
SOCIO-POLITICAL ANALYSIS OF PLATONIC CONCEPT OF JUSTICE AND ITS RELEVANCE TO JINNAH'S PAKISTAN

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ABSTRACT

Justice is essential for peace and concordance in the general public. As each area of the world has its particular society in addition to, progress in this way the comprehension of the idea of equity fluctuates. From the very beginning of our dialog on the idea and speculations of equity, following inquiries ring the bells: What is equity? What is its significance in life? How equity can be achieved? What will be the recognizing elements of a fair society? Who is able to do administering a simply state? What is the position of problem of justice in comparison to other problems? The main aim of this article is to provide readers with a socio-political perspective on Plato's Republic which they can use to examine and evaluate the decline of society and politics of Pakistan.

Keywords: Justice, The Republic, Pakistan, Islam.

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INTRODUCTION:

We generally expect a fair-minded and reasonable treatment either in courts or formal places of employment. From the earliest starting point till presently, we can't disregard the requirement of equity in our societies, economies and politics. Equity is a term utilized as a part of an

assortment of points of view. It is in some cases taken in the implications of decency and sensibility. It reflects an attribute which lets us know about the legitimacy of a law. Appropriate satisfaction of the obligations and rights is likewise considered as equity. To the extent the idea of equity is concerned, it is difficult to reach at a solitary, shared, consensual and agreed upon end. Equity is an idea which is theoretical, not definitive.

Each acculturated society builds institutions keeping in mind the end goal to accomplish most extreme utility for every individual from the general public. A feeling of fulfillment creates among the general population when they follow the rules and give liveliness to institutions. That level of fulfillment could be termed as mental and socio-political equity. Locke shares the perspective that when individuals regard the essential privileges of others and give protection to all the citizens on equal footings then we can expect greatest good in the general public. The betterment and rationale of justice is essentially intended to give fundamental rights to the general population.

Salmond referred to the essence of justice by indicating flexibility, uniformity, and other fundamental rights, as requirements of justice, be concurred and achieved for individual creatures to the best degree steady with the benefit of all.¹ Nonetheless, if we follow back to the historical path of Greek Civilization we would realize that place that is known for Athens was dependably in search of peace in addition to justice and just society. The one of authorities or historical name in the lists of those theorists who introduced the concept of justice is Plato (427-347 B.C.). He highlighted the essentials of just and equitable society in the context of justice, thousand years ago. The primary reason of turning towards the subject of equity was the unfair trial of his educator Socrates. The trial of Socrates was an incredible deplorable occasion which constrained Plato to be probing about the demise of Socrates as an uncalled for event. The primary inquiry managed by Plato was what are the ingredients of justice?

A standout amongst the most compelling academic contributions for all times to come is "The Republic" of Plato. Core idea of "The Republic" refers to shrewdness, strength, ideals of equity and great existence of a person and also a general public. Plato talked about the above issues through the mouth of his adored educator, Socrates. He puts accentuation on a fair society and just contribution of an individual to overall society. Plato relying on the ideas of Socrates, characterizes equity by disproving the customary meanings of equity. Cephalus is a character who speaks to the customary morals of the Athens which was winning around then. He referred to Justice as animating reality and carrying whatever obligations one has brought about.² As indicated by him equity is to take after the right lead. Plato censured this perspective of Cephalus with the point that there might be a few conditions where the standard of right lead is material however observers can't observe and perceive it as a widespread rule. Polemarchus referred to the concept of justice as offering of advantages to companions and damages to adversaries. The exception to this reference by Socrates is the indication that It isn't the capacity of an only individual to hurt a companion or any other person, instead it maybe the capacity of his inverse, an unjustifiable individual. Plato disproves the meaning of equitable justice given by Polemarchus and holds the perspective that imagine a scenario in which a companion is foe in real lifetime from the heart? Should we do great to that sort of companion as per the identified features or do malevolence to him? Yet, to do malice is against the idea of profound quality. In this manner this perspective advances the standards ensconced in individual inclinations.

Thrasymachus speaks up the radical hypothesis of equity.³ He perceives the concept of justice as the reflection of power. For him it is the power which ultimately defines the justice.

