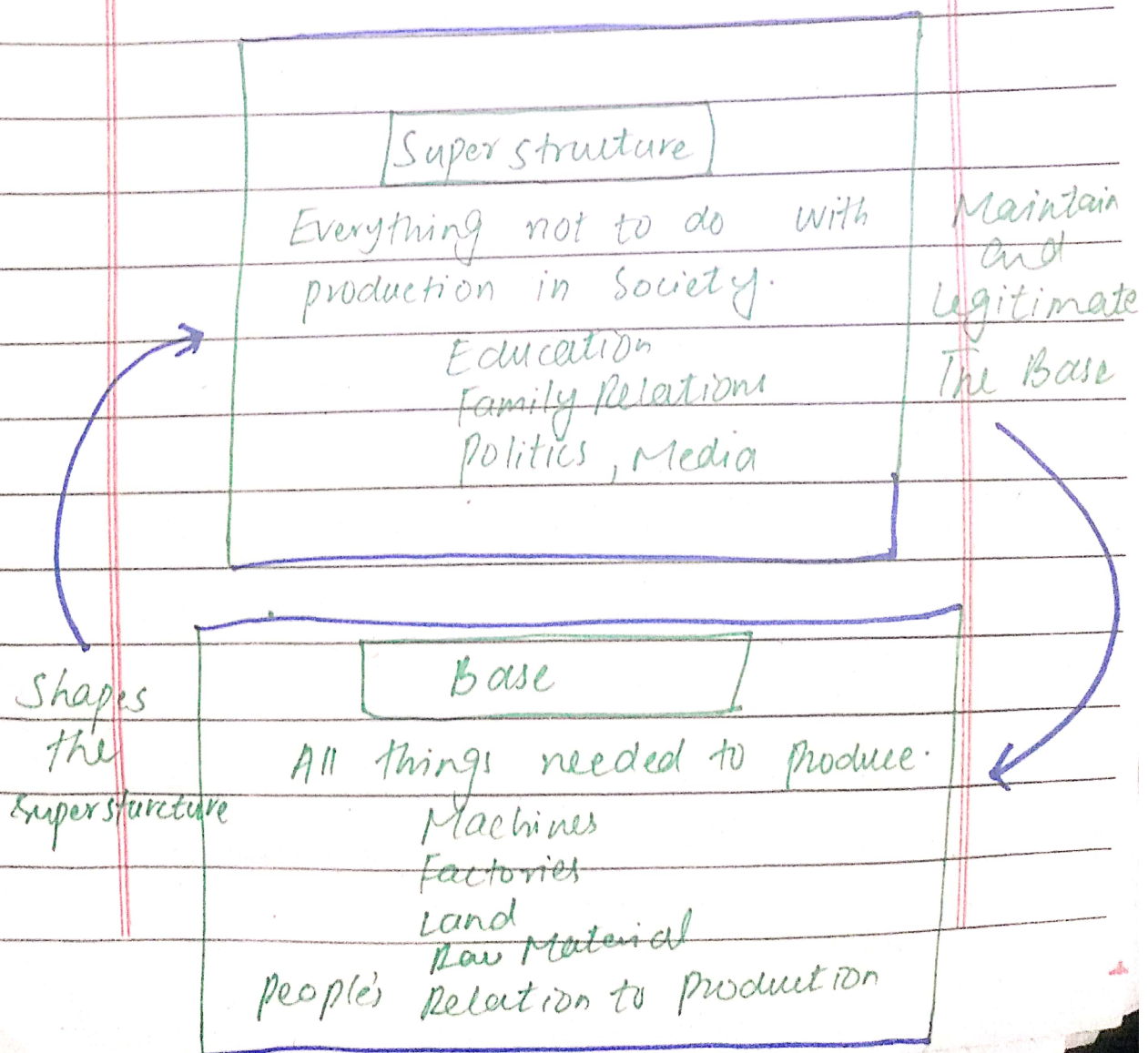


Q NO: 03

According to Marx "the mode of production in material life determines the general characteristics of social, political and spiritual process in life."

Elucidate.

"STRUCTURE OF HUMAN SOCIETY"



In the social production of life, men enter into definite relations that are independent of their will, relations of production which correspond to definite stage of life development of their material productive forces.

