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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)**The Qur'anic Methodology for Addressing Social Imbalances and Reform****Dr. Adeeba Siddiqui**

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adeeba@bkuc.edu.pk**ABSTRACT**

*This study explores the Qur'anic methodology for addressing social imbalances and enacting comprehensive reform, presenting a holistic paradigm rooted in divine revelation that remains profoundly relevant in contemporary contexts. Through a qualitative, thematic, and analytical examination of the Qur'an, employing principles of *usul al-tafsir*, the research systematically derives diagnostic tools and reformative mechanisms from the sacred text. The Qur'an diagnoses social imbalances manifested in economic inequality, gender disparities, oppression of the vulnerable, tribalism, and moral decay as outcomes of moral deviation, neglect of divine guidance, exploitative practices such as *riba* and *zakat* evasion, and arrogant sectarianism. Core concepts including *'adl* (justice), *qist* (equity), *mizan* (balance), *islah* (reform), and *fasād* (corruption) form the diagnostic framework, illustrated through narratives of past nations such as 'Ad, Thamud, and Pharaoh. The reformative response rests on foundational principles of *tawhid* as the basis for human equality, *amanah* and *khilafah* as stewardship responsibilities, and *amr bil-ma'ruf wa nahy 'an al-munkar* as communal ethical vigilance. Institutional mechanisms emphasize *zakat* and *sadaqah* for wealth redistribution, ethical transactions prohibiting exploitation, and *shura* for participatory governance. Individual and communal transformation is achieved through *tazkiyah*, *taqwa*, and *sabr*. In contemporary application, this methodology offers viable solutions to income inequality, gender injustice, ethnic conflicts, and environmental degradation, transcending secular theories like Marxism and liberalism by integrating spiritual-ethical dimensions with socioeconomic justice. Despite challenges from secular governance, cultural accretions, and misinterpretations, revival through education, *da'wah*, strengthened institutions, and visionary leadership can restore the Qur'anic paradigm. The study reaffirms the timeless transformative potential of returning to divine guidance for achieving sustainable social equilibrium and human flourishing.*

Keywords: Qur'anic Methodology, Social Imbalances, Justice ('Adl), Reform (Islāh), Tawhid, Zakat, Shura, Contemporary Relevance.

Introduction

Social imbalances manifest as multifaceted disruptions to societal equilibrium, encompassing economic inequality, gender disparities, racial/ethnic discrimination, oppression, and moral decay. These phenomena have persisted across historical epochs, from pre-modern feudal systems and colonial exploitation to contemporary globalized economies marked by stark wealth divides. In the present day, as of 2024-2025, these imbalances are acutely evident in many Muslim-majority societies, where economic disparities are compounded by governance challenges and resource mismanagement. For instance, despite comprising approximately 25% of the global population (around 2 billion people), the 57 Muslim-majority countries contribute only about 10% to the world's GDP, reflecting profound income inequality, educational gaps, and social contradictions (Öğütçü, 2024). Gender disparities remain pronounced, with regions like the Middle East and North Africa exhibiting the widest global gender gaps according to the

Global Gender Gap Index, necessitating an estimated 152 years to achieve parity (World Economic Forum, 2024). Ethnic and racial discrimination further exacerbates oppression, including systemic marginalization of minorities such as Uyghurs in China or Rohingya in Myanmar, alongside intra-ummah tensions rooted in tribalism and sectarianism. Moral decay, often linked to corruption and ethical erosion, perpetuates cycles of poverty, violence, and instability, as highlighted in recent analyses of the Islamic world (Öğütçü, 2024). These imbalances not only hinder human development but also undermine social cohesion in both historical contexts such as the decline of classical Islamic civilizations and contemporary settings amid globalization and geopolitical conflicts.

