

A Systematic Mapping of Productive Resources and Output Preliminaries in the Holy Quran: A Thematic Content Analysis

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Abstract

Despite the sophisticated frameworks in modern economics that relate inputs to outputs and define the drivers of economic growth, a critical philosophical gap remains. The study of the Holy Quran from an economic perspective, focusing on verses that discuss productive resources or economic flourishing, reveals a distinct paradigm. The current study is the first attempt to perform a thematic content analysis of the Holy Quran and to develop a comprehensive data inventory, identifying all the verses that discuss productive resources, production and economic prosperity or decline of an individual. This aim was achieved by designing and conducting a rigorous thematic content analysis of all 114 Surahs and 30 Juz of the Holy Quran, resulting in the identification of 108 verses across 30 Surahs as production-relevant data. The content analysis resulted in sub-categorising these verses into two main themes: The productive resources and Output preliminaries. The study catalogues all the primary natural resources that are discussed in the Holy Quran relevant to the productive process, specifically rain, marine resources, and utilities generated from livestock, alongside the necessity of human effort to exploit these resources. In addition, certain preliminaries must be met; if not, both the final output and human effort can be destroyed. These include arrogance, disbelief, denial of Supreme Authority, and failure to consider the due share of the poor in the output. Eventually, the study develops a useful repository of verses relevant to the theme of production in economics.

Keywords: Productive Resource, Output Preliminaries, Holy Quran, Thematic Content Analysis

Introduction

The production function lies at the heart of economic theory, providing the fundamental theoretical and mathematical link between outputs and inputs. Both classical and modern growth theories sought to define the production function and explain the basic elements of economic growth. In the classical models of Adam Smith (1776) and David Ricardo (1817), land was considered a primary factor of production. While the Solow Swan model formalized the relationship by the mathematical expression $Y = A \cdot f(K, L)$, where capital (K) and L(Labor) are two basic inputs and A represents the state of technology or factor productivity. With advances in growth theory, other important concepts such as human capital, innovation, knowledge spillovers, and creative destruction emerged from the seminal models of Lucas (1988), Romer (1990), and Schumpeter (1942). Subsequently, green growth models brought environmental factors to the forefront.

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Similarly, the literature also acknowledges the importance of natural resource endowments for the macroeconomy and at the same time warns about ‘natural resource curse’ and ‘Dutch disease’ (Auty, 1993; Corden & Neary, 1982).

Despite the sophisticated frameworks in modern economics that relate inputs to outputs and define the essentials and drivers of economic growth, a critical philosophical gap remains. The study of the Holy Quran from an economic perspective, focusing on verses that discuss productive resources or economic flourishing, reveals a distinct paradigm. This approach provides a different worldview toward economic growth and prosperity. The relevant verses offer a unique perspective on resource endowments and introduce moral and ethical preliminaries to the production function. It can be deduced that although endowments can be utilised for growth and prosperity through efforts of labour, there are certain moral and ethical preliminaries for reaping the benefits in full. Human imbalances can distort the otherwise functioning production function. The ultimate power lies with Almighty Allah; if the balances integrated in nature are disturbed by human actions or behaviours, then human efforts or functions can be revoked. This understanding sheds light on the economic systems destroyed by natural disasters and the need for environmental safeguards in the expansion of economic activities. Similarly, the need for social and ethical balance can be seen as a prerequisite for economic prosperity.

The current study is the first attempt to perform a thematic content analysis of the Holy Quran and to develop a comprehensive data inventory, identifying all the verses that discuss productive resources, production and economic prosperity or decline. The primary objective is to provide a systematic mapping of productive resources and output preliminaries to generate a valuable knowledge source in this regard. More specifically, the paper performs a detailed content analysis by the researcher herself of the Holy Quran to:

1. Catalogue the verses, identifying and explaining productive resources.
2. Identify the moral, behavioural, and ethical preliminaries required to reap economic benefits.
3. Provide statistical details of these verses, including the total count and their distribution among surahs and Juz.

