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From the State of Nature to Sovereignty: Thucydidean Foundations of Hobbesian Realism through the Melian Dialogue

Many critics argue that the early modern political philosopher Thomas Hobbes offers his readers a "framework" that strictly governs the creation of social and political obligation and that Hobbes himself fails to provide a "consistently adhered to and well-defined" set of rules that put those obligations into practice. Hobbes' political theory is reexamined in this work, which shows that his insistence on the unrestricted transfer of infinite subjects' right to self-defense from commonwealth-free installer action by commonwealth sovereigns is either unnecessary or invalid. His published works provide a wealth of evidence supporting this interpretation. This study is going to discuss the life of Thomas Hobbes, state of nature, social contract, realism, and introduction, and emphasize the key moments and thoughts on Thomas Hobbes and his realist ideas. The study, at first, will provide a general evaluation of the life of Thomas Hobbes. Then it will discuss the concept of the state of nature, given Hobbes's idea of man and the state of nature, the formation of Leviathan and the law of nature. Afterwards, Melian Dialog will be analyzed from the realist perspective. The conclusion will summarize the intent of the study.

Keywords: Social Contract, Realism, Leviathan, Human Nature, Melian Dialogue.

Doğa Durumundan Egemenliğe: Melian Diyaloğu Üzerinden Hobbesçu Realizmin Tukididesçi Temelleri

Pek çok eleştirmen, erken modern siyaset filozofu Thomas Hobbes'un okuyucularına sosyal ve siyasi yükümlülüklerin oluşturulmasını sıkı sıkıya yöneten bir "çerçeve" sunduğunu ve Hobbes'un kendisinin bu yükümlülükleri uygulamaya koyan "tutarlı bir şekilde uyulan ve iyi tanımlanmış" bir kurallar dizisi sunmakta başarısız olduğunu iddia etmektedir. Hobbes'un siyaset teorisinin yeniden incelendiği bu çalışma, onun sonsuz tebanın kendini savunma hakkının commonwealth (toplum sözleşmesine dayalı düzenli bir siyasi otoriteye sahip devlet) egemenleri tarafından commonwealth'siz installer eylemine sınırsızca devredilmesi konusundaki ısrarının ya gereksiz ya da geçersiz olduğunu göstermektedir. Yayınlanmış eserleri bu yorumu destekleyen çok sayıda kanıt sunmaktadır. Bu çalışmada Thomas Hobbes'un hayatı, Doğa Durumu ve Toplumsal Sözleşme, Realizm, Giriş konuları ele alınacak, Thomas Hobbes ve realist fikirleri üzerine önemli anlar ve düşünceler vurgulanacaktır. Çalışmada öncelikle Thomas Hobbes'un hayatı hakkında genel bir değerlendirme yapılacak, ardından doğa durumu kavramı tartışılmaya çalışılacak, Hobbes'un insan ve doğa durumu düşüncesi, Leviathan'ın oluşumu ve doğa yasası ele alınacak, sonrasında Melian Diyaloğu realist perspektiften analiz edilecektir. Sonuç, çalışmanın amacını özetleyecektir.

Anahtar Kelimeler: Toplum Sözleşmesi, Realizm, Leviathan, İnsan Doğası, Melian Diyaloğu.

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1. Introduction

Thomas Hobbes is one of the important philosophers who contributed to philosophy in the 17th century. He has guided us to alleviate the troubles of politics. He is ready to guide us about one of the most compelling matters of politics. To what extent should we obey the rules of the government, particularly those who are not favorable? And what revolutions should be adopted and followed, to what extent should we resist the state and the orders in search of a new world?

The development of Thomas Hobbes's political philosophy is inextricably linked to a defining historical event that occurred later in his life. At the age of 64, Hobbes witnessed the outbreak of the English Civil War a conflict that would profoundly shape his intellectual trajectory. Although he lived until the age of 91, much of his significant theoretical output emerged after the age of 60. Importantly, widespread recognition and scholarly engagement with his ideas largely took place posthumously. The English Civil War, which unfolded over nearly a decade, was a brutal and divisive conflict that devastated the country, setting the monarchy against Parliament and resulting in the deaths of approximately 200,000 individuals on both sides (Sorell, 2025). The violence and instability of this period had a lasting impact on Hobbes's conception of authority and political order.

