

Medieval Muslim Political Thought and the Path to SDG 16: Insights on Good Governance from Al-Mawardi and Ibn Khaldun's thoughts

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Abstract

This study examines two medieval Muslim political theorists, Al-Mawardi and Ibn Khaldun's, interpretations of the idea of good administration. Despite having worked on different topics for vastly different lengths of time, the two scholars agreed that society's welfare depended on effective government. Al-Mawardi in "Al-Ahkam Al-Sultaniyyah" felt that the ruler should have virtues like justice, wisdom, and piety, however Ibn Khaldun in "Muqaddimah" placed emphasis on social cohesiveness, economic growth, and community welfare. Their thoughts offer insightful viewpoints on the requirements for good governance and the approaches that still apply today. The Sustainable Development Goal 16 (SDG-16) of the UN seeks to foster inclusive, democratic, and transparent institutions as well as serene and peaceful society. The SDG-16's guidelines for good governance, emphasize the value of moral leadership and moral behavior in a leader and the significance of institutions that serve the common good, are found to be consistent with the theories of both expert. Through descriptive and analytical study it is concluded that the principles of good governance laid out in the SDG-16 align with the ideas of both scholars, highlighting the importance of ethical behavior and moral values in a ruler and the importance of institutions that cater to the public good. Policymakers and academics may advance good governance and stability in modern societies by taking note of these known scholars' insights.

Keywords: Al-Mawardi, Ibn Khaldun, good governance, SDG's

1. Introduction

Islam is a holistic and comprehensive faith that encompasses all facets of life, including governance. It advocates for the principles of good governance. Governance is the basic element of a state. It serves as a backbone for the development of a state. This concept is based on various principles including Tawheed, vicegerency, justice, public welfare, accountability, and social reforms.

The concept of good governance depends upon Caliph of the state who has the power to govern the state according to the principles given by the shariah. The ruler should be responsible for the welfare of the people and ensure that people obey him because they believe that his actions are in their best interest. Good governance leads to an exemplary society where people are equally given and privileges regardless of any economical, or status difference. Since the ruler is responsible for the good governance of the state classical, medieval, and modern times Muslim political thinkers are attracted to the problem of good governance.

The early scholars wrote many classical books on the political aspects of the state one of the most prominent medieval political thinkers is Al-Marwadi. He formed a unique approach of good governance under the concept of the Caliphate. His thoughts contain normative or idealistic aspects of a government. He has provided insight into a state theory that is finally recognized by world as one of the thoughts that are able to build Islamic political studies today.¹

Another eminent political thinker of the medieval age is Ibn Khaldun. He discussed the idea of good governance and discussed the characteristics of a ruler in Islam. Their writings serve as the cornerstone for modern-day Islamic governments. In the midst of the political stalemate, they wrote on the caliphate, the government, and religion. Future academics continued to make reference to the theoretical contributions of al-Mawardi and ibn Khaldun to the fundamental ideas of the caliphate and the idea of good Governance.

The notion of good governance is also a matter of significance in the contemporary world. To address global issues and encourage economic progress, social inclusion, and environmental protection for a sustainable future, the United Nations has established 17 Sustainable Development Goals (SDGs). These goals cover issues such as poverty, gender equality, clean energy, and responsible consumption and production. The UN aims to achieve these goals through collaboration and partnerships among governments, civil society, the private sector, and individuals.

2. Good Governance and Islamic state

The idea of governance is not new and has existed from the earliest civilizations. Literally, the word 'Governance' is derived from the Greek word '*kubernaein*' which means 'to govern or to steer.'² Technically, Governance is defined as: "*Governance is the exercise of economical, political, and administrative authority to manage a country's affairs at all levels.*"³

Good governance “It ensures at political, social and economical priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision making over the allocation of development resources.”⁴

According to the above statement, a state with a majority of Muslim inhabitants cannot be referred to as an Islamic state unless the socio-political tenets of Islam are consciously applied and incorporated into the country's constitution. In other words, merely having a majority of Muslim inhabitants does not make a state Islamic. It is the conscious application of Islamic principles and values in the country's political and social spheres that would make it truly Islamic. Therefore, the true essence of an Islamic state lies not in the religious identity of its population, but in its adherence to the principles and values of Islam as a way of life.⁵

The word Caliph means ‘Successor or Naib’. Allah Almighty send human on the earth as His caliph

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً⁶

“I will create a vicegerent on earth”⁷

Also;

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ⁸

“It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others”

The Caliphate system in Islam is designed to promote good governance and ensure that leaders are accountable to the people they serve. The Caliph, or leader, is responsible for upholding the principles of justice and ensuring that the rights of all citizens should be protected. If the caliph upholds his responsibilities towards his state and citizen then the state will flourish.⁹ The main center and element of Good governance is the Caliph.

