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Exam: Political Science

⇒ Q.NO:3:- Al Mawardi's core ideas of his Political Philosophy, emphasis on the Caliphate, justice, and public welfare continues to influence the discourse on governance and the role of religion in politics. Elaborate.

⇒ Al-Mawardi says that Almighty Allah laid down laws □ order that issues might be satisfactory settled and the principles of right, truth and goodness may be widely known. He has also entrusted the control of His creature to various Governments so that order and peace in the world may be maintained.

⇒ He goes on to say that Imamat, which literally means leadership, is the foundation on which the rules and regulations of the community depend. Al-Mawardi describes that the real objective of the state is the rule

of justice and truth and to bring tranquility and peace to its inhabitants

⇒ He further describes that the real motive of the Imamate is following the straight path and strengthening the political bonds.

⇒ Features of the Institution of Imamate:-

- =: 1. Justice with all the conditions pertaining to it.
- =: 2. Knowledge of religion and of the interests and policy of the nation.
- =: 3. Wisdom.
- =: 4. The Imamate is instituted by means of election. The electoral college shall consist of persons with the special qualifications like wisdom, justice, knowledge.
- =: 5. The institution of Imamate is necessary as a requirement of the Shariah and not as a requirement of reason. The appointment of an Imam by the consensus of the Muslim community is obligatory.

⇒ Conditions of the candidates for Imamate:

The candidates for the Imamate must fulfil certain conditions.

- (a) Justice (b) learning (c) wisdom

(d) Integrity of physical senses.

(e) Integrity of physical organs.

(f) bravery (g) Qurayshite descent.

⇒ Appointment of Imam:

The Imam is appointed in one of the two ways:

(a) he may be elected by the electoral college

(b) he may be nominated by the ruling Imam.

⇒ In the first case some scholars hold that Imam must be elected by all the members of the Electoral college in all the cities; other oppose this view and say that Caliph Abu Bakr was elected by the citizens of Medina. Still others assert that only five persons are sufficient to elect the Imam, as happened in the case of Abu Bakr and Usman (R.A). In Al-Mawardi's opinion even one person is enough to elect the Caliph.

⇒ Apart from election a Caliph can be chosen and invested as a result of his designation by the ruling Caliph. This type of succession is again justified by historical precedents but this time without spiritual

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Warrant. Al-mawardi gave two examples from the early period of Islam one of them is Hazrat Abu Bakr^(R.A) designation of ~~Hazrat~~ Hazrat Omar (R.A) accepted by the muslim Jamaa and Uthman's Succession to Hazrat Omar (R.A).

⇒ Al-mawardi says that if there is only one suitable candidate for the Imamate, he automatically becomes the Imam, and no election is required. Other jurists and scholars are of the opinion that election must be held if there is only one candidate for it, for otherwise the Imam cannot acquire legal status. This kind of insistence on election is apparently directed against the Shi'ite theory of divine appointment of Imam.

⇒ The existence of two Imams contemporaneously is illegal. Al-Ashari opposes this view and says that two Imams at a time are possible if their territories are far-flung and widely separated by an ocean. But Al-mawardi insists in

his views to rule out the Fatimids and the Umayyads of Spain

⇒ Designation and Privileges:

When a person is duly elected as Imam the people should entrust him all the affairs and must give him unquestioning obedience. The Imam may not consult them in the affairs of state. It is the clearest example of despotism and totalitarianism, and it certainly cannot be a principle of Islamic polity, in other words bases of democracy.

The Islamic idea is that the people must take fuller participation in the administration of the state and their opinions for the uplift of the state and betterment of the society must be given due consideration.

⇒ Duties and Functions of the Imam:

Al-Mawardi lays down the following principle duties to be performed by the Imam:

1. The maintenance of law and order in the country, to make it possible for the people to lead a peaceful life, and proceed to their economic

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activities freely, and travel in the land without fear.

⇒ 2. The imposition and collection of Kharsj and Zakat taxes in accordance with the laws of the Shari'ah and the interpretation of the jurists without resorting to extortion or pressure.

⇒ 3. The appointment of honest and sincere men to the principal offices of the state, and to the treasury to secure sound and effective administration and to safeguard the finances of state.

⇒

Theory of justice by Al-Mawardi :-

The institution of Caliphate represents the mission of Muhammad the Prophet and the main duties of the Caliph are the safeguard of religion from all destructive propaganda and innovations and the proper organization of general polity.

The Holy Quran aims at creating an ideal society in which good predominantly prevails over evil and

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in which the laws of God are generally practised and obeyed. Further, it promises the inheritance or possession and governance of the earth to those only who follow in the footsteps of the prophet and practise piety and do justice.

⇒
Q.No.2:

The state or political community, which is the highest of all, and which embraces all the rest, aims at good in a greater degree than any order, and at the highest good. Discuss the functions and responsibility of the state in the light of this statement of Aristotle.

