RESEARCH ARTICLE

SOCIAL STABILITY AND ITS IMPACT ON ACHIEVING SUSTAINABLE DEVELOPMENT IN LIGHT OF QUR'ANIC VERSES

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Abstract: This study seeks to explore the Qur'anic purposes and guidance that contribute to realizing social stability, which in turn forms a cornerstone of sustainable development within societies. It aims to reinforce national belonging and societal cohesion by identifying the key factors influencing these outcomes in the light of the Qur'an's higher objectives and its directives for human welfare. The research employs the inductive-deductive method, supported by analytical examination of relevant verses. Among the main findings: social stability plays a profound role in achieving unity of ranks and word, and it directly supports comprehensive development across all fields. Furthermore, social stability constitutes a decisive factor for the sustainability of development generally, and of social development in particular. **Key recommendations**: to adopt and implement concepts and initiatives that effectively promote social stability within people's daily lives.

Keywords: Stability – social – sustainable development – Qur'anic objectives.

INTRODUCTION

Praise be to Allah, Who revealed the Book to His servant so that he may warn all humankind. May blessings and peace be upon the best of creation, our Prophet Muhammad, and upon his family and companions.

Indeed, Allah – Exalted be He – revealed the Noble Qur'an as a **guidance for humanity** and a **means for rectifying their affairs**. Mankind stands in dire need of this divine guidance, for it reforms their worldly conditions and secures for them a wholesome life. Every form of goodness, righteousness, and uprightness in worldly matters is dependent upon the light of this Glorious Book.

Our nation today urgently requires the guidance of the Qur'an to achieve the good life and to build sound communities free from afflictions and disorder. Hence, this research seeks to shed light upon an essential aspect of societal construction in light of the Qur'an's higher purposes – specifically, the vital factor of **social stability**, one of the chief contributors to sustainable development.

RESEARCH OBJECTIVES
1. To highlight the Qur'anic objectives and guidance that influence the achievement of social stability in ways that contribute to the sustainable development of society.
2. To examine one of the most significant cognitive sources that affect the sustainability of social development.

RESEARCH SIGNIFICANCE
1. To present **practical, applicable steps** that strengthen the importance of sustaining social development among members of society, fostering unity and cohesion through emphasizing the necessity of social stability.
2. To open new avenues for scholars in Qur'anic objectives to apply those principles in the lives of individuals and communities toward the realization of sustainable development.

The applied scholarly approach
The study adopts the **inductive-deductive approach**, by tracing and extracting Qur'anic guidance and objectives related to the research theme, then analyzing them to derive meanings and implications relevant to social stability and sustainable development.

Research Plan
The paper consists of an introduction, two main sections, a conclusion, and references.
- **Section One:** Definition of Social Stability and Its Importance.
- **Section Two:** Factors Influencing the Achievement of Social Stability.

Section One: Definition of Social Stability and Its Importance

First: Definition of Social Stability

A. Linguistic Definition:
The Arabic root q-r-r denotes firmness and settlement. It is said qarra and istaqarra, meaning "to become steady or established." Hence, al-qarār in a place signifies staying firmly within it.[15] [9]

B. Terminological Definition:
The term social derives from society, that is, the locus of gathering or a group of people.[14]
Accordingly, social stability may be defined as:

"A state of calmness, serenity, steadfastness, and harmonious coexistence among the members of a community."[2]

Second: The Importance of Social Stability

Before the Prophet ﷺ was sent, societies lived in deep darkness and pervasive ignorance. Polytheism abounded, corruption spread, oppression prevailed, wars and conflicts were common, and moral vices dominated. Then Allah – Exalted is He – sent His Messenger with guidance and the religion of truth to dispel that darkness by His permission and to reshape human life upon the foundation of light and purity.

Through Islam, righteous communities were established and the righteous individual was formed – a building block within the cohesive society that walks upon the path of Allah Most High. Consequently, people's religious and worldly affairs were rectified; the sun of faith rose; communities became stable; security and peace prevailed; virtue and goodness spread.

`Thus, the formation of a **stable Muslim society** was necessary – one capable of bearing the burden of the prophetic call alongside the Messenger ﷺ, defending it after his death, and spreading it to all corners of the earth.

The Prophet ﷺ devoted the early Makkan period to **educating the individual believer** as the foundation of the Muslim community. From this, we realize that social stability is among the essential prerequisites for human societies: it supports constructive thinking, positive action, and societal advancement, whereas feelings of anxiety and insecurity lead to stagnation and regression.

Indeed, the Qur'an abounds with social directives that foster **social stability**, thereby ensuring sustainable social development.