This historical backdrop serves as a foundation for Hobbes's most influential work, Leviathan, in which he articulates a vision of sovereignty designed to prevent the descent into anarchy. Central to this vision is the role of the sovereign in preserving peace and ensuring collective security—conditions Hobbes viewed as essential for civil society. He contends that the primary causes of conflict lie in the struggle for power, reputation, and safety, all of which are intensified by mutual fear among individuals. To escape this condition, people enter into a social contract, relinquishing their individual autonomy to a central authority in exchange for protection and stability (Mikelman, 2016).

The theoretical concepts Hobbes introduce including his interpretation of human nature, the principle of psychological egoism, the notion of natural rights in the state of nature, and the justification for absolute sovereign power continue to be foundational in the study of political theory and the organization of human coexistence. Hobbes specifies that all human beings are equal. Also, there are no constraints for the state of nature by law. Because of human nature, the anarchic state of nature causes enmity and war. Because human nature is egoist, bad, materialistic, and hungry for power. Human nature goes after their craving, and if there is no authority then they will dispute each other. Hobbes specifies that instead of this enmity, everyone would negotiate with each other and meet up and transfer their rights to a third party. It would be more efficient and this third party is Leviathan as a ruler. The theory of state was known as "social contract". There is no permanent peace in international relations and between states. The states are supposed to behave in a balance of sensitive power due to survival concerns result from anarchy.

In this article, I will summarize the experiences and intellectual milieu that shaped Thomas Hobbes's thought and then turn to his basic accounts of the state of nature and the social contract. I will then examine Hobbes's contribution to political realism, in particular his treatment of power, sovereignty and authority. In addition, by adding and arguing that classical realpolitik prefigured key elements of Leviathan, I argue that there are traces of the reception of Thucydidean principles in Hobbesian theory. A close and comparative textual analysis of Thucydides' Melian Dialogue and Hobbes' Leviathan is a focused work of analysis that reveals how ancient examples inform early modern conceptions of statecraft. However, This topic is significant because Hobbes's political theory plays a foundational role in shaping modern conceptions of sovereignty, authority, and power. Exploring his engagement with classical sources offers valuable insight into the

historical development and continuity of these core political ideas. Throughout the study, I employ systematic discourse analysis alongside a review of secondary literature to provide a solid methodological foundation. This structure guides the reader from biographical context to theoretical synthesis and concrete examples, setting the stage for final reflections on Hobbes's ongoing engagement with contemporary debates on sovereignty.

2. Life of Thomas Hobbes

Hobbes was one of the most important philosophers that come to mind 17th century and continue to have a big influence today. Thomas Hobbes was born in 1588 at Westport, now part of the Malmesbury in Wiltshire England. His father, also named Thomas, was the vicar of Charlton and Westport. Hobbes had a dark childhood. "His father was a vicar. (Chavura) Hobbes's father engaged in a physical altercation with a fellow clergyman at his parish, after which he fled from London. The father Thomas Hobbes left the three siblings to be taken care of by his brother.

Thomas Hobbes was a very good student. When he was 14 went to Oxford and his uncle sponsored Hobbes' education at Oxford University. After graduation, he worked as a private teacher for Mr. Cavendish (Smith, 2017) Mr. Cavendish's family was an aristocrat. Hobbes traveled to Europe with his student, Mr. Cavedish. During these Europe trips, Hobbes met Descartes and Galileo. In 1629, Hobbes finished his first book, and it was a translation of 'the History of the Peloponnesian War' of Thucydides (Hobbes, 2022).

The English Civil War, which began around 1640, was a significant and turbulent conflict in England's history. During this period, King Charles I was executed, yet his death did not bring an immediate end to the hostilities. The war persisted, marked by intense clashes between the royalist forces loyal to the king and the parliamentary faction, ultimately resulting in approximately 200,000 casualties over nearly a decade. The widespread violence and political instability deeply influenced Thomas Hobbes, compelling him to leave England and seek refuge in France alongside members of the English aristocracy and royal court. This prolonged conflict profoundly shaped Hobbes's intellectual development, prompting him to critically examine the root causes of civil unrest and political disorder.

