

SUBJECT: POLITICAL SCIENCE I

COURSE: BA LLB SEMESTER I

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MODULE: MODULE VI, INDIAN POLITICAL THOUGHTS:

(a) CLASSICAL HINDU CONCEPTION OF STATE

(b) ISLAMIC CONCEPTION OF STATE

CLASSICAL HINDU CONCEPTION OF STATE

Kautilya original name was Vishnu Gupta. He is popularly known as Chanakya. Kautilya was the Prime Minister of Chandragupta Maurya. Kautilya was the author of Arthashastra is very comprehensive. The text has 32 divisions, 15 books or parts and 150 chapters. The Arthashastra is secular in character, free from the influence of dharmasutra and a monumental work on politics. Kautilya Arthashastra contains two parts. The first part covers the origin of kinship, functions of the king, welfare functions, councils of ministers, etc. the second part deals with the view on statecraft

DEFINITION OF STATE

In the Ancient Political Thinking, **Kautilya** has first time defined the state in **Arthashastra**. According to Kautilya, an area cannot be a state unless there are not people and rulers to control that state. According to him state is an area which consists many cities. It not only produces things for living but also protects its people from danger and animals. Others things like fertile land, food, wood, jungles for elephants, pastures for animals are also available there. For water it depends not only on rain but it has many sources of water. For trade there are a lot of goods. There live decent and high character people. There live wise owners and faithful servants. Kautilya has given a detailed definition. According to Kautilya, a state consists of different cities, people, different sects of people, military, treasury and tax-system.

Arthashastra has been mentioned that 'Artha is the livelihood of men, in other words it means the earth inhabited by men. Arthashastra is thus the science which shows how to acquire and preserve that earth that is to prescribe means for securing and preserving power over the earth. Thus, this sastra is composed as a guide to acquire and secure this and the other world. The definition of state given by Kautilya is identical with the modern definition of state. Modern thinkers like Garner defines state as ' community of persons, more or less numerous, permanently occupying a definite proportion of territory, independent or nearly so, of external control and possessing and organises government to which the great body of inhabitants render habitual obedience. According to Maclver State as 'a' the state is an association which acting through law as promulgated by government endowed to this end

with coercive power maintains within a community territorially demarcated the universal external conditions of social order.

Kautilya used the word 'Raja' which according to Spellman, corresponds to the English word 'State'. The state is defined for the first time in the Arthashastra of Kautilya as consisting of seven elements a definition which become an axion in the later sources. According to Kautilya the state and kingship were based on popular good will. The king was their leader as well as head of the state and government . In the Vedas, the state was considered to be a source of peace, law and order, security and justice . In the state the king are responsible for maintain peace and order to encourage, moral, religious and material progress and provide a sense of security to his subjects. In Kautilya Arthashastra king was the head of the state.King were vested executive, legislative, Judicial and financial powers. In Kautilya eyes, the state and king are indispensable: the later is such an essential part of society.

AIMS OF STATE

What is the end of the state ? This question, indeed, pivot on which political thought has revolved from ancient time to this day. For Plato, the state is a macrocosm in which the individual can find his proper place and perform the duties for which he is best fitted. To Aristotle, the purpose of the state is mainly ethical. The state is ' a community of equals, aiming at the best life possible.' Hobbes says the purpose of the state to maintain order and protect the people and protect the right of property. Locke regards that the end of Government is the preservation of lives, liberties and estates.According to Rousseau, the state isa ' social contract' to fulfil the ' general will. Bentham believes the state exists to secure the greatest good of the greatest number. Herbert Spencer, consider the state as 'Joint-stock protection company for mutual assurance.' Marx expects the state to "wither away' after establishing' classless society.' For Prof. Laski the state is ' a fellowship of men. Its aim is ' enrichment of common life'. The aim of a state to be the greatest available welfare for the whole population and not for a class.

The Vedic literature does not specifically discuss the aim or ideals of the state, but incidental observations made therein, however, enable us to gather that peace, order security and justice were regarded as the fundamental aim of the state. The king was the head of State, the upholder of the law and order. The chief duties of the king also can throw some light on the purpose for which the state was created the main duty of the state was the protection of private property by punishing the thief, when the literature on politics began to be developed promotion of Dharma, Artha and kama are usually mentioned as the aim of the state. Dharma was aimed to promote virtue and morality. The promotion of artha was intended to develop national resources. The state promoted kama to ensure peace and order, so that each individual may enjoy life undisturbed. The welfare of the people is the only

objective of the state. For Kautilya too the basic principle or the primary duties of the king or the state as the happiness and welfare of the people. In the happiness of his objects lies his happiness in their welfare his welfare.

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