The sum of these relations of production constitute the economic structure of society, the real basis on which rises a legal and political super-structure and to which corresponds definite form of the social consciousness.

The mode of production of material life conditions the social, political and intellectual life process in general.

It is not consciousness of men that determines their being, but on the contrary, their social being that determines their consciousness.

In order to understand the Marxist position on the origin and nature of state, it is essential to distinguish between the Foundation or base of society and structure above it.

Foundation or the super structure - In this building-like metaphor it is assumed that the character of the superstructure will depend upon the character of base. The forces of the production constitute the basis of all social relationships; they belong to the super-structure of society, rests upon,

Structure, religion, morals
and social customs belong
superstructure of society. His
Critique of political economy,
Karl Marx observed; In
"legal relations as well as
form of state --- are rooted
in the material conditions
of life." Elaborating the
relation between the real
foundation and super-structure
Marx further observed; In the
social production which men
carry on they enter into
definite relations that are
indispensable and independent
of their will, these relations
of production correspond
to a definite state of
development of their material
powers of production. The
sum of total of these relations

of production contributes to economic structure of a society. The real foundation, on which rise legal and political superstructure and which correspond to definite form of social consciousness.

The mode of production in material life determines the general character of the social political and spiritual process of life.

The distinction between economic structure or sub-structure of society and its corresponding superstructure constitutes an important element of Marxian social analysis. The economic structure of society determines the superstructure of consciousness.

This is simply another way of saying that life.

determines consciousness.

This superstructure of consciousness corresponds to legal and political institutions that are also super structures that is determined by the economic base of society. Thus economic structure of society determines its political structure and determines as well corresponding social and political belief and values.

Mode Means and Relations of production

Marx used the term "mode of production" to refer to the specific organization of the economic production in a society. A mode of production includes means of production used by given society.

Such as factories and other facilities machine and raw material. It also include labour and the organization of labour force and the term relation production refers to those who own the means of production and those who do not work.

According to Marx, this superstructure of political consciousness and indeed the whole cultural apparatus of ideas, beliefs and values, constitutes misperceptions of social reality. Thus illustrate the true structure of social life.

Misperceptions as "false consciousness"

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QNO: 04

Discuss the upward and downward development of state, Rulers and Ruled in the Socio-political thought of Ibn-Khaldun.

Ibn Khaldun Abd-al-Rahman Ibn-e-Khaldun, the North African Muslim of 14th century was undoubtedly the first to introduce a most scientific method of political study of the history of human civilization. He distinguished for considering history as a science worthy of study and not merely a narration of facts. Ibn-e-Khaldun belong to an Andalusian family which migrated from Seville to Tunis on exclusion of Moors.

He gave following works:

- i- Kitab-al-Ibrar.
- ii- Al-Taarif.
- iii- History of Berbers.

Development of state:

The development of the state according to the socio-political thought of the Ibn-e-Khalidun consists of following stages:

Stage 1:

During the first stage, solidarity is still largely based on community of sentiments and rulers owes his position to his noble ancestry and respect of his fellow tribemen. His role depend on their number, power and assistance. He is still desires and to share his power with them. The same is true of religion.

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CONSTITUTION

The ruler who has established a state with the aid of religious passage can not act as a master and a King, since religion means the obedience of all of his subjects and the religion law.

Stage 2:

The Second Stage in the development of the period of consolidating the ruler's power to create absolute kingship. Natural solidarity and religion are checked so far as they mean the sharing of power, and are used at the direction of absolute ruler. Solidarity is replaced by paid army, and organized administrative

becomes increasingly superfluous.

The people generally acquire the habit obeying their new ruler. The impersonal organization of the army and bureaucracy take care of the protection of the state and the development of the various institutions of civilized culture.

Stage 3:

As the rulers lust and aggrandizement for attaining absolute power is satisfied with the full concentration of authority in his hands, he begins to use his authority. Thus third stage of luxury and leisure follows. The ruler concentrates on the organization of finance of state and

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goes on increasing his income. He spends lavishly on public works and on beautifying the cities in imitation of famous civilized states. He enriches his followers who start living a luxurious life. Economic progress and prosperity usher a new ruling class. The state has finally reached the stage where it is able to satisfy man's craving for luxuries and his pride in possessing them. This is a period of rest and self-indulgence in which men enjoy the comforts and pleasures of the world. The first three stages are powerful, independent, creative, they are able to consolidate their authority and satisfy the subject becoming state desires.

