



Modern Arabic Literature: A Fusion of Tradition and Innovation

Shaista Firdous¹ & Muhammad Saeed Iqbal²

¹Department of Arabic, Islamia University of Bahawalpur, Punjab, Pakistan, Email: ariesiub@gmail.com

²Islamic Business School, University Utara Malaysia, Sintok, Kedah, Malaysia, Email: iqbaliub4@gmail.com

ARTICLE INFO

Article History:

Received: January 02, 2025
Revised: February 17, 2025
Accepted: February 20, 2025
Available Online: February 23, 2025

Keywords:

Modern Arabic Literature, Tradition, Innovation, Literary Evolution, Naguib Mahfouz, Taha Hussein, Comparative Literary Criticism, National Identity, Post-colonialism, Renaissance.

ABSTRACT

The contemporary literature of Arab peoples maintains a balanced relationship between their influential classical writing traditions and their adoption of modern global influences. This paper examines contemporary Arab authors who managed to find balance in their work by using classical Arab literary elements together with the new literary structures and storylines from modern times. The study analyzes how Arab authors Mahmoud Sami al-Barudi and Ahmad Shawqi and Naguib Mahfouz and Taha Hussein adapted their writing to political social and cultural changes through their perspectives on colonialism nationalism and modernism. The research approaches its analysis through qualitative examination which entails textual investigation and evaluative criticism of chosen revealing literature. The findings confirm both the ongoing development of thematic elements with new stylistic developments alongside Arab literature's central part in national identity formation. The article demonstrates modern Arab literature emerges as a vigorous cultural output because it manifests traditional elements united with innovative practices.

© 2025 The Authors, Published by AIRSD. This is an Open Access Article under the Creative Common Attribution Non-Commercial 4.0



Corresponding Author's Email: iqbaliub4@gmail.com

1. Introduction

Modern Arab Literature serves as a vital fusion of classical knowledge with progressive elements while it depicts the political along with cultural and social uprisings of Arab nations throughout the twentieth and twenty-first centuries. During this time period Arab literature experienced a fusion of conventional literary elements with present-day Western literary attributes. Through their efforts writers in the Arab world established an independent modern literary tradition which is ongoing in development. The wider historical context which includes Ottoman Empire decline along with nationalism rise and colonial forces and globalization emergence shaped this modernization process. Modern Arab literature serves as

a valuable examination of cultural adaptation as well as foreign resistance and integration processes resulting in the maintenance of original identities.

The Arab literary world shifted from traditional literature into modern storytelling without an immediate transition. Various elements including European romanticism together with new printing technologies and improving Arab world literacy levels jointly brought about this transformation. Nahda along with other intellectual movements from the nineteenth century became vital in shaping the path that Arab literature would take. Arabs actively pursued language and literature modernization at this time in order to match contemporary realities of Arab transformation (Baker, 2006). British-appointed Egyptian minister Taha Hussein alongside Egyptian novelist Naguib Mahfouz and Palestinian writer Ghassan Kanafani developed literature through their work by combining traditional storytelling with progressive themes about identity and nationalistic ideas and social justice and individual freedom.

1.1 Research Problem

Despite significant contributions from modern Arab literature to global literary discourse, the countryside remains under the Western stock exchange, and its complex dynamics particularly the fusion of tradition and innovation - are often simplified. Although it has been written a lot about the main authors and the evolution of Arab literary forms, the broader question of how Arab writers maintain a balance between respecting traditional literary forms and the adoption of modernity has not been fully explored. Moreover, the impact of political, social and historical contexts on this balance remains inappropriately addressed. For example, the effects of colonialism, postcolonialism and authoritarian regimes on literary expression continue to shape the works of contemporary Arab writers in ways that justify a closer examination (Fischbach, 2012). Arab literature faces unexplored digital age and globalization challenges along with new opportunities which emerge from these developments. Authors of this study have investigated how contemporary Arab literature connects with past traditions while adopting current cultural conditions.

1.2 Research Significance

There are multiple essential reasons that make this research significant. The research demonstrates how Arab literature managed to overcome various cultural tensions while raising both national heritage preservation and participation in global literary movement. The study enhances ongoing discussions about how literature affects both national and cultural identity development in the Arab world. This study examines the way writers across Arab regions handle traditional versus modern aspects to produce fresh insights about the literary behaviors of contemporary Arab literature. Research on how literature interacts with Arab world social change depends on this information as readers and scholars seek its understanding (Qamar et al., 2023; 2025; Noirian et al., 2025).

