

ADMINISTRATIVE PRINCIPLES IN THE NOBLE QUR'AN AND THEIR ROLE IN CONSOLIDATING SUSTAINABLE SOCIAL DEVELOPMENT

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Article History

Received: 16.09.2025

Revised: 14.10.2025

Accepted: 30.10.2025

Published: 12.11.2025

Abstract:

The study aims to highlight the impact of sound governance and wise administration in promoting sustainable social development, by illustrating the key factors that influence its realization in light of the objectives (maqāṣid) and guidance of the Noble Qur'an. This was carried out through an analytical study that integrates Qur'anic authenticity with contemporary developmental realities. The research adopted the inductive and deductive methodology, supported by analytical approaches. The study yielded several findings, the most significant of which is that strong societies and human civilization rise and flourish through wise administration when entrusted to sincere individuals who possess the qualities of successful leadership, true trustworthiness, and high aspiration. It also established that sustainable social development cannot be separated from Qur'anic values and principles. **Main Recommendation:** Developmental institutions should adopt a values-based administrative model to achieve social sustainability, with an emphasis on integrating Qur'anic values into management and development curricula within educational institutions.

Keywords: Administration – Sustainable Development – Society – Objectives of the Qur'an.

INTRODUCTION

All praise is due to Allah, Lord of the Worlds, and may peace and blessings be upon the noblest of the prophets and messengers. Administration is among the most important means through which societies advance and the objectives of the Shariah—pertaining to cultivating the earth and reforming the human being—are fulfilled. From the Qur'anic perspective, administration is not merely a human mechanism for organizing work; rather, it is a divine, value-based system grounded in justice, consultation, excellence, accountability, and the realization of public interest. From this standpoint comes the present study titled: “Administrative Principles in the Noble Qur'an and Their Role in Consolidating Sustainable Social Development.”

RESEARCH PROBLEM

The research problem emerges through the following question: What Qur'anic principles can form a value-based framework for wise administration aimed at achieving sustainable social development?

RESEARCH OBJECTIVES

1. To highlight the objectives and guidance of the Noble Qur'an that influence the realization of social stability in a manner that contributes to sustainable community development, through the administrative principles referenced in the Qur'an.
2. To propose a maqāṣid-based administrative model that may contribute to the development of public policies in light of the Qur'an.

RESEARCH SIGNIFICANCE

1. The study contributes to constructing an Islamic

theoretical framework for sustainable development grounded in Qur'anic guidance AD.

2. It opens avenues for researchers in Qur'anic maqāṣid studies to apply these principles in the lived realities of individuals and societies in pursuit of sustainable development.

The applied scholarly approach

The study relies on the inductive and deductive method, by tracing Qur'anic guidance and objectives related to the topic and deriving them from the verses of the Qur'an.

RESEARCH PLAN

The study consists of an introduction, two main sections, a conclusion, and a bibliography:

- Introduction, which includes: the research problem, aims, significance, methodology, and outline.
- Section One: The complementary relationship between administration and development in the Islamic worldview.
- Section Two: A maqāṣid-based model for sustainable developmental administration in light of the Qur'an.

Section One: The Complementary Relationship Between Administration and Development in the Islamic Perspective

One of the most significant dimensions highlighted in the verses of the Noble Qur'an is the dimension related to administration. There is no doubt that sound administration is among the most essential pillars of any civilization, and every society must strive to achieve it through all legitimate means. Therefore, cooperation among members of society is necessary to realize various forms of perfection—whether physical or

psychological, material or moral—and to work toward providing the causes of happiness, prosperity, and well-being for every individual in the community. This constitutes the foundational pillar of civilizational health.

