

OBSTACLES TO SUSTAINABLE DEVELOPMENT IN THE ISLAMIC WORLD

Labeeb Ahmed Bsoul

Khalifa University, Department of Humanities and Social Sciences, College of Arts and Sciences, Abu Dhabi, UAE

Email: labeeb.bsoul@ku.ac.ae

DOI: 10.21154/invest.

Received: 2024-01-11

Revised: 2024-05-26

Approved: 2024-05-30

Abstract: This study examines obstacles to sustainable development in the Islamic world through the lens of Islamic teachings and principles. Utilizing a qualitative research approach, this study selected relevant Islamic teachings on sustainability, cases of sustainable development in Islamic countries, and places facing specific challenges. Primary data were gathered from religious texts, while secondary data were collected from a comprehensive literature review, including the Quran, Hadith, and scholarly articles. The research process involves extensive literature review and data analysis through data reduction to identify key themes, with comparative analysis highlighting the differences and similarities between Islamic and non-Islamic countries' approaches. The key obstacles identified included corruption, social injustice, and wealth inequality. This study advocates for a comprehensive approach guided by scholars, policymakers, and local communities, involving the reinterpretation and implementation of Islamic values in development strategies. Education and awareness campaigns are proposed to empower individuals with the knowledge required to make ethical choices. By integrating scientific advancements with traditional wisdom, this study underscores the need to ensure that progress aligns with Islamic teachings of compassion, justice, and responsible stewardship.

Keywords: *Ethical choices; moral heritage; Quranic teachings; scientific advancements; sustainable development; social injustice*

Abstrak: Studi ini mengkaji hambatan pembangunan berkelanjutan di negara-negara Islam melalui sudut pandang ajaran dan prinsip-prinsip Islam. Menggunakan pendekatan penelitian kualitatif, studi ini memilih ajaran Islam tentang keberlanjutan, kasus-kasus pembangunan berkelanjutan di negara-negara Islam, dan tempat-tempat dengan tantangan tertentu. Data primer dikumpulkan dari teks keagamaan, sementara data sekunder diperoleh dari tinjauan literatur komprehensif termasuk Al-Quran, Hadis, dan artikel ilmiah. Proses penelitian melibatkan tinjauan literatur ekstensif dan analisis data melalui reduksi data untuk mengidentifikasi tema utama, serta analisis komparatif untuk membandingkan pendekatan negara-negara Islam dan non-Islam. Kendala utama yang dihadapi meliputi korupsi, ketidakadilan sosial, dan ketidaksetaraan kekayaan. Studi ini merekomendasikan pendekatan komprehensif yang dipandu oleh cendekiawan, pembuat kebijakan, dan masyarakat setempat, melibatkan penafsiran ulang dan penerapan nilai-nilai Islam dalam strategi pembangunan. Edukasi dan kesadaran diperlukan untuk memberdayakan individu dengan pengetahuan untuk membuat pilihan etis. Integrasi kemajuan ilmiah dengan kearifan tradisional menekankan perlunya kemajuan yang selaras dengan ajaran Islam tentang kasih sayang, keadilan, dan penatalayanan yang bertanggung jawab.

Kata kunci: *Ajaran Al-Quran; kemajuan ilmu pengetahuan; ketidakadilan sosial; pilihan etis; pembangunan berkelanjutan; warisan moral*

INTRODUCTION

Sustainable development is an increasingly pressing global concern, as societies grapple with the complexities of economic growth, environmental preservation, and social equity. For many, the concept of sustainable development is rooted in secular ideologies and practices, but it also resonates with various religious traditions. Islam, one of the world's major religions, offers a perspective on sustainability that is deeply rooted in its teachings and principles.¹

The challenges of sustainable development in Islam are multifaceted and require a comprehensive understanding of religious values and teachings. Islamic teachings emphasize the idea of balance and stewardship of Earth, acknowledging that humanity is a custodian of the planet's resources.² This responsibility entails using natural resources responsibly without causing harm or depletion, and ensuring their equitable distribution to meet the needs of all individuals, present, and future.³

In this exploration of sustainable development within the context of Islam, I delve into various challenges arising from the interpretation and application of Islamic teachings in contemporary times. These challenges include finding a balance between economic growth and environmental preservation, addressing the issues of poverty and social inequality, promoting sustainable consumption and production patterns, and encouraging responsible governance and leadership.

Islamic scholars and thinkers play a vital role in interpreting religious texts and guiding the Muslim community towards a sustainable path. Their insights are crucial in formulating strategies that align with Islamic principles, while addressing the unique challenges posed by modern society. Moreover, fostering awareness and engagement between Muslims and non-Muslims alike is essential for promoting sustainable development. By fostering dialogue between different communities, collective efforts can be harnessed to overcome challenges and work towards a shared vision of a sustainable future.

This study explores various aspects of sustainable development within the context of Islam and the challenges associated with its implementation. This research involves

¹ Mohammad Hashim Kamali, "Islam and Sustainable Development," *Journal of King Abdulaziz University-Islamic Economics* 19, no. 1 (2006): 3-18.

² Kamali.

³ Atih Rohaeti Dariah, Muhammad Syukri Salleh, and Hakimi M. Shafiai, "A New Approach for Sustainable Development Goals in Islamic Perspective," *Procedia - Social and Behavioral Sciences* 219 (May 2016): 159-66, <https://doi.org/10.1016/j.sbspro.2016.05.001>; Junaid Qadir and Asad Zaman, "Sustainable Development Viewed from the Lens of Islam," *International Journal of Pluralism and Economics Education* 10, no. 1 (2019): 46, <https://doi.org/10.1504/IJPEE.2019.098181>.

selecting objects of study that include relevant Islamic teachings on sustainability, cases of sustainable development in Islamic countries, and places facing specific challenges in achieving sustainable development. This study employed a qualitative research approach that utilized both primary and secondary data. Primary data were gathered from religious texts, while secondary data were collected from a comprehensive review of the literature, including the Quran, the Hadith, and scholarly articles on sustainable development in Islam.

The research process encompassed several stages, starting with data collection through an extensive literature review. This involves analyzing existing interpretations of Islamic teachings related to stewardship and resource management. The data analysis technique involves processing data through data reduction to identify key themes. These themes are then analyzed in depth to uncover the connections between Islamic principles and sustainable development practices. A comparative analysis was also conducted to highlight the differences and similarities between the approaches of Islamic and non-Islamic countries, such as Japan and Singapore, in sustainable development. The analysis provides a comprehensive understanding of how Islamic principles can be applied to support holistic sustainable development by integrating the economic, social, environmental, and spiritual dimensions.

In this exploration, I seek to understand the foundations of sustainable development in Islam, the challenges faced in reconciling ancient principles with modern realities, and potential solutions and opportunities for a sustainable future that embraces both religious values and global well-being. By recognizing and addressing the challenges of sustainable development in Islam, we can take significant strides towards creating a more harmonious, just, and ecologically balanced world for future generations. This discourse aims to provide an introductory analysis of the challenges pertaining to sustainable development within the context of Islam. By examining the intersection of Islamic principles and development goals, this study seeks to shed light on the unique obstacles and complexities that arise in the pursuit of sustainable development within an Islamic framework. A comprehensive examination of the various.

DISCUSSION

1.1 Sustainable development in the Muslim World

Sustainable development has become a matter of growing importance on a global scale, as nations face intricate challenges associated with achieving economic growth,

environmental conservation, and social fairness.⁴ The notion of sustainable development is commonly associated with secular ideas and activities; however, it also holds significance in other religious traditions. Islam, being among the most prominent global religions, presents a viewpoint on sustainability that is firmly grounded in its doctrines and tenets.⁵

The various issues associated with sustainable development in the context of Islam necessitate a complete comprehension of religious principles and teachings. Islamic teachings place significant emphasis on the concept of equilibrium and responsible management of the Earth, recognizing that humanity serves as a caretaker of the planet's resources. This obligation encompasses the judicious utilization of natural resources while avoiding any detrimental effects or exhaustion and ensuring their fair allocation to fulfill the needs of all individuals, both current and future.⁶

This study examines the concept of sustainable development within the framework of Islam, focusing on the diverse issues that emerge from the interpretation and implementation of Islamic teachings in the present era. The challenges encompassed in this context involve achieving a harmonious equilibrium between economic growth and the preservation of the environment, tackling the complexities associated with poverty and social inequality, fostering patterns of consumption and production that are sustainable, and fostering responsible governance and leadership. Islamic academics and intellectuals serve a crucial and indispensable role in the interpretation of sacred Islamic writings and provide guidance to the Muslim community in order to foster a sustainable trajectory. The perspectives they offer are of utmost importance in developing tactics that are in accordance with Islamic values while simultaneously tackling the distinct obstacles presented by contemporary society.

In addition, it is imperative to cultivate consciousness and involvement among individuals belonging to both Muslim and non-Muslim communities to advance the cause of sustainable development. By facilitating an exchange of ideas and perspectives among diverse communities, it becomes possible to leverage collaborative endeavors to overcome obstacles and strive towards a mutually envisioned sustainable future.

⁴ Vladimir F. Krapivin and Costas A. Varotsos, *Globalization and Sustainable Development*, Springer Praxis Books (Berlin, Heidelberg: Springer Berlin Heidelberg, 2007), <https://doi.org/10.1007/978-3-540-70662-5>; Ester Galli, "Challenges to the Expansion of Ethanol Production in Brazil," in *The Functioning of Ecosystems*, ed. Mahamane Ali (InTech, 2012), <https://doi.org/10.5772/37366>.

⁵ Katja Samuel, "The Normative Influence of Islamic Shari'ah on Current UN Discourse on Justice and Sustainable Development," in *Global Justice and Sustainable Development*, ed. Duncan French (Brill | Nijhoff, 2010), 109–30, https://doi.org/10.1163/9789004188228_007.

⁶ Odeh Rashed Al-Jayyousi, *Islam and Sustainable Development: New Worldviews* (London: Taylor and Francis, 2016).

This study aimed to comprehensively examine the fundamental principles of sustainable development within the context of Islam. It addressed the inherent difficulties encountered when attempting to reconcile longstanding principles with contemporary circumstances. Additionally, it explores potential resolutions and prospects for a sustainable future that harmoniously integrates religious values with global welfare. By acknowledging and confronting the obstacles associated with sustainable development within the context of Islam, we can make substantial progress towards establishing a future characterized by enhanced harmony, justice, and ecological equilibrium for future generations.

Arab and Islamic worlds strongly focus on the concept of development.⁷ Despite abundant resources and numerous opportunities within Arab geography, the attainment of genuine and sustainable development has remained elusive. This can be attributed to various factors such as inadequate planning, insufficient utilization of Arab and Muslim expertise, a tendency towards ad hoc decision-making, pervasive corruption, ongoing security conflicts, political instability, ethnic tensions, and divergent ideologies prevalent in the Arab region. In addition to instances of terrorism and a significant reliance on Western influence and strategies, Arab societies have encountered challenges in effectively harnessing the considerable potential and human resources present in Arab nations across various domains. The Arab world has witnessed a process of development that has raised concerns due to the transition from developing countries to failed governments.⁸ This shift is particularly alarming considering the political, security, and military failures experienced in multiple regions. It is imperative for governments and individuals to prioritize their development. In the absence of this essential component, states and societies are at risk of experiencing collapse, thereby impeding their ability to establish a significant presence in the international arena. Sustainable development refers to the practice of satisfying society's current needs while ensuring that future generations are not hindered from meeting their own needs. This involves the judicious utilization of resources, strategic allocation of investments, alignment of technological advancements with development goals, and establishment of harmonious institutional frameworks that enhance both present and future capacities to address human needs and aspirations.⁹

⁷ Asma A. Basurrah, Mohammed Al-Haj Baddar, and Zelda Di Blasi, "Positive Psychology Interventions as an Opportunity in Arab Countries to Promoting Well-Being," *Frontiers in Psychology* 12 (January 5, 2022): 793608, <https://doi.org/10.3389/fpsyg.2021.793608>.

⁸ Z. R. Ghosheh, "The Processes of Administrative Change in the Arab Middle East," *Journal of Asian and African Studies* 19, no. 3-4 (January 1, 1984): 219-27, <https://doi.org/10.1177/002190968401900308>.

