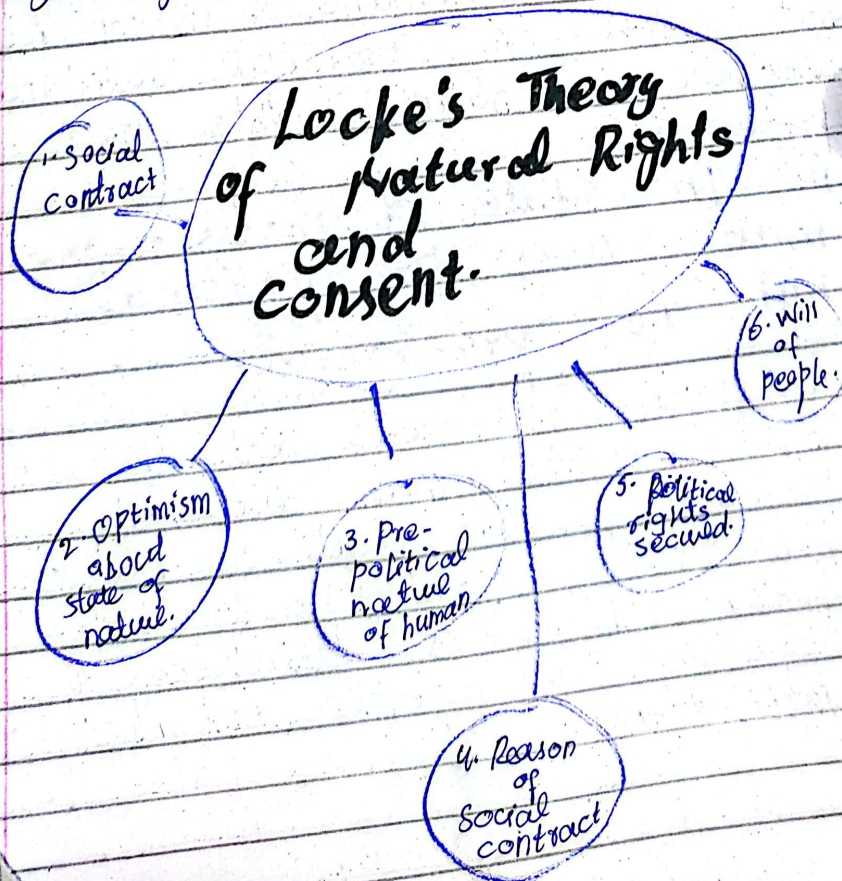


Part-II:

Q. 3.

In Introduction:

Locke's theory of natural rights and consent arise from his theory of social contract. In his theory of natural rights, he is optimistic about human and state of nature. However, man enters in social contract to secure his political rights. The democratic elements included in his political philosophy include anti-divine philosophy, subjective role of church, protection of essential freedoms, popular sovereignty and right of revolution.



i) Locke's theory of natural rights and consent arise from social contract.

Locke's theory secures the rights of people living in a state through social contract. This social contract includes both people and the ruler.

ii) Locke's theory of natural rights arise from Optimistic human and state of nature.

According to Locke's philosophy, man is cooperative and good-natured. In state of nature where only law of nature existed, man was not entangled in conflict but lives in peaceful coexistence where his natural rights were protected.

iii) In state of nature, man was pre-political but not pre-social.

As man respected each other's social rights, man was not pre-social in state of nature. However, he was pre-political because he was unaware of organising the people and the institutions.

(iv) Reasons of entering in Social contracts was to develop institutional supremacy to secure natural rights.

According to Locke, there was no institute of magistracy in state of nature to maintain cooperation between people and decide wages on the basis of intelligence. Moreover, there was no institution to interpret the constitution. Thus, social contract was needed to maintain institutional supremacy.

(v) People surrendered their natural rights with consent to each other for securing social contract.

According to Locke, people wanted to secure their political rights. Therefore, they surrendered their natural right of life, property and liberty to secure enter into a social contract.

(vi) Will of the people instead of fear is the base of Locke's theory of natural rights and consent.

Hobbesian social contract was based on fear. However, Locke surrendered all natural rights with will of the people.

