

A Study of IbnKhaldun's Discourses on Socio-Economic Development with Special Reference to Pakistan

Imraz Muhammad,

Lecturer, Department of Political Science Hazara University Mansehra

Dr. Muhammad Tariq,

Lecturer, Department of Political Science Hazara University Mansehra

Dr. Saima Perveen

Assistant Professor, Department of Political Science University of Swabi

Abstract:

This research deals with the ups and downs in the socio-economic development of Pakistan in light of the economic theory of IbnKhaldun (1332-1406 AD). He evaluated dynamics and multidisciplinary approach that how the interconnected relationship of social and economic factors leads to ascend and descend the nations. His opinion, immorality, injustice and many other social evils are the indicators of unstable development, which caused fall of society. Like opinion of Khaldun, the researcher analysed number of factors which are responsible for rising and falling the socio-economic situations of Pakistan. Further, the consequences of the slow growth, poverty, lack of good governance, sectarianism and poor law and order situation have also pointed out. This paper focusses on those social, political and economic indicators which are directly or indirectly influence the rise and fall of socio-economic development in Pakistan. If Khaldun's theory of economic development of nations applied, it will lead to the rise of society, because social and political stability is a good omen for development. This paper analysed the Khaldun's economic model and compare it with socio-economic situation of Pakistan.

Key Words: IbnKhaldun, Pakistan, theory, socio-economic, development, religion, justice.

Introduction:

Socio-economic development is a term with diverse meanings, an idea of social development is not always identical to a theory of economic growth, and even the term development has different meaning. There are profoundly changing in the measurement of development its definition and perception. Initially it was related to economic growth but later it is presumed as elimination of poverty, unemployment, bringing equality and fair distribution of economy and prevented hegemonic possession over physical environment in the context of economy (Todaro 1997). AmartyaSen mentioned about development in his book *Development as Freedom*, he declared that development means the expanding of freedom (constitutive and instrumental) which enjoy by the individual. By constitutive freedom means that individual liabilities to avoid deprivation as

starvation, malnutrition and freedom which are encircled political participation, speeches and being numerate and literate. Instrumental freedom associated with political freedom, economic facilities, social opportunities, transparency and security (Sen 2000). Comprehensively development is a term which deals with multi-dimensional factors involving basic changes in social, political and economic structure of society.

Man is a political animal and he cannot live without social organization, it is because they depend upon each other to fulfil their needs. God naturally fashioned a man to desire for food and thought him that how to gain it(Khaldun 1967). Now for gaining of food there are different professionals masters who work for each other and facilitate each other in needs which made society a stable one, if the skilful and rational individual of the society works with transparency they might reach society to the apogee of civilization, while if there is selfish and self-seeking people, society may face destruction. Likewise, Khaldun scrutinized that economic development of the society depends upon various social norms of society, if *shariah* is followed, individuals are skilful, justice is followed as traditional culture and resources are utilized on equal basis, they may nearly reach to the highest peak of socio-economic development. While in confrontation to these principles one may fall into the fatal of destructions.Under these situations, Khaldun created a model that could introduce rise and fall of socio-economic system of the society. The model of the Khaldun so well versed, which can explain the present scenario of the society.

So, applying Khaldunmodel in Pakistan's society, the researcher focussed on those evils of society which constrained the economic growth in Pakistan. Some of them emphasized on terrorism, sectarianism, immature political culture, poor education, dogmatism in Islam, westernization, disunity among the tribes, lack of democracy and charismatic leaders, internal revolts, military interventions, decline in agriculture improper use of mines and sources, injustice, corruption, politicization of Islam, etc. are the causes of the socio-economic decline in Pakistan.So study focussed on, to point out those obstacles which have adverse impacts on the socio-economic development of Pakistan.

The monumental scholar in the history declared that norms of the civilization depend upon *Shariah*, people responsibility, economic sources, justice and development of the society. If this chain of norms followed comprehensively, it would bring prosperity and stability in society. Civilization will be grow up, if there is deficiencies in this chain it might cause the fall of economy and civilization. So, applying the Khaldun concept on rise and fall of society in Pakistan to find out that either these factors are followed in Pakistan or not. To know about the reasons which are responsible for the failure of political, social and economic stability? This works explain Khaldun model in the social and economic perspective of Pakistan.