⁹ Mohammad Hashim Kamali, "Ethics and Finance: Perspectives of the Shari'ah and Its Higher Objectives (Maqasid)," *ICR Journal* 3, no. 4 (July 15, 2012): 618-36, <https://doi.org/10.52282/icr.v3i4.508>; Muhammad Tariq

Recently, the Arab region has witnessed a notable surge in poverty levels and a rise in the prevalence of food insecurity among its population.¹⁰ These circumstances can be attributed to ongoing conflicts, security challenges, worsening economic conditions, and a drop in the rate of sustainable development across several Arab nations. Sustainable development encompasses a developmental trajectory that encompasses cities, businesses, and lands, and is embraced by individuals across various domains in their self-reliance goals. This development must be aligned with the current state by fulfilling its demands and criteria. The inquiry posed by Arab and Islamic elites during the early 19th and 20th centuries pertained to factors that hindered the progress and development of Arabs and Muslims.¹¹ What are the contributing reasons for the socio-economic challenges faced by Arab and Muslim societies that have hindered their progress in establishing a comprehensive welfare state, a state that upholds human rights, and a state that achieves dominance and development? Regrettably, the inquiry persists into the third millennium, and the recurrence of longstanding issues persists because of the perpetuation of our unaltered reality. This paper examines the challenges that impede the achievement of sustainable development in Arab and Islamic regions.

In his work, Sharabi addressed the issue of the patriarchal system and the societal challenges faced by Arab communities in terms of their perceived backwardness. According to Sharabi,¹² Arab society is currently facing a crisis characterized by a lack of consciousness and progress. This regressive state may be mostly attributed to the patriarchal system that exists within culture, which acts as a cultural foundation that opposes modernity and its complete antithesis.¹³ This analysis examines the establishment of an authoritarian patriarchal structure within society, encompassing multiple domains, such as politics, government systems, family structures, educational systems, and the dominance of tribal and clan logic over the social system. These elements

Majeed, "Finance as a Source of Ecological Quality: Islamic Ethics of Environment and Empirical Evidence," in *Islamic Finance and Sustainable Development*, ed. M. Kabir Hassan, Mehmet Saraç, and Ashraf Khan (Cham: Springer International Publishing, 2021), 219–63, https://doi.org/10.1007/978-3-030-76016-8_10.

¹⁰ United Nations Economic and Social Commission for Western Asia, "Arab Sustainable Development Report" (Beirut: United Nations House, 2016).

¹¹ Al-Jayyousi, *Islam and Sustainable Development*; Zubair Hasan, "Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns," *Journal of King Abdulaziz University, Islamic Economics*, 19, no. 1 (2006), <https://ssrn.com/abstract=3072324>.

¹² Hisham Sharabi, *Neopatriarchy: A Theory of Distorted Change in Arab Society* (New York: Oxford University Press, 1988).

¹³ Lamya Harub, *Deconstructing 'Energy Security' in Oman: A Journey of Securitisation from 1920 to 2020*, vol. 6, Gulf Studies (Singapore: Springer Nature Singapore, 2022), <https://doi.org/10.1007/978-981-19-4691-2>.

contribute to the creation of unequal political and social relations among the members of society.¹⁴

A cognitive issue may arise in the minds of those who participate in the act of observing. The Arab and Islamic worlds, also referred to as the Arab and Islamic bloc, have a diverse array of valuable resources.¹⁵ The bloc has been bestowed with a diverse array of resources through divine intervention, including but not limited to phosphates, natural gas, uranium, and iron, all of which have significant value.¹⁶ The vast quantity of these resources surpasses the quantification accuracy. Potassium, when considered alongside other pertinent components such as solar influence, exhibits a discernible inclination towards favoring Arab and Islamic nations.¹⁷ Who was the International Monetary Fund (IMF) specifically entrusted with the duty of assuming this geographical responsibility? Does this impose a substantial burden on Western Hemisphere nations? The global procurement of wheat from diverse nations is the fundamental factor underlying the present scenario in which we are situated.¹⁸

This significant subject matter is of particular concern to Muslim and Arab scholars engaged in the study of development and sustainable development.¹⁹ This is primarily due to the evolving understanding of development, which has transitioned from solely focusing on increasing per capita income within a society to encompassing the preservation of the environment and safeguarding the rights of future generations.²⁰ This paradigm shift emphasizes the importance of utilizing clean natural resources,

¹⁴ Hisham Sharabi, *Neopatriarchy: A Theory of Distorted Change in Arab Society* (New York: Oxford University Press, 1992).

¹⁵ Ibrahim Ibrahim and Georgetown University, eds., *Arab Resources: The Transformation of a Society* (Washington, D.C. : London: Center for Contemporary Arab Studies ; Croom Helm, 1983).

¹⁶ Haitham Abu-Rub and Mariusz Malinowski, *Power Electronics for Renewable Energy Systems, Transportation and Industrial Applications*, ed. Kamal Al-Haddad (New York: John Wiley & Sons, 2014), 10.1002/9781118755525.

¹⁷ S. Mekhilef, R. Saidur, and A. Safari, "Comparative Study of Different Fuel Cell Technologies," *Renewable and Sustainable Energy Reviews* 16, no. 1 (January 2012): 981-89, <https://doi.org/10.1016/j.rser.2011.09.020>; Syed Mohammad Said, Ibrahim El-Amin, and A. Al-Shehri, "Renewable Energy Potentials in Saudi Arabia," *Beirut Regional Collaboration Workshop on Energy Efficiency and Renewable Energy Technology*, 2004.

¹⁸ K. Nashashibi, "Trade and Exchange Regimes and Exercise of Monetary Policy in the Arab Countries," in *Arab Monetary Integration: Issues and Prerequisites*, ed. Khair El-Din Haseeb and Samir Makdisi (London and New York: Routledge, 2014), 103-28; K. Haseeb and Samir A. Makdisi, *Arab Monetary Integration: Issues and Prerequisites* (Place of publication not identified: Routledge, 2014).

¹⁹ Mustafa Öztürk, ed., *Engagement with Sustainable Development in Higher Education: Universities as Transformative Spaces for Sustainable Futures*, Sustainable Development Goals Series (Cham: Springer International Publishing, 2022), <https://doi.org/10.1007/978-3-031-07191-1>; Muhammadfee Assalihi and Yusup Boonsuk, "Reforming Religion-Based Higher Education for Sustainable Development: The Case of Islamic Studies Internation Program at Prince of Songkla University," in *Engagement with Sustainable Development in Higher Education Universities as Transformative Spaces for Sustainable Futures*, ed. Mustafa Öztürk (Springer International, 2022), 67-82.

²⁰ David Bryde, Yusra Mouzughy, and Turki Faisal Al Rasheed, eds., *Sustainable Development Challenges in the Arab States of the Gulf* (Gerlach Press, 2015), <https://doi.org/10.2307/j.ctt1df4hx6>.

promoting environmentally friendly practices, and prioritizing the utilization of renewable energy in the pursuit of development. The discussion pertaining to the Arab and Islamic worlds suggests that these regions have not experienced any form of progress, including sustainable development.²¹ With the exception of select endeavors undertaken in a restricted set of nations, wherein collaborations were established between intellectuals and specialists hailing from the Arab and Islamic regions, as well as the Western sphere, who employed these initiatives to advance their respective nations, the prevailing notion of development was predominantly characterized by the symbolism of a towering glass skyscraper and a mere mention of commodities. This constituted a significant error. The process of development begins and concludes with human beings. However, it is imperative to utilize natural resources in a manner that does not result in their depletion, as this would transform the development into an adversarial relationship with the environment in which we reside.

One of the primary factors contributing to significant underdevelopment in Arab and Islamic countries is the inadequate execution of development initiatives by those in charge. Human factors have been identified as the primary catalyst for the deterioration of Arab and Islamic societies across various domains, including economic, social, political, and cultural realms. Hence, as previously mentioned, the process of evolution commences and concludes with the human being, since its ultimate objective is encapsulated in the verse,

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. Q. 6: 165.

The concept of colonialism in the Qur'an is regarded favorably as it signifies progress and revitalization rather than devastation.²² The Arab region has been blessed with a significant abundance of natural resources, with oil being the most notable among them.²³ The role of Arab oil in the development and subsequent challenges faced by Arab

²¹ S. Duygu Sever, M. Evren Tok, and Cristina D'Alessandro, "Global Environmental Governance and the GCC: Setting the Agenda for Climate Change and Energy Security," in *Global Governance and Muslim Organizations*, ed. Leslie A. Pal and M. Evren Tok, International Political Economy Series (Cham: Springer International Publishing, 2019), 197-227, https://doi.org/10.1007/978-3-319-92561-5_8.

²² Muhammad Sani Umar, *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*, Islam in Africa, v. 5 (Leiden; Boston: Brill, 2006); Martin Thomas, "Violence, Military Encounters, and Colonialism," in *The French Colonial Mind*, ed. Martin Martin, vol. 2 (Lincoln: University of Nebraska Press, 2012), 206, <https://muse.jhu.edu/book/19198>.

²³ Ibrahim Elbadawi and Hoda Selim, *Understanding and Avoiding the Oil Curse in Resource-Rich Arab Economies*, 1st ed. (Cambridge University Press, 2016), <https://doi.org/10.1017/CBO9781316493854>.

countries has been a subject of scholarly inquiry.²⁴ Rather than being a catalyst for progress, Arab oil has contributed to the nation's decline, exacerbating existing conflicts and serving as a foundation for ongoing and potential future wars.²⁵ The emergence of terrorism in Arab and Islamic nations can be attributed to the utilization of certain resources, which has proven to be more of a burden than a blessing. Hence, it is pertinent to engage in comprehensive discourse on development, particularly focusing on sustainable development. This approach encompasses a strategic perspective and forward-looking dimension, ensuring the preservation of the rights of future generations. It emphasizes the imperative to prevent wanton depletion, destruction, or irrational exploitation of resources by Arab governments.²⁶

In this discussion, I explore the subject of sustainable development, including its necessary conditions, various dimensions, and complexities, following our transition from the land of Palestine to the resilient territory of the Gaza. The predominant concern in the Arab region pertains to fundamental aspects of human experience. The lack of a culturally sophisticated individual specifically impedes growth and hampers the possibility of a renaissance. Moreover, it is crucial to acknowledge that individuals tasked with supervising economic endeavors and wielding substantial authority in the Arab region are accountable for this matter. These individuals are responsible for offering directions in the formation of economic organizations and departments that are specifically focused on economic matters.²⁷

Economic challenges and instability continue to pose significant obstacles to the sustainable development of many Islamic nations. The high levels of unemployment, inflation, and poverty have hindered progress. In 2022, the World Bank reported that the unemployment rate in the Middle East and North Africa (MENA) region was 11.8%. This figure is significantly higher than the 6.2% global average. Conflicts in countries such as Libya, Yemen, Sudan, and Syria, along with the impact of the COVID-19 pandemic and

²⁴ Atif A. Kubursi, *Oil, Industrialization & Development in the Arab Gulf States* (London [England]: Routledge, 2015).

²⁵ Abdulaziz Al_Sowayegh, *Arab Petro-Politics*, 1st ed. (London: Routledge, 2023), <https://doi.org/10.4324/9781003387596>.

²⁶ Stephen Z. Onyeiwu, "Globalization, New Technologies, and Emerging Patterns of Competition: Implications for the Arab World," in *Arab Development Challenges of the New Millennium*, ed. Belkacem Laabas (New York: Routledge, 2017), 141; B. Laabas, *Arab Development Challenges of the New Millennium*, Routledge Revivals (Taylor & Francis, 2017), <https://books.google.ps/books?id=-W1nswEACAAJ>; Belkacem Laabas, ed., *Arab Development Challenges of the New Millennium*, Routledge Revivals (International Conference on Arab Development Challenges of the New Millennium, London: Routledge, 2018).