PHILOSOPHICAL CONCEPTUALIZATION OF JUSTICE

Justice as a concept is nothing other than the benefit or privileged position of the powerful. Subsequently what Thrasymachus needs to pass on may get to be equitable justice is truly the benefit of another, the upside of the more grounded and the ruler, and destructive to the one who is submissive and powerless.⁴ Administering party builds institutions for its own particular advantages and the individuals who disregard these laws are rebuffed. Consequently, he finishes up his argument by highlighting the helplessness of the just person who is always at disadvantageous position than the one who is unjust. Foul play, in the case, it is on a sufficiently extensive scale, is more grounded, more liberated, and more skillful than justiciable freedom.

Invalidation of these definitions come from Socrates when he states that nobody in any position of principle, seeing his ruling position, looks for or executes the directions what is favorable to him, however what is beneficial to his subjects.⁵

Socrates takes the perspective that as the doctor rehearses his craft for the advantage and wellbeing of his patients rather than his personal wellbeing and benefits. Also, the law maker makes rules laws for his own welfare but rather for the prosperity of his subjects. Platonic view of equitable justice is the genuine way of man and refutes the outer and customary perspective of equity. From this perspective, Plato capitalizing on the ideas of Socrates by closing the contention gives his definitions with respect to equity as temperance and astuteness and anything not just is bad habit and lack of awareness. The individuals who are all terrible and totally crooked are totally unequipped for fulfilling any aspect of justice. An equitable soul and a simply man will live well, and a crooked one severely. A fair individual is upbeat, and an unfair individual.⁶

Plato is persuaded of the disparity of man by innate laws. God has made each of us not the same as others both bodily and rationally. Further to this, Socrates clarifies that information makes us mindful of the right, so learning about various things itself is tantamount to righteous thing. In this manner, it is reasoned that information is ideals and lack of awareness is a wickedness. This view suggests an important point that Plato considers that absence of learning of equity was the reason of shameful choice of Socrates' demise punishment. Keeping in perspective the significance of learning, he proposes four ideals which are: restraint, strength, intelligence and equity.

Plato demands that one ought to play out the obligation which has been allotted to him. At exactly that point we can accomplish agreement among us and this concordance leads towards equity. In this manner, equity as indicated by Plato as just behaviour is minding one's own business which one has been allotted and therefore it is the harmony which is also one of the features of justice. Plato utilizes two analogies as a part of the process for understanding the above expressions effortlessly justifiable. Initial one is resuscitation of the spiritual self into divisive parts and second one is classification of the state into various parts. Plato partitions soul into three sections, reason, soul and hunger. As indicated by Plato hankering is that part of the spirit, with which it desires, cravings, thirsts and gets energized by different voracities.⁷

Craving is that domain and division which is brimming with feelings. On this position, man turns out to be brimming with insatiability, desire, and nonsensical choices. Craving upgrades the common longings and narrow-mindedness. This leads towards corrupt liberality. To get hold of this unevenness there is a section which is known as reason. It is that part of the spirit which ascertains and settles on adjusted choices keeping in perspective interests of the entire soul. The third part is soul, which is gutsy, intense and has solid will. Plato keeps up that the soul consequently joins with the objective part on the off chance that it is not defiled by the awful childhood. A comparative sort of triangular vivisection can be found in the hypothesis of soul of Aristotle. His division is: reason, soul and longing.

As per Platonic view of justice, soul is bound to play out some particular capacities. A particular brilliance or excellence is accomplished by the spirit in the wake of playing out these particular capacities. Plato composes that an individual ought to do his duty in the enclave of his sty in this world to which he was brought by his abilities¹. Distinctive virtue of soul is necessary for completion of duty by the soul. The more righteous or only a soul is, the more satisfied it is. That is the reason a fair individual leads an upbeat life. Plato expounds on cheerful individual that joy most likely does not comprise in being conveyed from shades of malice, but rather in lack of indulgence in them at all⁸. Platonic of perfect state takes after human soul. He classifies state into three sections: Ruling lot, defenders and laborers. Administering class or logicians are the delegates of reason. Troopers have a place with that class which speaks up the inner soul while the most minimal class is that of laborers and ranchers which speaks up the hankering. Along these lines by building up a chain of importance on the same premises as he did in the domains of spirit, Plato isolates society into three classes in addition to, draws a sharp line of structure, function and identities between aforementioned classes.