The Qur'an stands as a timeless divine source of guidance, offering a comprehensive framework for individual purification and societal reform. Revealed in the 7th century, it addresses human nature's propensity toward imbalance while prescribing principles of justice (*'adl*), equity (*qist*), and balance (*mizan*) as antidotes to social ills. Scholarly explorations underscore its relevance, portraying the Qur'an as a blueprint for equity that transcends temporal boundaries, emphasizing human dignity, accountability, and collective responsibility (Malick, 2025). In modern interpretations, the Qur'anic paradigm promotes ethical imperatives for reform, including wealth redistribution through zakat and prohibition of exploitation, fostering spiritual and communal transformation (Gondal et al., 2025). Its monotheistic worldview (*tawhid*) posits equality among all humans as vicegerents (*khilafah*) on earth, countering hierarchies based on wealth, gender, or ethnicity. Contemporary studies affirm that returning to Qur'anic injunctions can address persistent injustices, providing tools for diagnosing corruption (*fasād*) and enacting reform (*islāh*) in diverse contexts (Juliyana et al., 2023). Thus, the Qur'an not only diagnoses societal ailments but prescribes holistic remedies rooted in divine wisdom, making it indispensable for navigating modern challenges in Islamic thought and practice.

Despite the Qur'an's explicit teachings on justice and equity, persistent social imbalances afflict Muslim societies and the global *ummah*, revealing a paradoxical disconnect between scriptural ideals and lived realities. In 2024-2025, reports indicate widespread poverty, illiteracy, inequality, corruption, and authoritarianism across Muslim-majority nations, perpetuating vicious cycles of violence and underdevelopment (Öğütçü, 2024). Gender inequality remains entrenched, with low female labor participation, wage gaps, and restricted empowerment in many contexts, as evidenced by lagging scores in global indices (World Economic Forum, 2024). Ethnic oppression and discrimination, including against minorities within Muslim communities, further fragment the *ummah*, compounded by external Islamophobia and internal sectarianism. This persistence underscores a critical problem: the underapplication of Qur'anic methodologies for reform amid cultural, political, and economic pressures. Analytical inquiries highlight the need for renewed engagement with divine guidance to bridge this gap, as superficial adherence fails to eradicate root causes like moral deviation and exploitative systems (Malick, 2025). Addressing these imbalances requires rigorous scholarly and practical revival, lest the *ummah* continues to grapple with self-inflicted and imposed disparities in an era demanding ethical leadership and collective renewal.

Literature Review

Classical tafsir works provide foundational interpretations of Qur'anic verses pertaining to social justice and reform, emphasizing principles such as *'adl* (justice), *qist* (equity), and *mizan* (balance) through rigorous reliance on transmitted reports from the Prophet, Companions, and early scholars (Zaenuri, 2023). Tafsir al-Tabari (Jami' al-Bayan fi Ta'wil al-Qur'an) by Muhammad ibn Jarir al-Tabari systematically compiles diverse narrations on verses addressing

oppression, wealth distribution, and societal equilibrium, often prioritizing explanations rooted in linguistic analysis and historical context while critiquing weaker reports (Adel et al., 2025). This approach underscores the Qur'an's call for rectifying social imbalances through divine commandments, as seen in interpretations of verses like al-Nisa' 4:135 on upholding justice even against oneself. Similarly, Tafsir Ibn Kathir (Tafsir al-Qur'an al-'Azim) distills these traditions into a more concise form, favoring authentic hadith to elucidate reformative injunctions against exploitation and corruption (*fasād*), thereby reinforcing the Qur'an's methodology for communal harmony (Junaidi et al., 2023). Tafsir al-Jalalayn by Jalal al-Din al-Mahalli and Jalal al-Din al-Suyuti offers succinct yet profound insights, explaining verses on social equity with cross-references to other Qur'anic texts and Prophetic traditions, highlighting practical imperatives for reform such as enjoining good and forbidding evil (Murdianto, 2025). These classical commentaries collectively establish a transmitted framework where social reform emerges as an intrinsic obligation derived from divine revelation, influencing subsequent scholarship profoundly.