²⁷ Yezid Sayigh, "Globalization Manqué: Regional Fragmentation and Authoritarian-Liberalism in the Middle East," in *The Third World Beyond the Cold War*, ed. Louise Fawcett and Yezid Sayigh, 1st ed. (Oxford University Press/Oxford, 2000), 200–233, <https://doi.org/10.1093/0198295510.003.0010>.

other global economic disruptions, exacerbate economic hardships, making sustainable growth nearly unattainable.²⁸

1.2 How did the principal decision-maker in the Arab world establish their economic strategy?

The reality is that economic policies and plans in the Arab world were not formulated with a focus on human factors, neglecting to prioritize the liberation and empowerment of individuals and failing to recognize their crucial role in the development process.²⁹ Instead, these policies relied heavily on resource availability as a means of making progress. It is noteworthy that the existence of resources in Arab and Islamic countries constitutes a contributing factor to the aforementioned issue, as it has been transformed into a detrimental aspect for decision-makers and individuals involved in economic matters and the pursuit of sustainable development. The discussion pertains to nations, governing structures, and key stakeholders, who have reached a consensus regarding the presence of oil and gas reserves, substantial wealth, and the capacity to accumulate significant financial resources. Hence, we discuss the budgets of several Arab and Islamic nations, where expenditures are primarily derived from revenue generated by natural resources.³⁰ There is a lack of discourse on the development and diversification of these resources.³¹ In the absence of a strategic vision for resource diversification, one may envision a scenario in which oil production in the Gulf countries is halted.³² One can envision the cessation of gas production in certain nations.³³ The discourse surrounding the reduction of oil prices has resulted in fiscal deficits within the budgets of prominent Gulf nations, as well as significant Islamic countries.³⁴

Consequently, the construction of these budgets and the economic vision exhibited a lack of regard for the inherent worth of individuals, diverging from the perspective of those who exclusively linked the development process to the availability of resources. Various instances worldwide illustrate effective development plans that

²⁸ Roberta Gatti et al., *MENA Economic Update, October 2023 - Balancing Act: Jobs and Wages in the Middle East and North Africa When Crises Hit* (The World Bank, 2023), <https://doi.org/10.1596/978-1-4648-2035-9>.

²⁹ Ahmed Driouchi, ed., *Knowledge-Based Economic Policy Development in the Arab World*., Advances in Finance, Accounting, and Economics (IGI Global, 2014), <https://doi.org/10.4018/978-1-4666-5210-1>.

³⁰ Yūsuf ‘Abd Allāh Ṣā’igh, *The Economies of the Arab World: Development since 1945* (London: Routledge, 2016).

³¹ Ibrahim and Georgetown University, *Arab Resources*.

³² Fayez Albadri and Yacoub Adel Nasereddin, eds., *Strategic Thinking, Planning, and Management Practice in the Arab World*., Advances in Logistics, Operations, and Management Science (IGI Global, 2019), <https://doi.org/10.4018/978-1-5225-8048-5>.

³³ Juliet E. Carlisle, *The Politics of Energy Crises* (New York, NY: Oxford University Press, 2017).

³⁴ Sara Bazoobandi, *The Political Economy of the Gulf Sovereign Wealth Funds: A Case Study of Iran, Kuwait, Saudi Arabia and the United Arab Emirates* (New York: Routledge, 2013).

prioritize human capital as the primary and central resource, even in situations where resources are not plentiful. These approaches place a strong emphasis on investment in human potential and the exploration of alternative routes for growth. In addition, potential remedies for existing deficiencies offer prospective solutions to any current shortcomings.

One can envision that the Japanese experience resulted in the creation of a self-sufficient nation-state comprising all its constituent elements, independent of the presence or dependence on natural resources.³⁵ Instead, the state made scientific and technical investments in individuals, emphasizing appreciation, respect, and loyalty.³⁶ This discussion focuses on the state's vision, methodology, loyalty, and strategy as integral components that unite political systems and society. These elements serve as crucial tools for shaping state policies. It can be postulated that the aforementioned qualities of vision, being, and loyalty are notably deficient in a significant proportion of Arab and Islamic nations. This deficiency hinders their progress by impeding their desire to establish a presence, engage in global rehabilitation efforts, and safeguard celestial and human assets. The employed approach entails a depletion strategy that disregards the rationalization process, as both oil and gas reserves are projected to diminish over time.³⁷ Which individuals will remain? Individuals who possess intellectual property, technological advancements, and creative abilities have a significant influence on the global economic and production landscape. This influence enables them to maximize their product output while minimizing time, cost, land and air usage, and environmental pollution.

The global absence of the Arab-Islamic system is readily apparent, and its presence can only be attained by implementing strategies that prioritize scientific and technical progress, as well as by cultivating citizen trust and allegiance. These variables play a pivotal role in the advancement of Arab and Islamic nations.

My reference focused on Japan. After the conclusion of the Second World War, Japan emerged as a nation that saw significant effects and depletion as a result of its prolonged engagement with the United States. Concurrently, the Islamic world initiated

³⁵ R. P. Dore, "Industrial Relations in Japan and Elsewhere," in *Japan: A Comparative View*, ed. Albert M. Craig (Princeton University Press, 2015), 324–70, <https://doi.org/10.1515/9781400867929-010>.

³⁶ Barbara Molonoy, *Technology and Investment The Prewar Japanese Chemical Industry* (Cambridge, MA: Harvard University Asia Center, 2005), <https://brill.com/display/title/57917>.

³⁷ Tze Yuen Yeo and Jie Bu, "Mineral Carbonation for Carbon Capture and Utilization," in *An Economy Based on Carbon Dioxide and Water*, ed. Michele Aresta, Iftekhar Karimi, and Sibudjing Kawi (Cham: Springer International Publishing, 2019), 105–53, https://doi.org/10.1007/978-3-030-15868-2_4; Angela Milligan and Tricia Voute, *Singapore: The Essential Guide to Customs & Culture* (London: Kuperard, 2019).

the liberation movement, primarily in the Levant region and later in the wider realm of Morocco. Japan had a swift and remarkable rise comparable to that of a rocket, whereas Arab nations demonstrated a retreat reminiscent of a camel.

Concept of Sustainable Development within the Arab and Islamic context

The concept of sustainable development has garnered considerable attention and has been increasingly employed by the United Nations in conferences, seminars, and study forums. Moreover, it has garnered significant attention in the Arab region. Unfortunately, attempts to reproduce these conditions as they currently exist were unsuccessful. The present inquiry seeks to explore the necessary conditions within Arab and Islamic contexts that contribute to the achievement of sustainable development. What is the clear and concise definition of the phrase under consideration?

Sustainable development diverges from conventional development by incorporating additional elements, namely environmental, social, and cultural dimensions. Contemporary discourse on development places a significant focus on cultural aspects. Consequently, there is a significant emphasis on material possessions within Arab culture, where it is commonly held that materialism plays a pivotal role in driving economic progress.

However, this technique is often considered a significant error. Furthermore, Singapore may be seen as an additional exemplar when considered alongside Japan. Singapore has a land area of approximately 722 square kilometers,³⁸ rendering it significantly smaller than those of many other Arab and Muslim states. In contrast, some Arab countries have territorial expanse over the total area of France.

Singapore is renowned for its distinctive development model that prioritizes the well-being of its citizens.³⁹ However, a historical examination revealed that Singapore was initially part of a federation with Malaysia, from which it separated in the 1960s.⁴⁰ This separation was marked by a poignant moment captured on the camera, wherein Lee Kuan Yew, Singapore's founding father, was observed shedding tears.⁴¹ However,

³⁸ Guohua Chang, "Environmentally Friendly Cities," in *China's Eco-City Construction*, ed. Jingyuan Li and Tongjin Yang (New York and London: Springer Berlin Heidelberg, 2015), 101; Jingyuan Li and Tongjin Yang, eds., *China's Eco-City Construction*, Research Series on the Chinese Dream and China's Development Path (Berlin, Heidelberg: Springer Berlin Heidelberg, 2016), <https://doi.org/10.1007/978-3-662-48153-0>.

³⁹ Adel AlJoujry, *Mahathir Muhammad Al-Nimr - From Asia - From A Young Rebel To An Islamic Hero* (Damascus and Cairo: Dār al-Kitāb al-'Arabī lil-Nashr Wa-al-tawzī, 2008), noor-book.com/en/pcaox6.

⁴⁰ Fook Kwang Han, Warren Fernandez, and Sumiko Tan, *Lee Kuan Yew, the Man and His Ideas* (Singapore: Singapore Press Holding : Times Editions, 1998), <https://www.goodreads.com/en/book/show/544418>.

⁴¹ Mark Beeson, "Southeast Asia's Post-Crisis Recovery: So Far, So Good," in *Unexpected Outcomes: How Emerging Economies Survived the Global Financial Crisis*, ed. Carol Wise, Leslie Elliott Armijo, and Saori N. Katada (Washington:

Singapore achieved similar levels of development as Malaysia within a span of ten years.⁴² Singapore does not own a majority share of 50 percent of its freshwater resources.⁴³ In contrast, the water supply in the region is sourced from Malaysia. However, local authorities successfully established a complex economic structure, leading to an annual gross income of over \$300 billion.⁴⁴ Therefore, one could contend that the matter under consideration is not predominantly linked to natural resources but rather revolves around the prioritization of human well-being. After the devastating bombings in Hiroshima and Nagasaki, Japan engaged in deliberations concerning the development of medical facilities, acknowledging the nuclear nature of the assaults, and the ensuing imperative to address substantial health-related issues.⁴⁵ Recognition of scientific knowledge as the fundamental and highest point of advancement has led to the initiation of school infrastructure development. As a result, the Arab world assumed that growth was initiated by the application of concrete, a viewpoint that was considered incorrect.

This study focuses on Arab models, first with Arab and Islamic models and subsequently expanding to encompass the Gulf model. Individuals exhibited a collective inclination towards materialism. After gaining independence, Algeria embraced a model predominantly characterized by socialist principles. As a result, significant curtailment of individual initiatives was noted in the Arab world. Furthermore, there is a widely accepted belief that Gulf countries prioritize the creation of tall skyscrapers and rigorous adherence to formal standards.

As a collective entity, the Arab or Islamic world possesses an inherent deficiency in this particular quality. The lack of a comprehensive and effective development framework within the Arab or Islamic context hinders the achievement of sustainable

Brookings Institution Press, 2015), 103, https://www.academia.edu/9685848/Southeast_Asia_s_post_crisis_recovery_So_far_so_good.

⁴² Ek Tieng Lee, "The Search for NEWater: The Singapore Water Story," in *50 Years of Environment*, by Yong Soon Tan (WORLD SCIENTIFIC, 2015), 63–72, https://doi.org/10.1142/9789814696234_0004.

⁴³ Ng Weng Hoong, *Singapore, the Energy Economy: From the First Refinery to the End of Cheap Oil, 1960-2010* (London: Routledge, 2012), 1960–2010.

⁴⁴ Jamil Jreisat, "Lessons Learned from Managing the Governance Crisis in the Arab States," in *Global Cases in Best and Worst Practice in Crisis and Emergency Management*, ed. Ali Farazmand (London and New York: CRC Press, 2016), 180; Ali Farazmand, ed., *Global Cases in Best and Worst Practice in Crisis and Emergency Management* (Boca Raton, FL: CRC Press, 2016).

⁴⁵ Nabil Sultan, "A New Era for Energy: The Nightmare Gulf Scenario and Its Implications for Human and Environmental Security," in *Environmental Change and Human Security in Africa and the Middle East*, ed. Mohamed Behnassi and Katriona McGlade (Cham: Springer International Publishing, 2017), 179–95, https://doi.org/10.1007/978-3-319-45648-5_10.

development, is a significant issue, except in a limited number of countries.⁴⁶ The scholarly discourse surrounding shale gas extensively recognizes its environmental ramifications, with a consensus that the extraction of this resource currently lacks a well-established technological framework for ensuring safe extraction.⁴⁷

The significance of safeguarding Algeria's groundwater supply is underscored by the opposition to shale gas production, led by advocates for environmental preservation.⁴⁸ For a span of four centuries, these reserves have served as a crucial water source for global society. The primary source of apprehension pertains to the potential adverse effects of the exploitation of depleting resources on these reserves.⁴⁹ The availability of universities with a robust academic reputation is limited in Arab and Islamic countries, with the exception of Malaysia, where colleges are listed among the top 100 globally.⁵⁰ It is advisable to assess the rankings of universities in Arab and Islamic nations. Hence, it is commonly recognized and supported by evidence that the advancements achieved in Arab and Islamic countries fall short of meeting the essential benchmarks for sustainable development.⁵¹ This could also be construed as a progression towards a particular form of progress.⁵²

Influential international organizations use a strategic approach that includes the importation of universities with similar values and practices, as well as the deliberate introduction of educational systems into the Arab region.⁵³ In the Arab world, there is an institution comparable to Sorbonne, as well as renowned academic establishments such

⁴⁶ Hamza Hamouchene, "Extractivism and Resistance in North Africa," in *The Oxford Handbook of Economic Imperialism*, ed. Zak Cope and Immanuel Ness, 1st ed. (Oxford University Press, 2022), 497–514, <https://doi.org/10.1093/oxfordhb/9780197527085.013.36>; Francesco Cavatorta, "The Weakness of State Structure in the Arab World: Socio-Economic Challenges from Below," in *The Frailty of Authority: Borders, Non-State Actors, and Power Vacuums in a Changing Middle East*, ed. Lorenzo Kamel (Rome: Edizioni Nuova culture, 2017), 44; Cavatorta.

