

Political science

Question #1

Describe the ideal state of Farabi and role of ruler

1) Introduction

Farabi was a muslim philosopher who deeply studied the work of Plato and Aristotle. He gave his idea of ideal state and the role of ruler of his ideal state. He also provided the qualities which the ruler or chief should possess. Farabi wrote a number of books. Among them the notable ones include

- a) Kitab-al-Madina-al-Fazila
- b) Fusul-al-Mantiqi.

2) Concept of ideal state

Farabi believed that the basic element of state is family. A family comprise of

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Four relations

- a) Husband and wife
- b) Master and slave
- c) Property and proprietor
- d) Father and son.

Farabi further stated that a master of the house is equivalent to the King of a state.

a) State of nature

Farabi believed that men came together to form a state due to following reason:-

- ① To fulfil their basic desires
- ② To satisfy their social needs.

Farabi believed that man is a social animal. He cannot live alone. In order to reach his highest potential an individual requires the help of others.

b) Formation of State

According to Farabi, family is the basic component

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of ideal state. A family serves two functions for an individual

- a) Provides him protection
- b) Served his basic sensational needs.

Various families come together to form a village. When a number of villages combine under a centralized leadership, a state is born. Farabi believed that an ideal state is the one which aims at the welfare of the people.

c) Education in ideal state

Similar to Plato, Farabi also believed that education is essential for nurturing and growth of citizens. Education is essential for citizens in order to distinguish between good and evil. Accordingly, Farabi also states that education should start as early as possible for proper development of imaginative, speculative and other faculties. Farabi follows the footsteps of Plato by emphasizing the importance of early education.

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d) Professions in any ideal state

Farabi divides the individuals in an ideal state into three classes. The first class comprises of farmers and merchants. The second class comprises of men of sword. The third class comprises of men of pen. However, unlike Plato, Farabi did not make any attempt to confine an individual within his respective class. He believes that in an ideal state all professions are of equal importance. Happiness of citizens is the main objective of an ideal state.

e) Types of ideal state

Farabi classified his ideal state into three types

- a) Great
- b) Middling
- c) Small

A great ideal state consists of several nations living together.

A middling ideal state comprise of a single nation. A small ideal state consists of a few families or

villages.

•) Ruler of ideal state

Farabi believed that the ruler of the ideal state should possess high character and intelligence. Just like plato who believed that philosopher should be the Kings. Farabi also believed that chief or Imam should be the ruler. According to Farabi the chief or Imam of ideal state should possess following characteristics.

a) Sound health and perfect organs

The ruler should be of sound health. He should have perfect organs. There should be no deformity of mind and body.

b) Intelligence and Sagacity

The ruler should be intelligent. He should be well versed in administration. He should be fully aware of custom, laws, and regulations.

c) He should be eloquent in his speech and manners

The chief should possess excellent manners. He should be eloquent in speech as well.

d) He should possess good memory

The ruler of ideal state should possess good memory. He should also be well versed in history.

e) Tolerance and prudence

The chief should possess tolerance and prudence as his second nature. He should avoid making decisions in anger.

f) Focuses on education

The ruler of ideal state should be well educated. He should focus on education of citizens as well.

g) No greed for food, drinking, and sex

The ruler should avoid lust of worldly things. He should have upright morals and character.

h) He should be generous

The chief should be generous. He should possess a big heart and loving nobility.

i) He should possess a friendly nature

The chief should possess a friendly nature. However, his friendliness should not be at the cost of good governance.

j) Indifference towards Diham

and Dinar

The ruler should possess no greed of wealth. He should not use his position to increase his wealth.

K) Devotion to justice

The ruler should be personification of justice.

L) Strong, courage and resolution

The ruler should be courageous and brave.

Farabi states that if a body of individuals possess these qualities, they should form as the ruling class. *add the critical analysis as well.*

4) Conclusion

Farabi was the first Muslim scientist to give the concept of ideal state. He believed that the ideal state is the one which aims at the happiness of individuals.

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Question #2

Explain the concept of Asabiyya and rise and fall of states

Introduction

Ibn-e-Khaldun was a prominent Muslim philosopher. He was the author of *Kitab-al-Hawi* and *Al-Jayn*. He gave the concept of asabiyya, also known as group mind. He also explained the cyclic rise and fall of states and the temperament of individuals in various climate zones.

Concept of Asabiyya

The term Asabiyya refers to group mind. It is a force that binds together nations. Ibn Khaldun believes that stronger the force of asabiyya, greater shall be the unity. If the force of asabiyya is absent it would result in the disintegration of state. When individuals live together in a certain

geographic location, the force of asabiyyah develops between them. Their feelings are tied to that geographic area. They develop a bond among themselves. Due to this they assist one another and cooperate with each other. The absence of asabiyyah would lead to bloodshed and violence in the society. The force of Asabiyyah also promotes individuals to make sacrifices for the greater good.

Asabiyyah also facilitates the individuals to defend their state. If the force of asabiyyah is weak, the state is easily occupied as a result of foreign invasion. When war takes place between two states, the one with greater asabiyyah usually dominates. Ibn Khaldun further elaborates that it has often been seen in history that a mighty army is defeated by a small army consists of less numbers and meager resources. In the battle of Badr 313 muslims dominated the army of Quraysh consists of more than 1000 men all fully equipped. The former came

out victorious because the force of asabiyyah was stronger among them.

The force of asabiyyah also helps an individual to take part in various community works. It also helps a nation to recover from natural calamities and disasters. The force of asabiyyah also prevents an individual from harming his fellow beings.

Rise and fall of states

Ibn Khaldun also provided the theory of cyclic rise and fall of states. According to him the life of state is 120 years or 3 generations. After that the decline of the state is inevitable. According to Ibn Khaldun the first generation works hard and bears all the pains. The second generation also strive for the betterment of state. However, the third generation often indulges in pleasure and merry making unaware of the sacrifices of their

ancestors. The practical implementation of this theory were seen in Mughal empire. Both Babur and Humayun struggled to maintain a strong empire. Akbar also added to their struggle to make the empire powerful. However, after Akbar the decline of Mughal empire had initiated. The mightier the empire the slower it disintegrated. By the time Bahadur Shah Zafar ascended the throne, the Mughal empire was having its last breath.

Ibn Khaldun further stated that the force of asabiyyah was responsible for cyclic rise and fall of nations. The states collapse when the Asabiyya is weaker.

Conclusion

Asabiyya is a force which unites the individual. The states with strong asabiyya reaches the zenith of glory. The states with weaker asabiyya collapse.