Section Two: Factors Influencing the Achievement of Social Stability

First: The Call to Collective Work

Cooperation among members of society serves to fulfill their shared needs – material and spiritual – and to secure happiness and well-being for every individual. It is a principal pillar of social stability. Societies cannot progress except through such stability, which creates a cohesive nation. Islam has established a precise system that ensures social harmony among Muslims, spreading an atmosphere of cooperation and altruism.

Thus, Qur'anic guidance repeatedly stresses this great principle. Allah – Exalted be He – says: {وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ} (Wa taʿāwanū ʿalā al-birri wa al-taqwā wa lā taʿāwanū ʿalā al-ithmi wa al-ʿudwān) — "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (al-Māʾidah: 2)

Likewise, the verses concerning the story of Abraham (peace be upon him) in Sūrat al-Baqarah illustrate a beautiful model of cooperation:{وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ} {وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ} and {...وَأَمْنًا} (Wa idh yarfaʿu Ibrāhīmu al-qawāʿida mina al-bayti wa Ismāʿīl) — "And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael..." (al-Baqarah: 127)

Among the lessons derived from these verses are:

1- **Highlighting the virtue of Abraham and Ishmael (peace be upon them)** when they cooperated and participated in a great, enduring task—the construction of the Kaaba. Allah says: وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ (Wa-idh yarfaʿu ʾIbrāhīm al-qawāʿida mina al-bayti wa Ismāʿīl – And [remember] when Abraham and Ishmael raised the foundations of the House) [Al-Baqarah:127]

This cooperation undoubtedly contributes to building an ideal, stable society, and it is among the most important fruitful factors in achieving social stability.

The hadith narrates that Abraham (peace be upon him) used to visit his son—whom he had left in the desert—from time to time. When he came, he found him a sound young man, married, and making arrows from behind the Zamzam spring. When Abraham saw him, he approached, and they acted as parents and children do toward one another. Abraham said: "O Ishmael, Allah has commanded me concerning a matter." Ishmael replied: "Shall I do what your Lord has commanded you?" Abraham said: "And will you assist me?" Ishmael replied: "And I will assist you." Abraham said: "Indeed, Allah has commanded me to build a House here," pointing to an elevated mound around it.

The key point is Ishmael's statement: "And I will assist you" (وَتُعِينُنِي – **wa tuʿīnī**). This demonstrates that the act of building was a collaboration between father and son. Cooperation, teamwork, and rejecting selfishness are, in reality, among the most essential factors contributing to societal stability.

2- **The importance of cooperation in charitable work** whose benefits extend beyond oneself, and training generations in this practice, contributes to achieving social stability, which is one of the most important factors for sustainable development. This is exemplified by Abraham (peace be upon him) involving his son Ishmael in constructing the House: وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ (Wa-idh yarfaʿu ʾIbrāhīm al-qawāʿida mina al-bayti wa Ismāʿīl – And [remember] when Abraham and Ishmael raised the foundations of the House) [Al-Baqarah:127]

3- **The verses indicate that parental love for their children should not prevent them from holding their children accountable or from teaching responsibility.** This love should instead motivate

parents to involve their children in deeds, encouraging them to participate in building their community, which benefits both them and society with goodness and stability.

Second: The Call to Ensure Safety for People's Lives and Property

A stable society helps a person achieve productivity. Sustainable development begins where turmoil and anxiety end, because when a person feels secure, the drives for creativity awaken within him, and the factors of construction and prosperity rise in his soul. Societal development is conditioned upon a number of factors that help achieve it, among the most important of which are **security and safety**. Ensuring people's safety over their lives and property is one of the most important factors in achieving social stability. The Qur'an points to this profound meaning in the following ways:

1- **The indication that Islamic law (Sharia) emphasizes achieving security and safety**, instilling love for it in people's hearts, because life cannot thrive without them. This is derived from Allah's words:
إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا(Idh qāla Ibrāhīm rabbi aj'al hādhā al-balada āmnan – When Abraham said, "My Lord, make this city secure") [Ibrāhīm:35]

2- **The verse indicates that security is precious and great**, as it was requested by a great man, Abraham (peace be upon him). He asked his Lord for it, knowing the goodness and righteousness that result from it. Indeed, societal guidance and blessings cannot be established except in a secure and stable society.

3- **The verse demonstrates Abraham's (peace be upon him) concern for the security of the Sacred House (Kaaba)**, as indicated by his repeated requests to Allah that the House be safe:
إِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا (Idh qāla Ibrāhīm rabbi aj'al hādhā al-balada āmnan – When Abraham said, "My Lord, make this city secure") [Ibrāhīm:35]
Similarly, safeguarding places and nations is essential, as security enables development and allows societies to flourish.