Civilization is a collective human endeavor, achievable only through a cohesive nation whose members cooperate to attain lofty goals without selfishness or exclusiveness. The human being is charged with an overpowering instinct of self-interest that inclines toward individual benefit to protect itself when facing challenges. Hence, the will of the “self” collides with the will of the “other”—whether another individual or a community. One of the responsibilities of any civilizational idea, therefore, is to reconcile and balance these two wills and to motivate individuals toward collective orientation so that they may be mobilized within its civilizational project. [2]

One of the most important Qur’anic passages that points to this principle and reinforces it is His saying, the Exalted:

يَاكُلُّنَّ سِيمَانَ بَقَرَاتٍ سَبْعٍ فِي أَفْتِنَا الصِّدِّيقُ أَيُّهَا يُونُسُ ﴿١﴾ عَجَافٌ سَبْعٌ Transliteration: “Yūsufu ayyuhā aṣ-ṣiddīq, aftinā fī sab‘i baqarātīn simānin ya’kuluhunna sab‘un ‘ijāf... ” [Yūsuf 12:46] Up to His saying, the Exalted: الْأَرْضُ خَزَائِنَ عَلَى اجْعَلْنِي قَالَ ... يَهْ أَتُونِي الْمَلِكُ وَقَالَ ﴿٢﴾ عَلِيمٌ حَفِيطٌ إِيَّيْ Transliteration: “Wa qāla al-maliku ‘tūnī bih... qāla ‘j‘alnī ‘alā khazā’inī al-arḍ, innī ḥafīẓun ‘alīm.” [Yūsuf 12:54–55]

These verses highlight an important aspect of administration and leadership. When the king saw a dream, he asked his people to interpret it. They replied that such dreams were mixed-up visions, mere whisperings of the self and of Satan. Then the one who had been saved from the two prison companions—the cupbearer—remembered after a long time and said: “I will inform you of its interpretation by learning it from the one who possesses such knowledge, not from my own opinion. So send me to Joseph.”

He thus went to Joseph (peace be upon him) and asked him to interpret the king’s dream. Joseph interpreted it, and his interpretation became the very means by which the nation was saved from famine. When the king learned of his knowledge, excellence, and innocence from the accusations made against him—along with his noble character and vast understanding—he said: “Bring him out of prison and bring him to me.”

When Joseph was brought before him, the king addressed him and saw firsthand his merit, wisdom, and innocenAD. He then said to him: “You are a man of high standing and trustworthiness—worthy of being entrusted with everything.” [5]

It is worth noting that the economic plan outlined by Joseph (peace be upon him) encompassed several

essential elements governing agricultural production: storage, production, and consumption, enabling the nation to survive the years of drought and famine without destruction. This, without doubt, demonstrates excellent administration, strong strategic planning, and a clear vision for safeguarding the economic stability of the entire nation.

Section Two: A Maqāsid-Based Model for Sustainable Developmental Management in Light of the Noble Qur’an

I will select one of the unique models referenced in the Noble Qur’an regarding effective administration and leadership: the Prophet of Allah, Yusuf (Joseph), peace be upon him.

The verses of Sūrat Yūsuf reveal the distinguished qualities Yusuf (peace be upon him) displayed in this important domain. The verses explain how Yusuf (peace be upon him) formulated a meticulous and strategic plan and interpreted the events in a precise manner that ultimately saved humanity in his time from famine. This makes it an important lesson for everyone who assumes such a position or is entrusted with any responsibility over people.

Therefore, Sūrat Yūsuf is considered one of the most significant sources of lessons and insights related to administration. It contains important managerial dimensions that remain relevant to people’s lives up to this day.

Below, I will highlight the most important guidance found in these verses, which emphasize the meanings already mentioned. Among the most important of these are:

1. The verses indicate the importance of entrusting matters to people who possess knowledge, virtue, and expertise. When the king recognized Yusuf’s knowledge, wisdom, and administrative competence, he entrusted him with administrative affairs in his kingdom:

“He said: ‘Indeed, today you are established [in position] and trusted with us.’” (Yūsuf 12:54) Al-Ṭāhir ibn ‘Āshūr commented: “Makin amīn (established and trusted) is a formula of appointment combining all the qualities required for leadership. Rank requires knowledge and ability: through knowledge one discerns what is good and intends it, and through ability one carries out what one judges to be good. Trustworthiness requires wisdom and justice: with wisdom one chooses righteous actions and avoids false desires, and with justice one gives each person his rightful due.”

