

Examining Absolute Sovereignty's Function in Preserving Social Order: A Study of Thomas Hobbes' Political Philosophy.

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ABSTRACT

The foundation of human nature defines most academic arguments about political organizations since an individual's view of humanity directly affects their recommendations for governing societies. All three foundations of justice and commerce and cultural life need faith in an ultimate arbitrator for handling disputes. Individuals need to give their consent for giving up their natural rights to all other people in order to establish rule by the Leviathan a supreme governing body. The research conducted an analysis of government perspectives according to Thomas Hobbes through a bibliographic investigation into Hobbesian philosophical works. Hobbes determined monarchy to be the best way in which sovereignty could be established. According to Hobbes all executive power should be directed under a monarch to produce more focused unified political control. According to Hobbes the social contract existed solely between citizens whereas it did not extend to include the relationship between people and their sovereign. The king gained absolute power which barred the public from starting a revolution through their own actions. In a manner similar to Hobbes he stated that the administration of the monarch should avoid Clerical interference. The religious conflicts between subjects threatened to start a civil war that would threaten societal harmony. As per his proposals the church needed must remain under royal administrative control with enhanced spiritual supervision measures. Hobbes declares that people must obey royal commands above all else whenever divine and royal laws clash.

Keywords: Leviathan, Political philosophy, Sovereignty, Thomas Hobbes.

1. INTRODUCTION

Human nature and political society as the foundation for Western political thought emerge as foundational matters in political philosophy. Philosophers throughout history maintained a dual goal to establish stable political systems through reasonable frameworks that uphold human nature in its essence. Thomas Hobbes intended to resolve political authority problems through his book Leviathan when he proposed a ground breaking theory of governing power. Hobbes develops his whole philosophy from the assumption that people inherently seek their own interests. The desire to live receive him to a strong state control he sees as essential to maintain order and peace. This research explores Hobbes' concept of complete ruler power together with its roles for social control maintenance. The reach of Hobbes' political ideas emerges from his belief that only complete sovereign power ensures both peace preservation and avoidance of civil war which he claims occurs naturally. Hobbes developed ultimate sovereignty through his observations of the volatile political conditions under which England existed during the seventeenth century. During the chaotic English Civil War (1642–1651) Hobbes developed his support for a unified state government because of the violent circumstances that unfolded throughout that period. His understanding stands against the perspectives of multiple political thinkers who support constitutional or democratic systems. The understanding of authority together with the sovereign's role according to Hobbes provides crucial insights about how his work affects modern political thought today.

METHODOLOGY

The research adopts a descriptive method to analyse primary and secondary data sources as part of its investigation. The research bases its analysis on Hobbes' Leviathan text as primary data together with secondary data consisting of scholarly studies and critical editions of his work alongside academic discussions

of Hobbesian political philosophy. An in-depth systematic analysis of Hobbes' sovereign governance positions takes place through an examination that places his arguments into modern-day political discussions.

Research Questions

1. The concept of absolute sovereignty Hobbes advocates differs how modern democratic rule operates.
2. In Hobbes' political thought what position religious authority holds still affects our current understanding of his work.

2. The Hobbesian View of Human Nature

Human nature stands as the core foundation which drives Hobbes' political beliefs. According to Hobbes every human being moves primarily toward self-gain and power accumulation. Hobbes portrays the natural state as a condition which is isolated, deprived, harsh, brutal, and brief before establishing absolute leadership to halt anarchic situations. 1 Fleshing out his theory the Leviathan declares that human life during conditions of natural anarchy becomes "isolated and destitute in addition to being unpleasant and brief".² Hobbes opposing views about human nature become apparent when he addresses the theories expressed by JeanJacques Rousseau about peaceful original humans. According to Hobbes there exists an on-going mortal competition for resources and power and survival among humans when political authority does not govern. According to Hobbes the competitive nature of human beings causes "all against all" war which creates environments without security and tranquillity or regulated behavior.³ Therefore Hobbes uses this idea as the basis for his political theories.

