



A Critical Study of Comparative Exploration of Political Philosophy of Aristotle and Plato

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Abstract

Philosophy, in every generation reflects its relevant teaching for the special group of people. Being the philosophers Plato and Aristotle both have contributed enormously in the development of social and political philosophy. In spite of the distinctive aspect of the contemporary situation, and although ancient political philosophies were conveyed under very different environments, their study still illuminates vital questions today. Aristotle was the follower of Plato, but both differ in their technique of exploration. Aristotle's Treaties and Plato's Dialogue are differing in more than one way.

Keywords: Philosophy, Republic, Revolution, wisdom

Plato's political concepts can be analyzed from three major aspects which are the king of philosophy, concept of justice and state system and the ideal state. Plato kept close devotion to the decay of Athenian politics and the reconstruction of comprehensive politics. He observed to ideological and illuminating outline of ideal political philosophy and discovered the relationship between righteousness and philosophy. The study of Plato's formation of a comprehensive judicial structure in the Republic helped the people to realize his political outline. He has elucidated the two major systems of justice: city-state justice and personal justice. In Paula's ideal nation, the king of philosophy is in a governing position. It is a necessary condition for the understanding of the city-state.

As soon as the king of philosophy governed, the Republic was realized. So, it is important to analysis into the ideological origin and political significance of Plato's thought of philosophical king. A major quantity of philosophical ideas and principles which he desired to observe were also put for the considerations of persons who were either contemporaries or belonged to the earlier generations. Plato, as per the teachings of Socrates, expected at emerging thought in his readers and not at implanting knowledge into them. A dialogue is not a dogmatic proclamation of truth but shows the philosophical essence. Plato's Dialogue are additional of Philosophical discussion between people to people, they are unable to deliver resolutions to the problematical omnipresent interrogations. According to Plato the

philosophy is not a literary tool, and he was of the opinion that philosophy can be articulated in a superior way in open public habitation. Plato conveyed through a performance way because he was of the strong faith that it was best technique to inspect the question which was based on justice, beauty and virtue.

Plato is in the opinion that justice is not purely good belief in words and performance, such as commitment repayment, not lying; this is only a code of conduct. It cannot be used as the right description of justice; justice is not the welfares of the resilient, A true monarch, like a captain at sea, must take into account not only his own interests but also those of the average individuals. When the people started to live healthy and the country can be stable, justice is not complete autonomy and simple democracy. The just order is the harmonious, manageable and orderly operation of the political life of the nation, and the rights of individuals or groups can only be carried out into play by justice. In Plato's philosophy, justice epitomizes wisdom, bravery and moderation of thoughts. He uses Equivalences to define his point of view. The analogies are sometime drawn from arts after the approach of Socrates and sometimes from nature. Plato uses the analogy of doctor or a pilot to validate the necessity of knowledge and talent in the management of matters of state. Equally he practices the illustration of watch dog while defining the function of women as guardians along with men.

Plato is the first utopian of the western world. His interest is not in describing the things as it is but he is in the discovery of ideal. The ideal State is the perfect idea of the State so he seeks to determine it by the procedure of comparison and criticism. The Laws, The Republic, the Statesman are conversation of entities in search of the ideal thought of the State. His investigation is in the pursuit of the ideal, for understanding the accurate nature of the city-states. It is not for showing that such things could exist in fact. He constructs the picture of the world as it would be if the true philosophies of human life had free play, but it occur in imagination; its possible counterpart is nowhere to be originated.

In the Republic, Plato intensely lets people understand philosophy complete cave metaphors. The cave epitomizes the idea of alternating, and the idea of good is the origin of all truth and reason. The people tangled up in the cave symbolize the mainstream of people who are illiterate and do not know the reality. When they saw the glooms on the cave walls, they thought it was factual. There are "ideas" in the real realm, but they are not conscious about it. Only by being free from the false world and getting the real state is it possible to understand what the real idea is and how will it work for the common people.

In constructing the ideal state and its foundation Plato employed the speculative technique. He begun with some assumptions and values and assumed whatever consequences monitored from them without anxiety and hesitancy. The true relation of the 'Republic' is the story of a permitted intelligence, liberated by ritual and not restricted by human foolishness and self-will. Plato combines and converts the policy of his precursors. He shares the sceptical attitude of the Sophists concerning knowledge of wisdom. He accepts the thought of Socrates that candid knowledge is always by concepts. He agreed with the Heraclitus doctrine that the world is in continuous transformation. He is a follower of Eleatics

for the actual world is not changeable, but temporary for Parmenides static existence of his creation of perpetual thoughts. Finally he agrees with all Greek Philosophers that reality is basically rational.

Opening from the essential assertion for knowledge the logical connection between the three critiques can be show allowing a formulation of the underlying sophistic thinking. The claim for knowledge establishes the existential origin of the general political practice and the sophistic theory. With the perspective of this claim every inquisitive of it seems as a transgression against the fundamentals of individual and common life. The energy to defend one's certainties can be seen as the existential basis for the critiques against Socratic-platonic philosophy. On the theoretical stage the claim for knowledge indicates that everyone knows what the good is and can it be utilized. It can be said that any estimation about the good is to be true, as long as it doesn't question alternative opinion. Any objective idea of the good is dismissed, because it could concentrate the certainties about it as incorrect. As the assumption of ideas is terminated as an illusion, the philosophical expedition for the ideas performs as a futile activity.

