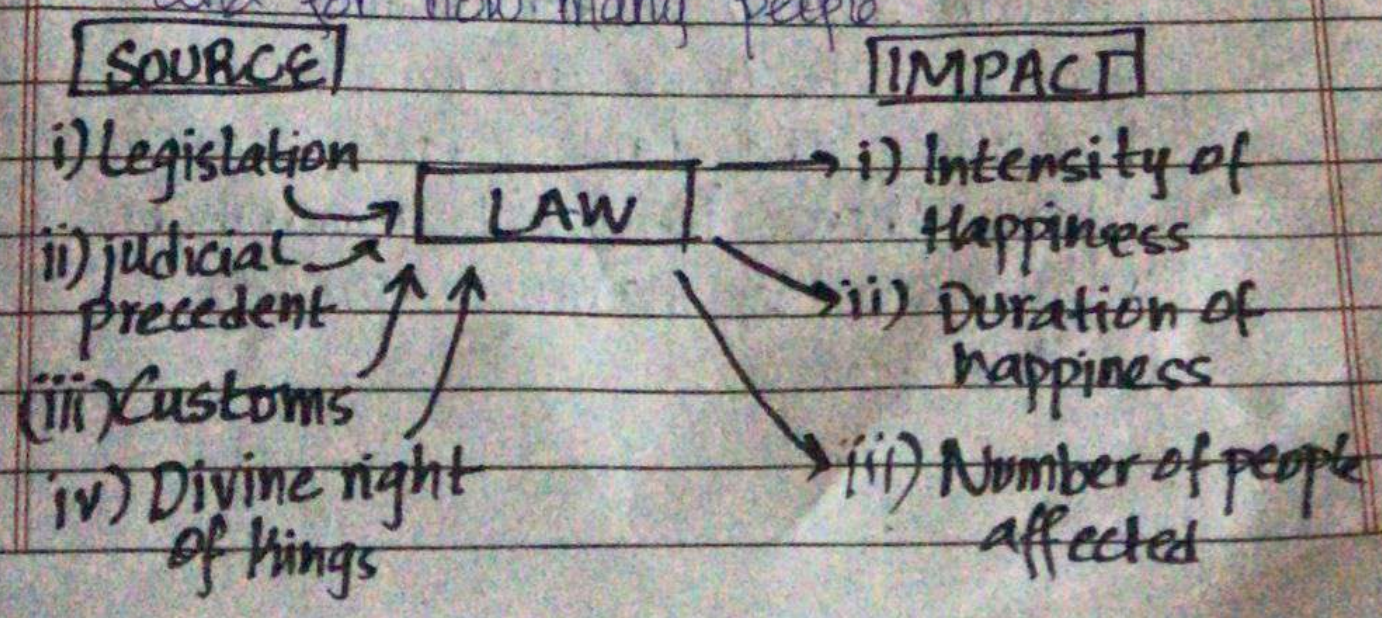
The greater the happiness an act gives, the better its quality.

ii) Duration of happiness
The longer the act enforces happiness, the better its quality

(iii) Scope of happiness
The more people made happy by an act, the better the act is in its quality i.e. causing largest amount of happiness for the greatest number of people

e) Extending utilitarianism to laws
According to Bentham, the quality of laws can be judged by the amount of happiness and utility the law offers

f) Source of laws irrelevant
Bentham propounded that the source of laws is irrelevant in deciding whether a law is good. The true merit is how much happiness that law causes and for how many people.



III PRACTICAL APPLICATIONS OF BENTHAM'S UTILITARIANISM

a) DEMOCRATIC GOVERNANCE

Bentham's theory supports democratic governance, where policies should maximise happiness for majority.

This inclines with Rousseau's philosophy of 'General will' where the interests and wills of the community are prioritised.

b) LEGISLATION AND LAW REFORM

Bentham advocated for legal reforms to remove outdated laws causing suffering, instead asked for laws that ensures the welfare of the community. This also aligns with John Stuart Mill who advocated for individual liberty.

c) ECONOMIC POLICY

Bentham advocated for regulation of free markets to ensure maximum happiness and laissez-faire economies where there is least government intervention to maximise profits for bourgeoisie.

d) ELECTIONS AND PARTICIPATION

Bentham advocated for Universal suffrage to ensure everyone's interests and choices are expressed, calling for a active participant political culture.