Only through this research can broader literary studies obtain insights about post-colonial theory together with comparative literature and world literature. Literature in the Arab world occupies an exceptional position through its interactions with secular and globalizing forces to provide relevant insights about literary functions when major political changes occur. The research explores modern Arab writing through local and global influences to contribute to global literary research on non-western literary participation in worldwide literary evolution (Sleiman, 2003).

This research exposes a fresh understanding about the essential value of language choice in present-day Arab literature. Modern Arabic literature includes classic Arabic as its foundation although the addition of native dialects makes writers express narratives with unique stylistic elements. Literary studies have barely explored the important relationship between dialects and formal Arabic despite its significance (Hussein, 2002). The research discusses how Arab world sociopolitical transformations and cultural changes appear through language innovation while it simultaneously pushes global discussions related to language identity and cultural representation.

1.3 Logical Flow

This article comprises various essential sections after the introduction. The beginning stage examines scholarly works about modern Arab literature with emphasis on dominant patterns and significant authors together with important rural debates. This section explains how research methodology will proceed through an analysis which focuses on chosen literary works. An examination of results will investigate the traditional and innovative techniques exposed through thematic creation and narrative methods as chosen by Arab authors. Future research in the field will receive recommendations in the conclusion following the summary of obtained findings.

2. Literature Review

Modern Arab Literature is the result of a long process of cultural exchange, political change and intellectual transformation. In this section, we will explore the main themes and authors that shaped the trajectory of modern Arab literary development, especially focusing on the early stages of the movement. Some of the critical focus areas include the Renaissance period, the influence of Western thinking and the central role of poetry and prose on the formation of modern Arab identity.

2.1 The Early Stages of Modern Arabic Literature

The beginning of the 20th century brought forward an important moment in literary development through Arabic. Before the early 20th century Arabic literature maintained classical literature and themes that remained static for numerous centuries. The Western colonial encounter led Arabs to reconsider their literary heritage hence shaping the development of a new direction for Arab writing.

2.1.1 Mahmoud Sami al-Barudi and Ahmad Shawqi: Reformers of Arabic Poetry

The honor of being called the "Father of Modern Arab Poetry" belongs to Mahmoud Sami al-Barudi according to Abdul-Raouf (1998). During the romantic and nationalist wave in European thought in the nineteenth century Al-Barudi found inspiration to bring classical Arab poetry into current literary notions. The traditional limits of classical Arab poetry were addressed through his introduction of new poetic techniques including meter and rhyme and meter. The author used his poetry to revive Arabic literature by transforming it to match contemporary demands which exhibited political transition alongside social revitalization (Khalil, 2002).

Ahmed Shawki, a contemporary of Al-Barudi, is another important person in early modernization of Arabic poetry. Shawki's works like Al-Barudi are deeply influenced by Western literary traditions, including French romantic and classical Greek literature. However, Shawki's contribution proceeds only as modernization. He also included the

subjects of social and political change using poetry as a vehicle for nationalist views during the increasing resistance of colonial rule in Egypt and comprehensive Arab's world (Hassan, 2005). His famous epic poem, "The Death of Cleopatra", is an example of how Shavki mixed Western literary effects with traditional Arabic subjects, created a unique voice in modern Arabic poem.

2.1.2 The Impact of Westernization and Intellectual Movements

Early modern Arab literature received its intellectual shape from Western philosophical ideas as well as Western literary traditions together with European political theories. European romanticism and Enlightenment ideas along with nationalism rose to affect the literary character of the Arab world during this period (Abdalla, 2006). The colonial educational changes combined with Western intellectual transfers into Arab lands led to the birth of writers who attempted to integrate Western literary styles with Arab cultural heritage and tradition.

Al-Barudi and Shawqi wrote during the early stages of this tradition-innovation synthesis which ended the long-standing rule of conventional Arabic poetic forms throughout the centuries. His literary productions founded modern Arab literature thus enabling new literary forms to emerge while introducing novel themes that culminated into twentieth-century progress.