To achieve the objectives stated above, an extensive research plan was designed and executed. Firstly, a theoretical plan was deliberated to separate the verses with economic content and to form a pool of Quranic verses that fall under the category of productive resources, including their endowment, exploitation, and underlying philosophical worldview. Once this pool of relevant verses was formed, they were analysed and grouped under distinct themes. Subsequently, statistical tables were developed to list the frequency and distributional details of the verses. All these systematic steps resulted in the development of a valuable data repository for Islamic economic research.

The rest of the paper is organised as follows: Section 2 presents a brief literature review. Section 3 contains comprehensive methodological details of the thematic content analysis. Section 4 provides statistical summaries, results and discussion. Section 5 delivers the conclusion and policy recommendations.

Literature Review

Modern economics, despite having refined views of productive resources, sophisticated production functions, growth models, and a vast literature on the impact of production on the economy, differs in several respects, especially in its philosophical underpinnings relative to Islamic Economics or the Sharia economy (Hassan & Choudhury, 2019). Islamic Economics, or the Sharia economy, is defined as the science that aims to solve economic problems in light of the teachings of the Quran

and Hadith (Atabik, 2021; Sudarsono, 2004, p. 12). In reference to productive resources and the production process, Islamic Economics considers ownership differently. Although Islam and the Quran protect individual property rights, this ownership right is not limitless (Mannan, 1986; Siddiqi, 1981). There are many verses that talk about the provision of these resources as '*Ni'mah*' (divine bounties), and the Holy Quran sets certain conditions and limits for their proper use (Hasan, 2007). It warns human beings to use them properly, instructs them to be grateful, and informs them about actions that call upon divine punishment (Sadeq, 1987; Sistyamurti et al., 2024). Apart from ownership differences, Islamic teachings also regulate production by setting limits- isolating *Haram* products that cannot be produced and the procedures that can contaminate the production process of *Halal* products, such as the exploitation of labour or environmental degradation (Jamil et al., 2024). There are also differences in the input set and the primary importance of certain factors within the production function. In Islamic economics, the main emphasis is on the provision of natural bounties and labour, whereas in the conventional production function, the emphasis is on capital or monetary resources (Faridi, 1983; Haneef & Furqani, 2011).

Although the literature acknowledges the differences in worldview regarding productive resources and processes, the current study is the first attempt to develop a catalogue of verses from the Holy Quran that relate to production and to perform a thematic content analysis.

Research Methodology

To achieve academically meaningful results, a systematic research design was implemented for data compilation and categorisation.

Research Design

The current study is based on thematic content analysis of the Holy Quran. The main task was to develop a comprehensive dataset of verses that are economic in a behavioural, institutional, regulatory, or normative sense and that specifically relate to production. For this purpose, each verse of the Quran is initially analysed to determine whether it is economic or not, and then labelled as "1. production & labour" or otherwise, with 2 to 6 indicating other economic categories. Theoretical clarity was acquired, and thoughtful decisions were made if the verses seemed to be at the intersection of economic or non-economic and productive or non-productive. The verses addressing natural resources/bounties, productive efforts, entrepreneurship, value addition of natural resources, trade and "output preliminaries" (including the case studies discussed in the Quran regarding economic losses and ethical guidance) were categorised as production-oriented. The terms like *عَمِلَ* (work), *كَسَبَ* (earn), *سَعَى* (strive), *زَرَعَ* (cultivate), *رَزَقَ* (provision), *فَضْلَ* (bounty), *تِجَارَةً* (trade), *الْأَرْضَ فِي ضَرْبِ* (travel for livelihood) were specially focused upon, but the search was not limited to these keywords. Instead, each and every verse was analysed in full to avoid the inherent flaws of keyword search methodologies.

Data Source

The primary data source for the current study is the printed sahifa-e-Quran featuring Urdu word-to-word and sentence translation by Dr Muhammad Din, published by Taj Company. However, the study used a dual translation approach to maintain high accuracy and understanding. Therefore, the online English translation, The Sahih International version, is also used. Consequently, each verse was studied in its original Arabic text, alongside its authentic and generally accepted Urdu and English translations. All 30 Juz and 114 Surahs are studied for the study.

