

(2)

1) Introduction:

irrelevant introduction. give a synopsis/summary of the qs statement in the intro

Aristotle is one of the most globally acclaimed philosophers who is particularly known for his theories pertaining to ideal states, Politics, ethics and classification of states. Aristotle was a Greek philosopher born in 384 BC in Stagira, Greece.

2) Concept of classification of state?

Aristotle viewed the state as a highest form of community, hence he classified the state on the basis of its purpose and the number of rulers it had. The purpose was further divided into two categories, i.e. pure state and perverted state, the former works for the well-being of its citizens while the latter exploits citizens at large. Similarly, the number of rulers is further separated in three divisions, i.e. monarchy, aristocracy and polity. Monarchy being ruled by one, aristocracy, rule by few and polity denotes ruled by many. Further more, Aristotle also laid down the cycle of life, where in he mentions that a state emanates from monarchy, transitions through tyranny, aristocracy, oligarchy, polity and ultimately ends up at democracy.

3) Concept of state:

Aristotle defines a state as a community of persons, where each community has a definitive purpose that is nothing but good. He also asserts that state is not an ordinary community but the highest kind of community that should aim at the highest good.

4) Principle of classification of state:

Aristotle classified the state on the following two principles:

- 1) Number of rulers
- 2) Purpose of state

The former is associated with the number of people that can exercise the supreme authority in the state. The latter entails the objective for exercising such authority, whether it is for the betterment of citizens or only constrained to the rulers' personal interests.

4.1) Purpose of state:

Aristotle classified the state on the basis of the purpose of the state into the following two categories:

- 1) Pure state
- 2) Perverted state

Pure state aims at the common and collective good which works for the betterment of the citizens. On the contrary, a Perverted state aims at preserving the interests of the ruling elite at the expense of forsaking well-being of the common masses.

4.2) Number of Rulers:

Aristotle classified the state into three sub-divisions based on the number of rulers

- 1) Monarchy
- 2) Aristocracy
- 3) Polity

Aristotle states, in a monarchy, a single person rules the state, and that ruler works for the betterment and welfare of the citizens. He deems monarchy the best form of government as in thereof, ruler prioritises national-interest of self-interest. He also asserts that in such a system the King should not boast absolute power and the law must restrain him.

It is when a monarch, according to Aristotle, grows selfish and corrupt, the system ~~converts~~ converts to tyranny, a perverted form of state.

In an aristocracy, the state is governed by a small group of people comprised of wealthy and virtuous people who work for the betterment of citizens. The state under them is a welfare state. According to Aristotle, such a state is a pure state, so long as the ruling elite work in alignment with the national interest.

discuss these by giving subheadings.

It is when the ruling class shuns national interest for selfish motives, & does the system converts to oligarchy, a perverted state.

In Polity, the state is governed by middle class citizens who are elected by the common masses. Their aim is to uphold the interests of people and run the state with respect to peoples' desire.

Polity changes to democracy when the elected representative grow ~~to~~ corrupt. ~~the~~ Democracy is also deemed as a perverted form of state, which, according to Aristotle is the worst kind of system as it can be changed into tyranny.