The state of nature presents itself as a minimal uncomfortable brief state of poverty described by Hobbes in his political philosophy. Members of such a society exist perpetually full of doubt and terror since they lack recognized authority. Hobbes' examination of the state of nature investigates the conditions of human existence without a controlling authority. Human beings exist within such a barbaric state because it possesses no order therefore they must focus on survival and subsequently struggle to obtain dominance and resources. The atmosphere lacks methods that protect occupants and their things when attackers search for weakness against them. Exposure of humans to such endangered situations becomes the foundation of this basic principle according to Hobbes (*bellum omnium contra omnes*). The absence of unified governance leads the state into permanent disharmony since no authority exists to manage disputes. Based on Hobbes' view people would face continuous fear when living in nature and this eventually would devastate the whole community. Instead of Rousseauian noble savages humans exhibit natural desires according to Hobbes when existing in their state of nature. In the view of Hobbes human beings conduct a constant power fight which centers on monetary acquisition rather than cultivating peaceful connections. Justice together with moral laws becomes pointless during these circumstances.

2.1. Human Nature: Driven by Fear, Self-Interest, and Desire for Power

Humans according to Hobbes possess a basic nature fuelled by self-interest and they are driven by fear and want and continuously strive to preserve themselves. Human beings act according to basic instincts together with inherent desires that guide their activities and selection processes.

According to Hobbes a human nature lacks sociality and morality fear of violent death represents the key element determining human behaviour according to his view of nature.³ Individuals turn to defensive measures for survival in the state of nature through fears which also cause suspicion between people. The building of stable and cooperative partnerships remains impossible because individuals maintain their fears toward other people. The fear creates a dangerous feedback loop of violent disorder thus escalating the natural social state toward chaos. Hobbes identifies self-preservation as the basic human instinct which drives individuals at his fundamental level. Hobbes demonstrates how basic human actions originating from an imperative force protect individuals by maintaining their survival. When authority lacks unification to enact laws for maintaining order people must fight independently for both security and survival perpetually. Human beings are born with competitive instincts and natural tendencies to cause conflict when there is no governing framework. Apart from personal self-preservation people naturally desire power as an essential need. Hobbes defines power through two attributes namely physical strength and interpersonal control and instructional capacity.

Dominance-seeking drives people to choose their personal gains over others leading to worsened naturalborn conflicts in the state of nature. Hobbes adopts a materialist approach that demonstrates human beings lack natural cooperative tendencies because they follow passions which easily generate fighting behaviour. Hobbes establishes that human beings operate in perpetual competition to gain money and authority and achievable safety beyond official boundaries.

The "War of All Against All" and the Absence of Cooperation

Hobbes' notion of the "war of all against all" embodies the tumultuous and violent essence of the state of nature. This condition lacks both an external authority to settle disputes as well as common rules for working together. In this situation each person follows their individual interests which leads to declining social structure. According to Hobbes there would be an absence of authority which unites people. Since personal safety demands protection from possible threats people remain constantly engaged in competitive and aggressive behaviour. The natural state makes peaceful team collaboration impossible to achieve. Lacking any regulatory institutions people need their ingenuity along with physical strength to protect themselves from harm. Conflict happens among all individuals such that everyone turns into threaten to every other person. The absence of leadership prevents the development of trust which makes society-wide teamwork impossible. The "war of all against all" constitutes an external conflict and an internal struggle for survival. According to him human beings would continuously live in apprehension because death lurks forever while life in nature remains fragile.

Analysis

3. The Role of the Sovereign: The Social Contract as the Solution

Through his perspective Hobbes explains that human beings unite mutually when peace emerges through a social compact because the state of nature remains violent. Through social contracts individuals create sovereign powers which might be either a monarchy or legislative body or different governmental structures to enact total authority for establishing peace. Hobbes maintains that the social compact emerges from individual relations rather than sovereign-people relations which warrant total ruler control. 4 The sovereign needs absolute power because Hobbes believes this authority enables them to enforce laws and settle disputes while levying punishments against wrongdoers. People cannot rise above personal conflicts when absolute power does not exist thus creating condemnation and fear within communities. In the view of Hobbes the power of a sovereign leader needs to function as both comprehensive and singular in nature. Social contract in Hobbesian theory represents the mutual agreement which unites multiple persons into collective civic institutions instead of royal-national agreements. A person who obtains security from the sovereign must give up their natural rights to the authority because it is responsible for maintaining peace. The rights surrender by citizens is total because the sovereign requires complete power to establish laws and settle conflicts as well as make decisive actions to preserve peace.

