

Question no: 02

INTRODUCTION: ARISTOTELIAN'S PHILOSOPHY REGARDING STATE AND GOVERNANCE

Aristotle student of Plato was influenced by a myriad of factors in ~~de~~ while developing his philosophy including prevalence of selfish oligarchy, lawlessness his association with Plato and inclination toward slavery. These factors culminate to form Aristotle's thinking about the nature of state and scope of governance. Thus, Aristotle's philosophy also exhibits its implications which towards modern contemporary world regarding state and governance.

CONTRIBUTION OF ARISTOTLE REGARDING STATE AND GOVERNANCE:.

(A) Contribution regarding state:.

(i) Theory of state:.

One of the major contributions of Aristotle towards state is the proposition of organic theory of state. According to Aristotle state is a natural institute, which represents the culmination of institutional development prior to individuals and all other subsidiary organisations.

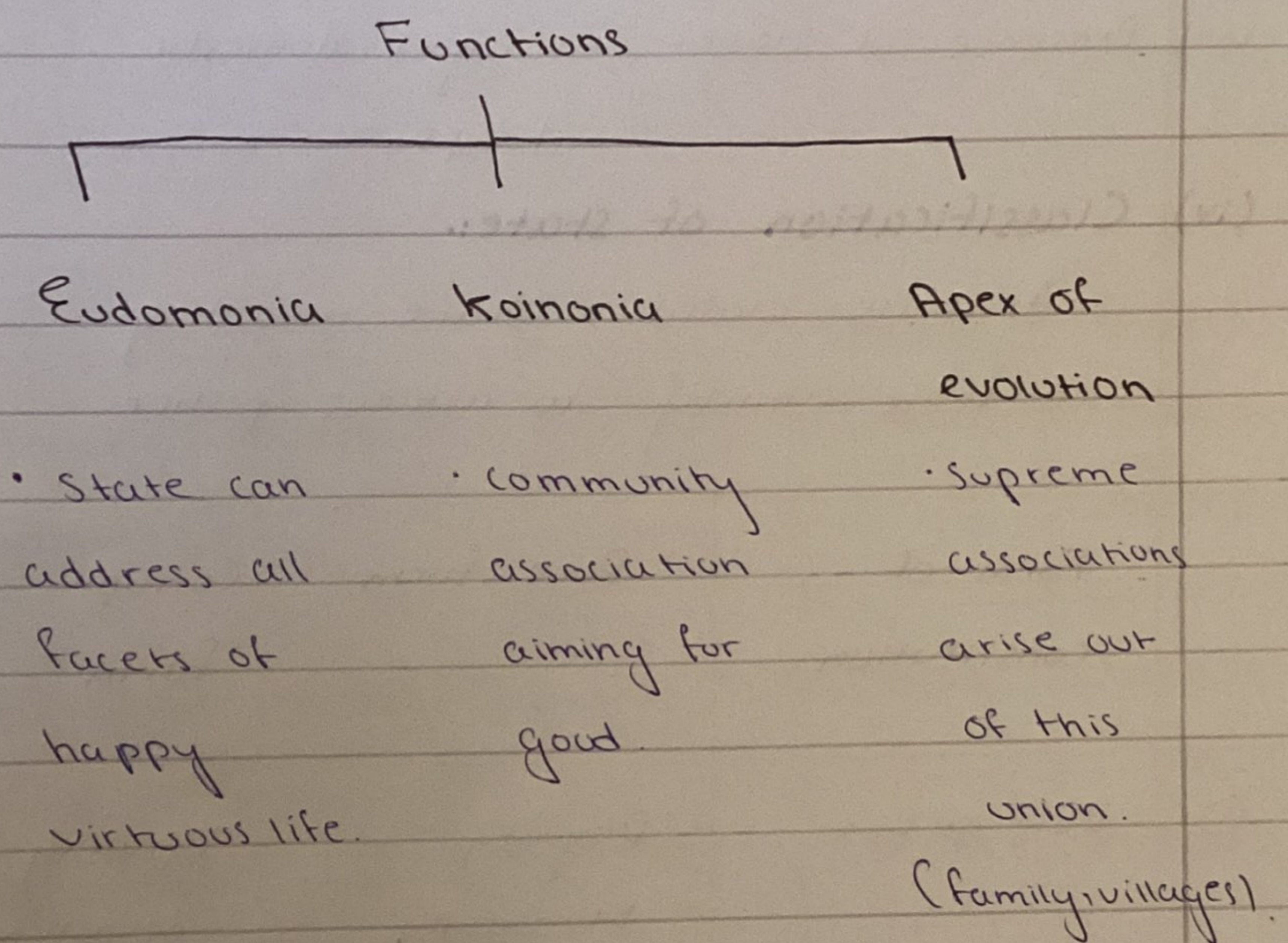
Aristotle provided "the seed analogy" to further expound on origin of state.