His reflections culminated in the publication of his early work, De Cive (1642), which can be understood as a preliminary exploration of the themes he would later develop more fully in his seminal work, Leviathan. Notably, Leviathan, which Hobbes began composing in his later years around the age of sixty, stands as his most influential contribution to political philosophy, offering a comprehensive theory of social contract and sovereign authority grounded in the experience of civil war and chaos.

During the rest of his life, he studied scientific and political issues. For example, he wrote a book about the history of the English War. The book's name is Behemoth. This book remains a classic on the analysis of the causes of social conflicts. He also translated all of Homer's Iliad and the Odyssey's end of his life.

3. The State of Nature and Social Contract

The concept of the "state of nature" is fundamental in Hobbesian political philosophy, as Hobbes argues that although all individuals are born equal and free, this very freedom inevitably leads to instability and continuous conflict. Hobbes claims that in this circumstance, man is a "wolf" for man (Hobbes, 1651). He states that everybody's life is "solitary, poor, evil, brutish and short" while discussing the state of nature.

In Thomas Hobbes's political philosophy, human beings first and foremost possess a fundamental desire to survive. To explain the conditions that existed prior to the formation of the state, Hobbes employs the notion of the state of nature in his Social Contract. Within this concept, every individual is considered equal and capable of claiming the rights they desire. Consequently, he asserts that within the state of nature, the absence of enforceable laws grants individuals unrestricted freedom to act, resulting inevitably in a state of conflict.

The state of nature, the privileges of individuals, the right to personal property, morality, and justice can not be mentioned. So if anyone wants to, they can go and get what the other person uses. It states that everyone has the right to nature, so that can not be mentioned justice. This condition may place individuals in opposition to one another, potentially leading to conflict and social disorder. That is why it can begin to confuse people for the sake of protecting their existence, providing security, and achieving goals. Hobbes emphasized the emphasis on fear in his thoughts. He talks about the only feeling that can be trusted and that is fear.

According to Hobbes's idea people, have secured all their security such as domestic problems, and outside of the country the danger. The aim of the state is individual security. The aim of the restriction of people who enjoy freedom and dominance over others to protect themselves and thus to live a happier life. It is necessary to have a good state to do them. The end of their unlimited freedom by a contract is to give up their rights in favor of a third party.

When we analyse Hobbes' concept of Leviathan, it refers to the biblical sea monster and symbolises an artificial sovereign created by the social contract to bring order to the state of nature. Hobbes calls that mortal god (Leviathan) and he thinks the birth of that mortal god, whom we owe our peace and defense. For Hobbes, the sovereign power of the sovereign, in which he uses the analogy of Leviathan for him, the people's constant death threat in their natural state and the social contract to destroy fear, is infinite. The power of sovereignty is that these individual administrations are partners. Hobbes emphasized the impotence and indispensability of the state; he mentions that the collapse of the state will lead to the abolition of authoritarian order.

According to Thomas Hobbes, if there is no order, no one can feel safe. For the continuation of this order, people need to do what they do. He argued that the basic duty of the state was to provide morality and justice, and he stated that the power in providing them was unlimited.

"Where there is no common power, no law; where no law, no justice." (Hobbes, 1651)

Thomas Hobbes said that the state of nature (natural lifetime before the emergence of the state) is not peaceful but instead it is very wild full of violence. He emphasizes how the necessity of having power is important. Because who has power, centralized the political authority. Human beings lived in a condition of war 'everyone against everyone'. He tried to show to escape from this condition, he suggested placing all power to a sovereign state or Leviathan (a state authority or supreme ruler) that would maintain command and end the anarchy. There is no economic development, art or knowledge without order.