According to Hobbes the social contract enables people to put an end to disorder in the natural state. Through submission of their freedoms, people maintain their independent lifestyle and accept government sovereignty for securing order and peace.⁵ Hobbes completely rejects the notion that a social contract requires both sides to have limiting responsibilities toward each other. According to Hobbes the agreement exists only between individual members of society while keeping the sovereign entity outside its boundaries. The sovereign remains unconstrained by the contract while the people have no authority to alter it in any way. The sovereign obtained absolute power through the established social contract which requires people to follow sovereign orders whether the actions are recognized as just or unjust.⁶ Hobbes considers sovereign power with no limitations to be indispensable for creating and maintaining peace without the occurrence of civil war. The concentration of all political authority within one central power institution according to Hobbes creates the solution to prevent political instability as well as factional disputes. For Hobbes monarchy represents the superior form of sovereignty since its concentration of authority within a single monarch prevents the factional disagreements present in democratic and republican systems.

Hobbes develops a fundamentally different view regarding social contracts compared to Locke and Rousseau. For Hobbes the social compact functions as a collective agreement among people to create one body of politics instead of forming an agreement between government and citizens. Through this political framework all people

surrender their original freedoms to obey the sovereign power which provides security protection. There exists no doubt about the absolute power granted to the sovereign. Hobbes states that social compact entry forces people to obey any command from the sovereign no matter what situation arises.

3.1. Social Contracts act as the solution against living in the State of Nature

The solution to this situation requires people to form a social compact where they surrender particular rights to gain security and rest provided by the sovereign power. People who enter this agreement surrender their freedom to perform activities based on personal needs for the protection offered by the sovereign. Through this agreement they abandon all access to force and freedom to determine basic needs and necessities. According to Hobbes' social contract theory the essential principle states that people must stay in an unstable and dangerous state of nature when absent of sovereign control. According to Hobbes the natural state includes prevalent warfare between every pairing of society members who face complete absence of security protection and justice. Social members agree to submit to a single representative power of the State to maintain both general wellbeing and secure peace in the population. According to Hobbes sovereignty directly determines the life safety of citizens inside the political domain because people give exceptional power to the state through unconditioned surrender of their personal rights.

3.2. The Sovereign's Role: Absolute Power for Stability

Thomas Hobbes emphasizes absolute sovereignty as one of the fundamental elements of his political philosophy. Hobbes states that absolute power must belong to the sovereign because any lack of sovereignty will result in the return of state nature and anarchy. People who join the social contract surrender all their power to the complete authority of the sovereign throughout their membership. The ultimate authority of the sovereign grants them power to create laws and rules while settling conflicts which protects the state against external danger as well as internal threats. Hobbes completely rejects any idea that the social contract requires the sovereign to share duties with the people. After concluding the contract the involved parties must recognize the sovereign's supremacy while lacking the right to start a rebellion against it even when they believe certain sovereign actions are unjust. Society will return completely to the violent nature of the state of nature whenever Hobbes perceives insurrectionary actions against the sovereign. Any defiant act against the ruler undermines both safety and peace which form the base purposes of the social agreement according to Hobbes.

The sovereign power according to Hobbes must remain untouchable. According to Hobbes the people should always obey the sovereign even when he violates their trust and fails to protect the Commonwealth. Hobbes demonstrates a critical need for absolute power through his study of Civil War and Political Instability. Hobbes establishes that political instability is likely to occur whenever power is allocated across multiple authorities or fractured. The divided authority creates opposing factions that lead to domestic unrest and destabilizes the governmental structure. The absolute sovereignty of the state makes every political division within its borders impossible to emerge. A social compact exists to build a unified orderly society which demands all people follow one central authority and its standard rules.

