

The Islamic Worldview Posits that Enlightened Leadership Plays a Crucial Role in the Attainment of Sustainable Development

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Abstract

The astute leadership articulates a comprehensive perspective on the governance model and its alignment with the values of Shura, as well as the interplay between governance standards and those of accountability and transparency. In order to elicit inspiration in his formulations, the individual incorporates the connotations of spiritual and legal allusions. This serves to invigorate the aspects of maturity within the many state institutions. The significance of this research lies in the development of comprehensive and civilized strategies, as well as establishing a proper relationship between those in power and those being governed. This is essential for achieving effective governance through rational leadership, with the ultimate goal of promoting comprehensive human security within a civilized, urban, and developmental framework. The study demonstrated that the logical form of leadership derived from the principles of Sharia law served as a formidable obstacle to the concept of political dictatorship.

The study underscored the importance of political vigilance in the context of prudent leadership, particularly in light of political advancements and transformations. It emphasized the utilization of disciplined methods to present alternative perspectives, while highlighting the prohibition of employing illicit means to uphold the integrity of political vigilance in constructing a rational state.

The study demonstrated the notion that the examination of governance and leadership is crucial in understanding the fundamental principles and structures that propel human civilizations towards development and improvement. The political and economic shifts brought up a multitude of issues, leading to further modifications and difficulties across diverse sectors within governmental institutions.

The research concluded that resorting to the concept of rational leadership and its mechanisms and values is one of the best means to get rid of backwardness and reach development, prosperity and progress in all fields in light of the inability of the ruling regimes of Arab and Islamic countries at this time to provide a model of good governance for societies.

Keywords: *good leadership, sustainable development, Islamic perspective.*

Introduction

We express our gratitude to the divine entity, the Supreme Being who holds dominion over all realms. It is this entity that brought out humanity into existence and bestowed upon them the gift of articulate speech. Furthermore, we extend our blessings and well-wishes to the esteemed figure who holds the highest rank among all the messengers. The

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individual in question was divinely appointed as a messenger to convey messages of joy, serve as a harbinger of caution, and invite others to embrace a connection with the divine, all with the authorization of a higher power. Furthermore, this individual was akin to a radiant source of guidance and enlightenment. Subsequently, the religion of Islam emerged with the purpose of instituting the foundations of societal improvement and affluence within communities that were plagued by disorder and misconduct, and were characterized by disunity and conflict. Therefore, Islam has built a reasonable system of administration that encompasses all elements of political, social, and economic life. The Islamic approach extends beyond matters of religious belief and encompasses a wide range of human endeavors, addressing many aspects of human existence.

Over time, subsequent to the proliferation of erroneous beliefs and unorthodox ideologies, various forms of adversity, disasters, and hardships began to proliferate among the human population, ultimately leading to a prevailing state of suffering. The occurrence of sedition has escalated, leading to the outbreak of violent conflicts. Consequently, the human race has succumbed to the devastating consequences of widespread devastation and mortality. The aforementioned philosophies and faiths have played a significant role in the suffering, disasters, and misfortunes experienced by humanity throughout history, including our own day. Consequently, individuals are often influenced by these ideologies and develop their personalities accordingly. However, over time, it becomes evident that he lacks the education necessary for the development of his heart, soul, mind, and conscience. This deficiency manifests in signs of intellectual and imaginative malnutrition. It is possible that he has received an excessive amount of spiritual education, which has disrupted his ability to maintain equilibrium in his interactions with the universe and life.

The present study examines the notion as one of the emerging notions within the realm of modern political administration. These terminology and ideas have been ascribed to the knowledge legacy of Western political theory. The Islamic political system has its roots in the notion of rational leadership and its associated political principles, which serve as the fundamental basis for its civilizational and cognitive framework. The study findings indicate that the rational leadership derived from the principles of Sharia law serves as a formidable obstacle to the concept of political dictatorship. The findings of the study indicate that development entails the establishment of political institutions that are dedicated to the principles of democracy and facilitate public involvement in decision-making processes. This study aimed to explore the principles of integration and the fundamental significance of science, as well as the factors that contributed to the historical renaissance of both Muslim societies in the past and Western societies in the modern era. The objective was to examine the potential for fostering a spirit of innovative and unrestricted thinking, which has historically propelled scientific research and its practitioners forward without encountering prohibitive or criminal barriers. The study emphasized the need of developing a comprehensive and rational knowledge framework rooted in a novel interpretation in order to achieve a shared and pragmatic comprehension that aligns with the transformations of the contemporary day and its significant intellectual complexities. In this research, we discuss the significance and function of science in establishing and attaining societal stability and ensuring security from an Islamic standpoint. This perspective enables society to safeguard itself against various diseases and harmful ideologies that may pose a threat to individuals who do not adhere to the guidelines outlined in the Holy Qur'an and the purified Sunnah.