Khaldun concept on the rise and fall of society:

According to Khaldun thoughts, *Asabiyyah* has great role in the rise and fall of the society. It is *Asabiyyah* which strengthen one group to have glory, power, economic and socialdevelopment. Strong *Asabiyyah*reaches to the apogee of sustainable development while in contrast weak *Asabiyyah* is bad omen for development. Weak *Asabiyyah* leads to the fall of government and replace by new one(Halim 2014). According to Khaldun the rise and fall of state and civilization have so many causes, which are mentioned by theUmerChapra in his paper.Khaldun had observed that the supreme sovereign needed to implement

Shariah for the visibility of his strength, and *Shariah* could not materialize except by the sovereign (Chapra 2006). Further, the sovereign gained power through the unity of population and community which could be possible only by economic property. Additionally, wealth depended on development and development could be achieved through justice (Khaldun 1967).

- G: Political authority
- S: *Shari'ah* (principles and institutions)
- N: People (individual to society)
- W: Wealth (the sources of economy)
- J: Justice
- g: Development (development in each field of society)

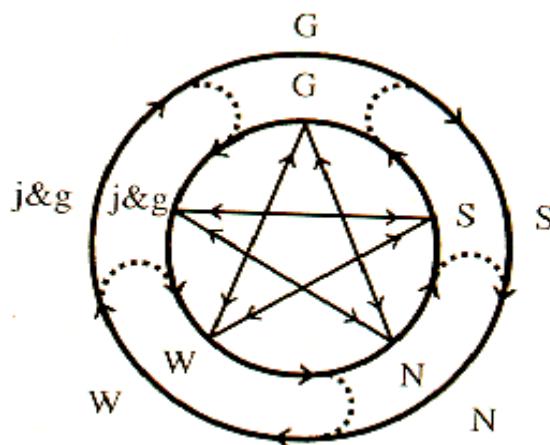


FIGURE 1: Ibn Khaldun's Model of Socio-Economic and Political Dynamics (Circular Causation in the Development and Decline of Societies) (Sources: Chapara, 2006).

Interpretation of the Khaldun's Model with Reference to Pakistan:

Khaldun on Political Authorities

According to Khaldun in the construction and deconstruction of civilization, political authorities have great role (Khaldun 1967). Further, he added that multidisciplinary factors of his model cannot materialize without the support of the leader. It is responsibility of the leader to enforce *shariah*, justice and faire laws in society. By his thought Khaldun neither focussed on titular head nor dictator, but a responsible one. According to him state should not directly interfere in the people economic activities and nor increased taxes without their well (Khaldun 1967). In other expression the state must enforce laws which prevent injustice among individual to improve the wellbeing of community rather than for their own lust. While in case of the Pakistan's socio-economic development, do the political leaders perform their role or not? Either they work for their own interest or for the community of Pakistan?

Prominent scholars like Ayesha Saddiqi (Military Inc), Saddique Salik (Witness to Surrender), M. Asghar Khan (We've learnt nothing from History), *Aao Pakistan Lotyien*, and *Hakiwardi* expressed the real picture of military and civilian government. Mostly of them were working for their own belly not for the interest of poor society of Pakistan. Ayub Khorho who was the then chief Minister of

Sindh, was charged in corruption of stolen the press machine from Sindh Government Press in 1948(Shareef n.d.). In 1948, Quaid-e-Azam said against Khan Abdul Qayum, "I know those who are involve in corruption, bribery and in self-interest, your province, your ministers and your officers in my observation and we will kick out all of them"(Shareef n.d.). In the race of corruption ZA Bhutto was not behind the other, he distributed flat among their followers. Few of them were FarooqLughari got 1133 square yard flat, Ghulam Mustafa Jatoyie (MNA) received 1406 square yard flat, TajMohammad Jamali Senator and ex-Chief Minister of BiloChistan took 1066 square yard flat beside them SahibzadaFarooq Ali Khan the then Speaker, Mohammad ZamanAchakzi, Makhdom Amin, Ahmad Qasori and so many politicians of that time were involved in such type of corruptions. ZA Bhutto had done it because to get the loyalty of them(Shareef n.d.). According to Ashraf Shareef, FazalRahman said that opposition and government cleared the national treasure and all the parliamentarians fought in assembly but drank in night together. But unfortunately he himself was accused for the using unfair power in permits of diesel during Peoples Party government(Shareef n.d.).Chudhary family, AftabSherpao and Mehran Bank scandal, Zardari in money laundering, Nawaz Shareef and his family, all of them were involved in corruption(Shareef n.d.). Khaldun is of the opinion that when the ruler involved in luxurious life, they did not care for the public interest, use the wealth of the nations for their polluted life. Finally they finished the public wealth, further increased taxes and enforced illegal tax on subject. Which lead to weak the *Assabiyah* and falling of the society occur(Khaldun 1967).