The Islamic model of good governance entails responsibilities for the Divine leader. These responsibilities include establishing an interest-free economic system and promoting public welfare. It also involves ensuring defense and protection, fair and free justice, and transparent planning. The leader is expected to be chosen based on competence, integrity, and adherence to Islamic principles. The aim is to create a just and equitable society guided by Islamic principles.

The Islamic model of good governance envisions a system that promotes the welfare of all members of society.¹⁰

Allah Almighty says;

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا¹¹

“O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination”

This ayah expresses the people's submission to the government and sheds light on how closely the Islamic state and the populace are related. The Islamic State prevents oppression and hardship on citizens while also preventing arbitrary

government action. Instead, Islam aims to create a political culture that strikes a balance between the goals of the state and the aspirations of its people.¹²

There are many instances mentioned in the Quran from the previous nations where the prophets imposed good governance. For example; Hazrat Dhul Qarnain's governance to save his nation. Similarly, the good governance of Hazrat Suleiman ('Alaihi as-Salām) and the establishment of the first Islamic state by Muhammad (Sallallahu alaihi wa āla Ālihi wa Ashābihi wa Sallam). The Islamic state provide a model for good governance, and the later generations followed and made further advancements. The era of Hazrat Umer (Radi Allah ānhu) is the best example of the modern concept of good governance. This era was the golden era of Muslim history in terms of administration, social, economic, and political achievements.¹³

Thus, good governance is directly linked with the caliph who is appointed as the ruler. The caliph is responsible for his state. If caliph performs his duties with vigilance and honesty then state will excel economically, politically, and socially too.

Principles of Good Governance in Islam

The basic guiding principles to govern the conduct of the Islamic state are:

1. Establishment of sharia¹⁴

The first duty of ruler is to implement the laws ordained by the sharia. Allah almighty says:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ¹⁵

"If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel."

2. Legislation should not be contrary to sharia¹⁶

3. Public Welfare¹⁷

Public welfare is the basic element of the Islamic caliphate. Prophet (Sallallahu alaihi wa āla Ālihi wa Ashābihi wa Sallam) said;

*"...The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them..."*¹⁸

This hadith affirms that it is the responsibility of the caliph to ensure the public interest.

4. Shura¹⁹

The concept of mutual consultation is another important principle for good governance. The decision of the state must with a consultation to ensure the betterment of the state and its citizens.

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ²⁰

"who (conduct) their affairs by mutual Consultation."

5. Justice²¹

Justice is a key principle of good governance. Quran states,

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ²²

"And let not a people's enmity towards you incite you to act otherwise than with justice. Be always just, that is nearer to righteousness"

This verse highlights the importance of justice in governance and reminds leaders to be fair and impartial in their decisions and actions.

6. Accountability

Another key principle of good governance is accountability. Quran states,

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا²³

“And whoever does a wrong or wrongs himself but then seeks forgiveness from Allah

will find Allah Forgiving and Merciful”

This verse highlights the importance of taking responsibility for one's actions and seeking forgiveness on mistake. In governance, leaders must be accountable for their decisions and actions, and they should own their mistakes.

3. Medieval political thinkers on Good Governance

Al-Mawardi and Theory of Amāmat

Al-Mawardi emphasizes the theory of *Amāmat* as a good leader leads to the establishment of good governance that ultimately results in the uplifting of the state from chaotic situation to development. In his book, ‘*Al-Ahkam-al-Sultaniyah*’ he elaborated keenly the concept of *Amāmat* along with the duties of Imam towards a state that leads to the establishment of good governance.

Al-Mawardi does not explicitly forbid the caliph from using the title “*khilafat Allah*,” but he does not give it to him either. He explains, the imam is named *khalifa* because he succeeded the prophet of God, in His community. He may be addressed as “O caliph of the prophet of God”.²⁴ In his opinion, governing the religion is the best method to uphold the prophet's legacy.