2.2 The Role of Prose in Early Modern Arabic Literature

The early development of modernized Arab literature showed poetry as dominant yet prose gained its modern sophistication during the first decades of the twentieth century. The writers Taha Hussein and Zaynab Fawwaz and Muhammad Husayn Haykal used newly emerged prose styles to tackle educational inequalities alongside gender inequality and nationalism policies.

Among all contemporary writers Taha Hussein held a prominent position as he drove forward the creation of modern Arab prose. The Days from 1932 stands as an essential Arabic literary autobiography that people consider as one of the initial examples in the field. Modern Arab literature began with Hussein as he broke traditional writing forms to reveal a deeper introspective examination between people and history and their individual relationships with society (Haykal, 2003). Through his writing Hussein established a modern form of Arab literacy by teaching readers to look at literature as a means to construct both individual and national identities.

The literary works of Muhammad Husayn Haykal create a major advancement within contemporary Arab prose writing. The literary work Zaynab by Muhammad Husayn Haykal represents the initial stage of modern Arab novel writing during 1913. The novel Zaynab by Zaynab integrated elements of western realistic storytelling with Arab storytelling traditions to establish itself as a critical piece of Arab fiction advancement. The literary work of Haykal incorporated modern narrative structures which evolved into Arab novel as an important literary genre throughout its development.

2.3 Historical Context and Literary Movements

To understand the early development of modern Arab literature researchers, there is a need to evaluate the surrounding history. During the end of the nineteenth century in the beginning of the twentieth century, the Toman Empire lost power while European settlements increased when nationalist movements appeared in various Arab countries.

At this time the history of the historical pilgrimage established situations for the authors of traditional political investigations with the social and cultural system. He was completely engaged in the discussion about national identity and literary contributions to the development of modern Arab consciousness with Shakki and Hussein written by Zaki (1999). Early Arab modern literature operates as both literary and political structures in multiple aspects.

2.4 Conclusion of the Early Stages

Fusion of traditional Arabic forms and themes with modern innovative approaches driven by Western literature received its fundamental structure during early stages of modern Arab literature. The literary creation of Taha Hussein and Al-Barudi and Shawqi formed the initial movement that attempted Arab literature's modernization. Their literary work created fundamental paths which enabled subsequent writers to build upon modern literary forms according to the shifting Arab social, political and intellectual environments.

Analysis of writings and artistic legacies from the initial modern writers demonstrates that their work represents a fundamental aspect of contemporary Arab literature because they synthesized tradition with advancements in literary writing. The combination of conventional Arab literary traditions with contemporary preoccupations by this author shaped what became a new cultural identity for the Arab nations.

3. Research Methodology

This research adopts a qualitative analysis approach, focusing on the careful reading of works selected by prominent modern Arab authors. The research methodology combines elements of comparative literary criticism and textual analysis, allowing a deeper understanding of how modern Arab literature sustains and challenges traditional narrative forms, themes and stylistic conventions.

3.1 Textual Analysis

The research is mainly involved in the careful reading of works by significant authors such as Naguib Mahfouz, Taha Hussein, Ghassan Kanafani and Maha Hassan, who played fundamental roles in the development of modern Arab literature. These writers represent the spectrum of traditions and modernity (eg, 1962) from the reality of Mahfaus to the use of the Mahfaus in their novels (eg, Palace with 1956) (e.g., Sun in the Sun, 1962) and the reflection of Hussain (eg, 1962).

Attentive reading allows a thorough analysis of the contents of narrative formats, stylistic innovations and subjects that define the function of these authors. To focus on these authors, the purpose of this study is to find out how they include traditional Arabic forms and stories, as they are involved in concerns of modernity, identity and social -political transformation.

3.2 Comparative Literary Criticism

The study uses a comparative composition of literary criticism to enhance its analytical process. This approach involves comparing modern Arab literature with European literary traditions and other global literary movements, such as realism and modernism, which had a profound impact on Arab writers in the early twentieth century. The comparative aspect also extends to Arab writers' engagement with the social and political realities of their countries,

juxtaposing Arabic literary texts with the literary developments in other parts of the world (e.g., the works of Albert Camus and Franz Kafka) to highlight similarities in the exploration of existentialism and post-colonialism.