4- **Security and provision complement each other**, and each necessitates the other. Abraham (peace be upon him) combined both in his supplication: وَإِذْ قَالَ
إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ (Wa-idh qāla Ibrāhīm rabbi aj'al hādhā baladan āmnan warzuq ahlahu mina ath-thamarāt – And [remember] when Abraham said, "My Lord, make this a secure city and provide its people with fruits") [Ibrāhīm:35]
People's security and sustenance must be ensured; nations cannot advance, develop, or enjoy a comfortable life without the realization of safety and stability. Human need for security is as vital as their need for food and drink, if not more. This is evident in Abraham's linking of these two blessings in his prayer.

5- **Communities must generally be safe and secure**, which is why scholars disliked carrying weapons in mosques—they said mosques are places of safety. However, if carrying weapons is for the purpose of maintaining security, it is permissible. A secure society contributes to sustainable development.

6- **One of the main causes of achieving stability in societies is faith in Allah and the Last Day**, as both are reasons for achieving security. The stronger a person's faith in Allah and the Hereafter, the more secure he is. Allah says:
الَّذِينَ آمَنُوا وَلَمْ يُلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَة (Alladhīna āmanū wa lam yulbisu imānahum biẓulm ūlāʾika lahumu al-amnu wa hum muhtadūn – Those who have believed and have not mixed their faith with injustice—they will have security, and they are rightly guided) [Al-An'ām:82]

Third: Developing a Sense of Responsibility and Accountability Among Members of Society

The Islamic civilization, which finds its source in the Qur'an, ensures stability for people and motivates them to achieve prosperity and advancement. Islam encourages all forms of progress and development, guarding societies against falling into the pitfalls of fragmentation, deviation, or disunity. It calls for development, improvement, innovation, competition, and the assumption of responsibility in order to excel in the fields of progress and prosperity.

The Qur'an repeatedly guides individuals to take responsibility, particularly by contributing to actions that promote the building and development of the earth. The Prophet Muhammad (peace be upon him) applied this principle by selecting capable and talented youth and entrusting them with societal responsibilities. Examples include sending Mus'ab ibn 'Umair to Madinah before the Hijrah to teach people the Qur'an, appointing Usamah ibn Zayd to lead the Muslim army despite his young age, and other instances demonstrating how the Prophet trained youth to shoulder responsibility, contributing to the building and sustainable development of society.

Through the Qur'anic verses, we can observe the following indications of this principle. In the story of Abraham (peace be upon him) in Surah Al-Baqarah, the Qur'an emphasizes the importance of developing a sense of responsibility. It encourages positive action and discourages passivity:
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ(Tilka ummatun qad khalat laha ma kasabat wa lakum ma kasabtum – That was a nation that has passed away; for them is what they earned, and for you is what you earn) [Al-Baqarah:134]

Relying on the efforts of others can corrupt a person, encouraging laziness and neglect of one's own work. When a person knows he is responsible for his deeds,

he is motivated to work diligently, as each individual reaps the results of their own actions. Allah says: (لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ)Laha ma kasabat wa lakum ma kasabtum – For them is what they earned, and for you is what you earn) [Al-Baqarah:134]

This is further affirmed in: **كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ** (Kullu nafsin bima kasabat rahinah – Every soul is held responsible for what it earns) [Al-Muddaththir:38]
By understanding this principle, societies can achieve stability and build enduring civilizations. While this applies to the Hereafter, worldly affairs are measured similarly. Individuals should be trained to take responsibility and encouraged to do so, becoming constructive members of society contributing to sustainable development, progress, and advancement.
Abraham (peace be upon him) involved his son Ishmael (peace be upon him) in a great task: the construction of the Sacred House (Kaaba). Allah says: وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)Wa-idh yarfa'u Ibrāhīm al-qawā'ida mina al-bayti wa Ismā'īl rabbana taqabbal minnā innaka anta al-Samī' al-'Alīm – And [remember] when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept this from us. Indeed, You are the Hearing, the Knowing") [Al-Baqarah:127]
This clearly demonstrates **training in positivity and responsibility**, fostering love for society and motivating individuals to strive for what benefits them and supports development.
Individuals should also be involved in **voluntary charitable work**, which extends beyond personal benefit, cultivating the habit of doing good. Abraham (peace be upon him) set an example by involving his son Ishmael in the building of the Kaaba.
The Qur'an also emphasizes that a parent's love should not lead to complacency or excessive comfort for their children. Rather, this love should encourage them to take responsibility for their society and contribute to its development.