Not only political leaders but the military of Pakistan is also involved in corruption. Ayub Khan and his son GauharAyub had eaten the country with bothhands.Gauharwas accused for illegal allotment of 50 thousand acre, not only this, in 1990 the billionaire Gauhar paid only 306 rupees tax(Shareef n.d.). When Zia ulHaq took control of the government, he ordered to take action against corrupt politicians and officers. Zia used strong hands against those who were involved in corruptions during ZA Bhutto periodbut in his own cabinet minister ZahidSarfaraz was caught in the scandal of importing the reconditioned cars. Zia also distributed 76 plates of G6, G7, F6, and F8in Islamabad, Zia also gifted 1066 yard plat to his son EjazulHaq and 1400 yard to his brother Mohammad IzharulHaq(Shareef n.d.). General HameedGulwas also accused for illegal possession over the 1400 yard plat of widow. (Shareef n.d.).So comprehensively, all most the political and civil leaders of Pakistan were involved in corruption, which effected the socio-economic development of Pakistan.

Comprehensively, it was the immaturity of civilian and military authority, which compelled Mujaib-ur-Rahman to trigger the national movement against Western Pakistan. According to SadeeqSalik, it was the bribery and inducement of the Western Pakistan, which converted *Bangalies* into strong *Asabyiah*, mostly they celebrated the death ceremony of Zahoor-ul-Haq, memorial of the martyrs on the issue of Bangali's nationalism and birth day of the RabinderNathTigoor, but in case of Quaid Day, 23 March and 14th August Awami League kept herself into isolation and never give any preference to these special days of Pakistan(Salik 1977). In the current scenario Pakistan is passing through strikes and protests against army and corrupt politicians in the shadow of *PakhtunTahaffuz Movement* (PTM) leading by Manzoor Pashtun.

The role of *Shari'ah*(principles and institutions) in the development of society:

Like other scholars, Khaldun did not follow the totalitarian policy for the state, he accepted those theories for which are now consider as welfare state. Individual's freedom, private property, rights and duties and other social activities within the restraints of moral values are the component of Islamic rules and have always been prefer to follow. All activities of the state like maintenance of justice, preserve law and order, bringing peace, prohibition of evils and fulfilment of other needs of individual are almost encoded in their research by the Muslim scholars including Khaldun (Chapra 2006). In short, main aims of the *Shariah* to provide facilitated life not life only, within moral codes.

Further, Khaldun preferred the government which based on *Shariah* rather than founded on lustful ideas rules. He favoured it because of transparency, effectiveness, accountability and obedience of the rule of law (Mohammad 2010). It is *Shariah* which ordered of doing well and prohibits from evils, "And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful." (Surah Aal Imran 3: 104 n.d.) (Khaldun 1967). So rule of law and justice are the basic factors of *Shariah* which are responsible for the maintenance of civilization. And this is responsibility of the *Awal-ul-Amarten* to enforce the principles of *Shariah*, the Prophet clearly mentioned, "God restrains through the sultan (sovereign) what he cannot restrain through the Quran" (Chapra 2006). Khaldun warned the state to use strong hands against those who involved in immoral activities (immorality, wrongdoing, dishonesty, and trickery, lying, gambling, fixing, fraud, stealing, false swearing, and usury), because it fall civilization from its peak and leads to decline (Khaldun 1967).

Islam which is consider as responsible for the development of the socio-economic system of society, not only Khaldun, other Muslim scholars like Al-Farabi, Al-Mawardi, Al-Ghazali and Allama Iqbal also gave preference to Islam, as responsible for the wellbeing of society. Including Chapra, many other scholars like Toynbee (1935), Hitti (1958), Hodgson (1977), Baeck (1994) and Lewis (1995) emphasized that Islam played a very important role in the construction of Muslim society.