Given the significant role of security in Islam and its inherent link to the well-being, safety, and stability of individuals, communities, and the state, it is imperative to recognize that security cannot be attained without the active participation and contribution of all members of society, commensurate with their capabilities. Consequently, it becomes necessary to equip every individual with the necessary skills and knowledge to effectively contribute to the maintenance of security, as Islam

emphasizes the importance of Muslims embodying virtuous and upright citizens within society.

This necessitates individuals to demonstrate a willingness to exert effort in order to attain security, not alone for their own well-being, but also for the collective welfare of the others they coexist and interact with within society, in accordance with the principles and established tenets of Islam. Due to the inherent characteristics of the study, it was essential to structure it into distinct sections including an introduction, three main sections, and a conclusion. The introductory section of this paper addressed the significance of the issue and the rationale behind its selection. Additionally, the first prerequisite of this study focused on the notion of smart leadership. The second criterion pertained to the notion of sustainable development. Regarding the third need, our discussion revolved around the significance of leadership in the context of sustainable development. The researcher concluded the study by presenting a comprehensive summary of the key findings. It is hoped that the research has successfully provided a comprehensive understanding of the subject matter, allowing for multiple perspectives to be considered. The researcher expresses a strong desire that the evaluation of the research is not superficial, and concludes with a final expression of gratitude to God, the Lord of all creation.

The first requirement: the concept of good leadership

First: Leadership is a language

When reviewing the Arabic language dictionaries, we find that the linguistic origin of the concept of leadership came with similar meanings, which are:

- In Lisan al-Arab (driving: the opposite of driving, leading the animal from in front of it and driving it from behind, so driving from the front and driving from behind, I led the horse and others led it, led and tied, and led the camel and led it: it means dragged behind it)
- In the context of al-Muhit al-Muhit, the concept of "driving" refers to the act of controlling a vehicle or animal. It involves a person positioned at the front, known as the driver, who is responsible for guiding and directing the vehicle or animal. Conversely, there is another individual positioned at the rear, referred to as the follower or the one being driven. This follower assumes a passive role, being led, tied up, or even chained. For instance, horses are commonly led by their reins rather than being ridden. In this scenario, the animal is being controlled and directed by the handler, who is leading it. I assumed the role of a leader, while there was a guy who held the position of a leader among other leaders and commanders. He has the ability to guide and direct horses, entrusting them to me for the purpose of driving them.
- According to the text "Basis Al-Balagha," it is said that the individual in question assumes the role of driving the horses, leading them, and providing guidance as their leader. The individual expressed the following metaphorical statement: "So-and-so is a skilled driver who adeptly accommodates one's desires, and I willingly entrusted him with my leadership, obediently following his guidance along a submissive and direct route leading to the countryside." The individual assumed a position of authority over the clouds, thereby becoming their leader. Additionally, this person took charge of the location, bringing it to a state of equilibrium.
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- In the article "Q and D" within the book *Al-Misbah Al-Mounir*, the author discusses the concept of driving. He describes a scenario where a man drives a horse from a door, employing methods such as breaking and leading. Al-Khalil further explains that driving involves the man being positioned in front of the animal, taking control of its movements. Conversely, driving can also involve being positioned behind the animal. If the man leads the horse towards himself, it is referred to as "leading." Additionally, horses that are guided by their reins without being ridden are commonly referred to as "led." The Emir assumes the role of the army's leadership, serving as the commander. His assembly consists of commanders, intermediaries, and followers who exhibit a subservient disposition towards submission. The concept of leadership in this definition focuses on the process of influencing others through the behaviors that the leader follows in pushing the masses towards achieving the goal, and this definition of leadership is according to traditional theories.

- Leadership (is the ability to influence others and direct their behavior to achieve common goals and coordinate their efforts to provide their best to achieve the intended goals and results to reach the set goals).

The aforementioned description highlights the emphasis placed on the leader's capacity to exert influence over others, establish shared objectives between the leader and followers, engage in collaborative action and collaboration to address challenges and crises. This definition aligns with the principles espoused by behavioral theories of leadership.

- However, when examining contemporary developments in leadership, it becomes evident that it encompasses the science and art of effectively managing an organization. This entails guiding both concepts and individuals towards the attainment of certain outcomes.

- Finally, it is important to explicate the concept of the novel leadership paradigm, whereby it is characterized as a kind of authority that collaborates with others, providing them with assistance and guidance rather than exerting control over them. The leader's authority does not stem from their personal qualities, but rather from the position they hold and the tasks they do. The effectiveness of leadership lies in the leader's capacity to harness the inherent power associated with their role.