*Selection of Imam*²⁵

According to al-Mawardi, Imam (caliph) is selected in either of the two ways;

1. Elections should be conducted by qualified electors rather than the general public. Al-Mawardi mentioned three basic conditions for those who can choose the leader:
 - a. The selector should be morally and religiously upright.
 - b. The selector must possess knowledge so that he can assess the candidate according to the requirements of a leader.
 - c. Selector should have sound judgment and wisdom. This quality helps him to elect the most knowledgeable and qualified person for *Amāmat*
2. Succession by a delegation from the prior imam or leader.

He asserts that a leader can be nominated to succeed an imam, but that person must not be a member of the imam's family and must have the support of the community.

Pre-requisite for Imam ²⁶

Seven requirements for a person to be qualified for *Amāmat* were listed by al-Mawardi:

- 1- He must be fair.
- 2- He must possess knowledge that helps him to extract knowledge related to a case or law.
- 3- He must possess sensory health (ears, eyes, and mouth) with which he will be able to solve problems.
- 4- He must possess healthy organs.
- 5- He must be insightful which makes him capable enough of leading society and managing the public interest.
- 6- Bravery is another condition that enables the person to defend the territory of the country.
- 7- He must be Qurayshi.

Obedience of Imam 27

Al-Mawardi claimed that if the Imam upholds the rights of the Ummah, he will have fulfilled Allah's claim regarding their rights and duties, then it's the duty of his pupil to follow and support him. Quran supports this by saying;

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ²⁸
*“O ye who believe! Obey Allah, and obey the Messenger,
 and those charged with authority among you.”*

Al-Mawardi and Good Governance²⁹

According to the Islamic perspective, the Imam can lead to good governance. Thus, Al-Marwardi mentioned ten duties of a ruler that lead to good governance;

1. As a believer, it is his religious duty to uphold the Sharia and protect the deen from any form of blemish. He must strive to prevent the Ummah from straying from the original teachings of our faith. When he encounters individuals who introduce innovations or exhibit questionable behavior, it is his responsibility to confront them with legal proof of their errors. If necessary, appropriate actions should be taken to hold them accountable and administer suitable punishment as per the guidance of the Sharia.
2. To enforce legal judgments. In order to uphold justice, and prevent tyranny and oppression of the weak, he must carry out court orders between litigants and put an end to legal disputes between parties.
3. The protection of state boundaries is another important duty of the imam. He has a duty to defend sacred sites and guard Islamic territory so that people can travel and work without fear for their safety.
4. The imam must enforce the execution of punishments. He must implement hadd punishments in order to maintain the law and order of the state and to protect from inviolable and violations of human rights.
5. The imam must take necessary measures for the fortification of the border of the state. He must defend the border posts with force against an enemy.
6. The imam should wage Jihad against Non-muslims. He must engage in war against those who turn away from Allah after being called to it, for Allah's sake

until they submit or consent to live as a dhimmi.

عَلَى الدِّينِ كُلِّهِ³⁰

"to proclaim it over all religion."

7. The imam should establish a Proficient system of Zakat. He must collect the zakat and other levies that Sharia has imposed on the people of the state, without any fear.
8. The maintenance of Bait-ul-Mal is another crucial duty of the imam. He is required to allocate the stipends and any money owed from the bait-ul-Mal without excess or malic and to make payments on time, neither early nor late.
9. The imam must appoint trustworthy people. He must make sure that reliable people are hired and deserving counselors are chosen who can carry out the tasks assigned to them.
10. The imam must manage state affairs independently rather than relying on the designated delegations. In order to carry out Ummah policy and defend the nation without heavily relying on delegation of authority, he personally takes over the management of affairs and the analysis of circumstances. This is because even the most trustworthy individuals can be duped, and advisors can behave dishonestly.

In conclusion, Al-Mawardi's theory of *Amāmat* and good governance highlights the importance of selecting a just and knowledgeable leader and promoting the welfare and prosperity of the citizens. His emphasis on justice, fairness, and accountability is critical for effective governance, and his work remains relevant in both the Islamic and modern contexts.

Al-Mawardi emphasizes the importance of good governance in ensuring the welfare and prosperity of the citizens. He believed that a good ruler is committed to promoting the interests and protecting the rights of the people. This requires a deep understanding of their needs and concerns and a willingness to listen to their grievances and respond to their demands.