Considering the views of Plato and moving towards the thoughts of Aristotle it is noted that a great love for facts, due to biological exercise of his childhood, youth and scientific scholarships he nurtured into a careful and systematic caretaker. The study of Politics becomes experimental in the hands of Aristotle. It is stimulating to point that the very first paragraph of the 'Politics' begins with words; Observation shows us first.... This undoubtedly designates the use of empirical system in his works. The method is also known as inductive method. It comprises the study of precise measures and on the root of these specific observations a common principle is shaped. Aristotle also used the comparative method in the study of political sensations. He had an amazing knowledge of the political associations both of his generation and of the past; it is said that he had studied about two hundred constitutions. Aristotle practiced scientific technique of which Politics is a famous sample, association initiation from facts with inferential reasoning from first principle. Besides insisting on the necessity of a systematic collection of facts as the first requisite of the scientific method in the study of political phenomena, Aristotle also positioned prominence on the reputation of determining their implication. He held that we must inquire into the end or purpose of the state in addition to studying the forms it assumed in the past. The true technique of Politics must be teleological not historical or proportional. Teleology is a principle that tries to clarify the final reason of things. Aristotle describes the state is a combination of Folks or Towns for a better life. Aristotle's teleology hints him to a biological interpretation of the state. It is his Teleological opinion that leads him to respect consciences and politics as constituting knowledge.

Another aspect of Aristotle's method is his respect and admiration for tradition. It is loyalty to truths of previous history which makes him conventional and prevents from being Plato. He is more of a Reformist in his thought. A person who ascribes prodigious reputation to the collected wisdom of the generation cannot become radical. The whole set and bias of his mind directed Aristotle to trust that in order to be active an ideal must follow the actual state of affairs. Therefore inconsistencies and encounter of theory with evidences were a far more exertion in the way of Aristotle than in that of Plato. Even Aristotle was subjective by Platonism to a very high gradation and may rightly be regarded as true Platonist; he was no visionless admirer of Plato. His intelligence did not permit him to uncritically

receive all that the master has educated. He made his master's teaching as the base of his own intellectual and ripens his thoughts along the margins of his scientific personality.

Plato relocated disparagements on the world of wisdom and denounced sense experience as the origin and source of the knowledge of reality, Aristotle loved facts and was deeply interested in collecting and examining them. Aristotle couldn't probably sympathise with or escalate the huge room Plato had assumed to ritual and poems in the progress of his knowledge; he did not allow rhythmical metaphors to take the place of rational explanations. Aristotle wanted definite and technical understanding. His love for truth and methodical strength led him to deprecate an ideal which couldn't be fulfilled on earth. This explains why Aristotle rejects the ideal state sketched in Republic and why his ideal state is more close to Plato's sub-ideal state of Laws.

Plato and Aristotle have the mutual intention of formation of bulk of Knowledge on which a **statesman** can continue, their method differ, Plato's thinking is speculative in nature, he held that knowledge reflects a blueprint of nonfigurative information, while Aristotle build up his method of deliberation on surveillance and investigation of facts.

Plato was a mathematician; the following words inscribed on the gate way of Academy "Let no one devoid of interest in Mathematics enters here" disclose his profound concentration in mathematics. Mathematics deals with numbers and figures which are static, fixed and unchangeable things. Plato's universe is astatic universe, there is little place for growth or development in it. On the other hand Aristotle studies Biology, which was apprehensive with the element of progression and expansion. His cosmos is vibrant; he favors entirely advanced practice of an object as its accurate approach. One more fact of variance between Plato and Aristotle was their stylishness. Plato was principal painter of words as Aristotle cautions zero for the splendors of attitude. He was intense with philosophy to misplace him in the labyrinth of words, or to put rotten with metaphors as an alternative of rational enlightenments. Consequently Aristotle was disagreeing to his thinking to be governed by verse. He denotes the essential peculiarity between theoretical and the functional put into consequence of motive which was unknown to Plato. This discrepancy commanded the preceding to decline the most intensely innovative strategy of Plato.

In Plato's narrative of the ideal kingdom, it is seen that he always highlights the importance of community. He focused that the general welfares of the nation are the maximum interests, and individual ethics are comparatively backward interests. Both the ruler and the ruled have to assist the whole country, not just for their own benefit. Aristotle's technique was determined by his experimental or inductive practice of mind, respect for tradition and a universal willingness to admit the decision of community estimation. In all these respects Aristotle contrasted and differed intensely, from Plato. The variances appeared throughout the Politics, and lead him to criticise Plato.

The political philosophy of Plato and Aristotle it can be said that the main resemblances between the political philosophy of Plato and the political philosophy of Aristotle are: Plato and Aristotle are appropriate to the similar historical phase of political philosophy. They are concerned in investigating social sensations; Plato and Aristotle are also interested in strategy research; Plato and Aristotle share

the similar interpretation as the idea that democracy is not a good form of government. The aristocracy is the best method of government. Agreeing to Aristotle the city is an expected entity. One major purpose for this “organic” elucidation is that Aristotle designates the connection between the individual and the city as a part and parcel of healthy relationship, apparently the equal association that embraces between the portions of a natural organism and the organism itself.

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