Modern Muslim scholars have reinterpreted Qur'anic teachings on social reform in response to colonial legacies, secularism, and socioeconomic disparities, framing the Qur'an as a dynamic blueprint for justice in contemporary societies (Arbi, 2023). Sayyid Qutb in *Fi Zilal al-Qur'an* portrays social imbalances as manifestations of *jahiliyyah* (pre-Islamic ignorance), advocating revolutionary reform through *hakimiyyah* (God's sovereignty) to dismantle oppressive structures and establish equitable systems based on tawhid (Fajriansyah et al., 2025). His thematic exegesis links verses on justice to critiques of capitalism and authoritarianism, emphasizing collective activism for societal transformation. Muhammad Asad's *The Message of the Qur'an* adopts a rationalist lens, interpreting reformative verses as universal ethical mandates promoting human dignity and socioeconomic equity, while contextualizing historical injunctions to address modern pluralism. Fazlur Rahman's double-movement theory in hermeneutics urges moving from Qur'anic ethical objectives to contemporary applications, viewing social justice verses as eliciting moral imperatives for reform amid globalization (Syafiq, 2019). Ismail al-Faruqi extends this to a vision of Islamic humanism, where Qur'anic principles counter Western materialism through tawhidic ethics fostering social cohesion. These thinkers collectively revitalize classical insights for anti-colonial and postmodern contexts, positing the Qur'an as an agent of liberatory reform.

Contemporary studies on Qur'anic social ethics increasingly integrate interdisciplinary approaches, exploring themes of justice, equity, and reform in light of global challenges such as inequality, environmental degradation, and ethical governance (Junaidi et al., 2023). Recent works emphasize the Qur'an's paradigm for addressing modern imbalances through concepts like *ihsan* (excellence) and *ta'aruf* (mutual recognition), proposing integrative models for peace and sustainability (Pangeran et al., 2025). Thematic analyses highlight transactional ethics and moral guidance as tools for societal renewal, bridging classical exegesis with current socioeconomic realities (Fikri et al., 2024). Special issues in journals dedicated to re-interpreting the Qur'an for the 21st century and Islamic revivalism underscore transformative potentials in education, politics, and interfaith dialogue (Supriatna, 2025). Bibliometric reviews reveal growing scholarship on Qur'anic ethics intersecting with technology and sustainability, affirming its relevance for character development and social welfare (Moqbel, 2024). These studies critique superficial applications while advocating contextual *ijtihad* to enact Qur'anic reformative methodologies empirically.

Non-Muslim and comparative Western scholarship offers contrasting perspectives on Qur'anic social justice, often employing historical-critical methods to situate the text within late

antiquity while highlighting parallels with Judeo-Christian ethics or secular humanism (Bilgin, 2024). Approaches range from viewing the Qur'an as promoting communal equity and liberation to critiquing perceived hierarchies through feminist or postcolonial lenses (Hosny, 2025). Comparative studies explore shared motifs of justice across Abrahamic traditions, contrasting Qur'anic emphases on divine sovereignty with Western liberal individualism (Tolan, 2002). Some analyses trace orientalist legacies in interpretations, advocating decolonized readings that recognize the Qur'an's indigenous ethical framework for social transformation. These perspectives enrich dialogue by contrasting Qur'anic holism with fragmented modern theories, though they occasionally reflect situated biases.

Objectives

1. To examine key Qur'anic concepts related to social justice and equilibrium.
2. To identify diagnostic tools provided in the Qur'an for recognizing social imbalances.
3. To outline practical reformative strategies rooted in Qur'anic injunctions.
4. To assess the applicability of this methodology in contemporary contexts.

Methodology

This study adopts a qualitative, thematic, and analytical approach rooted in the traditional *usul al-tafsir* (principles of Qur'anic exegesis) to systematically explore the Qur'anic methodology for addressing social imbalances and reform. The research focuses on deriving insights directly from the divine text while ensuring interpretive rigor and fidelity to established Islamic hermeneutical principles. Primary sources consist of the Qur'an itself, referencing the authentic Arabic text alongside major English translations (e.g., Sahih International, Yusuf Ali, and Pickthall) for accessibility and comparative clarity. Secondary sources include classical and modern *tafsir* works, as well as relevant *hadith* literature, consulted selectively to provide contextual explanation without overshadowing the Qur'anic primacy. The method of analysis comprises three interconnected layers:

- (1) Thematic analysis, identifying and categorizing recurring themes related to social justice, equilibrium, corruption, and reform;
- (2) Intra-textual coherence (*nazm*), examining structural and semantic interconnections across verses to uncover holistic meanings;
- (3) Contextual interpretation, incorporating *asbab al-nuzul* (occasions of revelation) where applicable to situate verses historically while prioritizing universal application. This multi-layered framework ensures a comprehensive, text-centered derivation of the Qur'anic paradigm for diagnosing and redressing social imbalances.