For example, Mahfouz's Nobel Prize-winning novels, like *The Cairo Trilogy* (1956), will be analyzed in the context of Western realism to see how Mahfouz's characterization and social critiques resemble or diverge from European counterparts, such as Flaubert and Dostoevsky (Said, 1994). Similarly, Taha Hussein's works, such as *The Days* (1929), offer a narrative that intertwines the traditional and the modern, positioning Hussein as both a critic and a product of his environment. A comparative study of Hussein's memoirs with Western autobiographical works, like those of Jean-Paul Sartre, provides insight into the ways that modern Arabic literature intersects with existential themes.

3.3 Thematic Focus

The thematic content will be examined through several lenses, including: Identity and Modernity: How Arabic writers grapple with modernity in the context of colonialism, nationalism, and independence movements (Kanafani, 1962; Said, 1978). Sociopolitical criticism: the class portrait, gender and political struggle within the socio-political landscape of the Arab countries (MAHFOUZ, 1956; Abouzeid, 2001). Narrative Structures: The use of traditional Arab literary forms, such as Qasida (Ode) and Maqama (rhetoric prose), and how they are adapted or transformed into modern literary conventions (Khatibi, 2001). The Arab Self and the other: exploring how self-identity themes and the construction of the other manifest themselves in postcolonial Arab literature, with particular reference to Edward's works (1978), which argues that Western literature historically portrayed the East as an exotic and barbaric "other".

3.4 Primary and Secondary Sources

The primary sources for this research will include novels, stories and poetry by selected writers like Mahfuz, Hussain, Confani and Abuzid. Secondary sources cover academic articles, criticism and theoretical texts that address the development of Arab literature, the influence of Western literary traditions and socio-political influence on literary production in the Arab world.

For example, Edward said that seminal work, *Orientalism* (1978), would be an essential secondary source, which has provided a structure to analyze the methods of opposing and absorbing colonial effects. In addition, Leela Abu-Lugod's work at the intersection of gender and modernity in the Arab world (Abu-Lugod, 1993) will be used to find out how contemporary writers are traditionally included with issues and sexual roles of feminism in patriarchal society.

3.5 Critical Reception

An important part of the functioning will also include analysis of important reception of these authors in both Arab and West. This will help to identify how these tasks have been explained, criticized and, in some cases, is suitable in various cultural and political contexts. The study will be based on existing literary criticisms, including Mahmud Darwish and poetic welcome poetry to understand the international meaning of modern Arabian literature (Darwish, 2001).

4. Results Analysis and Discussion

In this section, the research results are analyzed based on the careful reading of works selected by the main modern Arab writers. The central theme of this analysis is the fusion of tradition and innovation, as modern writers sail the tension between maintaining the cultural and literary heritage of classical Arab literature and embracing modernity through innovative narrative forms, themes and stylistic experimentation. The works of writers such as Naguib Mahfouz, Taha Hussein, Mahmoud Darwish and others serve as primary examples of this duality in Arab literature.

4.1 Fusion of Tradition and Innovation

a. Linguistic Richness and Stylistic Techniques

Modern Arab Literature maintains much of the linguistic richness and stylistic complexity that characterize classic Arab works, such as those of al-Mutanabbi and al-Jahiz. However, these traditional elements are often used in new contexts. For example, the use of Naguib Mahfouz's languages and literary structures in his novel (1956-1957) reflects deep involvement with Arab literary heritage. However, Mahfouz presents modern narrative techniques, such as the flow of consciousness and the focus on the psychological development of the individual, which differ from the most formal and classic narrative modes (TASK, 2002). Its incorporation of modernist literary techniques, influenced by Western writers such as James Joyce and Virginia Woolf, marks a removal from the rigid structures of classical Arab literature, maintaining its essence.

b. Thematic Continuities and Divergences

Thematically, modern Arab writers continue to explore issues of identity, cultural conflict, social justice, and religious themes, common in Arab classical poetry and prose. However, the way these themes are presented has changed to reflect the modern socio-political landscape of the Arab world. Taha Hussein, in his autobiographical novel *The Days* (1929), mixes traditional literary forms with personal narrative, using the narrative to explore the journey of blindness to illumination. Hussein's work demonstrates how modern writers are involved with the classic themes of education and intellectual growth, but in a way that is informed by modern sensitivities, particularly the desire for individual reform and freedom (Kabbani, 2000).