While in case of Pakistan where corruption is followed as a culture, the Transparency International Pakistan (TIP) initiated the National Corruption Perception Survey 2010, according to this report 223 billion of corruption has been occurred which was 195 billion in 2009 (Amar 2010). According to the TIP report of 2010, police and bureaucracy are the most corrupt institutions among other public sector in Pakistan and land administration is third in ranking of corruption. Besides these, other institutions like judiciary, education and local government has increased its rank in 2010, while it was observed lower level in 2009. However, custom and taxation departments were remained lower in the list. TIP Chairman Syed Adil Gilani in lighted that in terms of bribery, land administration was the most corrupted sector, where average bribe paid in each incident was Rs 46, 414 (Amar 2010). Further he added that about 70% of the Pakistanis declared that the present government was more corrupt than previous one (Gilani 2010). While the holy Quran declared in Surat Al-Baqarah, "And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of other people's property" (Al-Baqarah 2/188). In the same way the Prophet Mohammad (SAW) said that

cheaters are not from us (Book 18 1233–1277). But in case of Pakistan's society is in contrast to the verses and hadiths.

Terrorism is in an un-Islamic phenomenon which is perpetrated on the name of Islam in Pakistan. Although, the roots of terrorist groups belong to the seven groups of Mujahideen who were prepared for the Soviet-Afghan war with the support of Central Intelligence Agency of America and Inter Service Intelligence agency of Pakistan. All of these Mujahideen were sent to Afghanistan and used against communism, as every action has reaction, consequently after 9/11 terrorists took strong step against Pakistan, so in war against terrorism Pakistan bore the burden of political, social and economic loss. According to Tariq Khan, the war cost in Pakistan took the life of about 35,000 citizens and 3,500 security forces, while Mariam Shah figured it 3,620 and about 11,640 were wounded since 2001 to 2010 (Shah 2012). There was the destruction of infrastructure and besides this about \$67.93 billion of economic loss (T. Khan 2013). So for the same situation Khaldun said that in such a crucial situation subject rises and started strikes and protest against ruler (Khaldun 1967). Pakistan military has been accused for a decade that they were involved in terrorist activities in Kashmir and also support of the Taliban in Afghanistan (Haqqani 2005). On 17 February, 2018 Chief of Army Staff General Qamar Bajwa addressed to the Munich Security conference in Germany, he said that today we are cutting the reaps what we had sown forty years before (Bajwa 2018).

So, corruption, genocides and other heinous activities are against the principle of Islam. Thus involvement in such type of acts, means going against *Shariah*, which is nothing more than destruction of civilization and society, because what was and yet going in Pakistan against *Shariah*.

Role of the human being in the development of society:

Main object of the Khaldun epistemology is individual because growth and destruction of the society depends upon civilization and modernity of the individual. Mature society brings peace and development while miserable population face fatal and destruction. All other factors which are responsible for the civilized society are related to individual. Human being depends upon political, social, economic, psychological and other variables and in contrast all of these are bound to human being (Chapra 2006). According to the verses of the Holy Quran, "God does not change the condition of people until they do not change their own inner selves", and another verse added "Corruption has appeared everywhere because of what people have done" (Chapra 2006). So these verses of the Holy Quran and some of other verses and hadiths were directed that causes of development and demolition are in the control of individual. So, the core object of the Khaldun model is individual, because individual can run the whole system of society, so his good action bring development and prosperity while his wrong doing become the fate of annihilation.

According to the verse of the Holy Quran which is also mentioned by the Khaldun in *Muqaddimah* that anyone who knows himself probably he finds Allah (Khaldun 1967). Knowing him-self means "knowing inner self or self-responsibility" for any deeds. In the verse of holy Quran Allah said you are responsible for your actions and deeds. "On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time..." (Al-Imran 3/30 n.d.). Keeping checks in

mind no one enter in to wrong doing. Consequently such type of society reaches to the peak of civilization.

Unfortunately, Pakistan's society failed to reach sustainable development. Mostly, there is no self-responsibility, people are involved in crimes. Crime Statics of Pakistan illustrated that there is swift increase in the ratios of crime like other countries of the world. It may because of un-employment, poverty and increasing inflation consequently Pakistan rank is 23rd among other countries of the world in directions of illegal activities (Gillani 2009). Not only the diseases of crime are there in Pakistan's society but the problem of corruptions in petty and grand is also culturally followed. According to the report of the Corruption Perception Index, Pakistan remained 117 in rank out of 180 countries of the world, while India on 81 in this list (CPI 2018). One of the crucial reasons which highly impacted the socio-economic development of Pakistan is terrorism. Although, this evil was rarely existed in past but reached to severe situation after 9/11. Global Terrorism Index (GIT) of 2017 manifested Pakistan is a 5th highly impacted country in world rank (GIT 2017). Beyond social diseases, Pakistan's society also faced the issues of democracy, due to corrupt politicians people mostly believe on military, although army itself involve in corruption as mentioned in early discussion. However there is lack of mature political culture, people are mostly un-aware from democracy, rigging in election, opposition is only for the sake of criticism and always in struggle to derail the government. Half of the total years of Pakistan were remained under authoritarian rule of military, they established control democracy in Pakistan (Qadir 2016). So in such type of situation, Pakistan faced huge borrowed, terrorism, corruption etc.