Ibn Khaldun and Good Governance

Ibn Khaldun asserts that man has been given the duty of serving as Allah the Almighty's vicegerent on earth. Imam is directly accountable to Allah and his learner for upholding his duty as the inheritors of the Prophets. An Imam must uphold God's law in this aspect, encourage kindness, and combat evil.³¹

Ibn Khaldun argued that human cannot live and exist alone, social organization is necessary for his survival. However, social organization inevitably leads to disagreement, and without a ruler it is not possible to mediate and maintain order.³²

Ibn Khaldun mentioned following conditions for Imam;³³

1. For the execution of divine law requires Imam must be knowledgeable.
2. *Addalah* is another important condition for the Imam.
3. Competence means the leader must have the potential to carry out the divine injunctions and execution of fixed punishments by Allah. Furthermore, he must go to war when needed.
4. Leader should be free from any sensual defect.

5. Descendant of Quraish. 34

Ibn Khaldun discussed that some of the scholars denied Quraish descent as a condition for an imam because the sense of solidarity disappeared and non-Arabs rule the Islamic state. However, most of the scholars maintain that Qurashite descent is a necessary condition for the *Amāmat*, even if the person is weak in handling the affairs of the Muslims. The problem with this argument is that it ignores the condition of competence, which requires that the imam must have the power to discharge his duties. If competence is eliminated, it could reflect poor knowledge and religion. Therefore, the conditions governing the institution of the *Amāmat* must be considered, and leaving them would go against the general consensus.³⁵

Thus, According to Ibn Khaldun, the *Amāmat* should be held by someone who possesses certain qualities and meets certain conditions. These essential conditions must be met by an imam or leader. These conditions go beyond mere title or position and encompass qualities such as knowledge, competence, justice, courage, and lineage, specifically Quraish descent.

Ibn Khaldun stressed that an imam should possess a deep understanding and knowledge of various subjects, including governance, politics, and the needs of the community. This knowledge is crucial for effective leadership, as it allows the imam to make informed decisions that benefit the people under their rule.

Good Governance in the View of Ibn Khaldun

According to Ibn Khaldun, good governance is defined as “A country having a minimal bureaucracy, a minimal army to maintain law and order, and a minimal tax burden on its people to fund the operations of the state administration.”³⁶

Ibn Khaldun's theory of good governance includes three types of ruling government models. ³⁷

- i. A government founded on the natural order is *Siyasah Tabiiyyah*. The preferences, desires, and will of the leader are what govern this kind of society.
- ii. *Siyasah 'Aqliyyah*: A rational government. The laws governing this sort of governance are logical and created by humans.
- iii. *Siyasah Diniyyah*: A religiously oriented system of government. The laws of this style of government are based on religious principles.

Role of Caliph in Good Governance

Ibn Khaldun mentioned the duties of the caliph that play a significant role in achieving a state of good governance.

- i. The imam must possess a sense of Justice and Understanding of Shariah. He is of the view an Islamic state must be based on the principles of justice and equality. He believed that the ruler of an Islamic state should be a just and fair leader who upholds the law and protects the rights of his people.

1. He wrote, "*The ruler must have perfect justice and a sound understanding of the laws of the Shariah, for he is the guardian of the people and the one responsible for their welfare.*" 38

ii. Islamic State should work for the welfare of its citizens, particularly the poor and vulnerable. He wrote, "*It is the duty of the ruler to protect the weak and needy and to ensure that they are provided for from the public treasury.*" 39

iii. He believed that the ruler should consult with his advisors and seek their opinions before making important decisions. He wrote, "*Consultation is a mean of obtaining the best opinion and the most correct guidance, and it is the foundation of justice and wisdom in government.*" 40

Ibn Khaldun emphasized that a leader can only earn the trust and support of the people by exhibiting respect for the learned, the pious, those who belong to the Prophet's family, the traders, and foreigners, and by having the ability to uphold justice. This implies that for Ibn Khaldun, a leader's legitimacy is determined by their capacity to uphold their moral obligations, encourage kindness, and respect the demands and rights of their subjects. 41

The Islamic concept of good governance and leadership constantly exhorts leaders to live out the virtues of belief, integrity, self-discipline, self-restraint, loving, kindness, and generosity. Leaders are also urged to avoid unethical behaviour and have a balanced lifestyle. A person will therefore carry out his duties with sincerity (Amanah), devotion, and excellence if he is fearful about the accountability before Allah. 42 Ibn Khaldun is of the view that misuse of the power of leadership leads to destruction in society.