Democratic elements included in political philosophy of Locke:

(i) Anti-divine theory of Locke is a democratic element ~~reflected~~ in his philosophy. Locke ~~neglected~~ the role of religion in the affairs of state. He nullified the concept of Robert Filmer that King is the March of God on earth. In this way, it paved the way for democratic supremacy.

(ii) Subjective role of church is the democratic element in the Locke's philosophy.

According to Locke's theory of social contract, church is not objective rather than subjective. It must work under the law of state to preserve democracy.

(iii) Locke protected essential freedoms which is pillar of democracy.

Democracy arises from Liberty. Therefore, Locke's philosophy focused on securing the right of life, liberty and property of people, indicating the

democratic characteristics.

(iv) John Locke preserved the element of popular sovereignty in his theory.

The social contract theory of John Locke arises from the popular will of the people to surrender their rights. It is synonymous with popular sovereignty, a part of democracy.

(v) John Locke philosophy focuses on supremacy of law to preserve democracy.

According to Locke, law in a state must be supreme to ensure equality of all citizens.

In his way, he rejects tyranny to preserve democracy

**"Where Law Ends;
Tyranny Begins"**

(vi) John Locke gives the right to revolt against monarch to preserve democracy.

According to Locke, Right to life, property and Liberty are sovereign than king. If monarch threatens these rights, people have right to revolt to

preserve democracy.

Conclusion:

John Locke can be said as prophet of natural rights. It is because he highlight the supremacy of natural rights over absolutism of the king.

Q.5.

Introduction:

⇒ asabiya

↓

⇒ part.

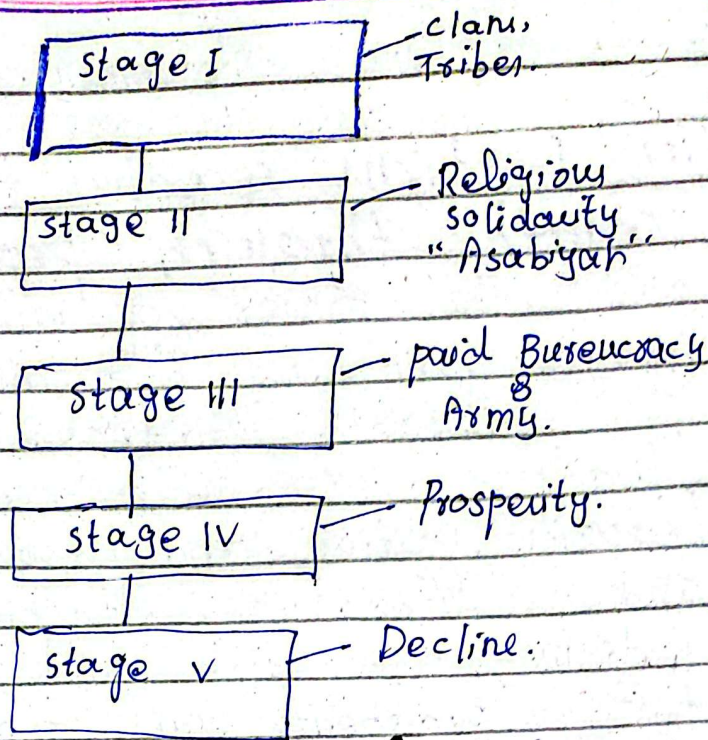
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Ibn-e-Khaldun's concept of "Asabiya" can be analysed from its five stages of rise and fall of nations. Secondly, his concept of economic factors include integration of politics and economy, supply and demand factors, importance of budget and final value of products. These concepts gave rise to evolution of nations from confederations to federations, linked politics with economy through annual budgets and led to rise of capitalist states. However, these concepts also led to fall of some nations through ethnic nationalism and brutal authority.

Stages of Ibn-e-Khaldun concept of "Asabiya"



Critical Analysis of Asabiyyah:

(i) States evolves from tribes or clans to Asabiyyah through religious solidarity.

According to Ibn-e-Khaldun's theory of Asabiyyah, tribes or clans became connected to each other through religious solidarity called "Asabiyyah". Thus, religion morphs people into a nation.

(ii) Like body, state's ends natural solidarity by enforcing its writ.

