

## Section-A

### QNO# 02

Mode of Production determines the general character of socio-political and spiritual Process

### Introduction

It was Marx who first gave a scientific analysis of what human society is and spoke in detail of stages through which it must evolve into socialist or communist society. He believes that mode of production determines the socio-political and economic lives. He says that reformers would need to delve more deeply into the cause of plight of larger number of working classes to investigate the forces that moves history itself. Only through such a scientific investigation, ~~and as~~ it is possible to understand what has happened, what is happening, and what will happen.

(P10)

## Context Behind Marx claims of mode of production determination of Socio-political and Spiritual Life

Most important factor that influence on Marx's writings is development in Europe in general and Germany in particular. This was time of increasing industrial and agricultural production. Although these were beneficial developments, yet they produced some adverse effects. Technological improvement made possible the substitution of machines for men, thus aggravating the unemployment problem. Labourers were exploited in the hands of owners. Karl Marx observed role of government that was supposed of industrial and neutral. Marx was interested in different dynamics of class division in the society at that time.

# Explanation of theory of Marxism

## Economic Production:

One of the fundamental beliefs of Marx is that human history, life and society are determined by the material or economic conditions in which men live at any particular time. And, economic determination decides what will happen.

In every society, Marx says, there is an economic production (raw material, natural resources, land, and technology), and relations of production.

Marx says the forces of production give rise to particular relations of production. He says that this relationship is always determined by property factors: thus, who own and those who do not own but who operate the means of production.

(PFO)

(4)

Marx says, "the form of production relations (class structure) is always dependent upon and controlled by the kind of production forces which exist at a given time. It is because the survival of fittest."

As production forces have capital to get the survive and control the labour. Similarly, workers also need survival.

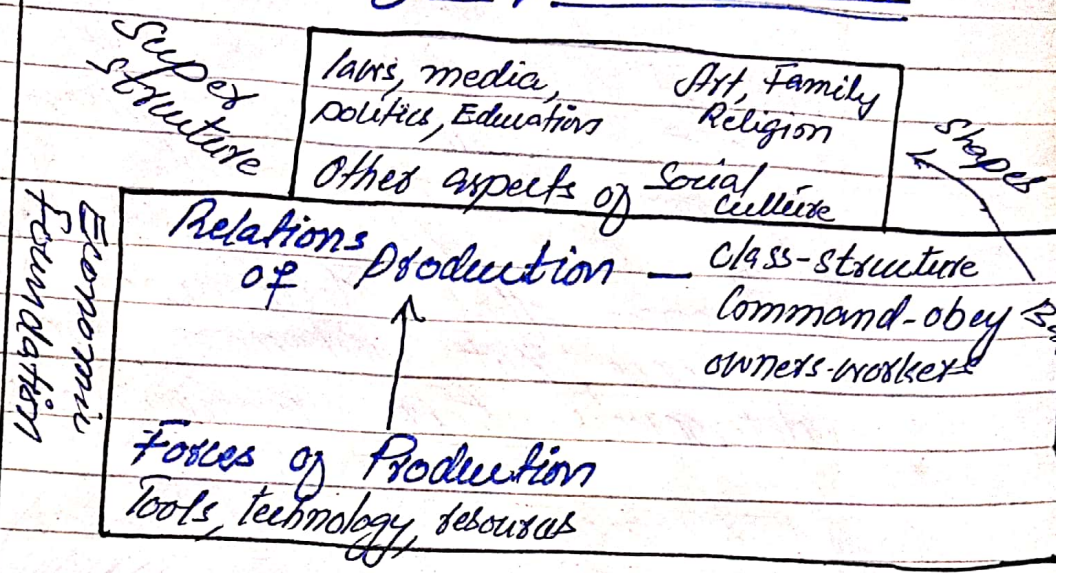
In result of it, owners maximise their wealth in order to hegemony on Economic Foundation.

### Super Structure:

The forces of production and the relations of production combine to form economic foundation of every society. On this economic foundation, a Super-structure erected which consists of Non-material aspects of society. It includes: law, religion, government, art, and moral codes.

(Conti:)

# Structure of Super-Structure



All the elements of super-structure are dependent upon the economic foundation. A change in the foundation which brings a new ruling class always result in a more or less rapid transformation of the superstructure. Marx says validity of superstructure is relative they are appropriate or inappropriate, depending upon how suitability they function for the governing class.

## Conclusion:

Men do not consciously  
(PTO)

⑤

create the social environment in which they live. They are instead, products of that environment which has risen in response to the needs of commanding class. It is not consciousness of men that determines their existence, but whereas, social existence determines their consciousness.

## QNO # 03

### Upward and Downward Development of State in the Socio-political thought of Ibn-e-Khaldun

#### Introduction :

Ibn Khaldun live in time of transition when a new group of socio-economic and political forces to formulate ideas on birth, growth, peak, decline and fall of society with unalterable law of causality.

### Upward and Downward Development of state by Ibn Khaldun

#### Context of Theory :

Ibn Khaldun was influenced by the conditions of the region at that time when Arabs were expanded from Europe to middle East and North Africa.

Similarly, political turmoil were inter-tribal conflicts were rampant.

Ibn Khaldun was victim of this turmoil socially and politically.

He was interested in finding cause and explanation of frequent political change and turmoil in the regions at the time. He asks why state rise and fall. What factors define their rise and fall, why and how is happening?

He started his theory by explaining term Asabiyyah.

Concept of Asabiyyah:

Asabiyyah - an Arabic word - derived from Asb which means Tuban - pagti - also move.

It means a group unity or solidarity among groups. A moving force in social development to gain superiority of men, tribes, nations, states over others.

The reasons behind forming Asabiyyah, Khaldun says Asabiyyah is primarily created by tribal affiliation. People having common tribes based on common blood to attach each other and a sense of belongingness/unity.



## Reasons for Creating Asabiyyah:

1. Necessity of organisation
2. Desire for comfort-luxurious life
3. Migration from Bawada to Hadra
4. Differentiated economy
5. Simulation of will to power.

## The Rise and Fall of Asabiyyah:

According to Ibn Khaldun, every Asabiyyah passes through 3 phases of rise and fall of the civilisation.

### i. First Phase - Struggle Phase:

Period of establishment of state where struggle for power is aimed for power where each Asabiyyah wants to demolish others and maintain hegemony over others.

Ultimately, the most powerful Asabiyyah takes over the control of the state / Riyasat.

When comes in power, he tries to maintain and consolidate the authority.

## Second-Phase: Glory Phase:

Predominant Asabiyyah who was in power become so powerful that it rules ~~and~~ without any major challenge by any other Asabiyyah. Ibn Khaldun says, the strongest in the core pushes smaller and weak Asabiyyah into periphery-out of force.

The core Asabiyyah, considers its culture as superior and civilisation as significant while peripheries are barbaric and uncivilised as it is the same case existed in both century nation state. For example, centre of power after 1st world war was only USA.

## Third Phase - Decline:

Ibn Khaldun says everything goes on peacefully but something bad gradually happening.

Core Asabiyyah, started to divide. An economic disparity

engulfed between ruling authority and common people.

No uniform growth in Asabiyyah so it weakens the bond. A split is gradually started in it. Thus Asabiyyah will split inside.

Ultimately, it declines and chaos and disorder will be in result of it. Thus, Asabiyyah falls due to economic factors, and disparity.

### Conclusion:

All in all, the rise and fall of state during Ibn-e-Khaldeens era is existing in 20th century as state grew and fell in like manner as it was before.