⇒
Population: He is in favor of small population for his ideal state. According to him, too large population will create governance crises. Moreover, if the population is large the

will not be able to meet and know each other. Therefore, population should be small enough that they may be able to meet in an open place and make policies for themselves.

⇒ Territory:-

He suggests a moderate size of territory for his ideal state. A too large state will find it difficult to enforce its laws. Too small state hardly defend itself.

⇒ Geographic location:-

So far as the location of the state is concerned, both military and commercial advantages must be considered. The ideal state must not be land locked state.

It must have access to sea. If the state is situated near the sea, import and export will be improved and hence it will lead toward economic prosperity. So it should not be too close to the sea because it will be vulnerable to attack and the naval personals will be excluded from the body politics.

⇒ Education:-

Like Plato, Aristotle also

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Suggests a state-controlled education system. It must be common to all citizens. Education will develop the capacities and abilities of every individual. According to him, good system of education should be designed to produce good citizens.

⇒ Division of Society:

He says that two kinds of people generally inhabit the state - the fully citizens and slaves. Moreover, he has of the opinion that six distinct services must be performed in the state: agriculture, arts, crafts, defence, religion and government. The slaves will perform the first three functions and the citizens will perform the remaining three. Likewise, among the citizens, the youngsters will perform defence duty; the middle ages will perform administrative function and the old will look after the religious affairs.

⇒ Property:

Unlike Plato, he is not against the possession of some property by the rulers.

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⇒ Constitution:-

He believes in constitution. According to him, a good constitution is one which ~~can~~ adjust itself with the changing circumstances. If such a constitution is available there will be political stability in the state.

⇒ How he derived this state?

According to Aristotle, there are two forces in society i.e. Quality and Quantity.

1. Quality- This force of society includes: wealth, social position, education etc. in fact it is the oligarchic character of society.

2. Quantity:- This include the numbers and the claim of mass of people in society. In fact it is the democratic character of society.

⇒ Aristotle's concept of the origin of state:

Aristotle concept of the origin of state can be understood in the following headings.

1. Human nature:

According to Aristotle, man is a social

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animal. He cannot live alone. The necessities of life compel him to live with others because he is not self-sufficient. Alone man can either be god or beast. Alone man will be denied all possibilities of progress.

2. Family:

Family is the next factor which contributes in the making of state. Family comes into existence as a result of marriage between opposite sexes. To him, family is the association established by nature for the supply of man's every day needs.

3. Big Communities:-

With the passage of time, the simple needs of man increased and became more and more complicated and family could not satisfy all these needs. So, several families, united together to form community in order to satisfy all the complicated needs.

4. State:

The path of progress leading to human improvement has continued. Both instinct and reason joined in

enabling man to develop progressively more complicated organizations from family to village and ultimately to the state in his struggle for self-improvement.

Political and social nature of man compels him to create an organized society which is called state.

⇒ Comparison and contrast between Plato and Aristotle:

⇒

Similarities:-

- a) Both upheld slavery.
- b) Both are against democracy.
- c) Both are great advocates of justice.
- d) Both believe in welfare state.
- e) Importance of Education.
- f) Classification of Society.
- g) Unity and harmony.

⇒ Differences:-

1. Differences in methodology: Plato adopts deductive while Aristotle adopts inductive method.
2. Differences in views about Property and family.

3. Aristotle believes in constitutionalism while Plato does not.

4. Plato believes in equality of man and women while Aristotle does not.

5. Plato believes in totalitarianism while Aristotle in Polity.

6. Difference in society division:-

Plato divide society into three classes. i.e. philosopher rulers, soldiers and producers. Aristotle divide it into two classes i.e. citizens and slaves.

→ Q NO: 6:

If Liberty, Freedom and Equality are ~~ex~~ elusive concept in modern day politics? Critically elaborate.

Liberty of the individual and Sovereignty of the state are two poles of Political Science and Philosophy, around which most of their problems revolve.

One of ~~these~~ problem is: How to ~~organise~~ organise the state so that its sovereignty is preserved without destroying the liberty of the individual.

⇒ What is liberty: Its negative meanings:-

The term "liberty" is derived from the Latin word 'liber' which means free or unrestrained. Montesquieu once remarked:

'There is no word that admits of more various significations, and has made more different impressions on the human mind than that of liberty.'

In its absolute sense liberty may be defined as

'The faculty of willing and the power of doing what has been willed, without influence from any other source or from without.'

If one individual has unlimited freedom to do whatever he likes, all other individuals should also have the same unlimited and absolute liberty.

Liberty has, therefore, to be defined on two bases: the desire of every man to have his own way and the social need to protect the equal freedom of others and their interests.

⇒ Liberty Positive meanings:-

In the positive sense, liberty is not only the absence of restraint but also the presence of opportunity to do or achieve something. It is, as Laskei says,

"The eager maintenance of that atmosphere in which men have the opportunity to be their best selves."

It means the power to develop one's ability and to plan one's life according to one's own will. In this sense the liberty is a product of rights.

Ordinarily, Liberty is understood by a rich man in its negative sense, as absence of regulation by the State, and by a poor man in the positive sense, as the provision of opportunity to live a good life.

