

Questions Bank
Political Parties
IRD 332

Question1: - Choose the right match from the box for the below questions:
(30 Marks)

1. Political parties originated in their modern form in Europe and the United States in the 19th century.
2. In developing countries, large modern political parties have sometimes been based on traditional relationships, such as ethnic, tribal, or religious affiliations.
3. Some theorists argue that two-party systems offer a superior form of electoral democracy because unless there are only two parties, there can be no guarantee that any party will have a legislative majority, without which government policy is formed on the basis of bargaining between political élites, which is seen as less accessible to popular control.
4. Two-party systems are most often found in association with first-past-the-post electoral systems, as in the United States and New Zealand.
5. Multiparty system is defined as a regime where more than two political parties are in serious contention for power, alone or in coalition.
6. Two party system is a political system in which only two political parties effectively compete for government office. Minor parties may operate in such a system.
7. Nationalism is the political belief that some group of people represents a natural community which should live under one political system, be independent of others and, often, has the right to demand an equal standing in the world order with others.
8. According to Juergensmeyer's definition for religious nationalism is a "*means to attempt to link religion and the nation-state*".
9. Shaikh Ubaidullah Nahri was a distinct religious nationalist figure, that for the first time theorised for Kurdish religious nationalism.
10. According to Mar'i (2006), the embracing of the Kurds to Islam, made them feel their existing as a distinct entity with their language and heritage within the Islamic entity.
11. According to some sources concludes the demands of the Kurds from Ubaidulla's conference in 1880 as follows: Liberating Kurdistan, forming a united, free Kurdistan and Trying to execute the Islamic Shari'ah.
12. Islamism is a complex phenomenon with multiple dimensions and various ramifications. Like other political doctrines, Islamism, in its contemporary shape, is an 'ideology', a 'movement-organisation' and a 'form of government.
13. It is almost certain that the etiquette of 'Islamism' was used for the first time by French writers at the end of the seventeenth century.

14. Le Petit Robert gives 1697 as the first reference to the word. The Enlightenment philosopher Voltaire is one of the first writers to use the term.
15. Islamism,” understood as a revival movement that is characterized by political and social conservatism, literalism, and an intractable link between religion, politics, and daily life.
16. Islamism as an ideology or a political discourse is derived from a particular reading of Islam.
17. Moreover, in defending Islam as a civilization, the Islamists borrowed from Western categories. Hence, parallels and similarities were found between, for example, the Islamic principle of Shurra and democracy.
18. In the Turkey in 1950 the *Democratic Party* (DP) headed by Adnan Menderes won the overwhelming majority of the seats in the National Assembly.
19. The doctrine of *Wilayat al-Faqih* forms the central axis of contemporary Shi’a political thought. It advocates a guardianship-based political system, which relies upon a just and capable jurist (faqih) to assume the leadership of the government in the absence of an infallible Imam.
20. Khums is a 20 percent obligatory Islamic tax on some items that we own under specific conditions. It is another kind of tax, which is compulsory on six things.
21. The initial power base was the town of Ad-Diriyyah, where Muhammad bin Saud met Muhammad ibn Abdul-Wahhab, who came to Ibn Saud for protection. Muhammad ibn Saud granted him entry into Diriyah. They formed an alliance in 1744 which was formalized by the wedding of Muhammad bin Abdul-Wahhab's daughter to Abdulaziz, son and successor of Ibn Saud.
22. By early 1923, Ibn Saud decided to take over Hejaz, but was unsure over British position. The worsening relations between England and Hashemite rulers and the proclamation of Sharif Husayn as Caliph, finally made Ibn Saud to undertake the campaign, and attacked Taif in September 1924, beginning the Saudi conquest, which came to an end in December 1925.
23. Saudi Arabian oil was first discovered by the Americans in commercial quantities at Dammam oil well No. 7.
24. Salafi Jihadism is a movement within Sunni Islam that promotes armed jihad together with a return to the pious customs of the Salaf, the religion's founders.
25. A key principle of Salafi Jihadism is emphasis on interpreting Islam in a puritanical manner, rejecting contemporary influences, and promoting strict devotion to Sharia law.
26. A key principle of Salafi Jihadism is justification of using violence, including terrorism, to fight perceived enemies of Islam and create an Islamic state.
27. Al-Qaeda: Osama bin Laden founded the organization, which at first targeted governments and Western interests that were seen to be supporting them.
28. The Islamic State (ISIS or ISIL) is a violent extremist organization that split off from Al-Qaeda and formed its own caliphate over portions of Syria and Iraq.