Plato views that the part controlling and commanding appetite is given in supervision under lively part and energetic part in supervision under reason, singular equity will be guaranteed. Additionally, if the class of workers and workers is given in the subjugation of warriors and thusly the faction of warriors is subordinated to the faction of scholars we might have group (or social) equity. According to Platonic idea of justice, justice exhibits two angles similar to the two editions of the same book, one edition is about the social aspects and the other is about personal traits. One viewpoint is bigger than the opposite. From the individual perspective we can characterize equity as a human temperance which enables an individual to become unfaltering and magnificent. Then again, on the social pedestal, it gives rise to social cognizance and makes the general public inside solid, cheerful and congruous.⁹

Regular workers is appointed a work obligation with the goal that they give nourishment, garments and other essential requirements to the general population of the general public. This class ought to be faithful and tame to the governing class. Troopers are valiant like a lively soul and they even don't falter to relinquish their lives for the protection of state and governing class. The decision makers and the reason have comparability in directing the subordinate classes and the entire state separately. The duty of governing class is to oversee the appropriate peace and agreement in the general public. In this manner, if a ruler is not capable and savvy, future of the state will be bleak and at last complete collapse will be the fate. Plato keeps up that each class will undoubtedly satisfy the capacities allocated to it in request to achieve amicability and a fair status of society at large.

Therefore, according to Plato's theoretical explanation singular equity is an essential of social equity and just that social structure can authentically be recognized as just in which knowledge rules. Then again as it were equity and rule of justice can sustain only under the rule of Philosopher King.

PLATONIC CLASSIFICATION OF GOVERNANCE

Plato highlighted five types of governance to distinguish and differentiate equity from unfairness in Plato's "The Republic". He likewise contends that how popular government transforms into oppression and the reason behind aristocratic form of government as a superior structure. Aristocracy comes first in the list of kinds of governance. Timocracy comes on second in the priorities of Plato. Oligarchy and Democracy are third and fourth preferences of Plato. Whereas tyranny is the last in the levels of likeness of Plato. As per Plato privileged is one of the best structure of governance for his simply perfect state. Noble ruler is a shrewd and savvy individual, whose discerning, energetic and aspiration parts are in parity and in best utilization of philosophical abilities he in exercise of his competencies can ably comprehend the issues and can pick the choices shrewdly. Plato loathes majority rules system and keeps up that vote based system brings forth oppression.¹⁰

Those who are entrusted with the duties of fighting with foreign aggressors become the part of governing quarter in timocracy. They simply trample upon and gather cash, with no bonafide worry and threat in the issues of individuals. A timocratic ruler abuses his forces and makes a bay between the general population and those who are in the driving seats of governance. Desires of the state are being supplanted by the individual aspirations. This is the point from which timocracy departs for theocracy. The insatiability for cash stimulates the rulers narrow minded. Ethics are deserted and monetary asset turns into the sole focus to be accomplished. Desire for financial benefits prevents individuals from paying charges; at last leaving the state in complete gloom. During this phase destitute individuals express their maddens and dissent. Keeping in mind the end goal to control turmoil state makes a move. Sobs for flexibility, equity and uniformity attains priority. The moment becomes fit for theocracy to descend into majority rules system.

Plato disliked majority rules system since it appeared to be foolish and nonsensical to him. His worldview about democracy was against the guideline of individuals on the average scale who are uneducated and unfit to settle on shrewd choices. In the end, oppression emanates out of majority rule government. In a domineering state one individual standards the swarm for his own prosperity. Evidently, such kind of administration looks extremely well-thought out however really the governing lot operates for his own advantages with full indifference to development of state as a coherent entity.¹¹

The call of equity has dependably been acknowledged by Plato as well as by the diverse researchers of various times. As indicated by Aristotle the equity has dual capacities. One capacity constitutes the domain of distributive justice and the other capacity entangles the justice of restorative kind. Justice of distributive kind is to give square with rights and products to the equivalent individuals from the general public. At the point when the equivalent dissemination of advantages and weights happens, then the undertaking of restorative equity is to secure, guarantee furthermore, protect these products from the assault of adversaries.