The eventuation of personal security and domestic security through the creation of a state leads to international insecurity that is ingrained in the anarchy of the state system which is a security dilemma. If we look at it from a state point of view, there is no way to run away from the security dilemma as there is no probability of the emergence of a world government. He claims that there is no higher authority over all states to insist on order. The international system is anarchy (Lechner,2022). States assert to be sovereign with a right to be independent and autonomous concerning each other. Without a leviathan, insecurity, conflict, and war are inescapable. There is no constant peace between states. Due to the survival concerns in anarchy, states are expected to act in a balance of power sense. Due to the anarch's supposal, there is no fixed idea of good and evil. For realism, might is right. Law or morality does not perform beyond the nation's confines. Hobbes propounds that without an outstanding authority to make lawful codes of conduct, no morality or justice can obtain.

4. Hobbes and Realism

Both theory and evidence in international politics may be subdivided into three models of inquiry: realism, which emphasizes power and political forces as the central aspect and considers international institutions to be epiphenomenal and relatively unimportant in the analysis; neorealism, a more recent offshoot on the realist tradition, which focuses attention more on structure and the constraints on states interacting; and, liberal institutionalism, which proposes a broader role for diplomacy and international governmental institutions, linking them to

important effects on state behavior.. Before examining this relationship, it is incumbent upon this writer to provide an individual examination of realism, neorealism, and liberal institutionalism, since such an examination should offer insight and analysis first as to its usefulness in understanding the process as it has evolved over time.

Thomas Hobbes once wrote that people need the extraordinary to prepare them for otherwise unlikely events. Recent times have, for better or worse, abounded in such persons and their acts. Some say the sensible possibility of failing states and state violence has set off an electoral backlash by those worn thin by too much extraordinariness. Or worse, in their view, by those who deceitfully exploit it (Mikelman, 2016).

Realism has been inspired by great philosophers since its birth. John Mearsheimer, the most renowned scholar of the theory today, based his research on the great master Thomas Hobbes. Mearsheimer's world system of self-interested unitary states in anarchy should be attributed to what Hobbes described as the "natural state of mankind". Each state is assumed to be sovereignty-seeking, self-interested, power-hungry and rational.

Mearsheimer's realist assumptions can be seen as an extension of Hobbesian logic applied to the international systemLike Morgenthau and Waltz, Morgenthau, the father of traditional realism, wrote that political understanding is derived from interpretations of human nature, the nature of society and power. Similarly, Waltz, the founder of structural realism, is best known for his book Man State and War. This book is essentially a rewriting of Hobbesian tragedy in an international society. In conclusion, Hobbes should be considered as the beginning, the peak and the end of realism.

Hobbes is one of the forefathers of political realists. This writing assesses his place in the realist custom by focusing on the key themes like the priority of legitimacy over justice, the relation between ethics and politics.

Realism perhaps the most significant development in the history of political thought is deeply rooted in the work of Thomas Hobbes (Greeson, 2017). The father of realism, Hobbes offers a stern view on man and the state. As an empirically-minded, historical, and skeptical student of politics, Hobbes holds the view that man is good and evil at the same time. Under the natural prevailing atmosphere of egotism and aggression, Hobbes envisages the state of nature as a realm of bellum omium contra omnes. Therein, man is solitary, poor, nasty, brutish, and short-lived. In this context, man is in constant danger and aware of an impending tragedy he feels helpless to escape from.

The state of nature necessitates a government, given that men are to renounce their self-interest in the name of one ultimate common interest survival. The government, established by a binding social contract, would be vested with the sovereignty over the lives of its subjects and their civil liberties, promising in return protection and order. Hobbes depicts this leviathan as an artificial construction of many men united physically in one body politic and mystically with the figure of a monarch. The leviathan possesses both the sword and the staff; it mutes questions and gives subjects peace.

Over time, this theory about the role of the sovereign in the crisis lasting almost three decades would serve as fodder for later generations of political realists. On the other hand, Hobbes argues profusely that the state and its machinery must be kept secret from the people. Disseminating otherwise would incite rebellious lust and challenge the authority of the government (Williams).

Thucydides was a Greek historian who lived in the 5th century BCE. He is often seen as one of the most important early thinkers on the idea of the balance of power and the security dilemma. Thomas Hobbes, drawing on similar ideas, is considered a foundational realist thinker. Realism, as a paradigm in international relations, develops its distinctive perspective based on assumptions about human nature and the absence of a supreme authority in the international system. Realist scholars argue that human nature has remained essentially unchanged since its

inception and continues to influence state behavior today.