As seed is less representative of the true nature of species than is flower in full bloom and seed requires requires certain conditions to be fulfilled for full bloom just like man (seed) requires the presence of state (flower). As Aristotle said,

"He who does not live in a state or he who does not require a state is either a beast or God."

(ii) Functions of State as presented by Aristotle:

Various functions are presented by Aristotle for the State.



(iii) Aristotle's Ideal State:

Aristotle presented the idea of an ideal state which reflected particular demographics to achieve the maximum output. These are following:

- Moderate number of people able to

- elect the right one.
- (ii) Moderate size for defence.
 - (iii) Noble character.
 - (iv) Class system: Agriculturalists, artisans, warriors.
 - (v) Education: intellectual excellence.
 - (vi) Presence of slaves: taught domestic duties.

(iv) Classification of state:

Aristotle classifies state according to their ability to achieve justice.

Form of constitution	Pure form	Corrupt form
① Rule of one	Royalty Monarchy (supreme virtue)	Tyranny (despotism)
② Rule of few	Aristocracy (mix of virtue and wealth)	Oligarchy (lost wealth)
③ Rule of many	Polity (moderate democracy)	Democracy (power with poor)

(B) Contribution regarding governance:

(i) Classification of governance:

Aristotle provided the classification of governance after studying 158 cases. The most appealing to him was of Athens. According to interest he classified governance as:

(i) Normal rule (general interest of people)	Monarchy (honour)	Aristocracy (virtue)	Polity (middle class power)
	(ii) Perverted rule (for selfish interest)	Tyranny (pleasure)	Oligarchy (wealth)
	[Single person]	[Few]	[Many]

(ii) Ideal form of government according to Aristotle:

Concept of Mixed Constitutionalism ruled by few and rule by many arrangement was proposed by Aristotle. He is proposing Golden mean because

of balanced approach as virtues lies between 2 extremes. Hence he proposed combination of democracy (ratifications) and aristocracy (decisions). As Napoleon said.

