

ECONOMIC REFORM AND ITS IMPACT ON ACHIEVING SUSTAINABLE SOCIAL DEVELOPMENT IN LIGHT OF THE QUR'ANIC VERSES

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Abstract

The study aims to clarify the impact of economic reform on achieving sustainable social development by identifying the most significant factors that influence its realization in light of the objectives and guidance of the Qur'an. This is done through an analytical study that demonstrates the centrality of the economy in social development. The research adopts the inductive–deductive methodology and relies within that framework on analytical methods.

The research concluded with several key findings, among the most important of which are:

- The necessity of establishing economic plans upon which states can depend, especially plans related to income distribution and securing livelihoods so that societies can live in peace and safety.
- Qur'anic principles—such as justice, solidarity, prohibition of injustice, and excellence in work—form the foundation of building an economically and socially sustainable society.

Main Recommendation

Encouraging scientific research to develop sustainable economic reform programs and initiatives based on the Qur'an.

Keywords: Economy – Sustainable Development – Reform – Qur'anic Guidance

INTRODUCTION

Praise be to Allah, the One, the Unique, the Eternal Refuge. May peace and blessings be upon our Prophet Muhammad, his family, and all his companions. Economic reform constitutes a central element in achieving sustainable social development, as it is directly connected to managing a society's financial and material resources, achieving economic justice, and ensuring decent living opportunities for individuals. The Noble Qur'an provides clear guidance for economic reform through its principles of justice, the prohibition of injustice and exploitation, the emphasis on balance between rights and obligations, and the realization of social solidarity. From this perspective, this research comes under the title: "Economic Reform and Its Impact on Achieving Sustainable Social Development in Light of the Qur'anic Verses."

Research Problem

The research problem emerges through the following question:

What economic principles derived from the Qur'an play an influential role in achieving sustainable social development?

Research Objectives

1. To highlight the Qur'anic economic principles that contribute to achieving sustainable social development.
2. To propose an economic model inspired by the Qur'an for economic reform within society.

Research Significance

1. It provides a scholarly, Sharia-based foundation for the concepts of sustainable economic reform.
2. It sheds light on Qur'anic objectives that influence community-building and addressing social problems through the verses of the Qur'an.

The applied scholarly approach

The study is based on the inductive–deductive method, whereby relevant Qur'anic objectives and guidelines are traced and derived from the verses of the Qur'an.

Research Plan

The research consists of an introduction, two main sections, a conclusion, and a bibliography.

The **introduction** includes: The research problem, Objectives, Significance, The applied scholarly approach and plan. The plan includes two sections, a conclusion, and a reference list:

Section One: Definition of Reform (Iṣlāḥ) in Linguistic and Technical Terms

Section Two: The Most Important Sustainable Development–Related Economic Principles in Light of the Qur'anic Verses.

Section One: Definition of Reform in Language and Technical Usage

- **Linguistic Definition of Reform (Iṣlāḥ):** The root of "Iṣlāḥ" is from **أَصْلَحَ** (aṣḥaḥa), and **الصَّلَاح** (al-ṣalāḥ) is the opposite of corruption (**الْفَسَاد**) and indicates the removal of corruption.

- “أصلح الدابة” (aṣlaḥa al-dābbah) means “he treated the animal well and it improved.”
- “أصلح الشيء بعد فسادِهِ” (aṣlaḥa al-shay‘ ba‘da fasādihi) means “he restored something after its corruption.”
- “أصلح ما بينهم وصالحهم مصالحةً” (aṣlaḥa mā baynahum wa-ṣālīḥahum muṣālaḥah) means “he reconciled them and made peace between them.” [3][7]

• **Technical/Terminological Definition of Reform:**

- **Islāḥ** is the change of a state to a correct, upright condition according to what wisdom requires. [6]
- It is also said to mean the removal of defects and corruption that occur in something. [5]

Both meanings are valid for defining reform. There is a clear and direct relationship between the linguistic and technical definitions.

Section Two: The Most Important Sustainable Development Economic Principles in Light of Qur’anic Verses

A unique model highlighted by the Qur’an for leading economic reform is **Prophet Yusuf (Joseph), peace be upon him**. The verses of **Surah Yusuf** illustrate his exceptional capabilities in this area, showing how he devised a well-organized and sophisticated economic plan and interpreted events strategically, which ultimately saved people from famine. This provides a timeless lesson for anyone in leadership or managing societal affairs.