Additionally, individuals must be trained to perform work with **excellence (itqān)**. Excellence in work brings blessings to both the individual and society. Excellence was the character of the Prophets, and perfection was the path of the virtuous. This is evident in: إِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ (Idh ibtalā Ibrāhīm rabbuhu bikalimātin fa-atammahunna – When Abraham was tested by his Lord with certain commands and he fulfilled them all) [Al-Baqarah:124]

Furthermore, constructing buildings on strong foundations is essential: وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ (Wa-idh yarfa'u Ibrāhīm al-qawā'ida – And [remember] when Abraham was raising the foundations) [Al-Baqarah:127] If a structure is built without a proper foundation, it will collapse. Similarly, societies flourish when their youth are sincere, diligent, and committed to development with care and excellence.

It is also essential to **assign tasks to those qualified and capable**, as Abraham (peace be upon him) did when he involved Ishmael in building the House: وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ (Wa-idh yarfa'u Ibrāhīm al-qawā'ida mina al-bayti wa Ismā'īl – And [remember] when Abraham and Ishmael were raising the foundations of the House) [Al-Baqarah:127]

One of the main factors for achieving sustainable social development is **avoiding reliance on others for work**, leaving it to those truly responsible. The Qur'an emphasizes that a person should not boast of others' achievements or rely solely on ancestors; instead, one should take responsibility and contribute actively:تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ)Tilka ummatun qad khalat laha ma kasabat wa lakum ma kasabtum – That was a nation that has passed away; for them is what they earned, and for you is what you earn) [Al-Baqarah:134]
Reliance on others in this way breeds laziness and corruption. The Prophet Muhammad (peace be upon him) said:

"Whoever delays his deeds, his lineage will not hasten it." [Hadith]
Furthermore, **social development requires avoiding favoritism**. No one should be promoted except on merit, as emphasized in the above verse. Communities should be built so that only those deserving are advanced. Youth must be trained to shoulder responsibility to become building blocks for society, contributing to prosperous and righteous communities.

Fourth: Guidance Towards Justice and Rejecting Oppression
The scourge of any society is oppression, as it blocks the path to development and progress. Oppression breeds anxiety, fear, and disunity, preventing any genuine development or stability.
If we reflect on the story of Abraham (peace be upon him) in Surah Al-Baqarah, it begins by highlighting Allah's dislike for injustice, evidenced by the fact that He does not grant leadership to the oppressors. Allah says: لَا يَنَالُ عَهْدِي الظَّالِمِينَ (La yanalu 'ahdi al-zalimeen – My covenant does not include the wrongdoers) [Al-Baqarah:124] This serves to discourage people from wrongdoing and instills a dislike for injustice. It encourages raising children to abhor oppression and to avoid it, so they do not forfeit high and honorable positions of leadership.

The verses also guide those entrusted with authority over the affairs of Muslims to uphold justice, implement the truth, and avoid oppression and tyranny. Therefore, a leader (Imam) must be among the just, righteous, and virtuous, because the corrupt, unjust, and tyrannical are unfit for leadership. A wrongdoer cannot serve as a role model for people of virtue, and Allah does not appoint them in positions of trust or honor. As Allah says:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ(La yanalu 'ahdi al-zalimeen – My covenant does not include the wrongdoers) [Al-Baqarah:124]

Leadership is reserved for Allah's allies and those obedient to Him, not His enemies or disbelievers.

Thus, generations should be raised on **justice and the aversion to oppression** so that peace, security, and prosperity prevail in society. The consequences of injustice are severe, bringing ruin upon those who practice it—either in this world or the Hereafter—and preventing them from attaining honor and stability.

Some of the concluding verses of Abraham's story in the Qur'an end with a profound statement:

ٱلْعَزِيزُ ٱلْحَكِيمُ(Al-'Aziz Al-Hakim – The Mighty, the Wise) [Al-Baqarah:124]

This ending emphasizes that Allah's might is never accompanied by injustice, tyranny, or wrongdoing, unlike human might, which can be tainted by pride or sin. The phrase "Al-'Aziz Al-Hakim" shows that Allah's power is always coupled with perfect wisdom, so nothing unjust or wrongful occurs. [13]

RESULTS AND FINDING:

1. Social stability has a profound impact on achieving unity of purpose and cohesion of the community; it also contributes to comprehensive development across various fields.
2. The research indicates that social stability is of great importance in achieving sustainability in development in general, and in social development in particular.
3. Among the most important factors for achieving stability in societies, which in turn contributes to their development, are: promoting collective work, ensuring people's safety and security over their lives and property, cultivating a sense of responsibility among community members, and upholding justice while rejecting oppression.

RECOMMENDATIONS

• Adopt and support ideas and initiatives that play a prominent role in achieving social stability and implement them in people's daily lives.

ACKNOWLEDGMENT

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