

Question no. _____

Ibn Khaldun's Asbiyyah

I. Introduction:

Ibn Khaldun (1332-1406), in *Muqaddimah* presents a critical theory of political authority grounded in Asabiyyah 'social cohesion' and 'economic condition'. He argues that political power rises, stabilizes and decline through the 'interaction of collective solidarity and material prosperity'. His model remains one of the earliest sociological explanation of state foundation and decay. He argues that strong social cohesion enables the establishment of power, economic prosperity sustain it, and luxury coupled with fiscal injustice leads to its decline.

II Concept of Asbiyah 'Social Cohesion'

Asbiyyah refers to group solidarity shared identity, and collective will, particularly strong among tribal and kin-based societies.

Rise of political authority

Strong Asabiyyah enables collective action discipline, and military success. It enable people to come closer for their collective welfare. Also, desert tribes with hardship induced solidarity over throw decadent urban regimes. Leadership emerges naturally from the strongest cohesive group.

Example includes

Early Arab tribes unified under Islam transformed tribal Asabiyyah into religious solidarity, leading to the rise of the Islamic Caliphate.

Role of stability in Asabiyyah

Once power is achieved, asabiyyah is institutionalized through laws, bureaucracy and religion. However, moderate cohesion sustains from obedience and legitimacy.

Decline of Asabiyyah

The decline of Asabiyyah will prevail if the state follow luxury, comfort and

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intergenerational change will weak
Asabiyyah.

Ibn Khaldun views decline
as sociologically inevitable, not
merely moral failure of
any state.

III. Economic factors in political authority

Economic bias of the state

Ibn-Khaldun states that agriculture
trade and taxation is the material
foundation of the power, and state exists
when they protect property of people
and ensure economic peace and justice.

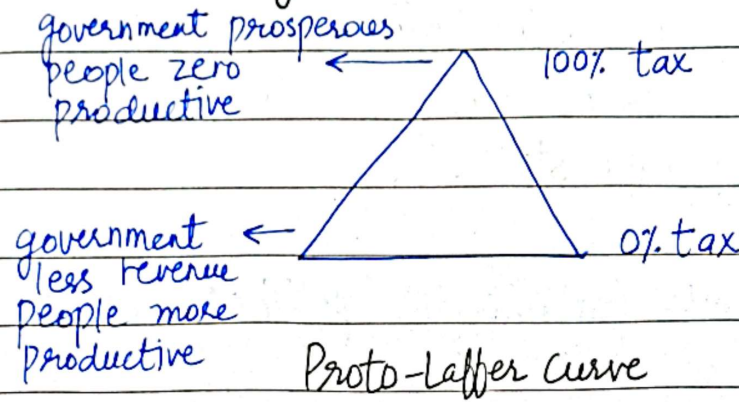
How economic factor has role in rise?

In Ibn-Khaldun's views low taxation
encourages productivity, whereas higher
taxation will discourage. Prosperous
economy strengthens the state's
capacity and legitimacy.

Proto-laffer curve insight 

Ibn Khaldun argued that high

high taxes reduced revenue
anticipating modern economic
theory



Role in stability

Balanced taxation funds administration, army, and public welfare. It balance the security of state and working of institutions. Economic surplus sustains institutions and governance.

Role in decline

When state charge excessive taxes to fund luxury and bureaucracy, it discourages productivity. Also, economic contraction can lead to weak military and administration. In this regard the states resorts to coercion instead of consent.

IV Interaction between Asabiyyah and economy

Phase	Asabiyyah	Economy	Political outcome
Rise	Strong	Expanding	Legitimate authority
Stability	Moderate	Prosperous	Institutionalized rule
Decline	Weak	Contracting	Loss of authority

Economic prosperity erodes Asabiyyah, while loss of Asabiyyah mismanages the economy. It creates a self-reinforcing decline cycles.