⁴⁷ Yahia Zoubir, *China and North Africa: Between Economics, Politics, and Security*, ed. Adel Abdel Ghafar (I.B. Tauris, 2022), <https://doi.org/10.5040/9780755641864>.

⁴⁸ Ahmed M Khalid, R James Ferguson, and M Niaz Asadullah, *Economic Integration Among D-8 Muslim Countries: Prospects and Challenges* (WORLD SCIENTIFIC, 2023), <https://doi.org/10.1142/12573>; R. James Ferguson, "Historical Foundations and Emerging Geopolitical Frameworks," in *Economic Integration among D-8 Muslim Countries: Prospects And Challenges*, ed. Ahmed M. Khalid, M. Niaz Asadullah, and R. James Ferguson (Singapore: World Scientific Publishing Company, 2023), 22.

⁴⁹ Marwa El Daly, *Al Waqf: Philanthropy, Endowments and Sustainable Social Development in Egypt* (De Gruyter, 2022), <https://doi.org/10.1515/9783110697032>.

⁵⁰ Šakīb Arslān, *Why Muslims Lagged behind and Others Progressed*, trans. Nadeem M. Qureshi (London: Austin Macauley Publishers, 2021).

⁵¹ Muḥammad Mustafā Badawī, ed., *Modern Arabic Literature*, Digitally print. 1. paperback version, *The Cambridge History of Arabic Literature* (Cambridge New York Melbourne Madrid: Cambridge University Press, 2006).

⁵² Many Gulf States, Egypt, Jordan, and Lebanon, have established partnerships with foreign universities, particularly those from Europe and North America

⁵³ Muhammad Saeed Ramadan al-Bouti, *Who Is Responsible for the Backwardness of Muslims?*, Research Series at Summit No. 8 (Damascus: Dar al-Fikr Al-Mu'asir, 2020).

as Cambridge University. In addition, there are various universities in the Western world. The issue of priority is evident, particularly for Arab citizens who opt to obtain loans, liquidate properties, and enroll in Western colleges, including those with branches in Arab countries, while forsaking national universities that have been overlooked by the official Arab system.⁵⁴

Who is responsible for the stagnation of Muslim communities?

Who bears the responsibility for the perceived absence of progress or growth within the Muslim community? Muhammad Saeed Ramadan Al-Bouti is a highly esteemed individual within the realm of Islamic study, occupying a position of great reverence in the domain of religious leadership.⁵⁵ According to Al-Bouti,

The concept of backwardness encompasses various forms of societal weakness, lack of knowledge, and economic deprivation within a nation's existence. The discourse revolves around the dispersion of the Muslim population and their alleged involvement in conspiratorial activities; the perceived encroachment upon their territories by Jewish and other groups; the perceived lack of progress in technological advancements within their communities; and their purported reluctance to utilize the resources available to them for sustenance.⁵⁶

The definition proposed by al-Bouti encompasses the various manifestations of societal underdevelopment and elucidates the barriers that impede progress and hinder the advancement of civilization. These obstacles result in stagnation of growth and an inability to overcome them, thereby leaving the nation in a state of uncertainty between reverting to its past or persisting on its current trajectory, thereby dispersing its resources and objectives. Based on al-Bouti's definition, it can be inferred that he provided a realistic portrayal of the perceived backwardness of Muslims and elucidated the manner in which he dismantled many aspects of civilized development. This weakness can be attributed to the failure to achieve cohesive integration as well as the inability to effectively resist and address the impacts of colonialism, encompassing both military and cultural aspects. Additionally, poverty posed a significant barrier to the advancement of the Renaissance. While he possesses the ability to establish a civilization, his contributions to the advancement of the scientific movement and the development of Islamic culture in terms of embracing other disciplines, such as the sciences and arts, are limited.

⁵⁴ al-Bouti.

⁵⁵ al-Bouti.

⁵⁶ al-Bouti.

Al-Bouti provides a comprehensive analysis of the factors contributing to the nation's underdevelopment and the subsequent consequences of the deterioration of the societal framework. According to his perspective, these factors can be outlined as follows: the individual experiences a decline in psychological and intellectual equilibrium as well as a strong attachment to antiquated ideals, resulting in a state of utter inertia and a lack of progress. Having endured a prolonged period of being subject to the inferiority complex and being captivated by the accomplishments of others who are not considered sophisticated without making earnest efforts or contemplating a return to religious beliefs and their revitalization, it is disheartening to witness certain reformist movements that do not aim to truly reform religion. The intellectual battle has arisen between factions that are strongly attached to traditional beliefs and practices and those who reject the past as a source of inheritance. The latter group embraces novelty, even though it means compromising religious and moral ideals. The remaining positions can be found in the educational curriculum, advice platforms, and similar contexts. The achievement of the general social development process, which encompasses developmental challenges, necessitates the harmonious and equitable support of intellectual, social, and economic endeavors. This is made possible through thorough planning and an integrated approach to these activities.⁵⁷

In the event that conflicts arise among various activities and escalate without resolution, a detrimental factor is likely to arise, leading to a widening impact and permeation within the divergent factions of society, thus expanding the scope of the issue. The erosion of trust among different sectors of a nation, including the governed and rulers, as well as the lack of interaction and cooperation between various parties and social groups, significantly hinders progress and development. Consequently, any effort made by a single party to address this issue is not sufficient. The concept of general and continuous benefit refers to a broad and ongoing advantage or a positive outcome.⁵⁸

The higher the propensity is to simulate resilience and overcome it. Underdevelopment is a multifaceted concept that encompasses a range of societal shortcomings such as fragility, limited knowledge, and economic deprivation within a country. The phenomenon under consideration is distinguished by the dispersion of individuals adhering to Islamic faith and their constrained capacity to engage in collective decision making. Additionally, it involves the acquisition of territories by Jewish communities and other societal factions. Moreover, the persistence of

⁵⁷ Muhammad Basha al-Makhzumi, *Khatirat Jamal Al-Din al-Afhgani al-Hussini* (Beirut: Dar al-Haqiqah, 1980).

⁵⁸ al-Makhzumi.

underdevelopment can be attributed to the lack of progress in technological developments within their civilization and their hesitancy to efficiently harness the given resources for their economic existence. The present circumstances present challenges to the achievement of contemporary Arab unity, limit their capacity to remove or discourage the Jewish population, create barriers to educational and intellectual development, and impair their economic growth and output. The persistent existence of Islamic authority and its significant impact on beliefs embraced by the adherents of Islam are readily apparent.⁵⁹

According to Hegazy, the idea of social backwardness serves as an introduction to the framework for comprehending the psychological experiences of people who are oppressed. The aforementioned argument fails to acknowledge that the state of underdevelopment at the individual level is a discernible pattern of life characterized by its own psychological, cognitive, and qualitative relationship dynamics. Scholars specializing in underdevelopment and development, along with the political leaders responsible for shaping social change, find themselves confronted with a predicament that has resulted in a significant waste of resources, time, and effort. This waste has taken on a form that is unacceptable to a society burdened by substantial disadvantages and limitations. Each of these individuals undertook ambitious development initiatives characterized by grandeur and prestige. However, these projects are often based on incomplete studies and plans that lack practical implementation. Consequently, they failed to effectively address the complexities of the underdeveloped structure or the psychological and cognitive aspects of individuals targeted for development.⁶⁰

A foreign provenance strategy was formulated using effective frameworks employed in developed countries. Nevertheless, the execution of these programs faced limited advancement because imported experiences and projects from foreign sources ultimately demonstrated ineffectiveness. Projects characterized by flamboyant propaganda have demonstrated limited effectiveness in achieving widespread societal transformation and promoting individual progress within that society. This can be attributed primarily to their failure to acknowledge the inherent significance and pivotal role of human factors in any developmental process.⁶¹

⁵⁹ al-Bouti, *Who Is Responsible for the Backwardness of Muslims?; Malik ibn Nabi, Conditions of Renaissance*, trans. Abd al-Sabour Shaheen (Damascus: Dar al-Fikr, 1982).

⁶⁰ Mostafa Hegazy, *Social Backwardness: An Introduction to the Psychology of the Oppressed Person* (Casablanca: The Arab Cultural Center, 2005), noor-book.com/en/x3asct.

⁶¹ Mohammad Ayub Khan, ed., *Multinational Enterprise Management Strategies in Developing Countries; Advances in Logistics, Operations, and Management Science* (IGI Global, 2016), <https://doi.org/10.4018/978-1-5225-0276-0>.

Numerous literary works have been produced within this particular framework, encompassing both direct explorations of subject matter and broader examinations of humanity. One notable example is the renowned Algerian intellectual Malik ibn Nabi, who extensively addressed the topic of societal transformation in his influential publication titled "For Change."⁶² Algerian society is characterized by Algerian, Arab, and Islamic heritage.⁶³ And Ibrahim Al-Buleiyhi authored the book titled "Forts of Underdevelopment,"⁶⁴ while Zaghoul Al-Najjar contributed to the academic discourse with his works "The Issue of Scientific and Technological backwardness in the Contemporary Islamic World."⁶⁵ Jalal Amin's *The Myth of Progress and Backwardness*,⁶⁶ while the late Saeed al-Bouti explored the question of responsibility for the backwardness of Muslims in his book "Who is responsible for the backwardness of Muslims?"⁶⁷ Fouad al-Banna's works, namely "The Islamic World between Civilizational Backwardness and the Winds of Globalization," shed light on the topic.⁶⁸ Additionally, Hisham Sharabi's publication "Neopatriarchy: A Theory of Distorted Change in Arab Society" contributes to the academic discourse.⁶⁹ Lastly, Mustafa Hijazi's work "Social Backwardness: An Introduction to the Psychology of the Oppressed Person" provides an introduction to the psychology of the oppressed in relation to social underdevelopment.⁷⁰ It is widely acknowledged that Arab people experience significant oppression, prompting an exploration of how individuals facing oppression might contribute to the development of civilization.⁷¹

Previous discussions have made reference to exemplary instances such as Singapore, where the founder's noteworthy focus on education was emphasized. He made the deliberate choice to repurpose temples as educational hubs, prioritizing this approach over the establishment of organizations solely focused on the advancement of *takfir* jurisprudence. What are the reasons behind the longstanding dependence of the Arab

⁶² Malek ibn Nabi, *Min Ajil Al-Taghyeer (For Change)* (Beirut: Dar al-Fikir al-Mu'asir, 2019).

⁶³ Nabi.

⁶⁴ Ibrahim Buleiyhi, *Husun Al-Takhaluf Wa-Mawani' al-Nuhudh Fi Hiwarat Wa-Mukhashifat (Fortresses of Backwardness and Obstacles to Advancement in Dialogues and Revelations)* (Beirut, Baghdad: al-Jamal Publications, 2010).

⁶⁵ Dana AL-Najjar, "The Effect of Institutional Ownership on Firm Performance: Evidence from Jordanian Listed Firms," *International Journal of Economics and Finance* 7, no. 12 (November 24, 2015): 97, <https://doi.org/10.5539/ijef.v7n12p97>.

⁶⁶ Jalal Amin, *Khurafat Al-Taquadum Wa-l-Takhaluf (The Myth of Progress and Backwardness)* (Cairo: Dar al-Shorouk, 2007).

⁶⁷ al-Bouti, *Who Is Responsible for the Backwardness of Muslims?*

⁶⁸ Fouad Al-Banna, *Al-'Alam al-Islami Bayn al-Takhaluf al-Hadhari Wa Riyah al-'Uwlamah (The Islamic World Between Civilizational Backwardness and the Winds of Globalization)* (Cairo: The Islamic Distribution and Publishing House, 2006).