Hobbes, Rousseau and Hume are the three political philosophers who share their worldviews about justice. They had likewise displayed their perspectives in regards to the subject of equity. So also in present day political rationalists, two names exhibit popularity. Two names are John Rawls and Robert Nozick. The ideological group with their strong believe in the concept of oneness of God and justice, is the one who is known with the name of Mutazilites and also portray and project themselves with the title Ahl-al-tauhid w-al-'adl. As indicated by them due to God's equity it is compulsory for him to follow the ethical laws. Worldview of Asharites is almost antithetical to the perspective of Mutazilites.

RELEVANCY TO PAKISTAN:

Amid the last more than six decades of freedom Pakistan remained under one over another military regime for about portion of the aggregate years. Platonic perspective on this is that those entrusted with the task of defence ought not meddle in the decision undertakings of state, this ends up being valid on account of Pakistan. The establishment of Pakistan anchored on military's might thrives on the guideline having have debilitated the establishments of Pakistan seriously. Armed forces came into action in the domain of civilian governance of the country for the first time in 1958. Here an inquiry emerges: what are the reasons behind military's proclamation of military laws and reasons behind warriors leaving their sleeping enclosure and enter the urban communities? Martial law is forced when government officials begin plundering the state without contemplating nation's future and neglect to keep up peace and agreement. During this phase of political decay vote based system savages into oppression. Here alluding back to Plato we can see that he has properly said the abundance of flexibility in vote based system leads towards oppression. At the point when government officials neglect to maintain equity and amicability, armed force cases to be the best protectors in need of the state. Be that as it may, tragically, it is apparent from the history when the army officials or comparatively in historical sense warriors come into force they moreover set aside the advantages of the general population. Tasks of improvement in various fields with different nations get to be on a end which influence the diagram of monetary development and way of life of a typical man with respect to basic amenities of life such as food, shelter, health and educational activities.

Islamic Republic of Pakistan is a majority rule nation. It is specified very clearly in various articles of the constitution of Islamic Republic of Pakistan that the standards of majority rules system, social equity, resistance, flexibility and balance will be rehearsed as propagated by Islam. Not at all like Plato we don't harp on majority rule government not being a decent type of government. Majority rules system can be useful for a state just if the standards of majority rule government are actualized sincerely. Truth be told popular government is not a framework which permits individuals whatever they need to do rather it is a framework which helps in deciding the great strategy. Maybe what we require in this framework is to alter the path we pick our pioneers and political rudders of the boat of governance as opposed to replacement of governments with different forms.

JINNAH'S PAKISTAN

The originator of Pakistan and the forerunner of freedom movement, Quaid-e-Azam Muhammad Ali Jinnah amid a telecast conversation with the United States in 1948 pointed out that the majority rules system will be put gradually in the future social contract-the constitution- of the nation. He was not sure about the particular type of government to be established after the

independence but he was sure about Islam as guiding principle behind and an epitome of future constitution and government. He viewed the precepts of Islam about governance, state and society as important as it were during the times of Last Prophet Hazrat Mohammad (S.A.W.). Islam and its optimism holds the essence majority rule government. The core of political system enshrined by Islam is quality of people before the law and before each others. Jinnah considered the people of newly independent nation as the heirs of these transcendent customs and are completely alert and responsive to our obligations and commitments as architects and drivers of future constitutional document of Pakistan. He dispelled any notion of theocracy in Pakistan under which clerics could run the affairs of the government. Jinnah envisioned Pakistani as an identity to be transcendental of religious lines. Citizens, according to him, would appreciate the same privileges and benefits as whatever other nationals and will have legitimate impact in the undertakings of political system of Pakistan.¹²

It is obvious that Jinnah was agreeable to popularity based tenet in Pakistan however sadly the vote based standard in Pakistan has neglected to reflect the affairs of the state of equity and concordance. It has never been Jinnah's vision that a majority rule framework should operate in the way in which, it has been working now a days. Keeping in perspective the idea of Plato's equity, observers and researchers can effectively inspect the elements which result collapse of order, calmness and agreement in Pakistani society. As the procedure of justice flows in bottom-up direction of individual to state so there has to be accentuation on the obligations appointed to people. Our fundamental issue is that when citizens degenerate individuals getting to be rich step by step, society as a coherent entity wish to resemble them. Governmental shakiness, debasement, abuse of force by medieval rulers and religious prejudice leads towards the social unfairness in addition to fighting in the general public. There is no chance to get of advancement for any country with such a state of mind.