The role of wealth in the socio-economic development:

Khaldun was the first one who explained the role of economy in the development of civilization. He predicted the importance of economy, technology, role of law, productions, specialization and trade, good governance and stable policies enhanced the growth of economy. Khaldun's standard of living contained on earning money, various kinds of professions, occupations and economic matters, which stated in different places in *Muqaddimah* (Khaldun 1967). According to Khaldun wealth has neither concern with stars nor depends upon gold and silver mines. It is related to economic activities, largeness of the market and productions and facilitation by the state (Chapra 2006).

Khaldun emphasized on the greater activity in market and production lead to greater income, higher income bring saving of wealth which enhance development and prosperity (Khaldun 1967). Further, Khaldun added that hoarding of wealth froze development while spending brought development and removed hardships (Chapra 2006). All those professions in which the productions are in demand and their expenses give profit people learnt all about it but in case of opposite dimensions, people will neglect it (Mahmood 2013).

The concept of "wealth" is different among various societies, so, the term wealth has various meaning. In narrow sense wealth is referred to the plenty of everything which provides benefits to community, but in general sense, it is the possession of objects like (minerals, properties, skills, power etc.) and society has territorial control over it. Webster Dictionary of English defines, "Natural resources of a country, whether or not exploited, the product of the economic activity of a nation, anything which can be exchanged for money or barter." (Gilani 2010). Pakistan is one of the few countries of the world which is full of minerals resources.

Muhammad SadiqMalkanideeply discussed about the natural resources of Pakistan in his article. According to him all of the four provinces of Pakistan are full of natural resources and specially Khyber Pakhtunkhawa and Bilochnistan. (Malkani et al. 2016). Along with such type of wealth Pakistan is still poor and less develop country of the world, life style of individual is going down day by day, other countries, which has weak resources but their GDP is influential as compare to Pakistan, taking the example of Singapore, Malaysia, UAE etc. So, the question is why Pakistan is behind the other in case of development or what are the reasons of its failure? The genuine reasons are the lacking of skilful individuals, natural resources are in the control of few hands, furthermore the security issue and the immature policies of the government in case of economic development.

Skilful and qualified personnel bring society from the worse situation to better, it is a good omen for the society which has bulk of skilful individual. The qualified peoples are mostly finding in develop countries while in developing societies, individual migrates to well build society. A recent report from the World Bank cleared that shortage of the skilled workers in a country because of the weak industrial and development growth(Gilani et al. 2007). So same the situation in Pakistan, where skilful and qualified person are migrated to abroad because of the weak economic growth and industries, insecurity, shortage of energy are the reasons which spoiled the skilful individual, so they are compel to go abroad. In 127th Executive conference of the UNESCO, declared that rate of the migration of high qualified and skilful person from Pakistan increased by more than 50%, it was 6.1 in 1990 and increased to 9.2 in 2000(Sajjad 2011). It is because of some reasons. Syed Jafar Askari argued that the basic reason is security issues i.e. terrorism and economic problems push the qualified workers to abroad(Sajjad 2011). While Raheem stated that better job, unemployment, lack of opportunities, low salaries and lack of respect push them to overseas(Raheem 2009), Mohsin Ali also mentioned the above reasons for the emigrations to foreign countries(Sajjad 2011).

Mostly the sources of economy in Pakistan are in the hands of few families. Elites like politicians, bureaucracy, army, *chudhars*, *waderas* etc. have control over the national wealth either it is in the shape mineral, propriety or power. So, complete control over the wealth of nation by the elites eroded the socio-economic development of Pakistan. According to one report the Human Development Index HDI, Pakistan is 0.562, which considered the country rank 139th out of 179. There is great disparity in the provinces in the distribution of revenue within the state. Balochistan, Khyber Pakhtunkhawa and some rural areas of Sindh are in the bottom (Khawaja et al. 2009).

The total energy consumption in Pakistan stood at 39.4 million tonnes, while 40.3 per cent has been shared by gas in the consumption of energy. The total discovery of the gas in Pakistan is 53 trillion cubic feet, in this bulk of natural gas 19.3 trillion cubic feet are shared by the Baluchistan. While the Baluchistan domestic consumption of gas is only 6.72 per cent of the total domestic consumption of the country (Khawaja et al. 2009). Out of 26 districts only 4 districts have access to natural gas in Baluchistan. It was supplied to meet the demands of the military cantonment (Khawaja et al. 2009).