At the initial stages of Asabiyyah, ruler takes army and taxes from tribes. However, with the passage of time, this natural solidarity ends. King shapes state's Army from all ethnicities and state's paid bureaucracy

to strengthen enforcement.

(iii) Nations reaches their Zenith through prosperity.

With the power of enforcement, king maintains ~~rule~~ ^{law} and order.

It attracts traders which leads to collection of taxes to beautify cities and invest in art and literature. At this point, nations are rich and consider that prosperity will remain forever.

(iv) Nations fall when their economic and security needs are threatened.

As nation reaches prosperity, king and Bureaucrats become luxurious. It leads to confiscation of private property and heavy taxation on subjects. It leads to disintegration of state as state also becomes vulnerable to foreign attacks.

Ibn-e-khaldun's concept of Economic factors:

(i) Ibn-e-khaldun linked economic factors with Politics.

In Theory of Asabiyyah, Ibn-e-khaldun

explained that how economic prosperity decides rise and fall of nations. It indicates strong links between politics and economy.

(ii) Ibn-e-khaldun explained economic factors of supply and demand.

Ibn-e-khaldun mentioned that price of goods is determined by supply and demand. When supply of product is high in market, it decrease prices. If demand is high but supply is less, price of products increase.

(iii) Ibn-e-khaldun highlighted the economic factor of budget.

Ibn-e-khaldun proposed that economy of a nation depends on expenditure and returns. It can only be maintained by a balanced budget.

(iv) Ibn-e-khaldun explained the final price of a commodity linked to economic factors.

According to Ibn-e-khaldun, final price of a commodity should be decided by including the price of labour in the final price. In this way,

he linked labour value and raw materials to sale price.

How these concepts contributed to rise, stability and decline of political Authority?

(i) Ibn-e-khaldun's concept of Asabiyyah inspired evolution of political authority from confederation to federations:

According to second stage of Asabiyyah, a ruler maintains writ through national army and bureaucracy. At that time, the Great Britain drew its forces from Lords and Barons. Ibn-e-khaldun's concepts inspired Great Britain to develop its own Army and vest power to parliament to rise from confederation to federation.

(ii) Ibn-e-khaldun's concepts granted stability to political authority through rise of capitalism:

Ibn-e-khaldun explained that how demand and supply controls market. It leads to rise of capitalism where the same factors control the price in market. This capitalism generated national wealth for states.

providing them stability of political authority.

(iii) Ibn-e-Khaldun Stabilised political authority through concept of annual budget:

Through theory of Asabiyyah and concept of annual budget, Ibn-e-Khaldun linked political authority with sustainable annual budget. Today, a number of nations including America propose budget to run and stabilise state.

(iv) Ibn-e-Khaldun's concepts contributed to fall of political Authority through ethnic nationalism:

In Theory of Asabiyyah, Ibn-e-Khaldun explains that when state collapses, ethnic nationalism prevails.

In the same way, ending christian solidarity among Serbs, Germans and Polish ended the political authority of Austro-Hungary empire.

Conclusion:

Ibn-e-Khaldun's political and economic concepts were interlinked that contributed to rise, stability and fall of political authority in a number of ways.

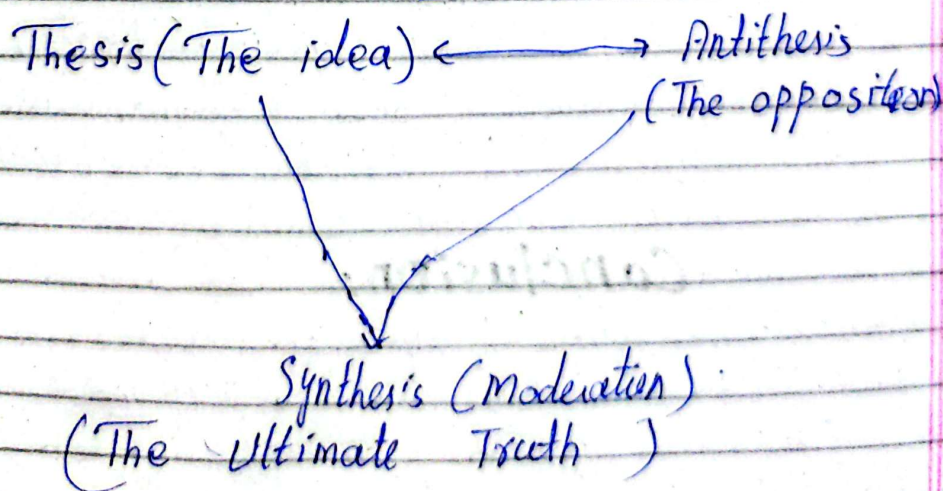
Section-B.