Therefore, anyone entrusted with a task must care for it, give it due attention, and plan for its best fulfillment just as Yusuf (peace be upon him) did.

Allah says: “Yusuf, O man of truth...” (Yūsuf 12:46) Meaning: He described him with the highest degree of truthfulness based on his observation of Yusuf’s states and his confirmed accuracy in interpreting his dream

and the dream of his fellow prisoners.

2. In management, it is necessary to select righteous assistants who guide the leader toward good and help him in it, and to avoid corrupt individuals who destroy rather than build.

The Prophet (ﷺ) said: “No prophet was sent nor any caliph appointed except that he had two groups close to him: a group that commands him to good and encourages him toward it, and a group that commands him to evil and encourages him toward it. The one protected is the one whom Allah protects.”

3. Among the most important administrative principles is that anyone who assumes leadership or management must possess both capability and trustworthiness. This is derived from Allah’s statement: “...established and trusted.” (Yūsuf 12:54) And His statement: “Indeed, I am a good keeper and knowledgeable.” (Yūsuf 12:55) Thus, ability and trustworthiness are essential conditions for all positions of responsibility. This meaning is further supported by Allah’s words: “The best one you can hire is the strong and trustworthy.” (Al-Qaṣaṣ 28:26)

4. The verse indicates another principle: “He said: ‘Appoint me over the storehouses of the land; indeed, I am a good keeper and knowledgeable.’” (Yūsuf 12:55)

5. Another administrative principle indicated by the Qur’an is that if a person is capable of fulfilling a responsibility and no one else is fit for it, it becomes obligatory for him to take it on so that people’s interests are not lost. This is also understood from Yusuf’s (peace be upon him) statement: “Appoint me over the storehouses of the land; indeed, I am a good keeper and knowledgeable.” (Yūsuf 12:55)

6. The verses highlight that anyone who takes charge of an affair must arm himself with knowledge, for knowledge is the best weapon. One must avoid assuming leadership out of ignorance, for knowledge is the cause of success in this world and the hereafter. This is indicated by Allah’s words: “...Indeed, I am a good keeper and knowledgeable.” (Yūsuf 12:55) Meaning: “A skilled writer and accountant.” We also observe that: “Allah singled out Yusuf (peace be upon him) among his brothers with two qualities: beauty of form and an increase in knowledge. His beauty was the reason for his trial, while his knowledge was the reason for his salvation. This teaches the superiority of knowledge over other qualities.” Knowledge is therefore beneficial both in this world and the hereafter. As the scholars said: “If the knowledge of dream interpretation brought worldly benefit, then the knowledge of the Lord is worthier of bringing eternal reward.”

7. One of the foremost factors in the success of any developmental effort is recognizing and prioritizing people of knowledge, expertise, talent, leadership, and

innovation, and treating them with respect and appreciation. They must be given the esteem they deserve and addressed in a manner befitting them.

This is understood from Allah’s words: “Yūsuf, O man of truth...” (Yūsuf 12:46) He called him with a title that he deserved, saying: “O man of truth”— “a title encompassing the meanings of perfection and uprightness in obedience to Allah, for such meanings gather only in one whose truthfulness in fulfilling the covenant of faith is strong.”

Thus, one of the signs of civilized societies is their esteem for their scholars, granting them the status they deserve, and choosing the most qualified for every task upon which their civilization depends.

And Allah knows best. May Allah send His peace and blessings upon our Prophet Muhammad, his family, and his companions. All praise is due to Allah, Lord of the worlds.

RESULTS AND OBSERVATIONS:

1. Strong societies and human civilizations rise and flourish through good governance, when their affairs are entrusted to sincere individuals who possess qualities of successful administrative leadership, true integrity, and high ambition.
2. It has been established that sustainable social development cannot be separated from Qur’anic values and principles.
3. Effective, sound governance is among the most important objectives of Islamic law (Maqāṣid al-Sharī‘ah) in achieving reform, progress, and the realization of public interest.

RECOMMENDATIONS

Developmental institutions should adopt a values-based governance model to achieve social sustainability, along with integrating Qur’anic values into administrative and developmental curricula within educational institutions.

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/13/515-5)

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