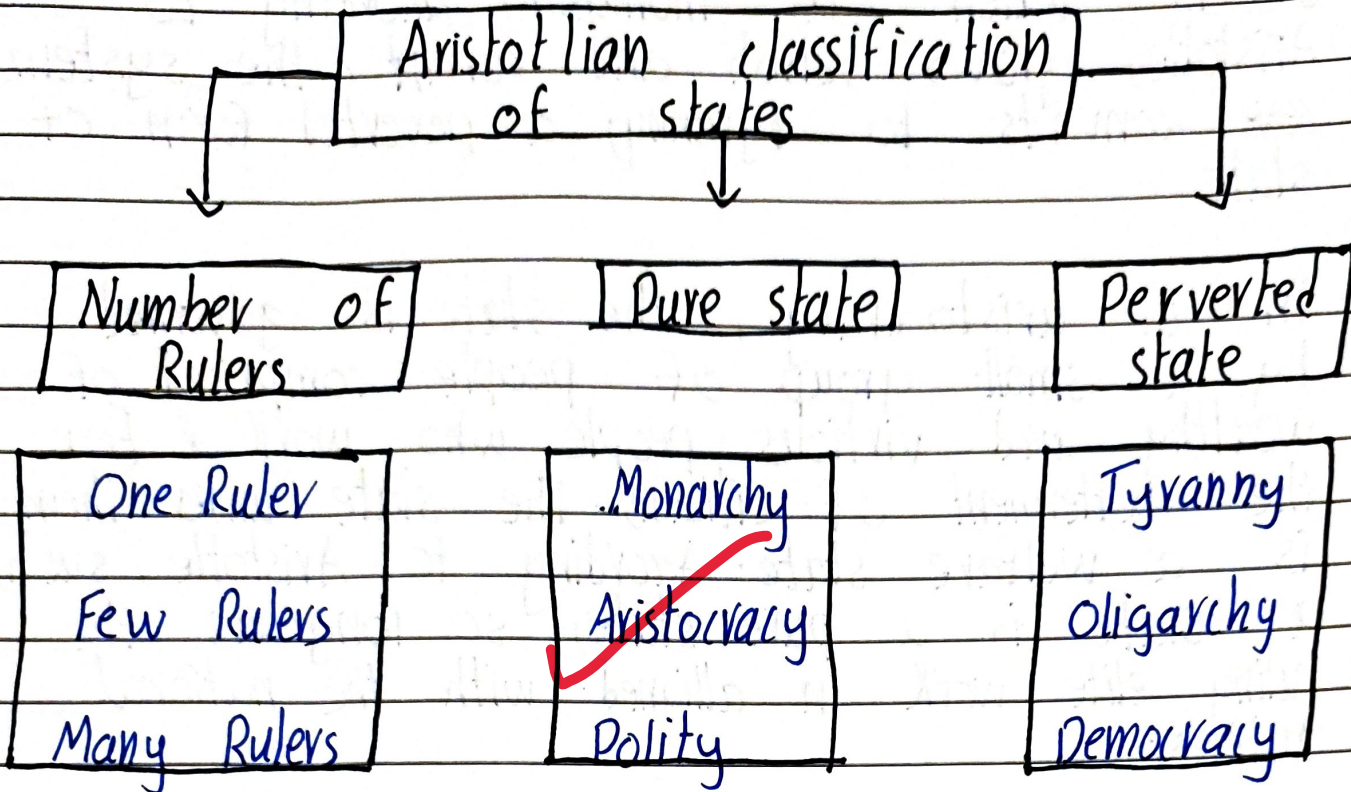


Fig 1: Aristotle's classification of state

5) Aristotle's cycle of state:

According to Aristotle, all states undergo a cycle of change. A state originates with the establishment of monarchy, which is a single virtuous man ruling the state. When monarchy transitions to tyranny, it is inevitably superseded by aristocracy. When aristocrats grow corrupt, it turns into oligarchy. Popular uprising converts it into polity, from there onwards the system degenerates into a democracy. Ultimately, a virtuous

man arises and restores law and order. This is how the perpetual cycle continues.