Like Baluchistan, Khyber Pakhtunkhawa has the same fate, most of the hydel power are produced in KPK. Until 1991-1992 KPK did not receive any royalty in substitute of hydel power. In 1991-92 the government of KPK receive 5.99 billion as a net profit for hydel power from the central government. Later on, it was

increased to 6 billion(Khawaja et al. 2009). Weakening of law and order situation in Pakistan has increased the economic and development malaise in the country which brings the economic breakdown.

Karachi being hub of the business remains under the grip of the terrorists activities, even single day bribery created billions of destruction in economy. According to the report of the Karachi Chamber of Commerce and Industries, a single day strike result losses of Rs1.18 billion in term of GDP, and with addition of 154 million indirect tax revenue loss(A. S. Khan 2004). Further in May 2004, the country revenue collection dropped by 28%, means Rs37.4 billion while the target was 51.9 billion(Safdar 2004). The sectarian situation in Pakistan also affected the foreign investment to Pakistan, which is dropped to 12% to \$586.8 million during nine months of the current fiscal year2003-2004 compared with \$664.7 million of the same last year(Safdar 2004).

Role of justice in socio-economic development:

The maintenance of stability and peace depends upon the reservation of justice. The law giver (Muhammad) has persuaded his community to follow the path of justice and save their self from injustice, further he mentioned that previous nations were ruined because of distinction in case of justice. They gave immunity to prominent individual and penalty for the feeblest people(Nawawi 1989). Khaldun was one of the keen observer who knew the importance of justice, he did not emphasize injustice was in narrow term that took possession of money and property of someone without compensation it is more than that and explained in very general terms. Taking of possession, pressure on someone, unjustified claim, imposes duties more than his jurisdictions and invalid taxes are under the sphere of an injustice(Khaldun 1967). Consequently, these are the factors which make level the path for the eradication of civilization,because society can survive with corruption of to some extant but never without justice.

Development is essential for the well-being of individual and society because it is development which motivated people to do their best and bring economic stability(Khaldun 1967). While in the absence of development,poor society pushes the individual to the place where they get facilities and may easily boost up socio, political and economic development (Khaldun 1967). Consequently, society may fall in destruction. Now the question is why society falls in to destruction. Or what are the causes which push society into destruction?

It might have many causes but the genuine reason is injustice in society. A society run with bribery and corruption but cannot survive without justice. So for the development of society justice is necessary. LikeKhaldun justice is not only limited, it is expandable and encircle each corner of society. Injustice is not that to take possession of once property, it more than that and comprehensive, to collect unjust taxes, by force taking work from someone or impose duty which is against *Shariah*, theft, bribery etc. are in the sphere of injustice (Khaldun 1967). So, all of these illegal activities may cause of destruction in society.

The economic model ofKhaldun composed of many factors like, Political system, *Shariah*, People, Wealth, Justice and Development, growth in all of these factors ensured socio-economic stability in a state. This development may sustainable for a long period of time. Looking to the shrinking democracy, economy, corruption and cultural justice in Pakistan, is the society growing or not? If not, what are the reasons of its failure?

The basic reasons are the political instability, corruption, bribery, injustice, Failure of democracy and security issues. These are the problems which created barriers in the path of development and good governance.

Political leaders and authorities have great role in the stability of society and socio-economic development. Where leaders work for the improvement of society they get success, for instance UK, USA and other developed nations. These are models for others, although, they are not safe from the evils of corruption, thieving, immorality and other evils, but of to some extent they are perfect in good governance. They flourished democracy, maintain justice in society, providing opportunity of socio-economic stability and provided safe havens for citizens. But the mentioned factors scarcely exist in Pakistan.

Unfortunately, after few years of Pakistan's inception, military started intervention in politics. Which destabilize the system of democracy in Pakistan, since 1958, army has control over all political activities of the state. For a long period of time, army has explored the propaganda in nation that politicians cannot administered the state without the support of army, it is military which saved the country from the Indian aggression, corruption and other security issues. Mostly the educated peoples and politicians have the same idea that Pakistan cannot run without the support of army (Saddeqi 2013). But in reality army intervention in politics for the sake of holding powers and nothing more, for this purpose they enhance the propaganda of Indian aggression and security problem to increase the budget for defence. Each institution of government is in the control of army, no one is out of the army sphere. Mostly the planners of ISI and ISPR are in struggle to induce the community in his own idea, and no one revolt against army (Saddeqi 2013). In short, the administration of the state is in the hands of few people who run it according to their own means.

