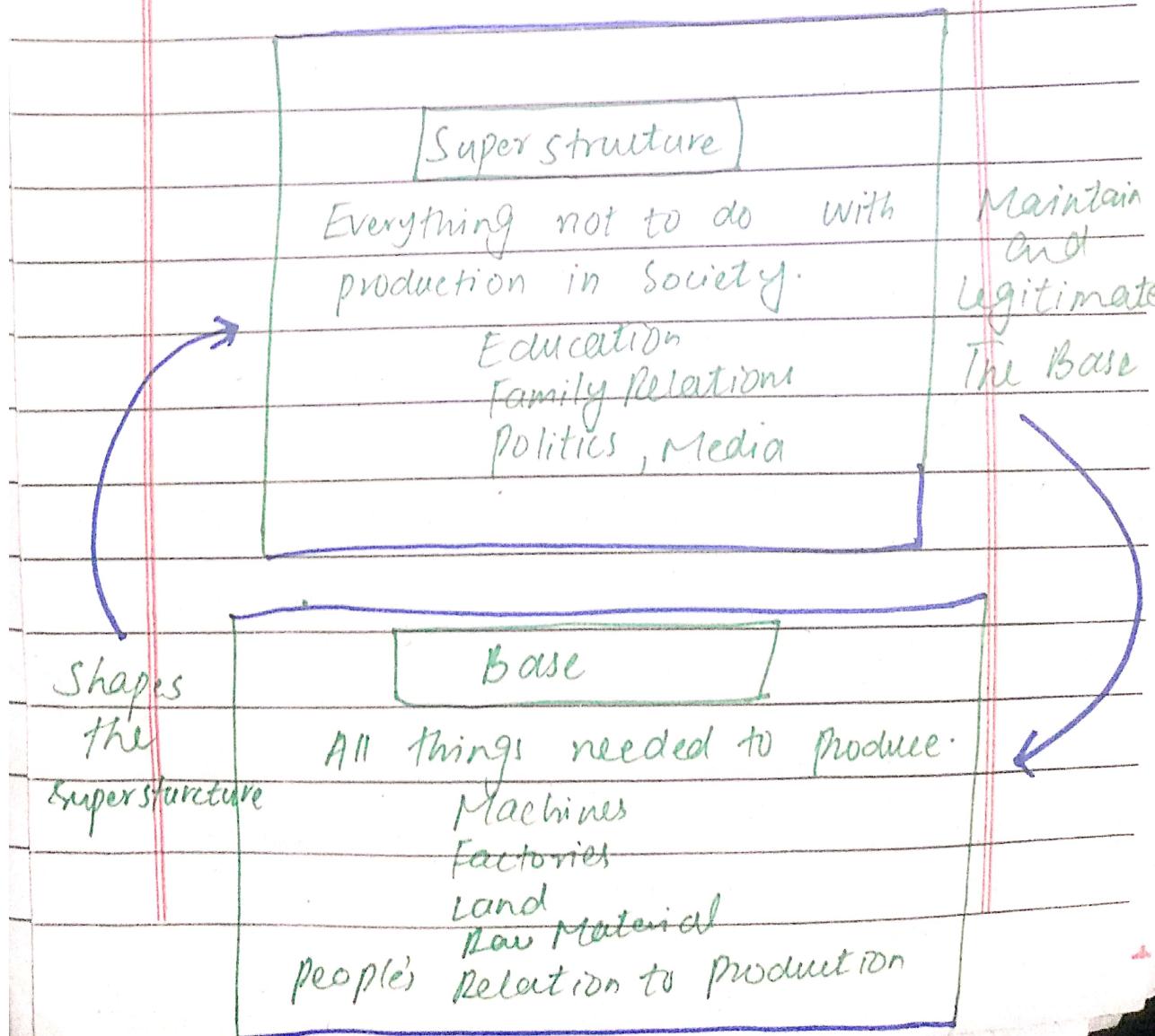


Q No: 03

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"



Introduction heading is missing.

In the social production of this life, men enter into defining relations that are independent of their will, relation of production which corresponds 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 its

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 base of all social relationships;

they belong to the superstructure of society, rests upon

Structure, religion, morals  
and social customs belongs

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

inseparable and independent

of their will, these relation

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 the 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.

Date: 1/120

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.

This 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 the specific organization of the economic production in a society. A mode of production includes means of production used by given society.

Extremely poor style of presenting your answer. No headings or subheadings. Just paragraphs. No quotations. No substance in the answer. Rewrite it

Such as factories and other facilities machine and raw material. It also include labour and the organisation 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":

QNO: 04

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

You are allowed to submit only one question in one pdf. The remaining questions may be submitted in separate pdfs.

Ibn-e-Khaldum, 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-

Khaldum belong to an

Andalusian Family which

migrated from Seville to

Tunis on exulsion 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-Khalclum 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.

The ruler who has established a state with the aid of religious passage can not act as a master and King. Since religion means the obedience of all of us 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 administration.

becomes increasingly superfluous.

The people generally acquire the habit of 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 ruler's 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

goes on increasing his income. He spends lavishly on public works and one beautifying the cities in imitation of famous civilized states. He enriches his followers who start living a luxurious life.

Economic progress and prosperity ushered 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 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 exists 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 desire 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 makes 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 forgot 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. Dependency 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 being to disintegrate:

Starting from the outlaying regions, provinces, generals and discontented kinsmen of the ruler become independent.

Q No: 08

## Fascism

### Introduction:

The word "fascism" comes from "fasces", 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 to 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 ripe after the First World War. In Europe old Empires had collapsed. Russia had turned to communism.

Date: 1/120

During ~~WWI~~ Anarchist  
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  
elbowed his way into power;  
by 1925 he had established  
a dictatorship. In the 30s  
fascists took control in  
several European countries  
the most important being  
Adolf Hitler's National  
Socialist Germany.

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 founded on the fingers of politics.

## Criticism

The thinker and historian Ernst

Neufeld 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 bairer 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

Date: 1/10

Unique, eternal, and incomparable, possessing 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 worth of  
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 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

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It's limited by Quran and in Democracy, there are no such limits. The government 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 Democracy where the ruler claim direct guidance from God. After Hazrat 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-Manaradi

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

by shariah, not by strategy.

### Features of Islamic State

- i. Sovereignty belongs to Allah
- ii. Allah is above the State as the Successor of Muhammad
- iii. Islam is responsible for human shariah so Muslim can freely practice their faith protected by their enemies
- iv. Al-Mawardi thinks that Allah gives prophet 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 Social 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 contrary to the regional, national, or religious identities.

## Economy

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



The world interest based economy for this disparity and want to establish an interest free economy. But the problem is they haven't been able to implement the Islamic system. Individual financial institutions have tried to implement this new system in some country 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 Suni 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.