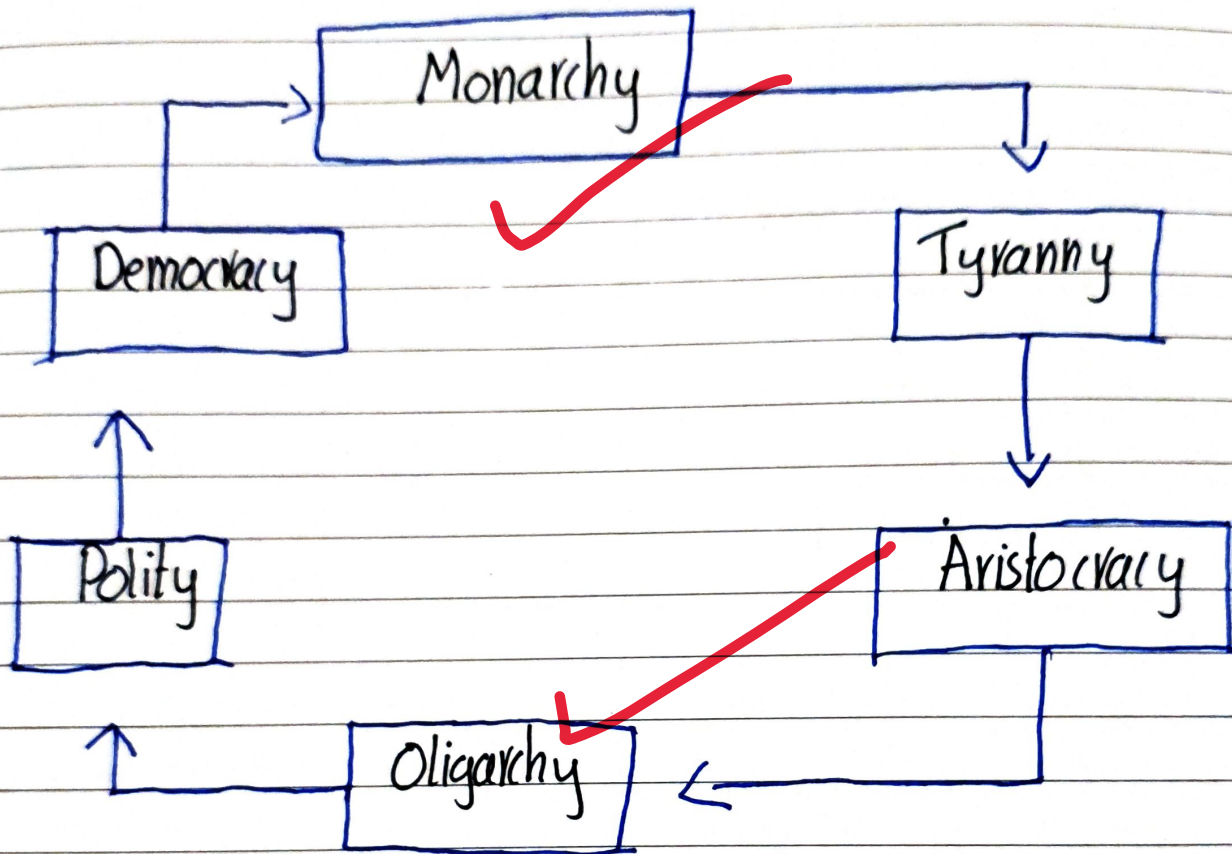


fig 2: Illustration of Aristotle's cycle of state

short and incomplete answer.

the second part of the answer is entirely missing.

6) Critical Analysis:

Aristotle's classification was a mile stone in the history of political science and an comerstone for many forthcoming philosophers. Albeit classification accurately surmises the cycle of state in few cases, it is still far-fetched



in the case of majority, particularly the modern state systems.

Classification of state	
Purpose of state	Number of Rulers
Pure state → well being of citizens	One Ruler: Monarchy Few Rulers: Aristocracy Many Rulers: Polity
Perverted state → driven by personal interests	One Ruler: Tyranny Few Rulers: Oligarchy Many Rulers: Democracy

Fig 3: Overview of Answer

3) Conclusion:

In a nutshell, despite marked as an important landmark for political sciences, the classification of state laid down by Aristotle does not accurately sum up the modern political structures. The fact that monarchy was deemed to be

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1) Introduction:

Thomas Hobbes, John Locke and Jean Jacques Rousseau were all great philosophers who have contributed towards the domain of political science. They are chiefly recognised for their views on human and the state of nature. Their social contracts is also recognised world wide, which was also instrumental for forthcoming philosophers. They all had striking views on human nature which was most likely shaped by the era and milieu they were born in.

2) Background Information of Hobbes, Locke and Rousseau:

Following is a cursory glance at the background of all three philosophers:

2.1) Thomas Hobbes:

Hobbes was an English philosopher who was greatly influenced by Machiavelli and the conditions of his country. He witnessed the reigns of James 1st, Charles 1st and Charles 2nd. This was the most turbulent time of the country as there was a persistent tussle for supremacy between the King and the parliament. He also saw the civil war in England. All this bloodshed and wars shaped and formed a negative image of human nature.

2.2) John Locke:

Locke was also an English philosopher. He was an active member of the Whig Party which supported the parliament in the struggle for power. Locke, unlike Hobbes, during his life witnessed the 'Glorious Revolution' of 1688. He also saw the progression period of England and all this concocted a relatively better perspective of human nature.

2.3) Jean-Jacques Rousseau:

Rousseau was a French philosopher

born in ~~Geneva~~ Geneva, Switzerland. His political philosophy influenced the age of enlightenment throughout Europe as well as some aspects of French Revolution. He was a big advocate of freedom as he stated "cave man was better than today's materialistic man because that person has absolute freedom."