Qur'anic Diagnosis of Social Imbalances

The Qur'an systematically diagnoses social imbalances through a constellation of core concepts that delineate the ideal societal order and its antitheses. Central among these are *'adl* (justice as substantive fairness and righteousness), *qist* (equity as procedural and distributive fairness), *mizan* (balance as cosmic and ethical equilibrium), *islāh* (reform and rectification), and *fasād* (corruption and societal disruption). These terms form an interconnected framework where *mizan* represents the divine scale embedded in creation, commanding humanity to uphold justice (*'adl wa qist*) to prevent corruption (*fasād*). The Qur'an declares:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

("And the heaven He raised and imposed the balance that you not transgress within the balance. And establish weight in justice and do not make deficient the balance") (Ar-Rahman 55:7-9).

This verse cosmologically grounds *mizan* as a preventive mechanism against transgression, linking imbalance to ethical deviation (Zaidi & Dhanji, 2023). Contemporary analyses emphasize

that *qist* operationalizes ‘*adl*’ in tangible distributions, countering systemic inequities (Amiri, 2025).

Moral deviation and neglect of divine guidance emerge as the primordial cause of social imbalances in the Qur’anic narrative, manifesting as spiritual disconnection that cascades into communal disorder. The Qur’an attributes societal collapse to humanity’s forgetfulness of Allah’s signs, leading to ingratitude and ethical erosion. This deviation is vividly illustrated in the warning:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

(“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned”) (Ar-Rum 30:41).

Here, *fasād* directly results from human actions rooted in moral laxity, disrupting the divine *mizan* (Jaiyeoba et al., 2024). Scholarly examinations highlight this as a diagnostic tool, positing moral purification (*tazkiyah*) as essential for reform (*islāh*), thereby framing imbalances as symptomatic of spiritual neglect rather than mere material conditions (Mohamad Ashrof, 2024).

Exploitation and hoarding of wealth constitute a primary Qur’anic indictment of economic imbalances, exemplified through prohibitions on *riba* (usury) and evasion of *zakat* (obligatory charity). The Qur’an contrasts divine multiplication of charitable giving with the erasure of exploitative gains:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ

(“Allah destroys interest and gives increase for charities”) (Al-Baqarah 2:276).

This verse diagnostically exposes *riba* as a mechanism that concentrates wealth among the affluent, perpetuating cycles of poverty and corruption (*fasād*). Zakat evasion similarly disrupts distributive equity (*qist*), as wealth is mandated to circulate:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

(“So that it [wealth] will not be a perpetual distribution among the rich from among you”) (Al-Hashr 59:7).

Recent studies underscore these injunctions as proactive measures against inequality, advocating zakat as a tool for ethical redistribution and poverty alleviation (Abdel Mohsin, 2025).

Oppression of the vulnerable the orphans, widows, poor, and enslaved represents a recurrent Qur’anic critique of power imbalances, framing such exploitation as a direct violation of ‘*adl*’ (Obaidullah & Shirazi, 2025). The Qur’an repeatedly enjoins protection of the weak, warning against devouring orphans’ property:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا

(“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire”) (An-Nisa 4:10).

This vivid imagery diagnoses oppression as self-destructive *fasād*, eroding societal trust and equilibrium (Junaidi et al., 2023). Analytical works link this to broader calls for empowering the marginalized (*mustad’afin*), positioning reform (*islāh*) as restitution of rights through equitable measures (Allawi, 2025).

Tribalism, racism, and sectarianism are diagnosed in the Qur’an as manifestations of arrogant deviation (*istikbār*), fracturing communal unity and perpetuating division. The decisive verse on human diversity states:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

("O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you") (Al-Hujurat 49:13).

This revelation directly counters pre-Islamic tribalism, establishing *taqwa* (God-consciousness) as the sole criterion of superiority (Elius et al., 2025). Modern interpretations critique sectarianism as modern *'asabiyyah*, urging unity to restore *mizan* amid contemporary divisions (Chandio, 2023).