4. Hobbes' Sovereignty and Modern Political Thought

The social contract theory developed by Hobbes became a fundamental factor in reshaping how modern societies define their states. Analysis of state-individual relations stands as the main focus in this passage. Political power must remain entirely sovereign and politically centralized according to Hobbes which laid down essential principles about state authority and governmental legitimacy. The refusal of Hobbes to recognize any right against sovereign authority led to on-going examined questions about state power and individual liberty limits.

Modern interpretations of democracy human rights and social compact continue to hold that Hobbes developed ideas about the relationship between personal liberty and governmental power. Hobbes contributed substantial influence to both modern political philosophy and contemporary political thought with his theory of human nature together with his explanation of social compact formation. The fundamental argument by Hobbes about centralized strong state authority has directed modern state developments and maintains its influence on governmental and freedom-related scholarly exchanges. Human nature based on Hobbesian principles of self-

interest and fear and power-seeking drives has contributed to political development and modern IR understanding.

5. The Role of Religion in Hobbes' Political Philosophy

According to Hobbes religious institutions damage sovereign power when these authorities interfere directly or indirectly with political matters. The essential characteristics of Hobbes' theory about sovereignty include his unique views on religion. Hobbes retains his respect for religion but fears deeply the political risks brought by religious disagreements which threaten national security. According to Hobbes the state must take charge of religious organizations while preventing religious officials from obtaining authority comparable to governmental power. 7 Throughout the book Lloyd demonstrates Hobbes' advocacy for sovereign power to dominate religious institutions for maintaining peace while avoiding political turmoil. 8 According to Hobbes the church authorities require submissiveness to the political leader while religious activities need to be limited to stop any threats to political control. Toward the end of the 17th century Hobbes wrote his works which addressed religious conflicts in England and throughout Europe while various sects of Catholics and Protestants conducted deadly battles against each other. He realized that religious disagreements could break down both society and democratic systems. Hobbes demonstrated his principal interest in religious leaders because they could potentially cause state rebellions or insurrections against government authority.

Hobbes presents in *Leviathan* his argument that the sovereign requires absolute control of political matters as well as religious matters. According to Hobbes the church must unzip to sovereign authority thus religious behaviours need control to prevent challenges against sovereign power. The period when Hobbes wrote was marked by serious religious conflicts between Protestant and Catholic forces which brought fatalities throughout England and across Europe. He understood how religious divisions could break the social unity and threaten democratic systems. During his time Hobbes primarily focused on how religious leaders could use their influence to raise rebellions or insurrections against state authority. According to Hobbes religious institution and state authority needed to remain united to stop civil conflict because these organizations provided the necessary guidance and command structure. 9

According to Hobbes a king's command takes priority over religious orders since accepting the sovereign demands peace in society. According to Hobbes the authority of the sovereign requires final decision-making power between royal mandates and divine revelation. 10

Political structures greatly depend on religious organizations and leaders according to Hobbes who recognizes the dangers that religious divisions create for both state sovereignty and social unity. Hobbes' grasp of religion in political matters remains one of the most debated elements in his complete political thought.

5.1. Religion as a Source of Conflict When creating Leviathan

Hobbes observed the extreme religious chaos affecting Europe during that time particularly in England since Protestantism and Catholicism were fighting with each other through violent clashes. The Civil War of England started during the 1640s because the king followed Anglicanism while Parliament subscribed to Puritan Protestant beliefs.

The Sovereign's Control Over Religion : Dominion needs to extend throughout religious together with civil jurisdiction to fulfil the requirements of the Dictator. Unbridled religious influences lead to social disunity which creates factions which challenge the sovereign powers. According to Hobbes in *Leviathan* the ruler needs to have complete leadership power which includes control over every aspect of life including religion. According to Hobbes religious leaders along with their institutions must give full submission to political rulers. Regulatory measures on religious bodies allow sovereigns to prevent organizations from developing centers of power that disturbs state authority. Religious leaders behind the sovereign's authority frequently employ their leadership capabilities towards exploiting insurrection and encouraging societal disputes which leads to social destabilization.