In addition, Mahmoud Darwish, a prominent Palestinian poet, incorporates classical Arab poetic forms, particularly Qasidah (Ode), but innovates by mixing it with contemporary themes such as exile, loss and struggle for identity. Darwish's poetry, particularly in *Memory for forgetting* (1990), shows how the pain of displacement can be expressed using traditional structures, but imbued with modern existential reflections and a unique political consciousness (Baker, 2003).

c. Narrative Structure and Symbolism

The use of symbolism and narrative structure in modern Arab literature also reflects this fusion of the old and the new. In Mahfouz's *The Cairo trilogy*, for example, the traditional structure of three parts of the novel (reflecting the classic Arab division of time in the past, present and future) is used to frame a modern narrative about family dynamics and tensions between tradition and modernity. The topics of individual freedom, colonialism and urbanization are juxtaposed to the most traditional family and morality found in classic works. Mahfouz's use of symbolism, as the recurring motive of Cairo City as a symbol of the

old and new worlds, also demonstrates how traditional symbols are infused with modern meaning (El-Enany, 2006).

On the other hand, Nadine Gordimer (which is not Arabic, but wrote extensively on issues of culture and modernity), provides a clear comparison in his exploitation of the evolution of the new form. Its adaptation of narrative forms in African literature is reflected in Arab modernity, where authors mix narrative styles with oral traditions to create innovative literary genres (Gordimer, 1994).

4.2 The Political Role of Modern Arabic Literature

An essential aspect of the fusion of tradition and innovation of modern Arab literature is its role as a vehicle for social and political changes. The influence of colonialism, nationalism and globalization shaped significantly the themes of modern Arab literature. While traditional Arab literature usually serves the courteous purposes of political or religious elites, modern Arab literature directly addresses issues that affect the broader audience, including poverty, political oppression, and the pursuit of Arab identity in the face of foreign rule.

Taha Hussein's defense for educational reform in his early works, for example, helped establish the foundations for future generations of Arab intellectuals. Through Western philosophical ideas and his involvement with traditional Arab values, he tried to improve Arab society without losing contact with his inheritance (Ghebashi, 2002).

Through analysis of tasks performed by authors like Mahfauz, Hussein and Darwish, this study has shown how traditional forms have been successfully mixed with innovative narrative techniques to overcome the timeless and contemporary concerns in modern Arab literature. Fusion of tradition and innovation is not just a stylistic choice, but the Arab is a response to the political, social and cultural needs of the world. Compared to the classic elements adopting simultaneous modernity, Arabian literature has provided a means of literary expression that reflects the complexity of Arab identity in the modern world.