Conclusion:

Objective of this study is to apply Khaldun model at the current situation of Pakistan to investigate all those factors which are the causes of rise and fall of society in Pakistan. It is mentioned in the study that corrupt politicians and officers, failure of democracy, military intervention in politics, insecurity, injustice and other social evils in Pakistan are the causes of political social and economic deficiency. It was the poor performance of the politicians and establishment that East Pakistan separated from West in 1971. Weak policies of the government did not solve the issue of Baluchistan and terrorism, while furthermore it wreaked the government stance over Kashmir. It was internationally claimed that Pakistan is involved in terrorist activities so, Pakistan name enlisted in Grey List. So, all of these are because not to follow the basic factors which were mentioned Ibn Khaldun in his model.

References

Muslim, Al-Iman (Faith); 164. seekershub.org/blog/2011/.../forty-hadiths-of-the-prophet-muhammad-lastprophetinf...
(Surah Aal Imran 3: 104) .

(*Surah Aal Imran 3: 104*) .

<https://yassarnalquran.wordpress.com/2014/10/.../amr-bil-maroof-wa-nahi-anil-munka...>

[Muslim, Al-Iman (Faith), and 164]. seekershub.org/blog/2011/.../forty-hadiths-of-the-prophet-muhammad-lastprophetinf...

104), (*Surah Aal Imran 3:*

3/30, Al-Imran.

Ahmad, A. S. *Discovering Islam Making Sense of Muslim History and Society*. London: London: Routledge and, 2003.

Ahmad, Dr. Shukri B. "Ibn Khaldun, Cyclical Theory and the Rise and Fall of Sokoto Caliphate, Nigeria." *International Journal of Business and Social Science*, 2011: 82.

Al-Anfal 8/39.

Alatas, Syed Farid. *Makers of Islamic civilisation Ibn Khaldun*. New Delhi: Oxford University Press (India), 2013.

Al-Baqara 2/190.

Al-Imran 3/30.

Altas, Syed Farid. *Applying Ibn Khaldun: The recovery of a lost tradition in sociology*. New York: Routledge, 2014.

—. *Maker of Islamic civilisation Ibn Khaldun*. New Delhi: Oxford University Press (India), 2013.

Amar, Guriro. *Corruption thrived in country this year: TI report*. Daily times, 2010.

Aristotle. *Politics (tranlated by Benjamin Jowett)*. Batoche Books kitchener, 1999.

Bajwh, COAS General Qamar Javed. "Addresses the Munich Security Conference 2018 in Germany." *Bol (News)*. 2018.

Book 18, Hadith 1579 Al-Nawawi from Damascus. *The Book of the Prohibited actions (Book 18, Hadith 1579)*. <https://sunnah.com/riyadussaliheen/18/69>, 1233–1277.

Chapra, M. Umer. "Ibn Khaldun's theory of development: Does it help." *The Journal of Socio-Economics* 37 (2008) 836–863, 2006: 836-863.

CPI. *Corruption Perception Index 2017*. Transparency International (The global coalition against corruption), 2018.

Dawn, The. The Dawn, 31, January 2003.

Dr. Ahmed Adam Okene, Dr. Shukri B. Ahmad. "Ibn Khaldun, Cyclical Theory and the Rise and Fall of Sokoto Caliphate, Nigeria." *International Journal of Business and Social Science Vol. 2 No. 4, 2011: 82.*

Fritz, Jan Marie. "Socioeconomic Developmental Social Work." *Encyclopedia of Life Support System (EOLSS).*

Gilani et al. *Pakistan infrastructure implementation capacity assessment.* South Asian Sustainable Development Unit, Report No. 43186, Discussion paper series: Technical note 2., 2007.

Gilani, Syed Ali. *Corruption in Pakistan, TIP National Corruption Survey.* Karachi: Karachi Press Club, 2010.

Gillani, Syed Yasir Mahmood. "Unemployment, Poverty, Inflation and Crime Nexus: Cointegration and Causality Analysis of Pakistan." *Pakistan Economic and Social Review, 2009: 79-98.*

GIT. *Global Terrorism Index 2017 Measuring and understanding the impacts of terrorism.* New York: Institute for Economic and Peace, 2017.