Q.76.

Introduction:

Hegel's idealistic conception of state was marked by power of ideas while Marx's materialist theory was the dialectic materialism. Hegel's idealistic conception favoured state as ethical will while Marx criticized it as part of instrument of bourgeoisie. Hegel rejected class struggle in the identity of state while Karl Marx explained class struggle as natural dialect. Moreover, Marx challenged Hegel's divine power. Similarly, their concepts also differed on class, power and role of state in a society in a number of way.

Hegel's Dialect:



Comparing and contrasting Hegel's idealistic conception of state with Marx's materialistic Theory

i) Dialectic of idea state VS Dialectic Materialism:

According to ~~Karl~~ Hegel, State is the synthesis of Human (Thesis) and Family (Antithesis). However, according to Karl Marx, all was is the war of material rather than ideas.

Proletariate (Thesis) $\longleftrightarrow$ Bourgoise (Antithesis)
(Poor class) (capitalist class)

State (Thesis)

ii) Karl Marx disregarded Hegel's idealistic state as manufacture of false consciousness:

According to Hegel, state is the great (idea) manifested in the form of physical structures. However, Karl Marx rejected this idealistic state that idea or God is

a product of false consciousness.

(iii) Hegel idealistic state is the ethical will of majority while Marx's materialism criticize it as instrument of powerful Bourgeoisie.

Hegel idealistic state reflects the ethical will of majority while Karl Marx's materialism considered state as an instrument. This instrument is utilized by super structure which exerts power to control the base.

(iv) In contrast to Hegel's idealistic state, Marx's state is a product of sacred gangs to control masses.

In contrast to Hegel's state, the role of Karl Marx's materialistic state is the use of sacred gangs to control proleterate. These sacred gangs include Education, family and religion and other institution.

(Das Capital: Karl Marx).

(v) Hegel's idealistic state rejects class struggle while Karl Marx's materialist state is the reflection of class struggle.

The idealistic state of Hegel subsume the class struggle in the identity of state. On the other hand, Karl Marx's materialistic theory criticizes the state where super structure (Bourgeoisie) controls Base (labour, technology and machinery) through education, politics and religion.

(vii) Hegel's idealistic conception of state differs from that of Marx's materialistic Theory in context of freedom:

According to Hegel, idealistic state forms a mechanism of law where individual finds freedom through expression. However, in Karl Marx's materialistic theory, true freedom takes place when the proletariat (working class) revolts against Bourgeoisie (capitalist) class resulting in equitable distribution of resources.

(viii) Hegel's idealistic state defines absolute power of ruler while Marx's materialistic State promotes "silent dictatorship"

The idealistic state of Hegel favours absolute and unquestionable sovereignty of the ruler as

he rules the ethical will of the majority. However, in communist revolution, new working class will take the control that results in authoritarianism (for example, Russian communist revolution).

(ix) Religion; the base of Hegel's idealistic state vs

Religion; the opium of masses by powerful:

In Hegel's idealistic state, Zeitgeist (idea of the age) is expressed in every age and civilisation.

Thus, religion/idea is basis of Hegel's idealistic state. However, Karl Marx's materialistic theory regards religion as opium of masses to maintain capital subordination of people.

Conclusion:

Hegel and Karl Marx theories evolved from dialecticism. However, they differed in power of rules and capital class, class struggle and role of state in society.

Q.8.