⁶⁹ Sharabi, *Neopatriarchy: A Theory of Distorted Change in Arab Society*.

⁷⁰ Hegazy, *Social Backwardness: An Introduction to the Psychology of the Oppressed Person*.

⁷¹ Hegazy.

world on Western advisors? In order to enhance their standing, individuals or groups may opt to invite a French delegation, an American delegation, or a British delegation.

Additionally, the Algeria experiences of Boumediene initially prioritized the development of heavy industries, resulting in the subsequent neglect of the agricultural sector and the simultaneous decline of both sectors. Consequently, both the industrial and agricultural sectors suffered losses.⁷² What is the rationale behind this consistent dependence on Western economic planners? There is a lack of belief and faith in oneself in our collective perceptions. Is there a lack of intellectual capacity in Arab and Islamic regions?⁷³

The aforementioned matter has the utmost sensitivity and serves as the focal point in this particular instance. This discussion extends beyond the mere attraction of foreign consultants, a practice that can prove beneficial in some circumstances. Rather, it refers to the proposition to draw from various countries. The discussion pertains to ministers, governments, and institutions in these nations, which are inclined to adopt plans without adequately considering their compatibility with the standards, components, and capabilities of their respective countries in contemporary societies.⁷⁴

Additionally, it involves the practice of replicating experiences from other countries and from one another with the aim of achieving harmonization and proportionality within their contexts. The experiments were replicated with a focus on their practical application without considering the factors determining their appropriateness, alignment with specific requirements, or the legitimacy of their implementation inside Arab and Islamic countries. It can be postulated that the Malaysian government adopted Japan as a developmental exemplar, subsequently emulating the Japanese experience, with a particular focus on education and human technologies. Consequently, Malaysia has garnered significant recognition in the global education landscape, leading to various advancements and economic capabilities and positioning the country as an emerging economic force.

In the realm of mechanical engineering, it is important to discuss the manufacturing tactics employed by Malaysia. Specifically, Malaysia has adopted a strategy wherein it builds local factories to build production machines rather than relying

⁷² David Ottaway and Marina Ottaway, *Algeria The Politics of a Socialist Revolution*, 1st ed. (BERKELEY; LOS ANGELES: University of California Press, 2024).

⁷³ John L. Esposito, *The Future of Islam* (New York, NY: Oxford University Press, 2013).

⁷⁴ Sundeep Waslekar, *An Inclusive World in Which the West, Islam, and the Rest Have a Stake* (Mumbai: Strategic Foresight Group, 2007); Shabbir Akhtar, *Islam as Political Religion*, 0 ed. (Routledge, 2010), <https://doi.org/10.4324/9780203841822>.

on the importation of such machinery. Currently, one may envision the Al-Marai facility, which is exclusively committed to the manufacturing of dairy products in Saudi Arabia. All individuals responsible for operating this system were French. The topic of trust establishment was also discussed. It is worth noting that knowledge, vision, and strategy are inherent qualities of every individual, whereas loyalty to the state, which is contingent upon genuine contributions to overall progress, is currently lacking.

Hence, officials in Arab and Islamic countries do not actively solicit citizens' assistance. This is not due to a lack of desire on the part of officials to engage with citizens but rather stems from their professional upbringing, which limits their ability to comprehend and execute tasks at a scholarly level. Technical and productive skills are inherent human capabilities that can contribute significantly to the construction process. Consequently, it is worth noting that numerous government officials have received both political and academic education. It is not uncommon for individuals such as princes, ministers, officials, and the offspring of presidents and officials to pursue studies at prominent international universities. As a result, they acquire a wealth of global experiences that they find inspiring, yet often struggle to implement within their respective countries. Consequently, when influential officials in their respective countries perceive external entities as potential saviors rather than recognizing internal resources as effective catalysts for change, a predicament arises wherein these countries seek assistance from global consulting firms or consultants who may receive remuneration exceeding the amount allocated for internal financing of certain projects.

The discussion pertains to the necessity of cultivating certain abilities at the human level while emphasizing the importance of fostering trust and establishing role models during the construction and growth stages. This approach discourages replication of existing experiences or reliance on external assistance. This subject is of significant importance and has the potential to have consequential outcomes in some instances. However, potential negative consequences are associated with yielding to these consultants, as we admit them to our decision-making processes without possessing the necessary expertise to critically evaluate their recommendations. Consequently, their statements, regardless of their potential harm or benefit to the state, are treated as authoritative as if they were derived from the Qur'an.

This inquiry has had an adverse effect on political and economic establishments, resulting in a distorted sense among Islamic and Arab communities that salvation is contingent upon external factors rather than internal ones. The veracity of expertise has been subject to examination, even within a specific nation, when individuals such as authors, philosophers, entrepreneurs, or landowners voice skepticism. The assertion of

our ability to accomplish a certain vision is likely to be met with ridicules from both media and political domains. Moreover, it is plausible to encounter ethical and reputation-related defamation in the form of moral and media-driven assassination.

Indeed, there are numerous testimonies that depict dire circumstances. Individuals from the Western world assert their intention to dismantle their existence, sow division inside reality, and render destitute adherence. In John Perkins' *Confessions of an Economic Hit Man*, the author discusses the involvement of organizations and institutions in the process of self-destruction.⁷⁵ Regrettably, Arab and Muslim societies are afflicted with a prevalent ailment characterized by intellectual deficiency and imprudent behavior. As the renowned Arab poet, Abu al-Tayin al-Mutanibi said?

Astutely observes, while there are approved remedies for several afflictions, foolishness remains an exception, lacking a prescribed cure.⁷⁶

When we discuss the intricate and aesthetically pleasing Islamic doctrine, it becomes clear that Islam possesses qualities of beauty and excellence, with instances of offense primarily attributed to individuals who identify themselves as Muslims. Had they reached the pinnacle of adherence to Islam, they would have exerted global dominance. Islamic teachings reveal the concept of work, recognizing it as a symbol of the faithful, the Mujahideen, and the diligent laborers in God's eyes. Many of those engaged in street cleaning and environmental maintenance in Arab and Islamic contexts are predominantly foreign. Therefore, it is not the premise that we create a laboring individual.

According to the divine scripture, the Lord of Glory, who is revered and exalted, conveys the following message.

Tell them, O Prophet, "Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, and then He will inform you of what you used to do. QS. 9: 105.

The Quranic verses express the following sentiment:

And remember when your Lord proclaimed, 'If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe. Q. 14:7.

And Allah sets forth the example of a society that was safe and at ease, receiving its provision in abundance from all directions. But its people met

⁷⁵ John Perkins, *Confessions of an Economic Hit Man*, A Plume Book (New York: Plume, 2006).

⁷⁶ Abu Muhammad Ali bin Habib Al-Basri Al-Mawardi, *Adab Al-Dunya Wa-l-Din (Literature of the World and Religion)*, ed. Muhammad Zakaria Salih (Beirut: Dar Aqra, 1985).

Allah's favors with ingratitude, so Allah made them taste the clutches of hunger and fear for their misdeeds. Q. 16:112.

When discussing the issue of hunger, it is common to address the economic system, whereas discussions around fear often involve the security system. According to the Quranic verses:

Let them worship the Lord of this Sacred House. Who has fed them against hunger and made them secure against fear. Q. 106: 4-5.

The interplay between economy and security is a topic of significant scholarly and policy interest. In the absence of an economic system that adheres to the established principles of sustainable development, it can be confidently asserted that such a system will inevitably lead to widespread disasters and ruins for nations that adopt it, irrespective of their geographical location or cultural orientation. Hence, upon examining global phenomena, it becomes evident that within the realm of Islamic experiences characterized by elevated intellectual discourse, Mahathir Muhammad asserts in his memoirs that the Malaysian economic development model drew inspiration from the notable figure of Malik Bin Nabi, an Algerian luminary whose contributions have yielded benefits for other nations while being overlooked within his own country.

Malik ibn Nabi's thoughts are well acknowledged and appreciated in Western contexts, while regrettably receiving limited recognition within his own homeland. The Israeli state's universities are disallowing our Palestinian counterpart's access to the theories put forth by Malik ibn Nabi in his book *The Question of Culture*.⁷⁷ Hence, when examining a sophisticated intellectual framework, it is not designated as Islamic, but rather characterized as refined, encompassing the full connotation of the term "classy" in its semantic context. During that period, the aim was to develop a comprehensive system that demonstrated concern for individuals, the environment, and all relevant contemporary matters, encompassing cultural and political dimensions.

An examination of the political landscapes of Arab and Islamic nations can provide insights into their corresponding economic conditions.⁷⁸ There is a lack of political consensus on the notion of true democracy, specifically in relation to participatory democracies.⁷⁹ In the Arab and Islamic worlds, individuals who deviate

⁷⁷ Malek Bennabi, *The Question of Culture* (Kuala Lumpur, Surrey, U.K.: Islamic Book Trust; International Institute of Islamic Thought, 2003).

⁷⁸ Rainer Grote, Tilmann J. Röder, and Ali M. El-Haj, eds., *Constitutionalism, Human Rights, and Islam after the Arab Spring* (New York, NY: Oxford University Press, 2016).

⁷⁹ Peter J. Burnell, Lise Rakner, and Vicky Randall, eds., *Politics in the Developing World*, Fifth edition (Oxford: Oxford University Press, 2017).

from the prescribed narrative of their respective governments often face oppression and marginalization.⁸⁰ Consequently, their ideas are suppressed and disregarded. This phenomenon is particularly evident in most Arab and Islamic nations, where discussions about a country's wealth extend beyond its oil and gas reserves.

Algeria is recognized for its substantial share of rare earth elements. To fully understand the importance of earth elements, it is necessary to analyze their various uses in fields such as missile technology, nanotechnology, and microtechnology.⁸¹ It becomes apparent that these materials possess significant worth as they are exchanged in small quantities rather than in the bulk. Therefore, it is clear that when considering the natural resources domain, there is a noticeable abundance. However, upon closer examination of human wealth, despite its availability, it becomes evident that it is susceptible to marginalization. Others offer comfort in this situation by acknowledging that Arab and Muslim intellectuals stand out for their creativity, rather than their propensity for harm. When an individual encounters a favorable environment in Arab and Islamic countries that fosters the growth of their ideas and facilitates intellectual exploration, the Algerian model emerges as an outstanding example in terms of its effective management of natural resources and utilization of human resources. It is worth mentioning that the Algerian demographic exhibits a substantial representation of young individuals, accounting for more than 70 percent of the total population. Young individuals demonstrate considerable potential in terms of productivity and intellectual capabilities. By effectively channeling the exuberance and vitality inherent in the younger generation, it becomes feasible to develop a refined and praiseworthy framework.⁸²

The existence of a considerable population of medical professionals and engineers and the registration of a patent under the names of Algerian individuals residing in Canada and European countries substantiate the assertions made. Even in the context of sports, it has facilitated the success of European clubs in local, regional, and worldwide tournaments. Algerians have achieved notable recognition. Is there currently an effort to rectify the situation and harness the energy that has emigrated from native land?⁸³

⁸⁰ Mishana Hosseinioun, *The Human Rights Turn and the Paradox of Progress in the Middle East* (Cham: Springer International Publishing, 2018), <https://doi.org/10.1007/978-3-319-57210-9>.

⁸¹ Al-Arabi Al-Arabi, *Ahamiyat Al-Naft Wa-l-Ghaz Fi al-'Ilaqat al-Jaza'iriyaa-al-'Uropeiyaa (1956–2013) (The Importance of Oil and Gas in Algerian-European Relations (1956–2013))* (Beirut: Arab Center for Research and Policy Studies, 2021).

⁸² David Crikemans, *Geopolitics and International Relations: Grounding World Politics Anew* (Brill | Nijhoff, 2022), <https://doi.org/10.1163/9789004432086>.