Realist thinkers have different ideas but mainly they have the same idea about human existence is selfish, which is the core of the character and theory of the realism paradigm. According to realist thinkers, the important duty of state administrators is to keep this basic characteristic of human character under their control and political needs come from the chaos of the international environment. States have a hierarchical political authority and rules, and everyone has to obey them, but there is a chaotic environment in the international arena, and there is no specific authority, so there are no rules and bad emotions in humans are come to exist.

Thomas Hobbes's political views were influenced by the English civil war. Chapter 13 of the Leviathan book is very important for our subject. As Hobbes states in this chapter: who has enough power to destroy who has weaker power. In doing this, you can either do some secret work or collaborate with others.

Another Hobbes's idea is: If one has greater power than the others, it is a situation that can undermine the social order. When we read about Hobbes's idea we can see that is important for Hobbes, three impulses are mobilized: competition, feeling of insecurity, and a desire for glory. People compete and they always want to pass each other and be better than each other in anarchy (Themes & Key).

People have to protect themselves in the environment of anarchy because of the feeling of insecurity from the lack of authority. When people feel insecure, they can be aggressive, which can undermine the existing order. People are indissolubly in conflict with others to get to the top level for glory. They can do anything to achieve that goal because human beings have been greedy since creation and it is possible to balance the impulses that are inherent in this human being with a superpower but not in the international environment. Therefore, war is inevitable.

5. Sovereignty and Authority in Hobbes

Thomas Hobbes is widely held to be one of the first and most important proponents of the realist school of political thought, and his conception of nature is often seen as a precursor to realist theory. Hobbes first deconstructs notions of right and wrong and good and evil and attributes the genesis of moral rules to the creation of the contract. Hobbes contrasts his account of the state of nature with other accounts to draw attention to his own contractarian solution. He then provides an explanation of how the contract is established by outlining the nature and form respective to the location and reasonableness of persons in the state of nature.

Nevertheless, Hobbes's defense of corruption is closely linked to his understanding of political authority and the nature of sovereignt (Curran, 2019).

At the heart of Thomas Hobbes's political theory is the desire to reassert the authority of the state; to emphasize and affirm the absolutism of the ruler. Hobbes is keen to reject the view that the metaphysical and political foundations of states and sovereigns can be challenged through appeals to theology, as was common in the royalist defence of crown against parliament at the time of the English civil war. Leviathan gives an account of the state and its sovereign that is intended to be understood in philosophical framework. In Leviathan Hobbes argues that after the establishment of civil government "there can happen no novation in the generation of any sovereign without civil war, and consequent danger of private men." In this way "all lawful government is instituted by the consent of the multitude." This is revolution as adherence to the just cause and differing loyalty from one's natural sovereign, and this passage and other requirements for social peace in Leviathan have led many scholars to view Hobbes as a proto-contractualist or proto-liberal thinker (Mikelman, 2016).

6. Thucydides as a Precursor to Hobbesian Thought

Thucydides, an Athenian general from one of the wealthiest families, wrote an account of the first ten years of the Peloponnesian War, which took place between 431 and 404 BCE (A. Furia

& Kohen, 2005). This is the first known account of an event's history that was written solely to portend to fact. Thucydides has also been called the founder of the discipline of international relations, as he structured his account as a struggle among nations, not among gods. Thucydides explains that at the onset of the war, it was generally judged that the strength of the Peloponnesian alliance stood godless with the Athenians.

The first Greek historian, Hecataeus of Miletus, wrote of the coming wars between Persia and Greece as one between continents. Thucydides's history is essentially a social scientific work with respect to his aims, methods, explanations, and audience. His stated aim was to provide an accurate enough account of what happened in the war so that future generations could learn from it if similar circumstances should arise. When explaining the events of the war, Thucydides eschewed supernatural and mythical explanations, focusing instead on human reason, necessity, and the effects of human nature under stress. The punishment of the revolt was harsh because of fear of the common aspiration of all held within the empire and the opponents' knowledge of the Athenian mercantile way of life, and fear of their non-mutual profits if Athens and allies expanded into the constantly contested level of the whole inhabited world.