Halim, Asyiqin Ab. "Ibn Khaldūn's Theory of 'Aṣabiyyah and the Concept of Muslim Ummah." *Jurnal al-Tamaddun Bil 9 (1) , 2014: 33-44.*

Hamilton et al. "Wealth." *Oxford Review of Economic Policy, volume 30, Number 1., 2014: 1-20.*

Haqqani, Husain. *Pakistan between Mosque and Military.* Washington: Carnegie Endowment for International Peace, 2005.

Hilali, A Z. "Costs and Benefits of Afghan War for Pakistan." *Contemporary South Asia 11(3), 2002: 291-310.*

Khaldun, Ibn. *The Muqaddimah (trans. by Franz Rosenthal).* New York: New York: Patheon Press., 1967.

Khan, Aamir Shafat. "Karachi suffers Rs 1 billion in a day." The Dawn, 3, June 2004.

Khan, Tariq. "The Social, Political and Economic Effects of the War on Terror: Pakistan 2009-2011." *ISSRA Paper, 2013: 65-90.*

Khawaja et al. "Natural Resources Allocation in Balochistan and NWFP: Reasons for Discontent." *Sustainable Development Policy Institute SDPI, 2009: 1-16.*

Lindholm, c. "The Islamic Middle East Tradition and Change." *UK:Blackwell Publishers Ltd*, 2002: 49.

Mahmood, SMZ. "The Economic Thought OF IBN Khaldoun In His 'Muqaddimah'." *World Applied Sciences Journal 25 (1)*, 2013: 42-47.

Malkani et al. "Mineral resources of pakistan- an update." *Lasbela, U. J. Sci. Techl.*, vol. V., 2016: 90-114.

Mohammad, Mohammad Tahir Sabit Haji. "PRINCIPLES OF SUSTAINABLE DEVELOPMENT IN IBN KHALDUN'S ECONOMIC THOUGHT." *Malaysian Journal of Real Estate, Volume 5, Number 1*, 2010: 1-18.

Muslim, Al-Iman (Faith), and 164. seekershub.org/blog/2011/.../forty-hadiths-of-the-prophet-muhammad-lastprophetinf...

Nasir Nadeem & Dr. M. Ashfaq. "Brain drain causes and implications." *The Dawn*. Available at: <http://archivesdawn.com/2004/10/18/ebr8.htm>, Octuber 2004.

Nawawi, Al. *Riaz-ul-Saliheen*. Karachi: Qadeemi Kutab Khana, 1989.

Qadir, Shakeel. "Democracy or Militar Dictatorship: A Choice of Goverenance for the economic growth of Pakistan." *Journal of Business Studies*, 2016: 39-51.

Raheem. "The impact of brin drain on Pakistan's economy." *Daily Times*. Daily Times, 15 July 2009.

Rosenthal), Ibn Khaldun translated by (Franz. *THE MUQADDIMAH*.

Saddeqi, Ayesha. *Khaki Company (Pakistan may Fuji Mayeshat ka ak Jyeza) translated by Nazir Mehmood*. Karachi: Pakistan Publishing House (Maktaba-i-Danyal), 2013.

Safdar, Naveed. "Internal security threats to Pakistan." *Naval Post Graduate School, Monterey California*, 2004: 1-135.

Sajjad, Nadia. "Causes and Solution to Intellectual Brain Drain in Pakistan." *the Dialogue, Volume VI Number 1*, 2011: 32-55.

Salik, Saddique. *Witness to Surrender*. New Delhi: Oxford University Press, 1977.

Sen, Amartya. *Development as Freedom*. New York: Alfred A. Knopf, Inc., 2000.

Shah, Mariam. "WAR ON TERROR: PERCEPTION ABOUT WAR ANDENEMY AMONG PAKISTANI COMBATANTS." *NDU Journal* , 2012: 21-46.

Shareef, Ashraf. *Aao Pakistan Lotyien*. Lahore: Darul ulom Publicans 22- A
Habib Bank Building Chowk Urdu Bazar Lahore, n.d.

Surah Aal Imran 3: 104.

Surah Aal Imran 3: 104. <https://yassarnalquran.wordpress.com/2014/10/.../amr-bil-maroof-wa-nahi-anil-munka...>

Todaro, M. P. *Economic Development*,. 6th Edition. United States of America,:
Addison-Wesley Reading, 1997.

Waheed, Ahmed Waqas. "Pakistan's Dependence and US Patronage: The Politics
of limited Influence." *Journal of Asian Security and International Affairs* ,
2017: 69-94.