- The current conceptualization of the leadership environment emphasizes that personal attributes and strengths alone are inadequate for effectively leading both groups and people. Instead, it underscores the need of collective efforts and collaboration in order to effectively address and overcome obstacles.

From the foregoing, we derive a procedural definition of leadership that states:

Leadership is (an interaction between the leader and individuals, moving towards the goal to be achieved, with the belief of individuals in the ability of the leader to achieve those goals), and it is noted that leadership has four elements:

- 1- The Leader.
- 2- Steering wheel.
- 3- Driving mode.
- 4- Commitment between the leader and the driver.

There is a difference between a leader and a role model, and the nature of the relationship between them is absolute generality and specificity. Every leader is an example, but not every example is a leader. A leader is absolutely specific, and a role model is absolutely more general, like the Gulf and the Arab. Every Gulf Arab is not every Arab is a Gulf Arab.

Third: Al-Rasheed language:

It is taken from the linguistic root (Rushd), “and the Ra’, the Shin, and the signifier are one origin that indicates the righteousness of the path.

And Al-Rasheed in the attributes of God Almighty: The Guide to the straight path, and the one who appreciates it well in what He predestined, and Al-Rasheed: “The name of God’s most beautiful name, and its meaning is that which guides them to that which is in their guidance, and guides them to their interests. From it, the boy was guided: he reached the age of assignment, and so-and-so was guided: he , and he guided so-and-so to something: he guided him and guided him to it, and he was guided by spending: that is, he was thrifty and did not waste it .

Fourth: Al-Rasheed, idiomatically:

The idiomatic concept of the word rational is of several types, including:

1. It is one of the most beautiful names of Allah, the Highest, and its meaning is one that guides His servants to what is in their guidance and guides them to their interests
2. The adjective that indicates guidance, knowledge and knowledge, not ignorance, misguidance and foolishness .

Muhammad Youssef Musa said that good governance is: “The rule that is based on consultation in the affairs of the nation, justice from the supreme ruler from those who are below him, and the help of the powerful and trustworthy in what the supreme ruler should seek the , As for Taha Abdul Baqi Sorour, he went to the fact that good governance: is popular oversight, public consultation and awareness of the masses and their level of moral and faith .

As for the United Nations Development Program, it has indicated that good leadership: is the exercise of political and economic authority to manage the affairs of the state at all levels, and includes mechanisms, processes, and institutions through which citizens and groups express their interests, exercise their legal rights, and fulfill their obligations .

UNESCO believes that good leadership is all the tools, processes and institutions through which citizens and civil society organizations can implement their legal rights.

The second requirement: the concept of sustainable development

First: the concept of development:

Growth: - increase, and grow, grow: increase and increase, and it is said: I grew the thing and made it grow: I made it grow, and it is said: I grew the hadith, i.e. raised it and informed it.

According to the Contemporary Arabic Dictionary, the term "develop" is defined as the process of growth and advancement, wherein an object or entity undergoes progressive improvement and its production is augmented. Additionally, it refers to the act of increasing and multiplying, as well as the act of nourishing and sustaining a fire by providing it with fuel. Moreover, it encompasses the notion of enhancing and strengthening one's memory, thereby refreshing and fortifying it. Physical workouts have a crucial role in the development of the human body

The aforementioned concept exhibits enhancement, and it is evident that the term "development" denotes progression, specifically characterized by a steady augmentation. Consequently, it is confined to four distinct connotations: augmentation, abundance, elevation, and fortification.

Second: the concept of sustainable

Taken from: perpetuate and sustain the thing: deliberate with it, and it was said: ask for its permanence, and its continuity, “And perpetuate it, and perpetuate it,”

The linguistic meaning refers to the permanence of something and its continuity without interruption, taking into account deliberation and kindness. For the resource to be sustainable, it must be gentle in use without extravagance in order to remain sustainable.

According to political scientists, progress may be defined as the establishment of political institutions that are committed to democratic principles and enable the active engagement of people in decision-making processes.

From an economist's perspective, development refers to a series of transformative changes within a particular society. The objective is to enable the society to consistently progress and enhance the quality of life for all its members. This entails strengthening the society's capacity to meet both fundamental and evolving needs of its members, while ensuring a continuous rationalization of resource utilization and equitable distribution of such utilization.

Certain scholars integrated the disciplines of economics and sociology while formulating their conceptualization of development. They characterized development as a deliberate and systematic mobilization of a range of social and economic mechanisms, guided by a certain ideology, with the aim of effecting desired transformations and transitioning from an unfavorable condition to a more favorable one.

Some of them focused on the human being himself as a focus of development through the options and opportunities available to him in order to reach happiness, and he defines it as: -

The steady increase in the areas of options and opportunities available to the individual in planning and practicing his life according to his personal views on happiness and the demands of life.