Thus, Surah Yusuf serves as one of the most important sources of lessons and guidance for achieving economic reform that ensures sustainable social development.

The key principles that help build a strong, economically organized society are as follows:

1. **Continuity in implementing economic plans without interruption:** Allah says: قَالَ تَزْرَعُونَ سَنِينَ دَأْبًا (Qāla tazra‘ūna sab‘a sanīn da‘aban) [Yūsuf: 47] Al-Māwardī (may Allah have mercy on him) said: “It means sequentially and continuously.” [8] Any interruption in applying economic plans will prevent the desired results.
2. **Cooperation during economic crises:** When crises occur, everyone must collaborate with all their abilities. This is implied from the plural form تَزْرَعُونَ (tazra‘ūn), indicating collective action is more beneficial. The verse also emphasizes the importance of agriculture in maintaining the economy and achieving food security.
3. **Considering economic conditions for spending and saving according to time and place:** Allah says: فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (Fama ḥaṣadtum fa-dharūhu fī sunbulihi illā qalīlan mimma ta’kulūn) [Yūsuf: 47] It is reported from ‘Umar (may Allah be pleased with him) that the Prophet (ﷺ) used to sell the palm trees of Banu al-Nadīr while reserving their annual produce for the owners. [4]
4. **Saving money during economic crises or in anticipation of them, except what is needed for spending:** Allah says: فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (Fama ḥaṣadtum fa-dharūhu fī sunbulihi illā qalīlan mimma ta’kulūn) [Yūsuf: 47] Meaning: “Plan your food during these abundant years, keeping only a little for consumption so that most is saved, increasing its benefit and impact.” [1] If crises occur, money and sustenance may be consumed: ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَنٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ (Thumma yāti min ba‘di dhālika sab‘ shidād ya’kulna mā qaddamtum lahunna) [Yūsuf: 48]
5. **The necessity of a state treasury managed wisely:** Allah says: قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (Qāla ij‘alnī ‘alā khazā’in al-arḍi innī ḥafīẓun ‘alīm) [Yūsuf: 55]
6. **Permissibility of temporary food hoarding according to public interest:** Allah says: مِمَّا تَخْتِصُنَ (Mimmā taḥṣunūn) [Yūsuf: 48] This refers to storing food until it is needed, indicating that controlled hoarding is allowed in times of necessity. [2]
7. **Dividing the economic plan into stages to achieve success, as done by Yusuf (peace be upon him):** **Phase One:** Continuous and diligent farming for seven years: تَزْرَعُونَ سَنِينَ دَأْبًا (tazra‘ūna sab‘a sanīn da‘aban) [Yūsuf: 47]. **Phase Two:** Seven years of scarcity requiring wise spending and saving: فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (Yūsuf: 47). **Phase Three:** A year of abundance and prosperity: ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يُعْصَرُونَ (Yūsuf: 49)

From these principles, it becomes clear that reforming the **economic dimension** contributes to building a balanced and strong human civilization, achieving sustainable social development. A robust and sound civilization elevates its people, guiding them toward progress and cultural advancement, while neglecting these aspects prolongs weakness and societal fragmentation.

Islam encourages individuals to pursue what benefits them in both this world and the Hereafter, promoting human effort, development, innovation, competition, and responsibility, aiming for excellence in all fields of civilization. **And Allah knows best. May peace and blessings be upon our Prophet Muhammad, his family, and companions abundantly. Praise be to Allah, Lord of the worlds.**

Results

1. The research highlighted the importance of establishing economic plans upon which states are based, particularly in terms of income distribution and securing resources for communities so that they may live in peace and safety.
2. The study demonstrated that Qur’anic principles such as justice, social solidarity (takaful), prohibition of oppression, and excellence (itqān) form the foundation for building an economically and socially sustainable society.
3. Economic reform based on the Qur’an directly contributes to achieving sustainable social development.

Recommendations

Encouraging scientific research to develop programs and initiatives for sustainable economic reform grounded in the Qur'an.

ACKNOWLEDGMENT

The authors are thankful to the Deanship of Graduate Studies and Scientific Research at Najran University for funding this work under the Growth Funding Program grant code (NU/GP/SEHRC/13/515-6)

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