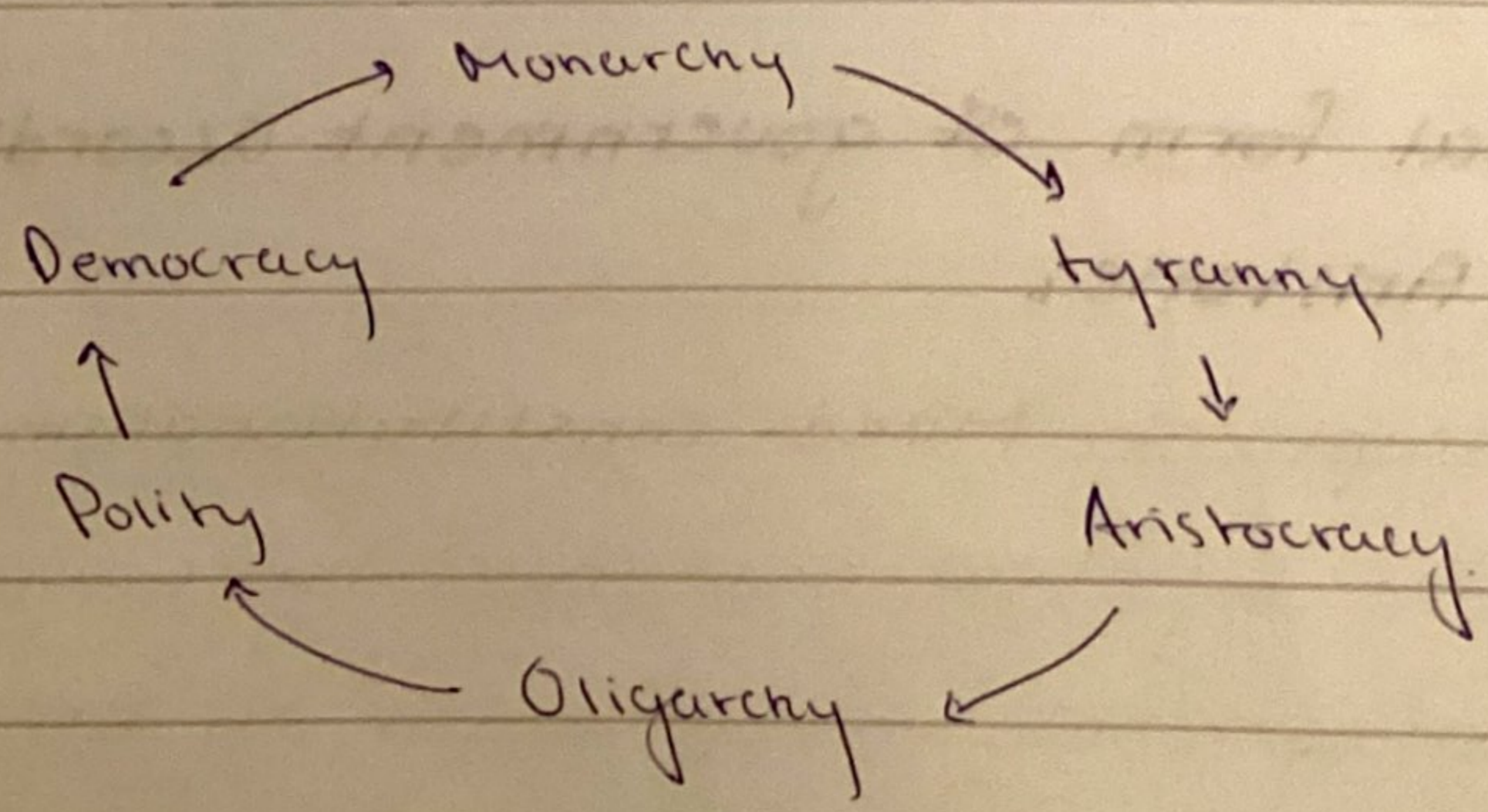
"People must be saved against their will".

(iii) Cyclical change of governments.

According to Aristotle

"Power and virtue cannot coexist"

- "Kingship" transforms into "tyranny" in absence of monarch's power.
- "Tyranny" can transform into "Aristocracy"
- "Aristocracy" can transform into "Oligarchy"
- "Oligarchy" transforms into "polity"



→ RELEVANCY OF CONTRIBUTION OF ARISTOTLE IN TODAY'S TIME::

(i) Constitutionalism is the main relevance::

Modern day constitutional democracy owes its presence to Aristotle's philosophy. As seen in English Constitution, ^{an} evolution of political tradeoffs, shows fusion of monarchy and aristocracy.

(ii) Existence of individualism::

For Aristotle one ought to be useful for the good of one's own and not others. In his book Politics he states that individual can be good to himself through participation and subjection to state. His organic theory of individualism forms basis of liberalism.

(iii) Aristotle on democracy:

Aristotle was disdainful ~~to~~ regarding democracy. He preferred fusion of democracy and aristocracy to ensure

check and balances.

Example:

The degenerative type of popular government as cautioned by Aristotle can be seen today. Restlessness of some led to UK leaving European Union. (Brexit)

(iv) Existence of law of nature:

Distributive justice is a guiding principle for the working of state.

It unifies the diversities of state under law and enables a citizen to know about his limits.

⇒ CONCLUSION:

In crux, Aristotle was able to give the bases for origination of state and an ideal governance system. Multiple aspects rega provided by Aristotle still exhibits in contemporary times in the form of constitutionalism, individualism and other forms. Thus, he was apostle of moderation and fine balance.

Question no: 04

INTRODUCTION: THE PHILOSOPHY OF SHAH WALIULLAH AND ITS INFLUENCE

Shah Wali Ullah, an 18th century Islamic reformer faced a number of events during his lifetime. These events culminated into form and contributed in formation of his religio political thought. Shah Waliullah's philosophy was cap then rendered its effect while propogating nationalism in subcontinent.