V Critical evaluation of the concept

Strengths of the model of Asabiyyah

- a) First systemic sociological theory of the state given by Ibn-Khaldun
- b) Integrates culture, economy, and

power.

c) Explain cyclical rise and fall beyond moralistic history

Limitations of the model

a) Overemphasize on tribal societies; less applicable to modern nation state

b). Underestimate role of institutions, constitutions, and ideology

c) Cyclical determinism ignores possibility of reform and renewal.

VI Contemporary relevance of the concept of Asabiyyah

Post-colonial states

Many post colonial states suffer from weak national asabiyyah because colonial boundaries disrupted organic social cohesion and replaced it with

Artificial political identities. In the absence of shared political purpose, ruling elites often rely on extractive economic systems.

Economic injustice in Arab-Spring erodes social cohesion

The Arab-spring vividly illustrates Ibn-Khaldun's claim that political authority collapses when economic injustice erodes social cohesion and legitimacy. Persistent unemployment, corruption, and rising inequality weakened the input of social contracts between rulers and citizens.

Chronic misgovernance in Pakistan

Pakistan political challenges reflect Khaldunian decline through the interaction of fragmented *assabiyyah* and chronic economic misgovernance. Ethnic, sectarian and regional divisions have weakened national cohesion, while fiscal mismanagement, inequitable taxation, and elite privilege have constrained economic productivity of Pakistan.

VII Conclusion:

Ibn Khaldun's concept of Asabiyyah and economic dynamics offer a timeless framework for understanding political authority. His model reflects pre-modern societies, its core insight remains profoundly relevant. Political authority rises with unity and fair economics, stabilizes through institutions, and fragments to replace collective purpose of society.

Question no. 4

I Introduction:

Aristotle and Plato were great intellectuals of Greek era. The statement captures the complex intellectual relationship between the two towering Greek philosophers. Aristotle studied for nearly twenty years at Plato's Academy and acknowledged his teacher's genuine ideas but he systematically rejected or modified most Platonic doctrines. While Plato emphasized idealism, metaphysics and transcendent idealism forms. Aristotle developed a realist, empirical, and scientific philosophy, grounded in observation and practical life. Thus, Aristotle's greatness lies in refining philosophy into a systemic discipline, while his "ingratitude" is reflected in his critics' departure from Plato's core ideas.

II The Theory of Knowledge

Plato's view

Knowledge is innate and acquired through reason. Plato argues that knowledge

is by birth and it is dominant in one's personality. He further said, knowledge is forms not sensory objects. Through learning one can recollect his ideas and reason.

Aristotle's view on knowledge

Unlike Plato, Aristotle said, knowledge originates from sense experience. The mind is a clean slate 'Tabula Rasa'. One can learn anything at any stage. Aristotle said universal truths are derived from inductively and from postulates.

Comparison

Aristotle rejects Plato's rationalism and replaces it with empiricism, marking a ~~decision~~ decisive philosophical break.

III Theory of forms vs Theory of substances: Metaphysics

Plato's view

Plato said reality is divided into

world of forms
(real, eternal)

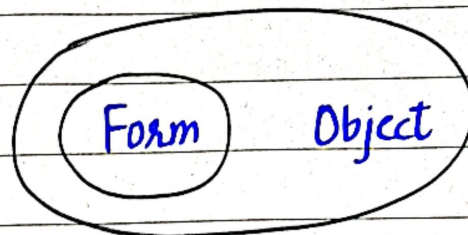
Forms exists independently

world of appearances
(imperfect, changing)

**Appearances need objects
to project**

Aristotles views

Aristotle rejects separate forms, and introduced substances as the union of forms and matter. He argues that forms exists within the objects, not appart from it.



spirit and matter = living thing

"Plato is dear to me, but
dearer still is truth"

Aristotle

IV. Concept of state and politics

Plato's views on state

State is an ethical institute aimed at justice. He advocates rule of Philosopher king. Ideal state of Plato is hierarchical and rigid.