Introduction:

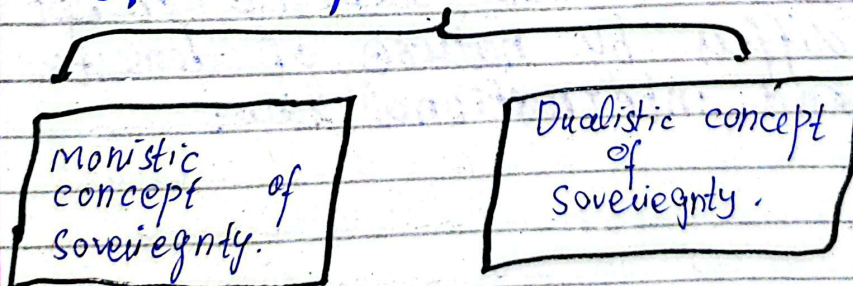
Sovereignty is a concept of power politics that evolved from kingship, absolutism, God's sovereignty to popular sovereignty. Moreover, it also consists of monistic and dualistic concept of sovereignty. The major theories regarding the origin of state includes Divine theories, anti-divine theories, social contract theory, utilitarian theory, and theory of force and Islamic theory.

Concept of Sovereignty:

Defination of Sovereignty:

"Legitimate use of violence within the boundaries of a state"
(Max Weber).

Types of Sovereignty.



(i) Monistic concept of Sovereignty revolves around the unitary approach:

In the Monistic concept of sovereignty, powers of state and government are vested in one institution or group of persons. Thus, it revolves around unitary concept.

Example:

Parliament of United Kingdom.

(ii) Dualistic concept of Sovereignty revolves around true separation of powers:

In dualistic concept of sovereignty, there is true separation of powers between executive, legislature and judiciary. Each organ works in its own given sphere.

Example:

Political system of USA where powers are divided between President, Congress and Court.

(iii) Monistic and dualistic concept differ by nature of domestic and international law:

In monistic concept of sovereignty, domestic and international law have ~~diff~~ no difference. Legislative approval is needed to incorporate international law in domestic one. On the contrary, in dualistic concept of monarchy, international law prevails domestic law.

Evolution of Sovereignty.

(i) Sovereignty of King existed before enlightenment

Before enlightenment, all executive, judicial and parliamentary powers were vested in the king.

Thus, king had absolute indivisible sovereignty.

(ii) From kingship, ~~the~~ sovereignty evolved into popular sovereignty.

As enlightenment prevailed, people began to question the absolute powers of king. It shifted sovereignty from king to people through the right of vote.

Example:

Article I of constitution of France: "we, the people of France..." => indicates popular sovereignty.

(iii) In some political thought, sovereignty evolved from king to God.

In Islamic political thought, sovereignty does not belong to people or the ruler. Rather, sovereignty belongs to Allah. It indicates external sovereignty on both ruler and the subjects.

Critical Analysis of Theories of State:

(i) Divine theories links king's sovereignty to God:

In divine theories of state, king is the reflection of superior deity. Thus, he has inherent right to rule with absolute authority.

“King is the March of God on Earth”

(Robert Filmer).

(ii) Anti-Divine theories rejects role of religion in a state:

Anti-divine theories of state questions the role of religion in a state. According to this theory, religion is subjective to the state. According to Niccolo

Machiavelli, Religion should play

no role in affairs of state.

(Book: The prince).

(iii) Social contract theories of state revolves around mutual consent of people:

Social contract theory contends that social contract among people shapes state. According to Hobbes, social contract is based upon fear of life. According

to Locke and Rousseau, social contract is based upon the will of the people.

(iv) Utilitarian theory forms a state on the basis of happiness of people:

According to utilitarian concept of state, a state should reflect the general happiness of the people. A step should be taken by state if it results in general happiness.

“State is a group of people organized through principle of utility.”

(Jeremy Bentham).

(v) Theory of force focuses on absolute powers of the ruler

According to theory of Force, a ruler, whether monarch or democrat, should use force to maintain sovereignty of the state.

“State should be ruled by philosophical king having absolute power to enforce”

(The Republic: Plato).

(vi) Islamic theory of state subjects people to the rule of Allah:

In contrast to divine theory, Islamic theory of state subjects ruler, people and laws to the will of Allah. Ruler is not king but caliph who is accountable to people as well as Allah.

According to Imam Ghazali,

Source of law is Quran and Sunnah which cannot be changed by ruler or king.

Conclusion.

Sovereignty defines the enforcement mechanism in state. Moreover, theories of state defines the evolution of sovereignty from ruler to the people.