Thomas Hobbes	John Locke	Rousseau
→ English philosopher	→ English Philosopher/ Professor	→ French - Philosopher
→ witnessed turbulent times	→ witnessed era of progression	→ Averse to private property
→ considered Human by nature: cunning	→ considered human by nature: sympathetic	→ considered cave man better because of freedom

Table 1: Overview of Background information and beliefs.

3) Hobbes, Locke and Rousseau's notion pertaining to 'the state of nature':

3.1) Hobbes's state of nature:

Prompted by the milieu he was born and raised in, Hobbes developed a perspective of human nature where in he was of the view that man is essentially selfish, self-seeking, fearful, cunning and competitive to the point of combativeness. Man had no sympathy towards others and was driven solely by personal interests. According to Hobbes, the state of nature was a state of perpetual struggle and persistent war. In such a state, might is right, every man was the enemy of the other and there is no authority to keep a check on them. There were natural but unwritten laws of nature, but not authority to enforce these laws. Moreover, man interpreted these laws differently in accord with how it suited him. In such a state there was not distinction between right and wrong.

3.2) Locke's notion of state of Nature:

Locke's was of the view humans want to get rid of pain. He contemplated human nature and reached a conclusion that the objective of human actions is to substitute pleasure with pain. This, he delineated in his book called "An Essay Concerning Human Understanding",

which was published in 1690. He further goes on and states that man is sympathetic towards others and knows how to live in moral order.

The nature of state propounded by Locke comprised of two characteristics as follows:

- 1) State of 'Perfect freedom' in which men do as they choose within limits imposed by the law of nature
- 2) State of equality for all its inhabitants. In such a state men are equal and have equal rights i.e. right of life, property and liberty.

Locke was of the view that peace prevailed in the state of nature, however, he was also cognisant that the peace could be disturbed so he laid down three reasons for this:

- 1) The laws of nature were not defined
- 2) There was no legislature to make and define the law.
- 3) There was no common authority to enforce the laws of nature

Locke said that, albeit the state of nature was equal for men, but men in turn, were not equal in intellect.

3.3) Rousseau's notion on the state of nature :

Rousseau had a rather peculiar perspective pertaining to state of nature, which was quite different from Hobbes and Locke. Rousseau rejected Hobbes's theory and also observed a dissenting view from Locke regarding the law making right to the sovereign. Rousseau argued that a state of nature could only mean a primitive state preceding socialization. Such a state is devoid of social traits, pride, envy or fear of others. The state of nature delineated by Rousseau is a morally neutral and peaceful condition, wherein solitary individuals act in accord with their basic urges, for instance hunger, as well as their natural desire for self-preservation.

Being a staunch advocate of absolute freedom, Rousseau very aptly said "Man is born free but everywhere he is in chains". He laid down two alternative, for if man desired to ~~att~~ reattain absolute freedom:

- 1) Go back to the cave
- 2) undertake a social contract.

Unlike Hobbes and Locke, Rousseau was of the view that every individual in the community should surrender ~~if~~ their rights to the community itself. By doing so, such a ~~few~~ community would transform into a 'body politic' [Public perso].

- > Public Person in passive form is called a state
- > Public Person in active form is called sovereign.

The people which are components of this body have a dual role. When they exercise their ~~sovereign~~ sovereignty ~~by~~ through public Policy, they are associated as citizens. But, when they obey the laws, they are identified as subjects.

In order to prevent such a system from growing corrupt, Rousseau introduced a concept of general will. This, he said, was an expression of public mind that emanates from all and is directed at all. To further elaborate this concept, he says that the common interest of public should be discovered and in accordance with that, the laws should be enacted.

What this does is eliminates the enactment of such legislature that is aimed at preserving the rights of a few at the expense of the majority, and therefore prevents the corruption of the authority.