Aristotle's views on state

State is a natural institution evolving from family to polis. Aristotle rejected utopianism of Plato and favours constitutional government. He emphasized on middle class as stabilizing force.

Analysis

Aristotle abandons Plato's idealism for pragmatic political realism

Concept of Justice

Plato's views on justice

Justice is harmony when each class performs its function accordingly

→ Philosopher king (reason)

→ Warriors (courageous class)

→ Artisans (hunger / lust)

Functional specialization of
Plato

Aristotle's view on justice

Aristotle said that justice is ethical and distributive. He further said there are two types of justice

Distributive justice

Corrective justice

Views of both philosophers on education

Plato's view

Education aims to discover philosopher kings.

Controlled and Uniform by state
Focuses on moral and intellectual purification

Aristotle's views on education

Education should suit the constitution of the state

Emphasize moral habits and civic responsibility.

Aristotle rejected Plato's rigid educational elitism.

Ethics and the good life

Plato's view on good life

The highest of the good is knowledge of the good.

Ethical life is Intellectual

Aristotle on good life

In Aristotle's view the highest achievement of good life is human flourishing.

They say,

The state is means to achieve human flourishing ends.

He argues on achieving human good virtues as a mean.

Aristotle grounds ethics in human experience not abstract ideas.

Art and Literature

Plato:

Art in Plato's view is imitation of imitation, he discarded poets from his ideal states, and twice removed from truth of art.

Aristotle:

Whereas, Aristotle is of the view that art is a creative imitation of anything.

Analysis

Aristotle rehabilitates art against Plato's moral censorship. He supported art for the good of soul.

Critical evaluation of both ideas

Why Aristotle was 'great'

a.

systematized logic



ethics



politics



biology

← Aristotle worked on the principal

b.

empirical

scientific

← Founder of

← inquiries

Aristotle provided enduring and analytical tools.

Why he was 'not grateful'

Aristotle rejected core platonic doctrines. He loves truth more than Plato's ideals. He criticized theory of forms, ideal state, and knowledge. Aristotle built an independent philosophical system and his academy the Lyceum. Only he preserved Plato's spirit of inquiry.

Conclusion:

The state is largely valid, Aristotle was undeniably a great student of Plato who elevated philosophy to scientific rigor, yet he was not grateful in the sense that he dismantled the very foundation of Plato's philosophy. However, this intellectual rebellion was not betrayal but fulfillment of philosophical pursuit of truth. Thus, Aristotle stands not as an ungrateful disciple, but as Plato's greatest critic and his most accomplished intellectual heir.

Question no. 6

I Introduction

Propaganda and pressure groups have become popular since they have induced in the early 19th century, shaping the contemporary interaction between state, society, and power. In an era of mass media, digital platforms and organized interests, political influence exercised not only through formal institutions but also through narrative control and collective action. A critical action of examination reveals that while both can strengthen participate and policy management, they also pose serious challenges to public opinion formation, policy making transparency and democratic governance.

II Conceptual framework

a) What is propaganda?

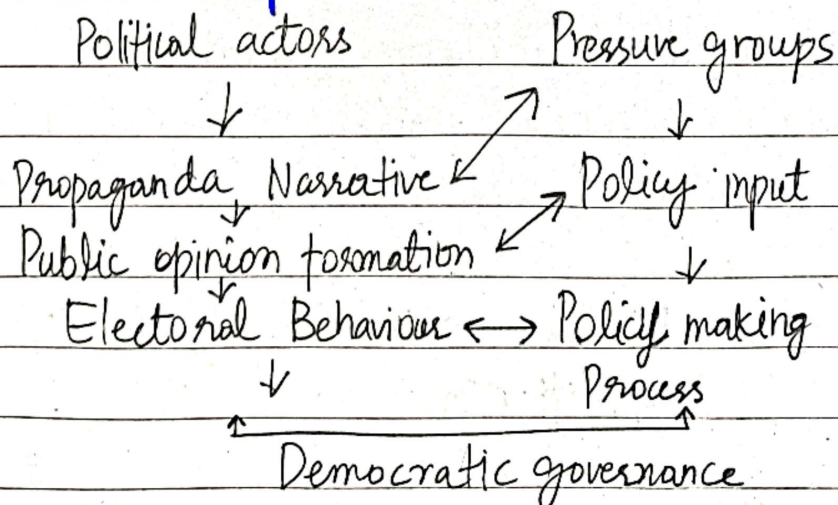
Propaganda refers to the systemic dissemination of information, ideas or narrative of influencing attitudes and behaviour.