About 2300 years after that text's creation, Thomas Hobbes publicized his surviving work Leviathan in 1651, presenting the world in a similar Hobbesian motif of nation versus nation rather than godly actors. Furthermore, Hobbes's presentation also ignores supernatural or divine explanations and structures a social scientific account of world politics based on human reason and human nature. A telling illustration of why an understanding of the one is useful in interpreting the other can be seen in the multitude of scholars who have investigated the relationship between Thucydidean notions of fear (especially the fear of rising powers) and Hobbesian world politics (Hobbes, 2013). This is also how Hobbes' own intellectual milieu engaged with Thucydides in the early stages of the text's becoming part of the classical canon. The textual treatment in Leviathan was not about the "To make sure that the reader can fully engage with the Hobbesian narrative without being distracted or confused, it is important to present the Thucydidean narrative in a clear and logical way." (Delemestre, 2014).

7. Case Study: The Melian Dialogue

The common point among realist scholars is that they focus on national security, state survival. Thucydides is one of the most important realist thinkers and he was analyzing the reason for war in the Peloponnesian War. He tried to understand that are the underlying causes of war in realist thought?

He emphasized that; there is nothing a leader can do, to prevent a war. The war is impossible to prevent. Because it is the nature of the international system. He asked a simple question; why Athens and Sparta had a war? The answer is; fear about a shift in the balance of power. Due to the fact that Athens and Sparta were concerned about survival fear of being powerful.

His idea about the 'State of Nature' incorporates some of the main realist principles, such as the state of anarchy Thomas Hobbes addresses similar concepts in the Leviathan and his idea about 'State of Nature' contains some of the main realist principles like the state of anarchy. But, here again, the inhibitions he makes to each of these hypothesis have to be conscientiously considered and taken into calculation when comparing and opposed his views on political realism with those of Thucydides

As briefly said that earlier, these political thinkers added knowledge to the realist view of the international system as a value- moral-free place of anarchy, where states stable fear of attack or infidelity by others and thus are facing a security dilemma. Thucydides agrees on the matter of anarchy within the international system through the realist perspective, stating that in a system where is no binding authority, the one way to maintain order is through some shape of balance of power, which in the eyes of Thucydides takes the shape of strong use their power over the powerless. Hobbes, in contrast, takes a different view. When we look at his theory about 'State of

Nature' he approves that without a world government, the system is an issue to a state of anarchy.

"Such a war as is of every man against every man." (Karpowicz, 2010).

However, he resists the view that under such circumstances it is powerful who determine the order of the international system. Hobbes's theory says that in the 'State of Nature', everyone is equal and thus the weakest has strength enough to kill the strongest, either by secret machination or by confederacy with others that are in the same danger as himself (Brown & Nardin, 2002).

Hobbes stated that the 'general rule of reason' is about 'every man ought to endeavor peace' (Hobbes, 1651) everyone is equal in power and desires, there is the precision that this teaching will be followed as long as own safety is not endangered. This causes the realist to assert a moral and value-free international system. Political realism stated that the essential and simply self–interested efficient actor, there can be no all-purpose set of manners or values. Both thinkers do not be solid for that point. Hobbes pointed out that there are, general rules of reason which call everyone in the international system and thus create a certain shape of moral standard which to depend on Thucydides is a little more skeptical of this.

However as a matter of fact he does not fully refuse the existence of some morals and values when talking about the Spartans' opinion of the system in the History of the Peloponnesian War. Consequently, both thinkers' assumptions have been shown, their ideas different from each other from political realism on issues like all-purpose moral order and values in the international system. It helps to understand assumptions that political realism. Both thinkers perform about the individual and state and their actions in international relations.

This dialogue indicates that the his idea about the 'State of Nature' incorporates some of the main realist principles, such as the state of anarchy Thomas Hobbes address similar concepts in the Leviathan, and his idea about 'State of Nature' contain war between Sparta and Athens.

