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Q No-2

Aristotle was great but not a grateful student of Plato. Explain this statement with reference to the nations where Aristotle went against Plato's ideology.

Introduction

The works of Aristotle that still exist today are in the treatise form and were, for the most part, unpublished texts. These were probably lecture notes or texts used by his students, and were almost certainly revised repeatedly over the course of years. As a result, these works tend to be eclectic, dense and difficult to read. Among the most important ones are Physics, Metaphysics,

Nicomachean Ethics, politics and poetics. Aristotle is known for being one of the few figures in history who studied almost all subjects possible at that time.

Aristotle's Views on Philosophy

Aristotle defines philosophy in term of essence saying that philosophy is the science of the universal essence of what which is actual. Plato had defined it as the science of the idea, meaning by idea what we should call the unconditional basis of phenomena. Aristotle, however, finds the universal in particular things and called it the essence of sense things, while Plato finds that the universal exists apart from the particular things.

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and is related to its prototype and/or example.

Aristotle's Epistemology

a- Logic The organon is the name given by Aristotle's followers, the Peripatetic, for the standard collection of six of his works on logic. The system of logic described in two of these works, namely on interpretation and the Prior Analytics, often called Aristotelian logic, is discussed in the article on term logic.

b- Analytics and the organon

What we call today Aristotelian logic, Aristotle himself would have labelled analytics. The term logic he reserved to mean dialectics. Most of Aristotle's work

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is probably not authentic, since it was most likely edited by students and later lectures. The logical works of Aristotle were compiled into six books at about the time of Christ.

- 1- Categories
- 2- On interpretation
- 3- Prior Analytics
- 4- Topics
- 5- On Sophistical Refutations

Unity of state

Plato seeks to achieve unity to make the state more peaceful, purposeful. This conception of state, according to him, can be achieved if diversity in the state is eradicated. Aristotle criticizes the concept of unitary advocated by Plato on the following grounds.

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State is plurality

Aristotle differs from Plato and claims that state is made up of so many ones of different natures. It is never a singular entity.

Training of guardian classes

The education of guardian classes will inculcate in them a feeling of superiority. This will create a gulf between the guardians on the one hand and the artisans on the other hand.

Rejection of Platonic concept of origin of state.

The state is by nature, clearly prior to the individual, essentially positive without which no one can achieve the true achievement of life.

Communism of family

Abolition of political families will destroy the very basis of state.

Making the family of the whole state is impossible through communism of wives. Child of all get love from nobody, leads to division among members.

Communism of property

Plato's idea of common property is the root of disputes and problems. Property is essential source of pleasure and virtue. Conflicts are not caused by property but due to wickedness of human nature. Communism may solve old problems but may create new ones.

Neglect of lower class.

Plato's neglect of lower class is so woeful that they are

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excluded altogether from his system of education and communism. Aristotle in this way holds Plato guilty of creating an unbridgeable gulf between the Guardians and the non-Guardians.

Rule of Philosophy

Aristotle is also critical of Plato's advocacy of rule of Philosophy. This in fact leads to the abandonment of the rule of law.

Sincerity of Plato about Supremacy of law is doubtful.

If Plato was sincere about the supremacy of law, he would not have reverted to the Philosophers composing the Nocturnal Council.

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Aristotle on Education

His views about the aim of education was different from that of his predecessors Socrates and Plato. He believed in the purposefulness of education. According to Socrates and Plato the aim of education is to attain knowledge.

Conclusion Although Aristotle advised, against Plato, that knowledge of world could only be obtained through experience, he frequently failed to take his own advice. In the middle ages, roughly from the 12th century to the 15th century, the philosophy of Aristotle became firmly established dogma. Some Academics have suggested that Aristotle was unaware of much of current science of his own time, and that he was a far lesser mathematician than many of his learned contemporaries.