IV CRITICISM OF BENTHAM'S UTILITARIANISM

The Theory of utilitarianism was criticised for the following:

a) OVERSIMPLIFYING HUMAN NATURE

According to critics, Bentham oversimplified human nature by giving the impression that the only purpose of humans is to maximise pleasure.

b) GENERALISING CRITERIA FOR HAPPINESS

He was also critiqued for considering 'universal determinants of happiness' as universal whereas, the concept of happiness is relative and varies from person to person.

c) SUBORDINATING MORALITY OVER HAPPINESS

He was critiqued for equating the quality of laws and actions to

the amount of happiness, overlooking morality and ethics. Many immoral acts which give happiness to humans temporarily were justified by Bentham.

d) IGNORING INDIVIDUAL RIGHTS

He was critiqued for ignoring individual rights in his desire to ensure happiness for the maximum number of people.

For e.g. punishing an innocent person to maintain public order would be justified under strict Utilitarianism.

e) COMPROMISING ON EQUALITY

Karl Marx criticized Utilitarianism for failing to address class struggle and simply maximizing happiness often benefited the ruling class.

V CONCLUSION

Bentham's 'greatest happiness principle' remains a cornerstone of modern political science. His influence on democratic policymaking, economic reforms and legal frameworks that seek to maximise public welfare.

However, some analysts critiqued Bentham for oversimplifying human nature, generalising criteria for happiness.

Q4 EXPOUND IQBAL'S VISION FOR RISE OF MUSLIMS IN SOUTHASIA IN THE ERA OF COLONIALISM

I INTRODUCTION

Allama Iqbal's vision has been monumental in awakening muslims of the Indian subcontinent for an independent homeland and individual betterment. His philosophy of 'KHUDI' 'KHUDI' got him popular among masses as he asked muslims to reach their true potential. He further elucidated on the importance of being a 'MARD E MOMIN' to develop Khudi and Millat to muslim Nationalism. On his Allahabad address of 1930, he explicitly gave the vision of Pakistan as:

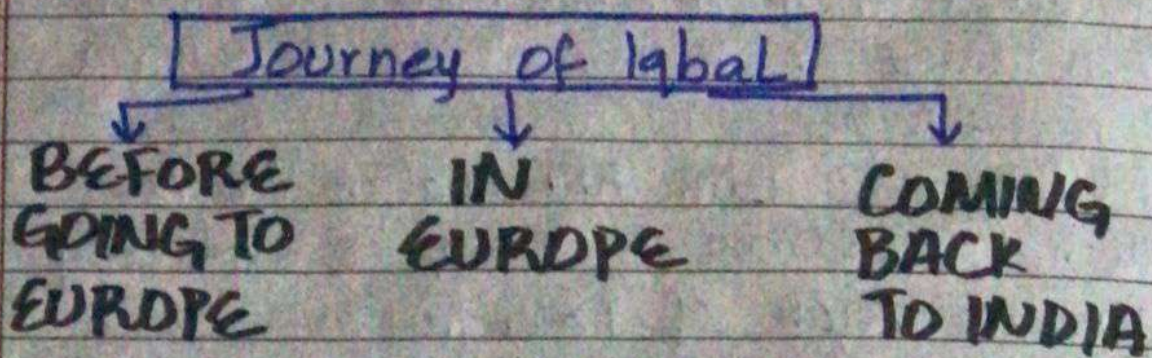
"I want to see NWFP, Punjab, Sindh, Balochistan as one homogenous state"

(IQBAL)

He coined the Two Nation theory, elucidating how muslims and hindus are two different nations. With different cultures, languages, religions and customs. This proved to be of immense importance during the Pakistan movement.

II IQBAL'S JOURNEY: A SHIFT IN PERSPECTIVES AND RISE OF MUSLIMS

Allama Iqbal's vision for the rise of Muslims of the Subcontinent has been shaped by his transformative journey during which his perspective about separate nation, Muslim nationhood and Islam changed. During each phase, his thoughts and ideas have been vital for the renaissance of Muslims.



a) Before going to Europe

Before he went to Europe, he was of the view that Muslims and Hindus are one nation and advocated for their solidarity.