Illustrative narratives of past nations such as 'Ad, Thamud, and Pharaoh serve as archetypal diagnoses, exemplifying how arrogance, exploitation, and moral deviation culminate in divine retribution and societal collapse. The people of Thamud, despite technological prowess in carving mountains, defied Prophet Salih and hamstrung the miraculous she-camel, symbolizing rejection of equitable sharing:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ

("But they hamstrung the she-camel and were insolent toward the command of their Lord") (Al-A'raf 7:77).

Their destruction by a blast underscores *fasād* from ingratitude. Similarly, Pharaoh's oppression of the weak and claim of divinity epitomize ultimate imbalance, leading to drowning as rectification (*islāh*) (Kitota, 2023). 'Ad's arrogance amid abundance parallels hoarding, teaching that neglect of *qist* invites annihilation. These stories diagnostically warn contemporary societies against recurring patterns of injustice (Ullah et al., 2023).

Principles and Mechanisms of Reform in the Qur'an

The Qur'an articulates foundational principles of reform rooted in theological and anthropological imperatives that foster social equality and ethical governance. Central is *tawhid* (monotheism), which dismantles hierarchical divisions by affirming the absolute oneness of Allah and the inherent equality of humanity as His creation, rejecting any form of superiority except through righteousness. The Qur'an states:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

("O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women") (An-Nisa 4:1).

This verse underscores universal human origin, negating superiority based on lineage, wealth, gender, or ethnicity, thereby laying the groundwork for egalitarian reform that counters systemic oppression (Mandurah, 2024). Contemporary scholarship interprets *tawhid* as a liberatory force against oppressive structures, promoting social cohesion through divine unity and ethical accountability (Perdana & Kartika, 2025; Resky & Hasibuan, 2024).

Complementing *tawhid* are *amanah* (trust) and *khilafah* (vicegerency), positioning humanity as responsible stewards accountable for earthly justice and sustainable management of resources. The Qur'an declares:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

("Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice") (An-Nisa 4:58), and

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

("Indeed, I will make upon the earth a successive authority") (Al-Baqarah 2:30).

These concepts mandate responsible leadership, equitable resource distribution, and environmental guardianship, framing reform as fulfillment of divine trust amid contemporary ecological and social crises (Jaiyeoba et al., 2024; Khasani, 2025).

The principle of *amr bil-ma'ruf wa nahy 'an al-munkar* (enjoining good and forbidding evil) serves as a dynamic mechanism for communal rectification and proactive social change. Exemplified in:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

("You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah") (Al-Imran 3:110),

this injunction empowers collective activism against injustice, fostering ethical vigilance, moral accountability, and societal renewal in diverse contexts (Junaidi et al., 2023).

Institutional mechanisms in the Qur'an emphasize economic equity through *zakat* and *sadaqah* as systematic tools for wealth circulation and poverty alleviation. Zakat, an obligatory purification, redistributes wealth:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ

("Take, [O Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah's blessings] upon them") (At-Tawbah 9:103).

Sadaqah amplifies voluntary giving, preventing hoarding as warned in Al-Hashr 59:7, countering inequality and promoting systemic balance in modern economies (Abdel Mohsin, 2025; Al-Bawwab, 2023; Sarif et al., 2024).

Ethical economic transactions are promoted by prohibiting exploitation such as *riba* and encouraging fairness and transparency:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

("Allah has permitted trade and has forbidden interest") (Al-Baqarah 2:275).

This fosters mutually beneficial dealings free from usury, integral to reformative economics that prioritize human welfare over profit (Obaidullah & Shirazi, 2025).

Consultation (*shura*) and collective responsibility underpin participatory governance:

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

("And whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend") (Ash-Shura 42:38).

This principle mandates inclusive decision-making, ensuring accountability, preventing authoritarianism, and aligning leadership with communal welfare (Bin Bayyah, 2025; Mohamed, 2025).