Stage 4:

Having reached its zenith, the next stage is a period of Contentment in which the ruler and ruled are satisfied and complacent. They imitate their predecessors in enjoying the pleasures of life, how their predecessors struggled to achieve them. They think that their luxurious life and the various advantages of Civilization have always been existed and will continue to exist for ever. Luxury, Comfort and gratification of their desires become a habit with them. The length of this period depends upon the power and extent of achievement of founder of the state.

Stage 5:

During fifth stage the state is already starting to decline and disintegrate. The fifth and last stage of waste and prodigality is setting in the state has reached old age and is deemed to be slow or nearing death. The very process of establishing it had destroyed the vital force of the solidarity and religion that were responsible for its existence. The ruler had destroyed the communal pride and loyalty of their kinsmen who humiliated and impoverished have lost the drive to conquer. Their successes, having known only the life of luxury

and surrounded by a prodigal entourage, continue to spend more and more on their pleasure. They increase taxes and these turn discover economic activity and lead to a decline in the income of the state which make it impossible for the ruler to support his new followers.

Critical Analysis:

Habits of comforts and luxury generate physical weakness and moral vices. The elite and the aristocrats forget the courageous manners of primitive life. They are powerless before an outside invasion by a strong civilized or by united primitive people. Excessive taxes and fear of

by a strong civilized state
or by united people have
weakened the hope of ruled.
Despondency becomes so
common and it reigns
the day and consequently
it freezes all economic
activities. The entire
population physically weakens
and living in large crowded
cities becomes subject to disease
and plague.

With the decrease of
economic activity and
depopulation of cities, the
state begins to disintegrate:
Starting from the outlying
regions, princes, generals
and discontented kinsmen
of the ruler become
independent.

Q NO: 08FascismIntroduction:

The words fascism/fascist comes from "faxes", a bundle of sticks tied on an axe. The fasces was carried by the bodyguard of Roman Imperial magistrate as a symbol of his authority. In the 20th Century the fasces was resurrected represent both the glory of ancient past and unity through strength. Sticks tied together are far harder to break than sticks that stand on their own. Nostalgia and Nationalism were rife after the first world war.

In Europe old Empires had collapsed. Russia had turned to communism.

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~~Poverty~~ ^{Anarchy}
 were wide spread. The
 Continent was awash of young
 men who have seen active
 service and wanted to
 restore order on their
 terms. They were steeped
 in the racism of colonialism
 and Darwinian ideas about
 the survival of the fittest.
 One of these men a Soldier
 and Journalist called Benito
 Mussolini, founded a fascist
 party in Italy 1919. Mussolini
 allowed his way into power;
 by 1925 he had established
 a dictatorship. In the 30
 fascists took control in
 several European countries
 the most important being
 Adolf Hitler's National
 Socialist German Workers Party.

M T W T F S
Germany in 1933. In 1939
Hitler invaded Poland,
triggering another world
war. The conflict ended
in total defeat for Italy
and Germany. Fascism
lost all credibility, although
it lingered on in government
in Spain, Portugal and Latin
America - and can still
be found on the fingers of
politics.

Criticism

The thinker and historian Ernst
Notte argued that fascism
was the great "anti"
philosophy that united
people frightened by social
and economic change:
anti-semitic, anti-socialist
anti-feminist, anti-democracy.

Principles

- i- Hatred of democracy. Power should be held by those strong and clever enough to seize it preferably a dictator.
- ii- The necessity of violence. Force is a legitimate way to achieve power and war is good because it binds us together.
- iii- Biology as destiny. Men are born to work, women to have lots of babies. Europeans are inherently superior thanks to a mix of breeding and education.
- iv- National identity. People are baffled off sticking to their own and competition between nations is inevitable and even a constructive force in history.

Q NO: 05

What is Islamic concept of State? Identify issues and challenges to the Islamic Concept of State in the Modern Times.

Islamic Concept of State

Islamic belief System.