RELIGIO-POLITICAL PHILOSOPHY OF SHAH-WALI ULLAH::

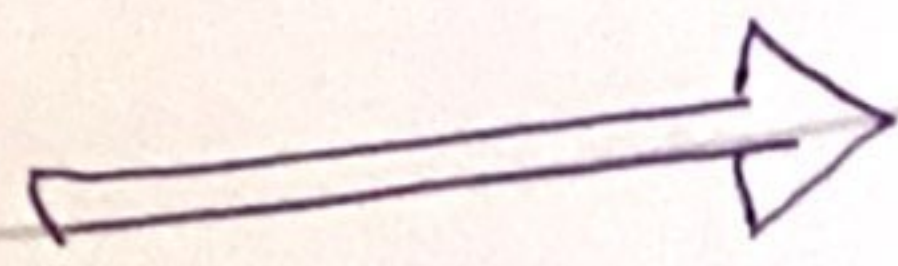
(A) Tenets of Political philosophy of Shah Waliullah::

The central tenets of Shah Waliullah's political philosophy constitute of the following components::

- Muslim Ummah.

Unification.

- The centrality of Shariah.



Interplay of Reason and Revelation.

- Social justice and welfare.

- Political pragmatism.

(i) Interplay of reason and revelation.

Shah Waliullah advocated the application of human intellect to decipher religious texts, striking a balance between revelation and reason.

This led to an inclusive view of Islam that sought to include the diversity of Muslim belief.

(ii) Social justice and welfare.

Shah Waliullah was concerned about the inclusivity of the marginalised groups of society. He was concerned about fostering of community through cohesion and peace and utilised social

welfare to combat poverty in society.

(iii) Political Pragmatism:

In dealing with state's affairs, Shah Waliullah was a proponent of political pragmatism. According to him a Muslim leader should be capable of dealing with the changing society's environment. A leader must be open to formation of alliances and compromises for the sake of progress of his empire.

(B) TENETS OF RELIGIOUS PHILOSOPHY OF SHAH WALI ULLAH:

(i) Tawhid Concept:

The concept of centrality and oneness of god was integral for Shah Waliullah. He advocated for prominence of equity among general public as everyone is equal in front of God. This concept of tawhid reflected in his commitment to equality and justice.

(ii) Lack of Observance of Islamic law:

He wanted ummah to adapt to the new changes. Adaptation and progress of Muslims, according to him was heavily dependent on the ability of Muslims to be receptive to new ideas. Hence, the code of conduct of Muslims should be according to Quranic injunctions.

→ SHAH WALIULLAH'S INFLUENCE ON THE NATIONALISM IN SUBCONTINENT.

In response to the multiple challenges faced by ~~Shah~~ Muslim Ummah at that time, Shah Waliullah proposed philosophy was influential strategies and initiative to counter the decline of Muslim empire, rise of Maratha wars, European colonialism and acute sectarian rift.

(i) Translation of Islamic texts:

Proper translation of Islamic text would enable a Muslim to overcome any hindrance ~~in~~ while practising

his faith. For this purpose he pushed for the translation of Islamic teachings into local languages. ~~He~~ Thus, he undertook the task of translation of Quran into Persian language, more widely understood in the region, and which will act as a guiding factor for nationalism.

(ii) Countering the Maratha rise in region:

Shah Waliullah's religio political philosophy was able to promote nationalism in the region through the promotion of unification of Muslim Ummah. This aspect was given by him to counter the risings of Maratha. Hence, he invited Ahmed Shah Abdali to invade India for the protection of interests of Muslims and unifying the nation.

(iii) Educational reforms:

His religio political philosophy was capable of promoting education reforms.

Main purpose of reforms was to promote

Equip the muslim community to adapt to the changes and counter any perilous forces. Hence, ~~for~~ Shah Waliullah, the base of nation was able to induce the idea that proper educational reforms will result in social cohesion and nationalism.

(iv) Promotion of unity among various school of thought:

Shah Waliullah's religio political philosophy emphasized on the unification of ummah in other words nationalism in subcontinent. For this purpose his target was to neutralise internal divisions of the society. Hence, Shah Waliullah sought to ~~converge~~ negate the differences of various Muslim schools of Muslim thought to promote nationalism.

Conclusion:

Shah Waliullah's religio political philosophy is based upon the idea of centrality, unification and welfare. The core purpose of each tenets was to ~~neutralize~~ converge the Muslim community on a central platform.