Ibn Khaldun is of the view that good leadership is interlinked with good governance. Thus, Ibn Khaldun's theory of good governance emphasized the importance of effective leadership, adherence to Islamic principles, and the creation of a sense of unity and solidarity among the people. Good governance requires a ruler to possess certain qualities, to seek the support and input of the community, and to govern in a way that is fair and just for all members of the community.

4. Comparison of the Concept of Good Governance by Al-Mawardi and Ibn Khaldun

Both Ibn Khaldun and Al-Mawardi emphasized the importance of Good Governance in Islam and the need for the ruler to possess certain qualities and govern in a way that is fair and just for all members of the community. When assessing the views presented by Ibn Khaldun and Al-Mawardi regarding good governance,

differences become apparent with regards to their concepts concerning how rulers are selected and their obligations towards promoting economic prosperity while implementing Shariah law.

These differing perspectives revolve around the selection criteria utilized in electing a leader along with the level of responsibility that pertains to regulating matters such as economic advancements as well as enforcing Islamic jurisprudence.

Comparison of Al-Mawardi and Ibn Khaldun's theory of Good Governance			
Sr.no	Good Governance	Al-Mawardi	Ibn Khaldun
1.	<i>Consultation</i>	He believed that the caliph should be chosen on basis of his family lineage. He also held that the ruler should be elected by consultation.	Council must elect a ruler through consultation
2.	<i>Public welfare</i>	The welfare of the citizens is the foremost duty of the ruler	Public welfare must be the first objective of the ruler
3.	<i>Law and order</i>	Execution of the <i>Hadd</i> punishments	Justice should be upheld by the ruler
4.	<i>Selection of the caliph</i>	Election by knowledgeable people Succession by a delegation from the prior Imam	Elected on the basis of qualification
5.	<i>Duties of Imam</i>	Religious responsibilities	A broad range of responsibilities
6.	<i>Formation of caliphate</i>	Religion is the main element	A sense of solidarity is the main source. Religion is a secondary source.

Community participation in governance was deemed crucial by Al-Mawardi and Ibn Khaldun, two eminent scholars of their time. Both these scholars held the belief that the ruler should be elected by a council made up of scholarly individuals and community leaders instead of having absolute power. Hence, accountability towards citizens would occur as well as representation of their interests.

According to Al-Mawardi and Ibn Khaldun, good Governance was not only an essential pillar for preserving peace and harmony in society. For them, such governance entailed enforcing laws with zeal while also ensuring fair administration of justice. They contended that strong governance could improve communal welfare by providing stability throughout society. They emphasise a just and accountable ruler is a central source for public well-being and social progress.

The importance of prevalence of justice in society is greatly emphasized by both

philosophers. They are of the opinion that the sense of justice of the imam and the execution of punishment lead to the establishment of justice. Moreover, they have similar views on the concept of caliph. They defined it as vicegerency of Allah on earth.

Al-Mawardi believed that the caliph's function as a unifying factor for the Muslim community was vital. He thought that the imam should choose the caliph's successor and that the caliph should be elected by the scholarly men. Ibn Khaldun, on the other hand, advocated for a different approach, stressing that the caliph should be chosen based on credentials as opposed to family history. He supported community involvement and held that a council of intellectuals and leaders should decide the caliph.

Despite their differing opinions on the process of selecting a caliph, both scholars recognized the significant role of the caliph as a leader who upholds justice and serves as a unifying force within the Muslim community. Their teachings highlight the importance of just governance and the role of the caliphate in maintaining social cohesion and ensuring justice in society. He also held that the selection of the caliph should be made by the selected group of people who are qualified to take a decision, such as scholars and community leaders.

Ibn Khaldun believed that the Imam's duties went beyond the maintenance of peace and justice. He gave a broad range of duties of a leader for good governance. On the hand, Al-Marwardi gave preference to the religious duties of the ruler.

According to al-Marwardi religion is the basic potency for the formation of the caliphate. However, Ibn Khaldun is of the view that religion is an additional strength for the formation of the caliphate, the basic element is 'solidarity among the people.'⁴³

Ibn Khaldun's concept of solidarity generates the concept of nationalism in the contemporary scenario. The feeling of the group leads to a strong sense of nationalism that further leads to many political, social, and national issues.