As for sustainable development, it is defined as: - "Actions that aim to invest environmental resources to the extent that achieves development, reduces pollution, and preserves and develops natural resources, instead of depleting them and making it impossible to control them. It is development that takes into account the right of future generations to natural resources" Some of them take into account the human being as a supreme value when defining sustainable development

He defines it: - "It is the constant endeavor to develop the quality of human life, taking into account the capabilities of the ecosystem that embraces life and its capabilities".

The third requirement: rational leadership and its role in laying the foundations for sustainable development:

Faith is one of the most important foundations for the development approach, as it is the unseen dimension that governs development and determines its desired goal, because it bears in its part and in its entirety the Islamic character, and is characterized by spiritual behavior in its contents.

Monotheism is the basis of the relationship between man and his Creator, and humanity among themselves. Belief in the Day of Resurrection and its events is the basis for determining the principle of responsibility in the conscience of man. If the law and accountability are lost in this world, then the truth of the first responsibility is standing in the hands of God Almighty, and this motive Faith makes the individual and society highly motivated in making the appropriate decision in building and performing development projects in the country in terms of civilization and knowledge. Thus, victory is achieved with the pleasure of God Almighty, and not only material gain, and this is what makes the nation and the Muslim community within the framework of moral commitment with those around them, and among them, so the method of disciplined teamwork is achieved, which leads to the success of development in its various aspects .

The act of entrusting money to a person, organization, or state may be seen as a deposit bestowed onto them by a higher power, such as God. According to the divine entity known as God Almighty, it was said that...

Accordingly, the basis of sustainable development depends on the employment of deposited funds, and Islamic investment is based on the true meaning of investment, by establishing successful, fruitful and kind projects that are needed by individuals and societies, and one of the forms of investing money in good governance is financial netting (sale, lease, and *Istisna'a*) And partnerships (speculation, sharecropping, and *musaka*). These forms are characterized by efficient performance and fair distribution of profits resulting from investments that bear the nature of profitability and even loss, and not in the nature of usurious interest.

The perpetuation of productive activities and investment is often regarded as a fundamental aspect of financial management. In the context of Islamic principles, the sustenance of production and investment is considered obligatory. Hence, Islamic jurisprudence has addressed regulations aimed at guiding the state in ensuring the autonomy of resources and allocating them to individuals capable of investing in their development.

Results:-

It is imperative to engage in a period of reflection and recollection about the accomplishments of the study in relation to its aims and the outcomes it attained subsequent to its conceptualization and execution, as delineated in our depiction thereof. Thus, we assert:

1. The notion of rational leadership is a novel idea within the Islamic political system, with its historical origins tracing back to the inception of the Islamic state. Islam, by means of the Sharia, has instituted regulations and implemented mechanisms that set it apart from many nations that claim to uphold principles of good government but fail to effectively implement them.
2. Sustainable development is a comprehensive endeavor that seeks to establish enduring development defined by stability, continuity, and effective communication. This particular growth pattern is not often emphasized by researchers, unlike other prominent areas of focus such as economic, social, or cultural development. However, it encompasses all of these patterns. This phenomenon entails the progress and use of land and its associated resources, as well as the cultivation and mobilization of human resources. This progress incorporates temporal considerations and acknowledges the rights of future generations.
3. The concept of wise leadership entails the utilization of authority to govern the state in accordance with principles such as the rule of law, transparency, responsibility, consensus-building among diverse societal interests, equality, efficiency, transparency, and accountability. Additionally, it involves adhering to the authentic approach of *Shura* in political action and ensuring justice is upheld among individuals, irrespective of their religious or political ideological inclinations. The decision to effectively govern the business of governmental entities is commendable.
4. Rational leadership, with its constructive and politically sound values in managing the state and its institutions, presents a compelling argument for those aiming to separate Islamic political concepts from state administration. This approach aims to counter the arguments put forth by proponents of secularism and political monasticism, who question the ability of Islamic law to offer political concepts relevant to the establishment of modern and contemporary societies.

5. One distinguishing feature of leadership in Islamic political thought is its ability to establish political stability by fostering intellectual, cultural, and ideological harmony among the various political and social factions within the state. This is achieved through peaceful mutual dialogue, with a focus on serving the public interest and promoting social justice

6. Sustainable development serves as a crucial catalyst for the advancement of a rational state and aligning with the global progress in civilization and knowledge seen across nations. The aforementioned factors contribute to the enhancement of societal well-being, the preservation of political stability, the cultivation of scientific aptitude, the mitigation of public unemployment, and the facilitation of investments in industrial, agricultural, commercial, and urban sectors. These endeavors serve to uphold the state's reputation and reduce reliance on external entities.

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