Harold Lasswell famously described it as the management of collective attitudes through the manipulation of symbols. In contemporary, politics, propaganda operates through state machinery, political parties, media networks and digital platforms.

b) Pressure groups

Pressure groups are organized associations seeking to influence public policy without directly contesting elections. According to Laski, they act as transmission belts between society and the state. Their role ranges from advocacy and lobbying to mobilization and watchdog functions.

Influence Process



Role of propaganda in contemporary political systems

Agenda setting and issue prioritization

Propaganda determines which issues dominate public discourse and which remain invisible. By emphasizing selective problems, political elites manufacture urgency around preferred narratives. This skews democratic debate away from comprehensive policy evaluation.

Framing and perception management

Through framing propaganda shapes how citizens interpret political realities. Complex issues such as economic crises or security threats are reduced to emotionally charged binaries. This weakens rational public deliberation and informed consent.

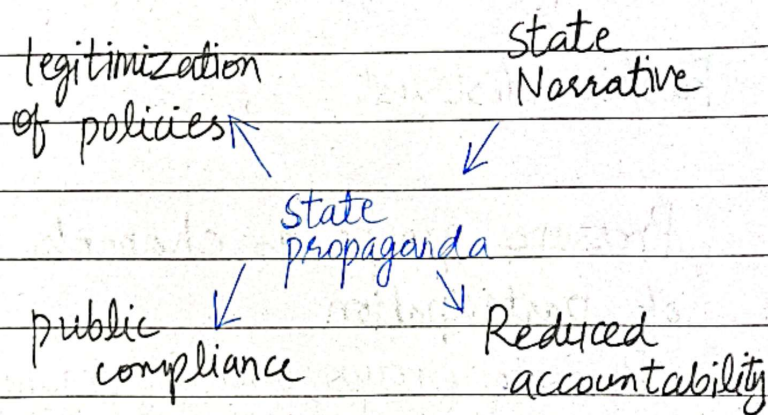
Digital media and algorithmic amplification

Social media algorithms amplify

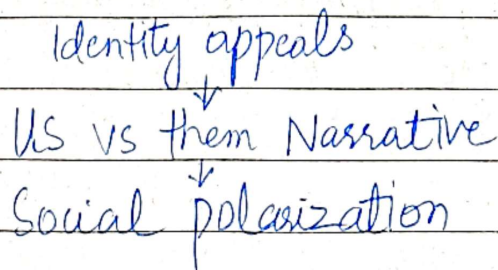
propaganda by rewarding sensationalism and polarization. False or exaggerated narrative spread faster than factual information. Consequently, public opinion becomes fragmented into echo chambers.

State propaganda and regime legitimacy

State propaganda is widely used to justify policies and consolidate political authority.



Polarization and identity manipulation



Normalization of misinformation

Continuous propaganda normalization and misinformation in political discourse. Citizens gradually lose interests and trust in media and institutions. A democracy without trust becomes procedurally hollow.

Propaganda repetition



Misinformation acceptance



Public distrust

Pressure groups as channels of participation

Pressure groups provide organized platforms for citizen participation beyond elections. They articulate demands and transmit societal interests to policy makers. This pluralism can strengthen democratic responsiveness.