The comparison of the thoughts of both political thinkers Ibn Khaldun and al-Mawardi shows that both adopted approximately similar approaches to good governance. Through consultation, public welfare, law, and order, governance can be elevated to the status of good governance. The difference marked their intellectual ability in understanding the requirements for the establishment of good governance.

5. 17 SDG's and Good Governance

The concept of good governance is given by Islam 1400 years ago, this concept is valued in the contemporary era at international levels for the acquisition of sustainable development goals marked by the United Nation. To make the world a more sustainable and fair place, the United Nations has defined 17 Sustainable Development Goals (SDGs). Good governance is an essential component of these goals as it ensures effective implementation, monitoring, and evaluation of the SDGs.

Goal 16 of the SDG's specifically focuses on "promoting peaceful, just, and inclusive societies." This goal emphasizes the importance of good governance in creating stable, accountable, and transparent institutions. It calls for promoting the rule of law, combating corruption, and ensuring access to justice for all. Goal 16 of the Sustainable Development Goals (SDGs) further emphasises the necessity of empowering and including civil society and marginalised groups in decision-making processes, acknowledging the critical importance of their engagement in governance. In addition to being essential for attaining Goal 16, good governance is also vital for accomplishing other SDGs, such as Goal 1, which aims to end poverty.

Reducing poverty requires efficient and effective resource allocation, and good governance is a crucial enabler in ensuring that resources are used in a transparent, responsible, and inclusive manner. When governance processes are characterized by fairness, integrity, and inclusivity, it promotes effective policies, programs, and measures that address poverty and improve the well-being of communities.

Goal-3 seeks "to ensure health and well-being," and good governance is necessary for providing access to quality healthcare and promoting public health policies. Goal-4 focuses on "quality education," and good governance is essential in ensuring access to education and promoting inclusive and equitable education policies. The countries that fulfill these 17 SDGs are considered to be developed countries.



The establishment of good governance is a challenging process. Unfortunately, Pakistan is unable to attain the goal of good governance, due to many internal and external reasons. Political Instability, Corruption, poverty, lack of accountability,

limited civic participation, lack of justice, violation of human rights, absence of equal opportunity, and obstacles in the implementation of the law. Pakistan has adopted a British parliamentary system and has a democratic system of government yet the state is unable to enforce the true spirit of good governance required and emphasized by Islamic principles. Pakistan is under developing country because it is unable to implement the law and order and provide basic facilities to the public thus, resulting in a weak system of governance.

6. Conclusion

The duties of the ruler emphasized by both eminent political thinkers are relevant to this contemporary context of Pakistan. Ibn Khaldun and Al-Mawardi are two prominent Islamic scholars who have written extensively about the concept of *Amāmat*, which refers to the leadership of the Islamic community. In the context of Pakistan, where Islam plays a significant role in the political and social spheres, their theories of *Amāmat* are particularly relevant.

Ibn Khaldun, a great thinker and scholar, was certain that the Amamat, the Islamic community's leadership, should not be trusted solely with anyone. He believes that the individual who fills this prestigious post must possess specific traits and fulfil certain requirements. These characteristics include piety, justice, courage, and good character as well as profound knowledge of the Qur'an and the Sunnah. Furthermore, Ibn Khaldun emphasised that the choice of the Imam should be made based on merit as opposed to chance. Instead of the choice being made by one individual or group, he argued for the participation of a council of scholars and leaders in the selection of the Imam.

Al-Mawardi's approach highlights the importance of meritocracy in leadership selection, rather than nepotism or wealth. He is of the view that leader, should be selected based on qualifications and abilities, rather than family lineage or wealth. According to him, the decision of choosing the imam should rest with a select group of qualified individuals, such as scholars and community leaders. This perspective could be applicable in the context of Pakistan, where concerns have been raised about the influence of powerful families and dynasties in politics and leadership positions. By adopting Al-Mawardi's principles, Pakistan could move towards a more transparent and accountable leadership selection process.

In conclusion, the theories of *Amāmat* put forth by Ibn Khaldun and Al-Mawardi emphasize the importance of merit-based leadership, consultation with the community, and the selection of qualified individuals for the role of imam. These principles could be relevant in the context of Pakistan, where there is a need for accountable and representative leadership.

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