Thematic Coding and Labelling

This process, followed to obtain refined, processed, and ready-to-use data, can be summarised in the following three steps.

Classification of Verses for Economic or Non-Economic Content

The first phase of data collection involved reading every verse and deciding whether each had economic content. If the verse had economic relevance, it was coded as 1; if not, as 0. Every verse was also registered with its proper identifying information, i.e. para number, surah name/ number and verse number within surah. If the verse had economic content, the Arabic text and English translation were saved in an Excel file.

Classification of Verses in Different Economic Categories

If the verse was found to have economic content, the next step was to classify it under different classifications within its economic relevance (e.g. consumption, production, redistribution of wealth, governance, or other fields of economics). For identifying the data for this particular paper, all the verses that were relevant to production were labelled with “1. Production & Labour”.

Classification of verses for a sub-theme under the category of Production

The next step was to re-analyse the subset of verses that are labelled as “1. Production & Labour” for specific sub-themes, like “Rain”, a crucial natural resource for agriculture, verses related to “sea and ships”, and case studies representing the destruction of final output (gardens) and other sub-themes.

Data cleaning and processing

Once the required data was gathered, it was systematically cleaned and rechecked for any errors. The data were then reorganised by sorting into different sub-themes. This makes the qualitative data ready for reporting important features and drawing valuable conclusions.

Results and Discussion

The thematic analysis of the Holy Quran, conducted to understand its productive resources and preliminary outputs, sheds light on its critical philosophical underpinnings. This approach enabled us to systematically catalogue all the verses together that possess direct economic relevance for the production sector of an economy. This section provides the frequency distribution of the relevant verses considering all 30 Juz and 114 Surahs. Not only are the relevant verses identified, but they are also grouped under thematically significant sub-themes. The thematic analysis and English translation of all identified verses are provided in section 4.2, forming a comprehensive repository of verses specifically relevant to production. This, therefore, represents a unique and valuable addition to the existing Islamic Economics literature.

Mapping of resource endowments and output preliminaries in the Holy Quran

The primary objective of this study was to conduct a rigorous analysis to identify and collect all the verses from the Holy Quran that are economically relevant to the production sector of the economy. Initially, the verses were identified based on their relevance to the production sector. Then, they are grouped into two major themes: productive resources discussed in the Holy Quran, and philosophical essentials required to reap the benefits of the final output. The productive resources are further categorised into verses discussing rain, sea resources, livestock, fruits, and

general bounties. The verses explaining the philosophy of reaping the full benefits of production and the measures for avoiding its destruction are grouped under the label “philosophy”. The results are compiled in Table 1, representing the thematic mapping, verse identification, and labelling and frequency. It is found that, of the 114 Surahs, 30 Surahs and 108 verses are directly relevant to the production theme. The significant volume of verses helps us understand the Quranic view of productive resources and the preliminaries to output in detail.