This text symbolizes the significance of power in international relations and serves as a strong example of Hobbes's realist perspective. According to Hobbes, there is no place for justice or morality in international relations; instead, power determines what is considered right or wrong.

The strong to what they can and the weak accept what they must (Molloy, 2013).

This dialogue conveys the idea that one should not trust the Spartans, nor should security be delegated to any external actor. It suggests that not even divine entities are reliable, emphasizing that states operate in a self-help system where they must rely solely on themselves.

This dialog is a dialog between a powerful against Athens and a very weak Melos. Athens was the greatest power at that time. Athens wants to take the Melos. But capturing to conquer the island, Athens decided to send its representatives who came from Athens asked the people of Melos to surrender. They said; we decided to conquer this island. We will take you like a colony. Today we are here to give you a chance to surrender. Because if you are surrender, we will not kill you. But if you do not, we will have no chance of destroying your island.

As a response, the representatives of the island said that we want to remain as an independent state. Please respect us. Please do not take our island as a colony and let us remain independent. Please show mercy and justice. The answer to Athens is, justice requires equality of power. You can not talk about justice because we are not equal. We are powerful and you are weak. So we can not talk about justice.

Today if we show mercy to you, this would be evacuated as a weakness of Athens. If we do not conquer you, our other colonies will think that we are not powerful anymore and maybe they rebel against us. Being hated is more are tied than being loved. By conquering you. We will increase our security.

As a result; they know that they wouldn't win the war. Despite this, they wanted to die with honor. They did not surrender to Athens. And Athens destroyed Melos and killed islanders.

8. Conclusion

This article is about Thomas Hobbes' political philosophy and seeks to answer some questions like what is a political community? Is there any space for morality or ethics in the world described by both Thucydides and Hobbes? In Leviathan, Hobbes outlines a definition of political community based on a mechanistic philosophy of human nature. According to Hobbes, a political community is a community formed by a covenant of self-preservation. The parties to the contract agree to surrender all or most of their natural liberties and powers to a central authority that possesses the same absolute and indivisible power over its own body that each party possesses over his own. The mechanisms that bind this authoritarian power create peace and security, from which civil peace can be realized under law. The broader implications of this political philosophy are then discussed to set the stage for four ways in which these arguments are developed and expanded in contemporary Hobbesian studies.

As a result, even today, Thomas Hobbes is one of the most important realist philosopher. Leviathan is an important work that Hobbes presents his ideas about humanity and politics. Hobbes wrote this famous book during his exile times in France. We can find the information's about the state of nature and behaviors of human nature in chapter 13 of Leviathan, "Of the Natural Condition of Mankind and Concerning their Felicity and Misery"

Thomas Hobbes believes that human nature is materialistic. Human nature goes after their desires, and if there is no authority then they will argue with each other. According to Thomas Hobbes, in the absence of state or government, people would be in constant preventive aggression against each other. Because nobody could be sure that another would not hurt themselves. For this reason, the best defense is a good offense. Thomas Hobbes stated that instead of this hostility, all individuals would negotiate with each other and come together and transfer their rights to a third party. It would be more rational. And this third party is Leviathan as a ruler. This was known as "the social contract" theory of government. He emphasizes the necessity of having a powerful, centralized political authority. Human beings lived in a condition of war 'everyone against everyone'. He tried to show to escape from this situation, he suggested placing all power to a sovereign state or Leviathan (a state authority or supreme ruler) that would maintain order and end the anarchy.

When we analyze Melian's dialog from the realist perspective through the Leviathan, then we can see the concept of human nature, anarchy, security, self-help situation, survival, and cooperation among people. Also, there is no place for justice and morality in international relations because if you have more power than the others in the same environment you decide what will happen.

In addition, there is no room for justice and morality in international relations. The reason for this is that if you have more power than others in your environment, you decide what will happen. In other words, the powerful can do whatever they want. Hobbes' political philosophy, especially as expressed in Leviathan, has been shown to construct a realist framework that focuses on security, power and the inherently confrontational nature of human nature. In this context, in this study, Hobbesian thought explains an anarchic international system and state behaviour. It continues to provide a fundamental perspective in international relations theory, especially when talking about realism.

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