Islamic belief system teaches that there is one powerful Creator, Allah who made the universe and everything in it. Allah not only brought everything into existence but also takes care of, sustains, and directs all things. He created the laws of nature that determines how things take shape and combined different elements to form various objects. All is

unique, eternal, and incomprehensible perfect attributes. The belief that Allah created everything, Humans gave them free will, in their beliefs and actions, and provided guidance through chosen messengers these messengers set examples for people to follow.

Muhammad (PBUH) was the last messenger and Holy Quran is the last book and final guidance.

The Islamic Ideology

The main idea of Islamic Ideology is that there is only one God, Allah. Allah is the one who gives the most important laws. He has the highest power and authority, and people

should follow and worship
only Him

The Concept of Islamic State

The main difference between regular Republic and Islamic Republic is how laws are made. In a Republic, the majority can't make laws to go against the Constitution made by the Country Founders. In an Islamic Republic, the majority can't go against the Quran or a Constitution based on the Quran. In Democracy, the majority can make any laws without restrictions.

In a Republic, the majority's power is limited by Constitution made by people in an Islamic

its limited by Quran and
in Democracy, there are
no such limits. The govern-
ment the Quran suggests
is not a pure Democracy,
theocracy or constitutional
monarchy, but a constitutional
republic with the Quran as
its bases.

In an Islamic Republic
there is no room for theocracy
where the ruler claim direct
guidance from God. After
Hawa Muhammad (SAW)
death no one can claim
direct guidance from God
as Quran is considered
complete and protected. The
supreme judicial institution
of the Islamic state has
final say in Quranic
laws.

Explanation

The term Khilafat means succession but does not indicate a specific form of the government. The first leader after Muhammad (SAW) was called Khalifa. The Quran uses Khalifa to refer to successors of previous generation, rulers but not explicitly as Allah's successors. That's why neither Muhammad (SAW) nor his successors called themselves Khalifatullah, but the successor was known as Khalifa-tu-Rasool.

Khilaphate According to Al-Mawardi

Caliphate are institutions replacing property in deferred of faith and administration of world. It is demanded

by shariah, not by legislation.

Features of Islamic State

- i- Sovereignty belongs to Allah
- ii- Imam govern the State as the successor of Muhammad
- iii- Imam is responsible for imposing Shariah, so Muslim can freely practice their faith protected by their enemies
- iv- Al-Mawardi think Khilafat replaces prophesy to defend faith and administer the world to guidance (Ibn-e-Khaldun disagrees with him on this point).

Issues and challenges to the Islamic Concept of State in the Modern times:

Introduction

Islamic state poses far greater challenges to itself than to the world. These challenges range from societal to religious, and political to economic. There is ever-increasing diversity in the world for the fact of the foundation of solidarity among various groups that may run counter to the regional, national, or religious identities.

Economy

The developing world currently owes a total of \$3.2 trillion to richest countries of the world. The richest 1% of the world earns as much as bottom 57%.

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The world interest based economy for the disparity and want to established an interest free economy.

But the problem is, what have not been able to implement the Islamic system. Individual financial institutions have tried to implement this New System in some countries but at best they offer cosmetic changes or rephrase the economic jargon to justify the prevalent interest-based system.

Culture

Another major complaint Fundamentalists often voice is the West's cultural domination. They want it to be replaced by a Islamic culture.

But Islamic culture itself is
a contentious term. Muslim
in Iran or South Asia are
culturally as different as
Arab Muslims all as of
them are from Western
culture.

Politics:

Politically Islamic world is
even more divided. Perhaps
the only common factor
in more than 57 Muslim
nations is that most of
them are run by autocratic
rulers. Several major Muslim
States have serious differences
with one another and have
also often gone to war
against their co-religionists.

The conflict in Syria and
ISIS's surprise takeover of
several Sunni cities in

Iraq once again confirms that for many fighting the opposite sect is perhaps more important than fighting the so-called infidels. The role of some neighbouring Arab and non Arab countries have played in fanning sectarian differences in Iraq and Syria indicates that Middle East may soon be divided into blocs. Iran, Iraq, parts of Lebanon and Syria may form Shia bloc and the rival bloc may include Sunni Arab states