⁸³ Nur al-Huda Tabei, "Yashtakun Mi Al-Sariqat al-Fikriyya Wa Dha'f al-Istithmar: Mukhtari'un Jaza'iriyun Bayn al-'Uzlah Wa-l-Hurub 'ila al-Kharj (Complaining about Intellectual Theft and Lack of Investment: Algerian

The obligation of Algerian individuals residing abroad to repatriate to their home country or of Arab individuals residing in Western nations to return to their country of origin is not mandatory. In industrialized nations, several channels have been established to facilitate communication and provide opportunities for the advancement and development of Arab and Islamic countries. Arabs, Muslims, and specifically Algerians did not afford this opportunity. France has over 14,000 top specialists and scientists in medicine. This pertains to the discipline of medicine, as well as the domains of economics, sociology, and other rigorous sciences encompassing nanotechnologies and NASA. Inquire about the presence and contributions of Algerian individuals inside the National Aeronautics and Space Administration (NASA). Inquire about the presence of Algerian individuals residing in Singapore. Additionally, we inquired about the present population of Algerians residing in Malaysia. Furthermore, there is information regarding the Algerian diaspora in Europe, America, and the Asian continent.⁸⁴ Finally, the process of China's transition into a global economy, spearheaded by Deng Xiaoping and Iraqi economic advisor Elias Korkis, is a significant topic of academic interest.⁸⁵ The transformation of the Chinese economic system can be attributed to the contributions of an Iraqi economist whose influence has shaped the current state of affairs in China. Consider the hypothetical scenario of developing a Chinese model, specifically focusing on a single instance.⁸⁶ Farouk Al-Kasim, an Iraqi geologist, played a crucial role in facilitating Norway's exploration and exploitation of its oil reserves during the 1970s. Through his specialized knowledge and advisory contributions, Al-Kasim effectively steered Norway away from the adverse effects associated with the resource curse, a phenomenon commonly experienced by nations endowed with abundant oil resources. Instead, Norway has successfully leveraged its newfound wealth to establish a prosperous and enduring economy.⁸⁷

Indeed, Arab individuals are presently residing in Western countries such as Britain, Norway, and North America. They have actively sought support to improve their economic, scientific, technological, medical, and administrative government infrastructure. However, within the current context of the Arab world, primary emphasis

Inventors between Isolation and Flight Abroad)," *El-Nasr*, March 2006, <https://www.annasronline.php/2014-08-17-13-22>.

⁸⁴ Ali Yahya et al., "Bara'at al-Ikhtira' Fi al-'Alam al-'Arabi Ard Laysat Khasibah Mahmiyya Bi-l-Qanun Lakin Da'im al-Duwal Shibih Ma'dum Wa-Ghiyab Li-Mukhashashat al-Baith al-'Ilmi (Patents in the Arab World Are Not Fertile Land Protected by Law, but State Support Is Almost Non-Existent and There Is an Absence of Scientific Research Allocations)," *Independent*, April 2022, <https://www.independentarabia.com/node/303941/>.

⁸⁵ "Need to Invest in Western Media," *PressReader*, March 2019, <https://www.pressreader.com/kuwait/arab-times/20190331/281612421759358>.

⁸⁶ "How to Turn Iraq's Economy into an Economic Giant?," *Iraq and Dinar Related News*, August 2017.

⁸⁷ Martine Sandbu, "The Iraqi Who Saved Norway from Oil," *Financial Times*, August 2009.

is placed on the examination and analysis of different development models. There is a discernible desire in Algeria, Egypt, and Pakistan to develop a new and distinctive paradigm that includes economic, educational, research, social, political, and cultural aspects. Nevertheless, it is noteworthy that individuals who impede progress persist within the corrupt ranks, stemming from the flawed system that has contributed to a state of underdevelopment. Moreover, it is noteworthy that a comparable trend is duplicated within Arab and Islamic domains. Arab and Islamic nations have annual resources exceeding US \$ 100 billion.⁸⁸ What are the outcomes of production? What was the nature of their contributions? If one were to select a notable Arab individual in the field of science who has attained worldwide acclaim, it would become apparent that their remaining temporal capacity is constrained. It is crucial that the current regressive worldview undergoes a transitional process. When considering a return to a state of individualism, it is crucial to acknowledge that the expression of corruption is not intrinsically linked to the capitalist or liberal framework but rather originates from the concept of individualism per se.

Numerous Arab and Muslim scholars have made significant contributions and gained recognition outside of their birthplaces. These intellectuals originate from Arab and Islamic countries and have traveled to different nations in search of permanent residency, education, and safe places. The Arab and Islamic regions are home to a diverse array of highly intelligent individuals and visionary thought leaders whose potential impact on the Renaissance and the progress of human civilization deserve recognition. Is it not crucial for individuals residing in Arab and Islamic regions to place utmost importance on the fear of God, ensure the welfare of their fellow human beings, and demonstrate respect for intellectual capacities that would facilitate a period of cultural and intellectual progress, ultimately resulting in advantages for future generations?

This marks the initial stage, commonly referred to as the point of departure, which requires the commencement of the first step. When individuals are afforded dignity and trust, they are more likely to exhibit productivity, a sense of belonging, and loyalty. Accordingly, scholars hailing from Algeria, Iraq, Egypt, Pakistan, Tunisia, Palestine, and the broader Arab and Muslim communities have assumed prominent positions in Western countries, occupying top positions across several disciplines such as science, social sciences, and medicine. Arab governments and ruling elites employ measures to suppress and eliminate individuals who possess innovative ideas, own businesses, or possess significant expertise, often resulting in forced migration to Western countries.

⁸⁸ OECD, *Middle East and North Africa Investment Policy Perspectives* (Paris: OECD Publishing, 2021).

Consequently, these individuals find refuge in the West, where they can commence their endeavors in creativity and productivity and contribute to the development of these nations. The act of repatriation necessitates the implementation of a robust protective framework that ensures the safety and well-being of individuals such as citizens, experts, geniuses, researchers, and learners. This is crucial to instilling trust and confidence in the process. As previously stated, a fundamental aspect of societal progress lies in the provision of security, dignity, and assurance to citizens by the political system. Subsequently, he collaborated with both parties to facilitate the attainment of a collective framework and concerted endeavors aimed at fostering progress across all domains.

In the 1970s, Western intellectuals desired to establish a complementary economic relationship with Algeria. Certain experts who provided advice to the French authorities proposed that Algeria shift its focus from wheat farming to vineyards.⁸⁹ This recommendation was based on the fact that vineyards yield sought-after wines in the Western market.⁹⁰ The Sudanese government was formally urged to engage in the cultivation of cotton, an essential commodity, with the objective of expanding agricultural production to include other crops—a matter of notable importance. There is a widely held belief that Western interests have a proclivity to prioritize their own demands and interests over the needs of Arab and Muslim communities.⁹¹

The focal point of discussion pertains to the primary initiation stage of the developmental process in all the focal point of discussion pertains to the primary initiation stage of the developmental process in all nations globally. The inception of sustainable and economic development can be traced back to the emergence of the agricultural sector. This sector serves as a fundamental basis for the establishment of many supplementary businesses that cater to initial demands. It is crucial to acknowledge that any discussion of sustainable development and scientific, technical, and technological advancements must necessarily consider the plight of a population suffering from hunger as well as the government's inability to provide food for its citizens. The initial premise posits that there exists an adequate level of wheat production

⁸⁹ John Cameron and Paul Hurst, *International Handbook of Education Systems: Sub-Saharan Africa* (Chichester: Wiley, 1983); John Cameron and Paul Hurst, eds., *International Handbook of Education Systems. 2: Sect. A: Sub-Saharan Africa / Ed. by John Cameron. Sect. B: North Africa and the Middle East / Ed. by Paul Hurst* (Chichester: Wiley, 1983).

⁹⁰ Elena Vezzadini et al., eds., *Ordinary Sudan, 1504–2019: From Social History to Politics from Below Volume 1 | Volume 2* (De Gruyter, 2023), 2, <https://doi.org/10.1515/9783110719611>.

⁹¹ Maurits W. Ertsen, *Improvising Planned Development on the Gezira Plain, Sudan, 1900–1980* (New York: Palgrave Macmillan US, 2016), 1900–1980, <https://doi.org/10.1007/978-1-137-56818-2>.

and food product manufacturing to effectively fulfill the requirements of the population residing in these nations.

It may be postulated that Arab and Islamic regions do not possess the longest and largest rivers globally, nor do they possess the largest expanses of fertile agricultural land. However, they are widely regarded as being among the foremost regions globally in terms of agricultural productivity, and possess the greatest potential for agricultural output.⁹² Regrettably, the present scenario entails that it currently holds the position of being the primary consumer of Russian and American wheat, as well as the foremost consumer of American cotton.⁹³ Additionally, it is the principal consumer of Dutch agricultural products, specifically dairy and cheese, which originate from the Netherlands, Switzerland, and several other nations. Nations strive to uphold their interests, maintain their positions, and preserve the governing political systems within these countries. Consequently, this phenomenon led to the conversion of Arab populations and Arab and Islamic markets into consumer markets for Western goods across several sectors, ranging from agricultural products to technological advancements.⁹⁴

In a scholarly publication titled "The Philosopher of the Problems of Civilization," we referred to Malik ibn Nabi, dedicating a significant portion of the book to an examination of his academic accomplishments. According to Malik ibn Nabi, it is argued that individuals have the option to either undergo influence or remain unaffected, and he additionally proposes that Arabs and Muslims have consciously made the decision to be impacted.⁹⁵

CONCLUSION

In conclusion, the Islamic perspective on the obstacles to sustainable development in the Islamic world underscores the critical importance of harmonizing development with the principles and values inherent in Islamic teaching. Through this analysis, it becomes evident that sustainable development within the Islamic context must be anchored in a

⁹² Fred M. Shelley, *Nation Shapes: The Story behind the World's Borders* (Santa Barbara, Calif.: ABC-CLIO, 2013), <https://www.bloomsbury.com/us/nation-shapes-9781610691055/>.

⁹³ Terje Tvedt, *The Nile: History's Greatest River* (London: I.B. Tauris, 2021), <https://www.bloomsbury.com/us/nile-9780755616794/>.

⁹⁴ E. Vanhaute, *Peasants in World History*, Themes in World History (New York ; London: Routledge, Taylor & Francis Group, 2021), <https://www.routledge.com/Peasants-in-World-History/Vanhaute/p/book/9780415740944#:~:text=Peasants%20have%20been%20a%20vital,spatial%20change%20throughout%20the%20world.>

⁹⁵ Mahmud Amin 'Alim, *Al-Fikir al-'Arabi 'la Masharif al-Qirn al-Wahid Wa-l-'Ushrin: Ru'yya Tahliliyya Naqdiyya (Arab Thought on the Verge of the Twenty-First Century, An Analytical Critical View)* (Cairo: Qadayya al-Fikriyya lil-Nashir, 1995).

balanced and holistic approach that integrates economic, social, environmental, and spiritual dimensions.

Drawing upon the teachings of the Quran and the Sunnah, it is evident that the Islamic worldview emphasizes stewardship (*khilafah*) over Earth and its resources. This stewardship entails responsible management, conservation, and equitable distribution of resources to ensure the well-being of all creations, both present and future generations. The obstacles to sustainable development identified in the Islamic world, such as corruption, lack of social justice, environmental degradation, and unequal distribution of wealth, are fundamentally antithetical to the principles of stewardship.

The interplay between these obstacles and Islamic teachings necessitates a comprehensive approach for addressing them. This approach should involve the active engagement of Islamic scholars, policymakers, and local communities in reinterpreting and implementing Islamic ethics in ways that align with the imperatives of sustainable development. Initiatives that promote transparency, accountability, social justice, and environmental responsibility should be supported and integrated into the development strategies.

Furthermore, fostering education and awareness among Muslims about the ethical and moral dimensions of sustainable development can significantly contribute to overcoming these obstacles. By promoting a deeper understanding of Islamic values and principles, individuals can be empowered to make conscious choices that prioritize the well-being of both humanity and the environment.

In light of the challenges posed by rapid urbanization, technological advancements, and globalization, the Islamic world must navigate through these changes while remaining true to its ethical foundations. Embracing sustainable development from an Islamic perspective requires harmonizing contemporary scientific knowledge and traditional wisdom. This integration guarantees the pursuit of progress without endangering the long-term well-being of the Earth and its inhabitants.

Ultimately, obstacles to sustainable development in the Islamic world can be surmounted through a collective commitment to upholding Islamic teachings. By fostering a harmonious balance between economic prosperity, social equity, environmental preservation, and spiritual fulfillment, the Islamic world can pave the way towards a future that embraces the ideals of sustainable development guided by the principles of compassion, justice, and responsibility enshrined in its faith.