Individual and communal transformation hinges on *tazkiyah* (purification), *taqwa* (God-consciousness), and *sabr* (patience), linking personal ethics to societal reform. The Qur'an links success to inner reform:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا

("He has succeeded who purifies it, and he has failed who instills it [with corruption]") (Ash-Shams 91:9-10), emphasizing spiritual growth, resilience, and moral integrity as the foundation for sustainable societal change (Mohamad Ashrof, 2024).

Application and Contemporary Relevance

The Qur'anic methodology applies potently to modern income inequality, prescribing zakat as a structural antidote to wealth concentration, fostering ethical redistribution aligned with sustainable development goals and poverty eradication (Pratama et al., 2025; Stirk, 2024).

For gender injustice, verses affirming spiritual and ethical equality:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ... أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

("Indeed, the Muslim men and Muslim women, the believing men and believing women... Allah has prepared for them forgiveness and a great reward") (Al-Ahzab 33:35), challenge patriarchal misinterpretations, advocating equitable roles, rights, and empowerment in contemporary

societies (Firdayanti et al., 2023; Edi & Fathiyaturrahmah, 2025). Ethnic conflicts and sectarianism are countered by:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

(“Indeed, the most noble of you in the sight of Allah is the most righteous of you”) (Al-Hujurat 49:13), promoting unity amid diversity, anti-racism, and inclusive coexistence (Elius et al., 2025; Mandurah, 2024). Environmental degradation invokes *khilafah* stewardship and warnings against corruption on earth:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

(“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned”) (Ar-Rum 30:41). This urging sustainable practices, moderation, and ecological balance in the face of climate crises (Kitota, 2023; Azizy et al., 2024; Hafidh, 2025).

Challenges in implementation include secular governance prioritizing individualism over communal ethics, cultural accretions distorting texts, rigid misinterpretations, and external geopolitical pressures hindering holistic reform (An-Na'im, 2025). Comparative analysis reveals Qur'anic reform's holistic transcendence: unlike Marxism's materialist class struggle or liberalism's unchecked individualism and secular relativism, it integrates spiritual-ethical dimensions with socioeconomic justice for enduring, divinely grounded equity (Zaman, 2023; Gellner, 2024). Proposals for revival emphasize revitalizing Qur'anic literacy through education, da'wah fostering ethical awareness and activism, strengthening Islamic institutions for welfare and governance, and cultivating visionary leadership to enact inclusive, contextually adaptive reform (Rahman, 2025; Afandi et al., 2024).

Conclusion

The Qur'anic methodology for addressing social imbalances and reform emerges as an integrated, divinely ordained framework that transcends temporal and cultural boundaries, offering both diagnosis and remedy for the persistent ailments afflicting human societies. By identifying root causes in moral deviation, exploitative economic practices, oppression of the weak, and divisive tribalism, the Qur'an provides a precise diagnostic lens through interconnected concepts of justice, equity, balance, corruption, and rectification. Its reformative principles anchored in tawhid's affirmation of human equality, the trusts of amanah and khilafah, and the dynamic imperative of enjoining good while forbidding evil establish an ethical foundation that demands active individual and collective engagement. Institutional mechanisms such as obligatory and voluntary charity, prohibition of usury, and consultative governance ensure systemic equilibrium, while spiritual purification, God-consciousness, and patient perseverance foster the inner transformation necessary for lasting change. This comprehensive approach not only counters superficial symptoms but addresses the spiritual and moral core of societal dysfunction, presenting a paradigm capable of restoring harmony in diverse modern contexts.

In an era marked by deepening inequalities, identity-based conflicts, gender disparities, and ecological crises, the Qur'anic methodology retains extraordinary relevance and transformative potential. Its holistic integration of spiritual depth with practical socioeconomic tools surpasses fragmented secular models, offering a vision of justice that is both transcendent and actionable. The persistence of imbalances within Muslim societies and beyond underscores the urgency of reviving authentic engagement with the Qur'an, overcoming obstacles through renewed education, ethical propagation, institutional strengthening, and courageous leadership. Returning to this divine paradigm promises not merely mitigation of social ills but the realization of a balanced, dignified, and flourishing ummah guided by divine wisdom.

Ultimately, the Qur'an stands as an eternal beacon, calling humanity toward equilibrium, righteousness, and ultimate success in this world and the hereafter.

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