29. Boko Haram: Based mostly in Nigeria, this group aims to create an Islamic state under Sharia rule.
30. Al-Shabaab: Currently operating in Somalia, this group aims to topple the government and impose its own version of Islamic law.
31. The Muslim Brotherhood's focus is to create an Islamic state by means of progressive change and democratic involvement.
32. The focus of Wahabism is to interpret Islam literally and strictly, with a focus on Tawhid (monotheism).
33. The focus of the quietist Shiism is the study of religion and spiritual guidance free from overt politics.
34. The focus of the Islamic Socialism is that Islam and socialist ideas of equality and social justice combined.
35. The focus of the Sufi political movements is on community-based methods and spiritual practices.
36. The focus of Islamism in Turkey is to blend secular government with moderate Islamism.
37. The focus of the Islamic Republic of Iran is based on the principles of Wilayat al-Faqih.

Question Two: - (Short answers) Answer Two of the following questions in no less than 50 words.

(30 arks)

1. A third party still has a chance in a Two-Party system. Discuss.
2. How did the Islamic movements were largely suppressed in Turkey in the period between 1923-1945 when the country was ruled with a single party regime led by the Republican Peoples Party?
3. How did Islamism progress in Turkey over time in the 20th century?
4. How could possibly the Kurds benefit from Islam as the majority's religion in nation building process?
5. Does abandon of Islam lead to a nation state for the Kurds?
6. What does Islam mean to the Kurdish nationalism?
7. Where did the name Islamism or Political Islam come from?
8. How could you possibly differentiate between various Islamists?
9. Does labelling the Islamists by Islamism hinder their political progress?
10. *Ismet Ozel, an ex-Marxist convert and the most prominent Islamist intellectual, argue that it was Ataturk's reforms that, ironically, Islamicized Turkey by forcing people to internalize and value their religious identity...*" (Hakan Yavuz, 2003 :56) discuss.
11. What are the key factors behind the success of Islamism in Turkey, and how has it influenced the country's political and social landscape?

12. Khums is a 20 percent obligatory Islamic tax on some items that we own under specific conditions. It is another kind of tax, which is compulsory on six things. Explain one of them.
13. How does Wilayat al-Faqih influence Iran's governance, civil rights, and power dynamics?
14. How discovery of oil in Saudi Arabia helped in promoting Wahabism world-wide?
15. What was the role of Afghani Jihad in promoting Salafi Jihadism?

Question Three: - (Essay Based) Answer One of the following questions in no less than 200 words.

(40 marks)

1. What are the pros and cons of a Two-Party Politics for a democratic system? Give examples.
2. Will the Middle East's near future allow for the existence of ideological parties? Discuss.
3. What are the key factors behind the success of Islamism in Turkey, and how has it influenced the country's political and social landscape?
4. *Islamic movements were largely suppressed in the period between 1923-1945 when the country was ruled with a single party regime led by the Republican Peoples Party*” (Köni, Rosli & Mohamad Zin, 2015). Discuss.
5. *“People do not really fight about religion. If they seem to be doing so, they must really be fighting about something else.”* (Bossy 1991 in Ivan Strenski, 2010) explain.
6. Secularism is the way of life of all the religious and intellectual groups in the way that they want, and expressing their thoughts in the way that they believe, and the state must guarantee this Practice” (Erdugan 2016) discuss.
7. How have regional dynamics and the world's perceptions of Islamic ideology been affected by Saudi Arabia's promotion of Wahhabism?
8. In what ways has Salafi Jihadism spread over the world, and what are the best ways to lessen its impact on regional stability and resist its influence?
9. What effects do Islamist groups' various ideological frameworks have on their political tactics and relationships with secular government systems, and what does this mean for international relations and regional stability?