5.2. Religious Beliefs and Political Authority

Hobbes announces that every institution of the church needs to follow orders from the established sovereign

head. A society with structure needs religious leaders to lack independent powers which would give them authority to establish a rival political force to the state. According to Hobbes the sovereign needs to maintain control over religious rituals and should restrict church attempts to intervene in politics. Hobbes viewed churches as potential rivals against state authorities when religious leaders succeeded in activating their followers against government control. According to Hobbes the historical quest of the Catholic Church to control secular governance remains a worrisome political force for him. According to Hobbes the supreme ruler known as the sovereign king should control church and state institutions to create one unified center which secures the peaceful existence of the Commonwealth.

Hobbes' Legacy and the Role of Religion in Politics: The concepts developed by Hobbes continue to direct political discourse about religious influence in public matters in modern communities that feature powerful religions. The political philosophy drew major insights from Hobbes' views about religious matters and state authority which enabled the advancement of modern secularism theories. In his political theory Hobbes became the earliest advocate for the dominance of political power over religious establishments which he believed required an effective state to control religious manifestations. Hobbes' political ideas establish a vital structure to recognize religious disagreements along with the requirement for executive governmental authority which maintains control over religion to achieve stability. Political thinkers during the evolution of secular governance have adopted his beliefs about keeping religion separate from state matters. The debate remains active about his support for absolute sovereignty while concentrating power in the hands of the sovereign. Hobbes correctly predicted religious conflict could harm politics because religious disagreements still fuel many conflicts throughout the world today.

Absolute Sovereignty and Civil Peace: Through the social contract the sovereign acquires entire power to protect peace while enforcing laws and ensuring task fulfilment between citizens. Hobbes believes that centralized power alone can preserve civil peace and for this reason supports absolute sovereign authority because any challenge to it would result in people abandoning orderly society for the anarchy of nature. For Hobbes resistance or rebellion against unjust sovereign actions is illegitimate since such actions will create more violence and societal chaos. According to Lloyd Hobbes justifies absolute sovereignty because he believes society requires one central powerful authority to stop breakdown and human self-interest fuelled by fear. 11 The sovereign represents both a ruler and a manifestation of all members of society united as one. Sovereign power remains absolute because only such power ensures peace and stability among the people. People must not examine the ruler's legitimacy even if they see his actions as immoral. Hobbes believed that any form of opposition against sovereign power puts the social structure at risk. According to Hobbes a society which lacks strong sovereign leadership to maintain order would dissolve into the violent societal conditions of the state of nature. Under his belief that human traits, combined with an unstable natural environment, drive people to oppose each other he argues for unlimited authority.

The Need for a Centralized Authority: Hobbes demonstrates how human life would be endless chain of combat that would lead people to live in bitter meager unfavourable social situations that are both brief and uncomfortable. Within his theoretical framework Hobbes advocates establishing one sovereign entity that holds total power for achieving peace along with social security together with stability of society. The social compact enables people to transfer their natural rights to the sovereign authority so the supreme power shields society from breakdown while securing its security. Among the duties of the sovereign are implementing laws while providing defence against internal hazards and external dangers to all citizens. Hobbes argues that a centralized authority without opposition remains the only method which prevents communal fragmentation and enables people to keep their mutual undertakings. Through this model the sovereign functions as a representation of social will to establish peace as an essential governing structure.