	Hobbes	Locke	Rou sseau
Key Concept	Conflict	Competition	Coercion/ Exploitation
Problem in the state of nature	security	Scarcity of resources	NO Problem
Why the state arises	Provide Security	Guarantee Individual rights	Protect property rights of the rich
What Kind of state is likely	Absolute Government	Limited Govt.	Govt. of the rich
What Kind of state is desirable	Authoritative Govt.	Parliamentary Democracy	Popular Democracy according to 'General Will'

Table 2: comparison of 'state of Nature' proposed by the three

4) Conclusion:

To sum up, Rousseau, Hobbes and Locke very contrasting views about the state of nature. Despite their conflicting views, their theories accurately ~~stf~~ sum up human nature to some extent. Also the ~~#~~ state of nature propounded by the three were distinct and different from each other. Hobbes was of the view that an authoritative government was the ideal form of authority in a state. ~~ubiquitous will cunning people imbued by self-serving motives.~~ Locke, on the other hand deemed human nature as sympathetic and considered a rather parliamentary form of democracy ideal. Contrary to the aforementioned, Rousseau idealised a popular democracy in accord with general will.

you have not understood the qs at all.

Q) 6)

1) Introduction :

Islam is a complete code of life ~~that~~ and it covers all aspects and phases of life exhaustively. Similarly, the aspect of state and governance is of paramount importance; so important that Islam did not leave this matter to be determined by human-intellect alone.

2) Islamic concept of state :

As above mentioned, Islam covers the ~~the~~ contours of state extensively. Unlike Christianity which declares :

"Render unto Caesar what is Caesar's and unto Christ what is Christ's"

and thus completely separates religion from politics. Contrary to the above, Islam does not believe

in separation of religion from politics. In other words, Islam takes an integrative view of human life; which it declares to be a preparation for the life of hereafter.

∴ add a bit more detail in this part.

3) Principles of Islamic concept of state:

Following are the chief principles of Islamic state:

3.1) Sovereignty of Allah:

Sovereignty is a primary principle of Islamic state. In accord with the Islamic teachings, sovereignty belongs to Allah alone, as the Quran says in this regard:

"To Him belongs the dominion of the heavens and of the earth. It is He who gives life and death; and He has full knowledge of all things".

In short sovereignty belongs to Allah alone and none can claim to be sovereign. The principle of absolute monarchy, dictatorship is not possible in Islamic state because the basic allegiance of the Muslims is to God and His law, to which even the head of the state is subservient.

3.2) Khalifat :

The Quran proclaims the Vicegerency of Man. It says:*

"And when thy Lord said unto the angels: Lo! I am about to place a vicegerent (Khalifa) in the earth".

The institution of Khalifat ~~remains~~ came into being after the demise of Prophet ^{Phuh}. The Khalifa is also known ~~as~~ the Imam; for he constitutes of both Political and religious duties of leadership of the Muslim community both in matters of state as well as religion. E.I.J. Rosenthal very aptly delineates the concept of Khalifa in the following words:

"Under the sovereignty of God and the authority of His law, the Sharifah of Islam the caliph is the temporal ruler....."

3.3 Government by consultation.

As embodied ~~is several verses~~ in Quran and the sunnah of Prophet ^{Phuh}, ~~the~~ mutual consultation among the muslims is commanded. The Quran says in this regard:

"When they are said to put their

trust in God) when they are regarded as shiners of evil, when they are said to be brave defenders of their rights, they are praised for taking each other's counsel in time of need".

3.4) Obedience of the Ruler:

Islam commands the Muslims to obey the supreme commander among them.

the description of a heading should be atleast 5 lines.

3.5) Equality of all:

The fundamental doctrine of Islam is equality of all mankind. It is implied in the basic teachings of 'Tawhid'. Hence no discrimination should be done on the grounds of race, colour, profession etc.

3.6) Order well and punish wrong:

Islam enjoins the state to maintain morality. It asks the ruler to order well and punish wrong. This is also known as 'AMR - il - Ma'uf'.

4) Opted in modern - day :

These principles can easily be incorporated in modern day democratic systems. First of all the concept of dictatorship does not adhere with Islamic principles so therefore in democratic systems this should not be a problem. The principle of enjoining good and punishing evil should be exercised by the head of the states, for exercising such practices not only means adhering to Islamic principles but also maintains morality. Similarly, the head of state should regularly summon loyal, and wise, advisors to discuss important state matters, rather than making arbitrary decisions.

add a few more arguments.

8

5) Conclusion :

In nut shell, Islam lays down the fundamental principle of the concept of state and should on go about governing it. It is essential to incorporate these principles in modern day systems, for it will bring the much needed 'barrakat', that the muslim world desires.