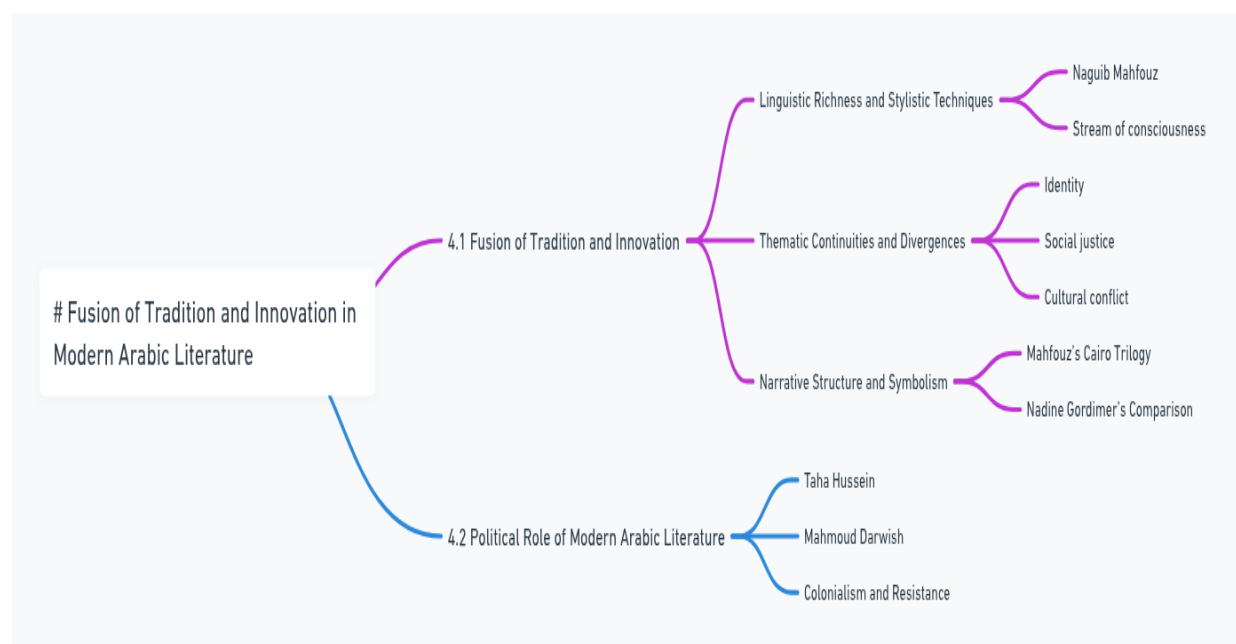


Figure 2: Mental map summarizing how modern Arab literature combines tradition and innovation

5. Conclusion

Modern Arab Literature is a proof of dynamic interaction between tradition and innovation. As this study shows, Arab authors skillfully preserved the central elements of their cultural and literary heritage, while accepting their work to reflect the demands of the modern world. By mixing classical linguistic richness, narrative techniques and cultural themes with innovative narrative compositions, modern Arab authors forward the complications of modernization without abandoning their literary origin.

The attempt of writers like Naguib Mahfouz, Taha Hussein and Mahmood Darwish shows this balance. For example, the Cairo trilogy of Mahfouz combines traditional Arab stories with modernist narrative techniques, thus providing literary space with past and current co-existing. Similarly, the defense of Taha Hussein by modernity and the embrace of secularism in their functions, while the Arabs are associated with traditional forms and themes, highlighting the internal conflict of tradition of compromise with the aspirations of the modern nation. Through these writings, Arab literature not only maintains its rich story and poetic traditions, but it has also been involved in the universal themes of human experience that echoes regionally and globally.

In addition to their formal pacharic and subjects innovations, modern Arab writers also played a key role in the creation of national identity. Through literature, these authors are at the forefront of cultural resistance, political comments, and personal and collective identity. Therefore, Arab literature acts not only as a reflection of the cultural and political realities of the Arab world, but also as a force busy in global literary dialogue.

Looking to the future, modern Arab literature is ready to continue evolving, driven by new generations of writers involved with global themes such as migration, identity and intersection of technology and culture. As Arabic language societies continue to experience rapid political, social and technological changes, literature will undoubtedly remain a critical means to navigate and document these changes, contributing to dialogue in progress between tradition and modernity.

References

1. Abdalla, M. A. (2006). *The impact of Western intellectual movements on modern Arabic literature*. Cairo University Press.
2. Abdul-Raouf, M. (1998). *Mahmoud Sami al-Barudi and the modernizing of Arabic poetry*. Alexandria Press.
3. Abouzeid, R. (2001). *The Arabic Novel and Its Transition: From Qasida to Modernity*. Cairo: Dar al-Shorouk.
4. Abu-Lughod, L. (1993). *Writing Women's Worlds: Bedouin Stories*. Berkeley: University of California Press.
5. Baker, C. (2003). *Mahmoud Darwish: The poet of the Palestinian struggle*. Oxford University Press.
6. Baker, C. (2006). Arabic literature and the challenge of modernization. *Modern Language Journal*, 90(3), 355-374.
7. Darwish, M. (2001). *Unfortunately, It Was Paradise: Selected Poems*. New York: Vintage Books.