Achieving sustainable development in the Islamic world is a complex and multidimensional task shaped by various economic, political, environmental, social, and

technological factors. This study emphasizes the complexity of these problems and the importance of using current empirical research and quantitative data. It also emphasizes the need for comprehensive and coordinated efforts to overcome these obstacles. To tackle these difficulties, it is necessary to have domestic policies and collaboration at regional and international levels to secure a sustainable and prosperous future for the Islamic world.

DISCLOSURE

Conflicts of Interest

The authors declare no conflict of interest.

Funding Statement

This research received no external funding.

Authorship and Level of Contribution

Labeeb Ahmed Bsoul confirms that I am the sole author of this manuscript. I contributed to the conception, design, data collection, analysis, interpretation, drafting, and revision of the manuscript. I take full responsibility for the accuracy and integrity of my work. None of the other individuals contributed to the study.

Author Bionote

Labeeb Ahmed Bsoul, a professor at Khalifa University's General Education Unit since 2009, brings over a decade of expertise to his role. Labeeb is a prolific scholar with seven books, numerous book chapters, encyclopedia entries, and numerous peer-reviewed articles. He holds a BA and MA in International Relations from San Francisco State University, and a PhD from McGill University. Labeeb's teaching spans North American and Gulf universities, with research focusing on the root causes of violence in the Middle East. His dedication to scholarly inquiry and critical issues makes him a valued member of the academic and global community.

BIBLIOGRAPHY

- Abu-Rub, Haitham, and Mariusz Malinowski. *Power Electronics for Renewable Energy Systems, Transportation and Industrial Applications*. Edited by Kamal Al-Haddad. New York: John Wiley & Sons, 2014. 10.1002/9781118755525.
- Akhtar, Shabbir. *Islam as Political Religion*. 0 ed. Routledge, 2010. <https://doi.org/10.4324/9780203841822>.

- Al-Arabi, Al-Arabi. *Ahamiyat Al-Naft Wa-l-Ghaz Fi al-'Ilaqat al-Jaza'iriyaa-al-'Uropeiyaa (1956–2013) (The Importance of Oil and Gas in Algerian-European Relations (1956–2013))*. Beirut: Arab Center for Research and Policy Studies, 2021.
- Albadri, Fayez, and Yacoub Adel Nasereddin, eds. *Strategic Thinking, Planning, and Management Practice in the Arab World: Advances in Logistics, Operations, and Management Science*. IGI Global, 2019. <https://doi.org/10.4018/978-1-5225-8048-5>.
- Al-Banna, Fouad. *Al-'Alam al-Islami Bayn al-Takhalauf al-Hadhari Wa Riyah al-'Uwlamah (The Islamic World Between Civilizational Backwardness and the Winds of Globalization)*. Cairo: The Islamic Distribution and Publishing House, 2006.
- Al-Jayyousi, Odeh Rashed. *Islam and Sustainable Development: New Worldviews*. London: Taylor and Francis, 2016.
- AlJoujry, Adel. *Mahathir Muhammad Al-Nimr - From Asia - From A Young Rebel To An Islamic Hero*. Damascus and Cairo: Dār al-Kitāb al-'Arabī lil-Nashr Wa-al-tawzī, 2008. noor-book.com/en/pcaox6.
- Al-Mawardi, Abu Muhammad Ali bin Habib Al-Basri. *Adab Al-Dunya Wa-l-Din (Literature of the World and Religion)*. Edited by Muhammad Zakaria Salih. Beirut: Dar Aqra, 1985.
- AL-Najjar, Dana. "The Effect of Institutional Ownership on Firm Performance: Evidence from Jordanian Listed Firms." *International Journal of Economics and Finance* 7, no. 12 (November 24, 2015): 97. <https://doi.org/10.5539/ijef.v7n12p97>.
- Al_Sowayegh, Abdulaziz. *Arab Petro-Politics*. 1st ed. London: Routledge, 2023. <https://doi.org/10.4324/9781003387596>.
- Amin 'Alim, Mahmud. *Al-Fikir al-'Arabi 'la Masharif al-Qirn al-Wahid Wa-l-'Ushrin: Ru'yaa Tahliliyya Naqdiyya (Arab Thought on the Verge of the Twenty-First Century, An Analytical Critical View)*. Cairo: Qadayya al-Fikriyya lil-Nashir, 1995.
- Amin, Jalal. *Khurafat Al-Taquadum Wa-l-Takhaluf (The Myth of Progress and Backwardness)*. Cairo: Dar al-Shorouk, 2007.
- Arslān, Šakīb. *Why Muslims Lagged behind and Others Progressed*. Translated by Nadeem M. Qureshi. London: Austin Macauley Publishers, 2021.
- Assalihi, Muhammadfeefee, and Yusup Boonsuk. "Reforming Religion-Based Higher Education for Sustainable Development: The Case of Islamic Studies Internation Program at Prince of Songkla University." In *Engagement with Sustainable Development in Higher Education Universities as Transformative Spaces for Sustainable Futures*, edited by Mustafa Öztürk, 67–82. Springer International, 2022.
- Badawī, Muḥammad Mustafā, ed. *Modern Arabic Literature*. Digitally print. 1. paperback version. The Cambridge History of Arabic Literature. Cambridge New York Melbourne Madrid: Cambridge University Press, 2006.

- Basurrah, Asma A., Mohammed Al-Haj Baddar, and Zelda Di Blasi. "Positive Psychology Interventions as an Opportunity in Arab Countries to Promoting Well-Being." *Frontiers in Psychology* 12 (January 5, 2022): 793608. <https://doi.org/10.3389/fpsyg.2021.793608>.
- Bazoobandi, Sara. *The Political Economy of the Gulf Sovereign Wealth Funds: A Case Study of Iran, Kuwait, Saudi Arabia and the United Arab Emirates*. New York: Routledge, 2013.
- Beeson, Mark. "Southeast Asia's Post-Crisis Recovery: So Far, So Good." In *Unexpected Outcomes: How Emerging Economies Survived the Global Financial Crisis*, edited by Carol Wise, Leslie Elliott Armijo, and Saori N. Katada, 103. Washington: Brookings Institution Press, 2015. https://www.academia.edu/9685848/Southeast_Asia_s_post_crisis_recovery_S_o_far_so_good.
- Bennabi, Malek. *The Question of Culture*. Kuala Lumpur, Surrey, U.K.: Islamic Book Trust ; International Institute of Islamic Thought, 2003.
- Bouti, Muhammad Saeed Ramadan al-. *Who Is Responsible for the Backwardness of Muslims?* Research Series at Summit No. 8. Damascus: Dar al-Fikr Al-Mu'asir, 2020.
- Bryde, David, Yusra Mouzughy, and Turki Faisal Al Rasheed, eds. *Sustainable Development Challenges in the Arab States of the Gulf*. Gerlach Press, 2015. <https://doi.org/10.2307/j.ctt1df4hx6>.
- Buleihy, Ibrahim. *Husun Al-Takhaluf Wa-Mawani' al-Nuhudh Fi Hiwarat Wa-Mukhashifat (Fortresses of Backwardness and Obstacles to Advancement in Dialogues and Revelations)*. Beirut, Baghdad: al-Jamal Publications, 2010.
- Burnell, Peter J., Lise Rakner, and Vicky Randall, eds. *Politics in the Developing World*. Fifth edition. Oxford: Oxford University Press, 2017.
- Cameron, John, and Paul Hurst, eds. *International Handbook of Education Systems. 2: Sect. A: Sub-Saharan Africa / Ed. by John Cameron. Sect. B: North Africa and the Middle East / Ed. by Paul Hurst*. Chichester: Wiley, 1983.
- — —. *International Handbook of Education Systems: Sub-Saharan Africa*. Chichester: Wiley, 1983.
- Carlisle, Juliet E. *The Politics of Energy Crises*. New York, NY: Oxford University Press, 2017.
- Cavatorta, Francesco. "The Weakness of State Structure in the Arab World: Socio-Economic Challenges from Below." In *The Frailty of Authority: Borders, Non-State Actors, and Power Vacuums in a Changing Middle East*, edited by Lorenzo Kamel, 44. Rome: Edizioni Nuova culture, 2017.
- Chang, Guohua. "Environmentally Friendly Cities." In *China's Eco-City Construction*, edited by Jingyuan Li and Tongjin Yang, 101. New York and London: Springer Berlin Heidelberg, 2015.

- Criekemans, David. *Geopolitics and International Relations: Grounding World Politics Anew*. Brill | Nijhoff, 2022. <https://doi.org/10.1163/9789004432086>.
- Dariah, Atih Rohaeti, Muhammad Syukri Salleh, and Hakimi M. Shafiai. "A New Approach for Sustainable Development Goals in Islamic Perspective." *Procedia - Social and Behavioral Sciences* 219 (May 2016): 159–66. <https://doi.org/10.1016/j.sbspro.2016.05.001>.
- Dore, R. P. "Industrial Relations in Japan and Elsewhere." In *Japan: A Comparative View*, edited by Albert M. Craig, 324–70. Princeton University Press, 2015. <https://doi.org/10.1515/9781400867929-010>.
- Driouchi, Ahmed, ed. *Knowledge-Based Economic Policy Development in the Arab World: Advances in Finance, Accounting, and Economics*. IGI Global, 2014. <https://doi.org/10.4018/978-1-4666-5210-1>.
- Economic, United Nations, and Social Commission for Western Asia. "Arab Sustainable Development Report." Beirut: United Nations House, 2016.
- El Daly, Marwa. *Al Waqf: Philanthropy, Endowments and Sustainable Social Development in Egypt*. De Gruyter, 2022. <https://doi.org/10.1515/9783110697032>.
- Elbadawi, Ibrahim, and Hoda Selim. *Understanding and Avoiding the Oil Curse in Resource-Rich Arab Economies*. 1st ed. Cambridge University Press, 2016. <https://doi.org/10.1017/CBO9781316493854>.
- Ertsen, Maurits W. *Improvising Planned Development on the Gezira Plain, Sudan, 1900–1980*. New York: Palgrave Macmillan US, 2016. <https://doi.org/10.1007/978-1-137-56818-2>.
- Esposito, John L. *The Future of Islam*. New York, NY: Oxford University Press, 2013.
- Farazmand, Ali, ed. *Global Cases in Best and Worst Practice in Crisis and Emergency Management*. Boca Raton, FL: CRC Press, 2016.
- Ferguson, R. James. "Historical Foundations and Emerging Geopolitical Frameworks." In *Economic Integration among D-8 Muslim Countries: Prospects And Challenges*, edited by Ahmed M. Khalid, M. Niaz Asadullah, and R. James Ferguson, 22. Singapore: World Scientific Publishing Company, 2023.
- Galli, Ester. "Challenges to the Expansion of Ethanol Production in Brazil." In *The Functioning of Ecosystems*, edited by Mahamane Ali. InTech, 2012. <https://doi.org/10.5772/37366>.
- Gatti, Roberta, Daniel Lederman, Nelly Elmallakh, Torres Jesica, Silva Joana, Lotfi Rana, and Suvanov Lotfi. *MENA Economic Update, October 2023 - Balancing Act: Jobs and Wages in the Middle East and North Africa When Crises Hit*. The World Bank, 2023. <https://doi.org/10.1596/978-1-4648-2035-9>.