6. The Absoluteness of Sovereignty and Civil Peace

According to Hobbes any attempt to rise up against the sovereign authority leads to a return of state of nature conditions where people exist without protection rules or guarantees of peace. A sovereign is obliged to maintain institutions which respect laws that support peaceful collaboration among people. The sovereign maintains ultimate control required for society to function since their power remains beyond question as people or organizations cannot challenge this authority regardless of their discontent with royal decisions. According to Hobbes resistance against the sovereign represents an unlawful action regardless of how anyone may

consider their behaviour unjust or aggressive. Hobbes asserts that resistance against the sovereign authority destroys social order and leads civil institutions to break down and causes widespread violence along with instability. Hobbes maintains that absolute obedience to the sovereign constitutes the foundation of his liberal political philosophy. Sorell explains that Hobbes demands absolute sovereignty because he views divided authority as a cause of civil war and societal breakdown. 12 The sovereign controls every domain through their complete power which prevents the dangerous state of nature in which human beings fight endlessly. Society considers the sovereign responsible for safeguarding both public order and public security above all other responsibilities.

Rebellion and Resistance: A Threat to Peace The ruler must establish institutions while maintaining their integrity to guarantee laws which promote peace along with collaborative conduct. The sovereignty maintains absolute authority to direct social operations while their power remains untouchable by any dissenting entities including individuals and organizations. The sovereign's complete power defends people from being trapped in the dangerous state of nature which demands a constant war for survival. Society must view its sovereign leader as the most essential institution for ensuring security and societal order. According to Hobbes a person must never rebel against the sovereign regardless of severe or unjust conduct from the ruler. Hobbes states that disobeying the sovereign authority destroys peace because society descends into chaos through violent conflict that drives the entire system to fail. The loyalty towards a sovereign forms an essential foundation for Hobbes' entire political approach.

The Limits of Sovereign Power: Hobbes' Pragmatism In accordance with his support for absolute sovereign power Hobbes emphasizes that the ruler must act to promote general public welfare. Sovereignty functions as a pragmatic solution to disorder and violence because its legitimacy depends on maintaining peace and security needed for persons to coexist peacefully. The theory presented by Hobbes rejects totalitarian leadership as well as arbitrary sovereign control.

CONCLUSION AND FINDINGS

Under the social contract individuals make a deal with their sovereign authority to get law enforcement yet this obligation exists independently from any deals with public citizens. Thomas Hobbes's comprehensive work in moral and political theory has created major and permanent effects within the field of political philosophy. Through his concepts about social contract theory along with theories on the state of nature and the requirement for absolute sovereign power Hobbes has influenced modern political theory that explores authority and social preservation. Through his political ideas about human self-interest and moral duties Hobbes analyses complex aspects of human conduct despite philosophers paying scant attention to his moral theory. Through his thought Hobbes continues to spark on-going discussions which shed light on vital issues in political science and ethics combined with social organization.

According to Hobbes all rights must be surrendered without exception while he rejects completely every form of resistance against the sovereign ruler. During his era he drew inspiration from religious conflicts which caused extreme violence between English Protestants and English Catholics. Hobbes views religious authorities who hold independent power that challenges or fragments sovereign control as creating a direct threat to political equilibrium. Hobbes recommends that sovereigns should control religious activities in order to safeguard their state from religious conflict that could destabilize the government structure. Through his philosophy Hobbes presents both a political framework and a demand for establishing complete legislative power in one authority. Thus according to Hobbes the social compact functions to eliminate the ability of citizens to confront or resist power through any means. Hobbes presents his theory about the sovereign as an important warning which underscores the dangers of divided government along with state breakdowns that result from lacking central control.

Political thought in present times depends fundamentally on Hobbes' work on political theory. His views about the human condition and governance structure along with his call for strong executive power retain their applicability to current political discussions. The modern need for insights about state powers and religious influence in politics and political authenticity finds crucial assistance in Hobbes' theories. His political methodology was intended to show how cohesive political power could preserve peace, security and social unity even though such approaches might be considered harsh or dictatorial in present times. According to

Hobbes we obtain a complete permanent evaluation about how human tendencies influence political systems. Through this perspective he explains how authority preserves peace by preventing the disintegration of society. Although Hobbesian governance diverges from modern democratic principles his philosophical work shows fundamental understanding about power dynamics and institutional core while continually demonstrating how authorities maintain freedom in their subjects. Political stability is often fragile in this domain so Hobbes provides his central idea of an extensive powerful sovereign as an essential theory to investigate statecraft and governmental matters.