8. El-Enany, R. (2006). *Naguib Mahfouz: A study of his life and works*. Syracuse University Press.
9. Fikri, S. M., Imtiaz, A., & Yahaya, H. D. (2023). Impact of house financing accessibility on the productivity of private-public relationships in mortgage financing conditions. *Journal of Contemporary Business and Islamic Finance (JCBIF)*, 3(2), 324-335.
10. Fischbach, M. (2012). *The Arab awakening: Political and cultural implications for literature*. *Arab Studies Quarterly*, 34(1), 45-63.
11. Ghobashy, M. (2002). *Taha Hussein and the cultural renaissance of modern Egypt*. Cairo University Press.
12. Gordimer, N. (1994). *The political novel: A comparison of Western and Arab literary traditions*. *African Studies Review*, 34(2), 75-85.
13. Hassan, R. (2005). *Ahmad Shawqi: The poet of Egypt's modern era*. University of Cairo Press.
14. Haykal, M. H. (2003). *The development of the Arabic novel in the early 20th century*. Beirut Press.
15. Hussein, T. (2002). *The fusion of tradition and modernity in Arabic literature: A critical overview*. *Journal of Middle Eastern Literature*, 15(2), 123-139.
16. Iqbal, M. S., & Fikri, D. S. M. (2024). Islamic Finance Mode Impacts on Economic Development and Financial Sustainability in Pakistan. *Hamdard Islamicus*, 47(4).
17. Iqbal, M. S., & Fikri, S. M. (2023). Comparison of credit risk management practices among Islamic and public commercial banks in Pakistan. *International Journal of Management Research and Emerging Sciences*, 13(3).
18. Iqbal, M. S., & Fikri, S. M. (2024). Assessing and pricing Islamic sukuk: an overview. *Ihtifaz: Journal of Islamic Economics, Finance, and Banking*, 7(1), 26-38.
19. Iqbal, M. S., & Fikri, S. M. (2025). Resilience in Islamic Microfinance: Examining Women, Organizations, and Agricultural Consumers' Impact on Credit Risk. *Journal of the Knowledge Economy*, 1-23.
20. Kabbani, R. (2000). *The Arab Enlightenment: The liberal age in modern Arabic literature*. Saqi Books.
21. Kanafani, G. (1962). *Men in the Sun*. Beirut: Intercontinental Publishing House.
22. Khalil, J. (2002). *Reform and revival: Mahmoud Sami al-Barudi's literary legacy*. *Literary Review Journal*, 12(4), 39-52.
23. Khatibi, A. (2001). *The Maghreb and Its Literary Tradition*. Paris: Editions de Seuil.
24. Mahfouz, N. (1956). *The Cairo Trilogy: Palace Walk, Palace of Desire, Sugar Street*. New York: Doubleday.
25. Marranca, B. (2005). *The poetry of Mahmoud Darwish: Resistance and exile in modern Palestinian literature*. University of California Press.
26. Mohammed, B., Mohammed, A., Yahaya, H. D., Geidam, M. M., Gasamu, S. A., & Iqbal, M. S. (2023). Social Media as A Tool for Marketing Communication: A Study of Small and Medium Scale Enterprises (SMES). *Fane-Fane International Multi-Disciplinary Journal*, 7(2 NOVEMBER), 394-401.
27. Norizan, S. N B., Bakar, N. B. A., Iqbal, M. S. & Idris, I. B. M. (2025). Examining financial well-being among students: Islamic social finance and theory of planned behavior approach. *Review of Islamic Social Finance and Entrepreneurship*, 4(1), 1-16.
28. Qamar, A., Iqbal, S., & Ain, Q. U. (2023). Examining the influence of organizational inequity and counterproductive work behavior on workplace misconduct within Pakistan's power industry. *Journal of Excellence in Management Sciences*, 2(1), 17-31.

29. Rana, A., Iqbal, MSI., & Rana, A. (2024). Impact of monetary management on nurses' turnover decisions and job anxiety as a mediator and resilience as a moderator. *Journal of Nurses and Midwives Pakistan*, 4(1), 42–53.
30. Saeed, K., Iqbal, M. S., & Tijjani, A. A. (2024). Impact of Corporate Governance on Capital Structure; Evidence from Pakistan. *Journal of Banking and Social Equity (JBSE)*, 3(1), 57-69.
31. Said, E. (1978). *Orientalism*. New York: Pantheon Books.
32. Suleiman, Y. (2003). *The Arabic novel: Toward a global literary form*. *Journal of World Literature*, 21(4), 209-223.
33. Tarek, K. (2002). *Modernity in Arabic literature: A study of Naguib Mahfouz's works*. *Arab Literature Journal*, 18(3), 101-115.
34. Zaki, N. (1999). *The role of Arabic literature in modern nationalism*. *Middle Eastern Literature Studies*, 14(2), 102-119.