- Ghosheh, Z. R. "The Processes of Administrative Change in the Arab Middle East." *Journal of Asian and African Studies* 19, no. 3-4 (January 1, 1984): 219-27. <https://doi.org/10.1177/002190968401900308>.
- Grote, Rainer, Tilmann J. Röder, and Ali M. El-Haj, eds. *Constitutionalism, Human Rights, and Islam after the Arab Spring*. New York, NY: Oxford University Press, 2016.
- Hamouchene, Hamza. "Extractivism and Resistance in North Africa." In *The Oxford Handbook of Economic Imperialism*, edited by Zak Cope and Immanuel Ness, 1st ed., 497-514. Oxford University Press, 2022. <https://doi.org/10.1093/oxfordhb/9780197527085.013.36>.
- Han, Fook Kwang, Warren Fernandez, and Sumiko Tan. *Lee Kuan Yew, the Man and His Ideas*. Singapore: Singapore Press Holding: Times Editions, 1998. <https://www.goodreads.com/en/book/show/544418>.
- Harub, Lamya. *Deconstructing 'Energy Security' in Oman: A Journey of Securitisation from 1920 to 2020*. Vol. 6. Gulf Studies. Singapore: Springer Nature Singapore, 2022. <https://doi.org/10.1007/978-981-19-4691-2>.
- Hasan, Zubair. "Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns." *Journal of King Abdulaziz University, Islamic Economics*, 19, no. 1 (2006). <https://ssrn.com/abstract=3072324>.
- Haseeb, K., and Samir A. Makdisi. *Arab Monetary Integration: Issues and Prerequisites*. Place of publication not identified: Routledge, 2014.
- Hegazy, Mostafa. *Social Backwardness: An Introduction to the Psychology of the Oppressed Person*. Casablanca: The Arab Cultural Center, 2005. noor-book.com/en/x3asct.
- Hoong, Ng Weng. *Singapore, the Energy Economy: From the First Refinery to the End of Cheap Oil, 1960-2010*. London: Routledge, 2012.
- Hosseinioun, Mishana. *The Human Rights Turn and the Paradox of Progress in the Middle East*. Cham: Springer International Publishing, 2018. <https://doi.org/10.1007/978-3-319-57210-9>.
- "How to Turn Iraq's Economy into an Economic Giant?" *Iraq and Dinar Related News*, August 2017.
- Ibrahim, Ibrahim and Georgetown University, eds. *Arab Resources: The Transformation of a Society*. Washington, D.C.: London: Center for Contemporary Arab Studies; Croom Helm, 1983.
- Jreisat, Jamil. "Lessons Learned from Managing the Governance Crisis in the Arab States." In *Global Cases in Best and Worst Practice in Crisis and Emergency Management*, edited by Ali Farazmand, 180. London and New York: CRC Press, 2016.

- Kamali, Mohammad Hashim. "Ethics and Finance: Perspectives of the Shari'ah and Its Higher Objectives (Maqasid)." *ICR Journal* 3, no. 4 (July 15, 2012): 618–36. <https://doi.org/10.52282/icr.v3i4.508>.
- — —. "Islam and Sustainable Development." *Journal of King Abdulaziz University-Islamic Economics* 19, no. 1 (2006): 3–18.
- Khalid, Ahmed M, R James Ferguson, and M Niaz Asadullah. *Economic Integration Among D-8 Muslim Countries: Prospects and Challenges*. WORLD SCIENTIFIC, 2023. <https://doi.org/10.1142/12573>.
- Khan, Mohammad Ayub, ed. *Multinational Enterprise Management Strategies in Developing Countries: Advances in Logistics, Operations, and Management Science*. IGI Global, 2016. <https://doi.org/10.4018/978-1-5225-0276-0>.
- Krapivin, Vladimir F., and Costas A. Varotsos. *Globalization and Sustainable Development*. Springer Praxis Books. Berlin, Heidelberg: Springer Berlin Heidelberg, 2007. <https://doi.org/10.1007/978-3-540-70662-5>.
- Kubursi, Atif A. *Oil, Industrialization & Development in the Arab Gulf States*. London [England]: Routledge, 2015.
- Laabas, B. *Arab Development Challenges of the New Millennium*. Routledge Revivals. Taylor & Francis, 2017. <https://books.google.ps/books?id=-W1nswEACAAJ>.
- Laabas, Belkacem, ed. *Arab Development Challenges of the New Millennium*. Routledge Revivals. London: Routledge, 2018.
- Lee, Ek Tieng. "The Search for NEWater: The Singapore Water Story." In *50 Years of Environment*, by Yong Soon Tan, 63–72. WORLD SCIENTIFIC, 2015. https://doi.org/10.1142/9789814696234_0004.
- Li, Jingyuan, and Tongjin Yang, eds. *China's Eco-City Construction*. Research Series on the Chinese Dream and China's Development Path. Berlin, Heidelberg: Springer Berlin Heidelberg, 2016. <https://doi.org/10.1007/978-3-662-48153-0>.
- Majeed, Muhammad Tariq. "Finance as a Source of Ecological Quality: Islamic Ethics of Environment and Empirical Evidence." In *Islamic Finance and Sustainable Development*, edited by M. Kabir Hassan, Mehmet Saraç, and Ashraf Khan, 219–63. Cham: Springer International Publishing, 2021. https://doi.org/10.1007/978-3-030-76016-8_10.
- Makhzumi, Muhammad Basha al-. *Khatirat Jamal Al-Din al-Afhgani al-Hussini*. Beirut: Dar al-Haqiqah, 1980.
- Mekhilef, S., R. Saidur, and A. Safari. "Comparative Study of Different Fuel Cell Technologies." *Renewable and Sustainable Energy Reviews* 16, no. 1 (January 2012): 981–89. <https://doi.org/10.1016/j.rser.2011.09.020>.

- Milligan, Angela, and Tricia Voute. *Singapore: The Essential Guide to Customs & Culture*. London: Kuperard, 2019.
- Molonoy, Barbara. *Technology and Investment The Prewar Japanese Chemical Industry*. Cambridge, MA: Harvard University Asia Center, 2005. <https://brill.com/display/title/57917>.
- Nabi, Malek ibn. *Min Ajil Al-Taghyeer (For Change)*. Beirut: Dar al-Fikir al-Mu'asir, 2019.
- Nabi, Malik ibn. *Conditions of Renaissance*. Translated by Abd al-Sabour Shaheen. Damascus: Dar al-Fikr, 1982.
- Nashashibi, K. "Trade and Exchange Regimes and Exercise of Monetary Policy in the Arab Countries." In *Arab Monetary Integration: Issues and Prerequisites*, edited by Khair El-Din Haseeb and Samir Makdisi, 103–28. London and New York: Routledge, 2014.
- "Need to Invest in Western Media." *PressReader*, March 2019. <https://www.pressreader.com/kuwait/arab-times/20190331/281612421759358>.
- OECD. *Middle East and North Africa Investment Policy Perspectives*. Paris: OECD Publishing, 2021.
- Onyeiwu, Stephen Z. "Globalization, New Technologies, and Emerging Patterns of Competition: Implications for the Arab World." In *Arab Development Challenges of the New Millennium*, edited by Belkacem Laabas, 141. New York: Routledge, 2017.
- Ottaway, David, and Marina Ottaway. *Algeria The Politics of a Socialist Revolution*. 1st ed. BERKELEY; LOS ANGELES: University of California Press, 2024.
- Öztürk, Mustafa, ed. *Engagement with Sustainable Development in Higher Education: Universities as Transformative Spaces for Sustainable Futures*. Sustainable Development Goals Series. Cham: Springer International Publishing, 2022. <https://doi.org/10.1007/978-3-031-07191-1>.
- Perkins, John. *Confessions of an Economic Hit Man*. A Plume Book. New York: Plume, 2006.
- Qadir, Junaid, and Asad Zaman. "Sustainable Development Viewed from the Lens of Islam." *International Journal of Pluralism and Economics Education* 10, no. 1 (2019): 46. <https://doi.org/10.1504/IJPEE.2019.098181>.
- Said, Syed Mohammad, Ibrahim El-Amin, and A. Al-Shehri. "Renewable Energy Potentials in Saudi Arabia." *Beirut Regional Collaboration Workshop on Energy Efficiency and Renewable Energy Technology*, 2004.
- Samuel, Katja. "The Normative Influence of Islamic Shari'ah on Current UN Discourse on Justice and Sustainable Development." In *Global Justice and Sustainable Development*, edited by Duncan French, 109–30. Brill | Nijhoff, 2010. https://doi.org/10.1163/9789004188228_007.
- Sandbu, Martine. "The Iraqi Who Saved Norway from Oil." *Financial Times*, August 2009.

- Sayigh, Yezid. "Globalization Manqué: Regional Fragmentation and Authoritarian-Liberalism in the Middle East." In *The Third World Beyond the Cold War*, edited by Louise Fawcett and Yezid Sayigh, 1st ed., 200-233. Oxford University Press/Oxford, 2000. <https://doi.org/10.1093/0198295510.003.0010>.
- Şā'igh, Yūsuf 'Abd Allāh. *The Economies of the Arab World: Development since 1945*. London: Routledge, 2016.
- Sever, S. Duygu, M. Evren Tok, and Cristina D'Alessandro. "Global Environmental Governance and the GCC: Setting the Agenda for Climate Change and Energy Security." In *Global Governance and Muslim Organizations*, edited by Leslie A. Pal and M. Evren Tok, 197-227. International Political Economy Series. Cham: Springer International Publishing, 2019. https://doi.org/10.1007/978-3-319-92561-5_8.
- Sharabi, Hisham. *Neopatriarchy: A Theory of Distorted Change in Arab Society*. New York: Oxford University Press, 1988.
- — —. *Neopatriarchy: A Theory of Distorted Change in Arab Society*. New York: Oxford University Press, 1992.
- Shelley, Fred M. *Nation Shapes: The Story behind the World's Borders*. Santa Barbara, Calif.: ABC-CLIO, 2013. <https://www.bloomsbury.com/us/nation-shapes-9781610691055/>.
- Sultan, Nabil. "A New Era for Energy: The Nightmare Gulf Scenario and Its Implications for Human and Environmental Security." In *Environmental Change and Human Security in Africa and the Middle East*, edited by Mohamed Behnassi and Katriona McGlade, 179-95. Cham: Springer International Publishing, 2017. https://doi.org/10.1007/978-3-319-45648-5_10.
- Tabei, Nur al-Huda. "Yashtakun Mi Al-Sariqat al-Fikriyya Wa Dha'f al-Istithmar: Mukhtari'un Jaza'iriyun Bayn al-"Uzlah Wa-l-Hurub 'ila al-Kharij (Complaining about Intellectual Theft and Lack of Investment: Algerian Inventors between Isolation and Flight Abroad)." *El-Nasr*, March 2006. <https://www.annasronline.php/2014-08-17-13-22>.
- Thomas, Martin. "Violence, Military Encounters, and Colonialism." In *The French Colonial Mind*, edited by Martin Martin, 2:206. Lincoln: University of Nebraska Press, 2012. <https://muse.jhu.edu/book/19198>.
- Tvedt, Terje. *The Nile: History's Greatest River*. London: I.B. Tauris, 2021. <https://www.bloomsbury.com/us/nile-9780755616794/>.
- Umar, Muhammad Sani. *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*. Islam in Africa, v. 5. Leiden ; Boston: Brill, 2006.
- Vanhaute, E. *Peasants in World History*. Themes in World History. New York ; London: Routledge, Taylor & Francis Group, 2021. <https://www.routledge.com/Peasants->

in-World-

History/Vanhaute/p/book/9780415740944#:~:text=Peasants%20have%20been%20a%20vital,spatial%20change%20throughout%20the%20world.

Vezzadini, Elena, Iris Seri-Hersch, Lucie Revilla, Anaël Poussier, and Mahassin Abdul Jalil, eds. *Ordinary Sudan, 1504–2019: From Social History to Politics from Below Volume 1 | Volume 2*. De Gruyter, 2023. <https://doi.org/10.1515/9783110719611>.

Waslekar, Sundeep. *An Inclusive World in Which the West, Islam, and the Rest Have a Stake*. Mumbai: Strategic Foresight Group, 2007.

Yahya, Ali, Feda Makdashi, Huda al-Tarabulsi, Ismail Muhammad Ali, Amina Khairy, Mona al-Manjumi, Moayad al-Tarfi, and Tariq Dilwani. "Bara'at al-Ikhtira' Fi al-'Alam al-'Arabi Ard Laysat Khasibah Mahmiyya Bi-l-Qanun Lakin Da'im al-Duwal Shibih Ma'dum Wa-Ghiyab Li-Mukhashashat al-Bahth al-'Ilmi (Patents in the Arab World Are Not Fertile Land Protected by Law, but State Support Is Almost Non-Existent and There Is an Absence of Scientific Research Allocations)." *Independent*, April 2022. <https://www.independentarabia.com/node/303941/>.

Yeo, Tze Yuen, and Jie Bu. "Mineral Carbonation for Carbon Capture and Utilization." In *An Economy Based on Carbon Dioxide and Water*, edited by Michele Aresta, Iftekhar Karimi, and Sibudjing Kawi, 105–53. Cham: Springer International Publishing, 2019. https://doi.org/10.1007/978-3-030-15868-2_4.

Zoubir, Yahia. *China and North Africa: Between Economics, Politics, and Security*. Edited by Adel Abdel Ghafar. I.B. Tauris, 2022. <https://doi.org/10.5040/9780755641864>.



© 2024 by the authors. Published as an open-access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>).