This investigation of the Platonic concept of justice and social equity framework in Pakistan first lights upon us the facts that equity is a major mainstay of the common society. Similar to every single other idea identified with the life of a man Islam addresses equity, as well.¹³ God charges to be just and reasonable in or inter-personal transactions. Allah almighty charges equity and reasonable transactions¹⁴. In the Holy Book of Muslims, The Holy Quran it has been focused to adopt justice. Foul play is emphatically precluded. Allah commanded the people in the Holy Quran to be witness with full justice if they believe in Allah and want to do the right act.¹⁵ When, a person inquired from the respected Caliph Hazrat Ali(R.A) about the confidence in religion. He referred to the structure of confidence as something upheld by four columns: perseverance(tolerance, temperament and consistency), conviction, equity(being just in making decisions and presenting judgements) and jihad(making efforts in the way of Allah mighty-the way of truth. right and justice.¹⁶

At somewhere else in Nahjul Balagah, the pious Caliph Hazrat Ali(R.A) giving more clearer picture about the concept of justice has characterized equity precisely. He says that equity is to put a thing in its opportune spot while bad form is not to put a thing in its due spot. Equity places everything in its ideal spot, yet liberality and compassion takes them out of their places. Equity is a general guardian, however liberality will just advantage the one with whom you are liberal, flexible, conciliatory and compassionate. In this manner equity is nobler and greater.¹⁷ This could without much of a stretch be presumed that from both political and as well as social perspective Plato's division of the state is very common. One observes that general public

comprises of such sorts of classes. The viable lesson, given by the The Republic of Plato is that one should look for information keeping in mind the end goal to be insightful and in case that he is not the person of wisdom then he ought to imitate an astute individual who can be a decent watchman. He focuses on that behaving righteously is the way to achievement that is the reason the establishment of the city is the blend of cardinal ideals. It is a concurred conclusion that one ought to take every necessary step what he has been doled out to exercise. Kant sharing the same logic stressed on inevitability and ultimate prevalence of justice over anything being considered the unavoidable.

CONCLUSION

The currently existing circumstances of Pakistan requires a judicious methodology towards the issues of good administration. Social structure of Pakistan can be tranquil, if the 'trustworthiness norm' is advanced and constitution is considered sacrosanct. The usage of the peace ought to be equivalent for everybody. The part of autonomous legal should be founded on genuineness. There ought to be legitimate strategies for bringing down the rate of unemployment. Educational activity and approach of society ought to likewise be made solid with the goal that individuals can partake in the process of advancement, progress and prosperity adequately. Approach of media needs to be impartial and responsible. Religious resilience is exceptionally important to be advanced. The political representatives and the governing lot are required to put the interest of the natives in preference to their own particular and ought to advance the aggregate advantages. Accordingly, the demand and requirement of the time is to concentrate on formulation of responsible and independently governed foreign policy and the national integration among various communities of Pakistan. Obstruction of various state organizations in each other's space need to be entirely restricted. Determining these issues all and sundry can envision peace and concordance in both state and society together.

Hellen Keller proffered that until the colossal gathering of the general population should be loaded with the awareness of other's expectations for each other's prosperity, social equity can never be achieved.¹⁸ More or less, Plato's logic of equity as amicability, excellence, magnanimous commitment of those who are at the helm of affairs for their state and the satisfaction of the doled out obligation are the apparatuses having the optimum potential to enable general public of Pakistan to build their identity, tranquility and order. The brilliant expressions of Muhammad Ali Jinnah bolster the considered Plato being relevant to the case of Pakistan when he suggested the citizens stand watch over the advancement and support of vote based system, social equity and the fairness of masculinity in Pakistan. He underlined confidence, discipline and sacrificial commitment to obligation, as characteristics over which anything else can't be preferred.¹²

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