Conclusion:

Propaganda and pressure groups profoundly shape contemporary political system. When regulated, they enhanced participation and accountability, but when unchecked, they distort public opinion and policy making. Democratic governance therefore depends on transparency regulation and informed citizenry.

Question no. 8

Discuss the concept of Sovereignty and critically examine the major theories regarding the origin of the state.

I Introduction:

Sovereignty represents a complete and ultimate authority within a political community, forming the core of the modern Statehood. Its meaning has evolved alongside historical transformation in political power, law and international relations. Understanding sovereignty alongside theories of the origin of the state provides insight into how political authority emerged and became legitimized.

II. Concept of Sovereignty

Sovereignty refers to supreme, absolute and final authority within a given territory.

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"The absolute and perpetual
power of a commonwealth"

Jean Bodin

Jean Bodin emphasized state sovereignty by its indivisibility and permanence. In essence, sovereignty determines who commands obedience and how political power is legitimized.

Evolution of Sovereignty

Classical and medieval
concepts of sovereignty

In ancient political thought sovereignty was often fused with moral authority and law. As Aristotle viewed the state as a natural institution where authority aimed at the highest good, not absolute power. During the medieval period, sovereignty was fragmented between church and monarchy, as reflected in Aquinas' assertion that temporal authority was

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subordinate to divine law.

Westphalian Sovereignty

The modern concept of sovereignty emerged after the Peace of Westphalia 1648. Sovereignty became territorially defined, exclusive and legally supreme within borders. As Thomas Hobbes argued that

"there must be one power, absolute and undivided, to avoid anarchy"

laying the basis of modern state sovereignty

Popular and democratic sovereignty

Within the rise of democratic thoughts, sovereignty shifted from rulers to the people.

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"Sovereignty belongs to the people and cannot be alienated."

J.J. Rousseau

He redefined authority as collective will. This transformation linked sovereignty with constitutionalism and accountability.

Contemporary challenges to sovereignty

Globalization, international law and supranational institutions have diluted absolute sovereignty. Modern sovereignty is 'organized hypocrisy,' where legal sovereignty exists but practical autonomy is constrained. Thus sovereignty today is shared, limited, and conditional rather than absolute.

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IV Theories regarding the origin of the state

Divine right theory

The divine right theory holds that the state originated from the will of the God. Thinkers like St. Augustine argued that

“political authority was divinely sanctioned to maintain order.”

This theory legitimized absolute monarchy but failed to explain political change and resistance.

Patriarchal theory

The patriarchal theory traces the state to the evolution of family authority. Sir Robert Filmer claimed that kings inherited authority from Adam as the first father. Critics argue that this theory confuses social hierarchy with political sovereignty and lacks historical evidence.

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Force theory

According to the force theory, the state originated through conquest and coercion.

"The state is the result of the subjugation of the weak by the strong"

Ludwig Gumpl

While it explains the violent origins of some states, it ignores consent and moral legitimacy. However, sometimes the origins are complicated.

"Origins are always obscure"

Garner

The Social Contract Theory

The social contract theory explains the state as a rational agreement among individuals. Hobbes, Locke, and Rousseau gave social contract theory.

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Hobbes viewed the state as a remedy to war

"War of all against all"

Hobbes

State is a protection of natural rights

Locke

"Man is born free, and everywhere he is in chains."

Rousseau

They highlighted tension between authority and freedom.

The evolution theory

The evolution theory sees the state as a gradual development from simple social institution. Political institutions evolved like biological organisms (Herbert Spencer)

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This theory explains continuity and change but underestimates deliberate human agency.

V. Conclusion:

Sovereignty and the origin of the state have evolved through complex historical and philosophical processes. While sovereignty has shifted from divine and absolute authority to popular and conditional power, theories of state and origins reflect diverse explanations ranging from coercion to consent. A critical understanding of both concepts reveal that the modern state is neither static nor absolute but a dynamic institution shaped by power, law and social evolution.