According to Hobbes the concept of absolute sovereignty stands in opposition to modern democratic government both in structural design and functional goals. According to Hobbes in *Leviathan* individuals needed to surrender their rights to either a royal monarch or assembly authority for achieving peace alongside conflict prevention. According to Hobbes an authority dubbed sovereign would receive all rights from fearful individuals who focused on their self-preservation. His administration doctrine demanded complete obedience from the people who did not possess any right to start rebellions or participate in politics. The present-day democratic administration defends both the power of the community and individual liberties together with regulatory mechanisms.

Democratic regimes through the influence of Locke and Rousseau endorse three principles that involve governmental separation of powers alongside strict law observance and public-oriented decision-making processes. The governing authority of Hobbes has evolved into modern democratic leadership that faces constitutional limitations which together with judicial review accountability functions enable democratic monitoring. Contemporary democratic systems now provide protections for civil dissent which permits citizens to study and fix governmental power. Nevertheless a number of Hobbesian concepts continue to be relevant even with the existence of these disparities. The concept of state responsibility for maintaining order shown by Hobbes finds application today in discussions about national defence and emergency policies and governance styles during times of political unrest. Some authoritarian governments at present use Hobbesian argumentation to support their emphasis on centralized power as the foundation for maintaining stability.

Contemporary political philosophy predominantly transcends Hobbesian absolutism, striving for equilibrium between governmental authority and personal liberties. Hobbes' notion of absolute sovereignty contrasts with contemporary democratic government regarding framework and purpose. In *Leviathan* (1651), Hobbes contended that a singular, unified authority a monarch or an assembly was essential for preserving peace and averting civil conflict. He posited that individuals motivated by fear and self-preservation must relinquish their rights to a sovereign authority that would guarantee stability. His conception of administration was predicated on the imperative of unyielding obedience, dismissing the entitlement to insurrection or individual political engagement. Conversely, the contemporary democratic government prioritizes collective authority, personal rights, and systems of checks and balances. Democratic regimes, shaped by philosophers such as Locke and Rousseau, promote the separation of powers, adherence to the rule of law, and active public engagement in decision-making. Although Hobbes' perspectives on absolute sovereignty and religious authority were influenced by his era, they persist in shaping discussions regarding state power, governance, and secularism. Thomas Hobbes defends absolute sovereignty as the only antidote to the dangers of human nature and religious conflict; however, his theory reveals internal tensions that shape modern debates on authority and liberty. His work establishes a basis for comprehending the function of authority in sustaining social order despite the evolution of contemporary political systems towards more participatory and rights oriented structures.

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Footnotes:

1. Thomas Hobbes, *Leviathan*, ed. Richard Tuck (1996), p. 89.
2. Thomas Hobbes, *Leviathan* (1651). Chapter 13: "Of the Natural Condition of Mankind as Concerning Their Felicity and Misery." Hobbes uses this phrase to describe the inherent dangers of the state of nature in which humans are in constant conflict due to their selfish desires and fears, p.148.
3. Ibid. Chapter 13: Hobbes famously describes the state of nature as a "war of all against all," emphasizing humans' competitive and violent instincts in the absence of governance, p.77
4. Thomas Hobbes, *Leviathan*, ed. Richard Tuck (1996), p. 120.
5. Thomas Hobbes, *Leviathan* (1651). Chapter 14: "Of the First and Second Natural Laws and Contracts." The social contract is a central mechanism by which individuals give up their natural freedoms in exchange for security, p.81.
6. Ibid., Chapter 18: Hobbes clarifies that the social contract does not bind the sovereign and that the people must obey unconditionally, p.109.
7. Ibid., Chapter 32: Hobbes argues that religious leaders should not possess authority that competes with the sovereign to avoid sectarian conflict destabilizing the state, p.229.
8. Lloyd, S. A. (2001), p. 98.
9. Thomas Hobbes, *Leviathan* (1651). Chapter 36: Hobbes states that in cases of conflict between divine and royal law, the sovereign's command must be obeyed, as the sovereign is the ultimate authority. p.257.
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