⇒ Kinds of Liberty:-

There are various kinds of liberty.

1. Natural Liberty:-

The concept of natural liberty has played a very great role in the history of political thought; ~~but~~ it is a vague and misleading term. It means the absolute and unlimited power to do

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Whatever one likes, such a liberty can not be possible in society and state.

Law is the condition of liberty.

In the state of nature, there was no liberty: natural liberty was natural power and right was might.

Natural liberty was closely linked with the concepts of the law of nature, ~~and~~

~~and~~ Natural Rights.

2. ⇒ Civil Liberty:-

The concept of civil liberty is opposed to natural liberty, because it is liberty in the society, guaranteed by the state. It is defined as,

"The sum of total of the rights given by law and protected by the coercive authority of the state."

It consists of the rights and privileges which are guaranteed equally to all the individuals by the state, either individually or in association, to choose and pursue objects which they deem good.

It is also called personal liberty. It is the essence of liberty. It is a product of the state.

when there was no state, there was no individual liberty. when it came into being it created and maintained the liberty of the individual.

3 ⇒ Constitutional Liberty:-

It is another aspect of civil liberty. "Liberty of individual" constitutional liberty consists of rights available against the government, as guaranteed by the constitution of laws of the state.

The rights of individuals and associations against the arbitrary interference by the government are safeguarded by different methods in various states.

1) A written constitution, as in Pakistan, India, U.S.A which clearly defines and limits of powers and functions of department of government.

2) The Rule of Law, which proclaims the supremacy of law and equality of all citizens.

3) A bill of rights or a declaration of fundamental rights.

4) The separation and independence of the judiciary from the executive.

4) Economic Liberty:-

Economic Liberty means both the freedom of earnings a decent and sufficient economic income and also the freedom from fear of unemployment or loss of economic status. Laski has defined it:-

"By economic liberty I mean security and the opportunity to find reasonable significance in the earning of one's daily bread."

Really economic liberty exists only when there is sufficiency for all before there is superfluity for a few.

5) Moral Liberty:-

It means the freedom of the individual to act according to his own conscience.

Moral liberty is necessary for the growth of his or her character and personality.

It does not exist when human mind or thought is controlled and regimented by religion, customs, traditions or political power of law.

6) Political Liberty:-

Political Liberty implies the power of people to determine as to how

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they are to be governed. Leski puts it thus. "Political liberty means to power to be active in the affairs of state."

Political liberty aims at placing both liberty and sovereignty in the same hands. It consists in such rights as the right to vote, the right to be elected, the right to be hold a public office if adequately qualified for it, the right to criticise the government, the right to be informed of the affairs of the state.

1) National Liberty:-

It implies the freedom and independence of a nation. It is freedom from foreign control. It means a free people in a country.

⇒ Q. No. 7

Elucidate the Islamic concept of state and Ummah. If Muslim Ummah led by OIC can play any role in development of modern political system? Discuss.

⇒

Nature of Islamic Policy:-

Islam is a complete code of life. It means

that it takes a comprehensive view of life and covers all its aspects and phases. Nothing in human life and behaviour is outside or beyond Islam. Unlike Christianity which declares:

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

and thus separate religion from politics and church from state. Islam does not believe in the separation of religious from political life.

1 Sovereignty of Allah:

Sovereignty of Allah is the fundamental principle of the Islamic concept of state.

The Holy Quran says:

"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 in Islam does and can belong only to Allah and none can claim to be sovereign. Allah is sovereign, because He

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is Omnipotent, Omniscient, Omni competent.
The Principle of Allah's Sovereignty does not recognise the possibility of dictatorship, absolute monarch or autocracy in an Islamic State.

2 ⇒ Khilafat:-

The Holy Quran Proclaims the vicegerency of man. It says.

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

The institution of Khilafat came into being after the demise of the Holy Prophet ﷺ. The Khalifa was also known as imam, for he combined both political and religious duties of leadership of the Muslim community both in matters of the State as well as of religion.

3 ⇒ Government by Consultation:-

Mutual consultation among the Muslims is a commandment of the Holy Quran and injunction of the Sunnah of the Holy Prophet ﷺ.

4

Obedience of the Awljal Amr or the Ruler:-

The Quranic injunction calls upon the Muslims to obey the Awljal Amr or the Supreme Commander among them.

5

Equality of all mankind:-

The fundamental doctrine of Islam is the equality of all mankind. It is implied in the basic Islamic teaching of the Tawhid or belief in the Unity of God.

6

Order well and Punish wrong:-

Islam enjoins the state to maintain morality. It asks the ruler to order well and punish wrong: amr al-maruf wa'l nahi-an-al munkar. The Quran also requires the Muslims to 'enjoin' upon each other to do well and prevent others from committing wrong.

7

Payment of Zakat:-

Collection of Zakat is one of the essential functions of the Islamic state. It is also the primary duty of the Muslims, who are enjoined to pay it as dutifully as they perform five times prayer.