"Saarey jahaan sey acha
Hindustan Hamara,
Ham bulbulay hain isskey,
Yeh Gulistan Hamara"

This inferred that all inhabitants of India are a part of one nation which he termed as Hindustan.

b) In Europe.

During his PhD in Europe, he wrote a thesis on Development of Metaphysics in Persia where he realised that the western concept of nationhood as stated in Treaty of Westphalia does not align with Islamic state of nationhood which is based on ideological sense of nationhood and not territorial basis of nationhood.

"Apni millat par Qiyas Aqوام
e Maghrib se na Kar
Khas hai Tarkeeb mein Qaum
e Rasool e Hashmi"
(Iqbal)

This inferred that Muslims should not compare their concepts about state and nation with that of western as Muslim nationalism is unique.

c) Came back to India

This is when he worked to bolster the social, moral and political standing

calling them to reconnect with Islam,
focused on Khudai and coined Two nation
theory

III ELEMENTS OF IQBAL VISION FOR MUSLIM RENAISSANCE

Allama Iqbal's vision for the
renaissance of Muslims is explained
as follows:

a) THE TWO NATION THEORY

Allama Iqbal strengthened the two
nation theory that Muslims and Hindus
are two different nations and hence
should live independently of each other

"Despite living for 1000 years,
Muslims and Hindus have their
own individual identity hence
the only political solution to
the conflict is to have a
separate homeland."

(Iqbal)

b) CONCEPT OF MILLAT

He propounded that Muslim nationalism
is independent of territorial, ethnic
and racial bases. Instead, it is based
on the ideology comprising of belief

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in Allah (Tauheed) and belief in the Holy Prophet (pbuh) (Risalat) He termed this muslim nationalism as Millat.

c) SPIRIT OF MARD-E-MOMIN

He further extended the concept of millat to say that to achieve true sense of muslim nationalism, muslims should have the spirit of Mard-e-Momin. To realise this, individuals should understand that they are Khalifa (vicegerents) of Allah and that they can absorb the qualities of Allah.

d) CONCEPT OF KHUDI: A REVOLUTIONARY PERSPECTIVE TO REALISE ONE'S TRUE POTENTIAL

One of the pertinent ideas of Allama Iqbal was the concept of khudi or 'I-am-ness', elucidating that muslims should have self esteem and self respect to realise that they are self-reliant and can achieve their true potential.

**"Khudi ko buland kar
itna,
Key Khuda bandey se**

"Poochey bata teri Taza Kia hai"

(Iqbal)

This infers that one should strengthen his khudi and potential to the extent that he determines his fate and destiny.

2) PHILOSOPHY OF ACTION

Iqbal emphasised on the importance of work and action in the right direction, condemning inaction and idleness. This was to encourage Muslims of the subcontinent to acquire education and give meaning to their lives.

**"Ilm sey banti hai zindagi
jannat bhi jahannum bhi,
Na Khaki apni fitrat
mein na naari na naari"**

(Iqbal)

This inferred that knowledge acquisition determines the quality of life as the man inherently is neither angelic nor demonic.

5) REFUTED SECULARISM

He refuted the western concept of secularism and said that the Islamic

concept of governance is based on the sovereignty of Allah and consultation with Quran and Sunnah for guidance.

g) ADVOCATED FOR IJTIHAD

Iqbal propounded that the contemporary problems of the Muslims in the sub-continent required independent reasoning (Ijtihad) of scholars for the guidance of Muslims.

h) CRITIQUED CAPITALISM

Iqbal advocated for a socialistic and communist form of economy where means of production and distribution of resources are not owned by a few, to prevent monopolisation and exploitation.

2) HELPERS & DESTROYERS OF EGO (KHUDI)

He further explained the helpers of ego and destroyers of ego.

HELPERS OF KHUDI:

- 1) Self control/Faqr
- 2) Ishq
- 3) Realise one is Khalifa of Allah

DESTROYERS OF KHUDI:

- 1) Slavery: physical & intellectual
- 2) Beggary
- 3) Jealousy
- 4) Fear

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IV CONCLUSION

Iqbal's vision for the Muslims of the subcontinent proved pivotal in his concept of Khudi, Millat, The two nation theory. He also gave a vision of Pakistan and his ideas were vital in the Pakistan movement. The Muslim League and Muhammad Ali Jinnah built their movement on Allama Iqbal's ideology.