Table 1: Thematic Mapping of Verses relevant to Production sector

Surah Name (Number)	Verse Number	Theme(s)	Total Verses
(16) النحل	14, 65, 66, 67, 68, 69, 80, 81	Sea, Rain, Livestock, Fruits	8
(17) بني إسرائيل	30,66	Philosophy, Sea	2
(18) الكهف	32–44	Philosophy (Parable)	13
(21) الأنبياء	80	General Bounty (Industry)	1
(22) الحج	5, 33	Rain, Livestock	2
(23) المؤمنون	21, 22	Livestock	2
(26) الشعراء	132, 133	Philosophy (Provision)	2
(27) النمل	60, 64	Philosophy (Creation)	2
(30) الروم	46	Philosophy (Bounty)	1
(31) لقمان	10	Rain	1
(32) السجدة	27	Rain	1
(34) سبأ	15, 16, 17, 24	Philosophy (Gratitude)	4
(35) فاطر	9, 12	Sea, Rain	2
(36) يس	71, 72	Livestock	2
(39) الزمر	21	Philosophy (Nature)	1
(40) المؤمن	79, 80	Livestock	2
(41) حم السجدة	39	Rain	1
(42) الشورى	28	Rain	1
(43) الزخرف	11, 12	Rain, Livestock	2
(45) الجاثية	5, 12	Sea, Rain	2
(50) ق	7, 9, 10, 11	Rain, General Bounty	4
(51) الذاريات	58	Philosophy (Provider)	1
(53) النجم	39, 48	Work, Philosophy	2
(55) الرحمن	10, 11, 12	General Bounty	3
(56) الواقعة	63-73	Philosophy (Growth)	11
(62) الجمعة	9,10, 11	Work, Trade	3
(67) الملك	15, 21, 30	Philosophy	3
(68) القلم	17–33	Philosophy (Parable)	17
(78) النبأ	14–16	Rain	3
(80) عبس	24–32	General Bounty	9
Total			108

Thematic categorization and Repository for understanding Quranic View of Production

The identification and collection of all verses from the Holy Quran relevant to production provides a foundational base for understanding the Quranic viewpoint. It helps to list and analyze all discussed productive resources and the philosophical foundations. Furthermore, It facilitates to understand the Quranic view of resource endowment, human ability and limitations to utilize these resources, Allah’s power to expand or constrain the final output, and moral and ethical essentials required to reap the benefits of production. Section 4 is organized into two subsections, productive

resources, detailing the natural resource endowments; and section philosophical foundations, exploring the philosophical or metaphysical essentials of acquiring production benefits.

Productive Resources

This subsection explores and catalogs all the verses that refer to productive resources in the Holy Quran. These resources are presented as divine endowments that serve as the primary inputs for production activities and result in economic prosperity, when combined with human effort and if an ethical and philosophical framework is followed. This section reports the thematic analysis results. The identified verses referring to productive resources are sub-divided and grouped under categories such as rain, livestock, the sea, general bounties, and work.

Rain and Revival of Land

The Holy Quran describes rain as a divine blessing, a central initial endowment, and a primary catalyst for economic activity specifically for agricultural production such as crops and plants, fruits and gardens, and sustenance for humans and livestock. It is not depicted as a mere climatic cycle, but as a divine mechanism presented as divine blessing, dispatched in ‘measured amounts’ to revive barren land. Table 2 compiles all the verses along with their identification numbers, discussing rain as a source of life to the earth and a pre-requisite for the abundance of agricultural output and the sustenance of life.

Table 2: Catalog of Verses Signifying Importance of Rain for Production

Verse No.	English Translation of the verse
16:65	“And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.”
22:5	“.....And you see the earth barren, but when We send down water upon it, it stirs and swells and grows every kind of beautiful plant.”
31:10	“He created the heavens without pillars that you see and has cast into the earth mountains, lest it should shift with you, and dispersed therein from every creature. And We send down rain from the sky and made grow therein [plants] every noble kind.”
32:27	“Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?”
35:9	“And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.”
41:39	“And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of life to the dead. Indeed, He is over all things competent.”
42:28	“And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.”
43:11	“And who sends down rain from the sky in measured amounts, and we revive thereby a dead land- thus will you be brought forth.”
45:5	“And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.”
50:9	“And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest.”
50:10	“And lofty palm trees having fruit arranged in layers.”
50:11	“As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection”
78:14	“And sent down, from the rain clouds, pouring water”
78:15	“that We may bring forth thereby grain and vegetation”
78:16	“and gardens of entwined growth”.

Livestock as Multi-Purpose Assets

Livestock is identified as a multi-purpose asset and capital that generates diverse economic utilities. The relevant Quranic verses as organized in Table 3, depict livestock as capital possessing multiple benefits. They are presented as a source of food (milk and meat) and raw materials (wool, fur, and hair) for clothing and shelter (Verse 16:80). Similarly, livestock are presented as a means of transportation and logistics. Furthermore, in Verse 26:133, livestock are listed along with children, and along with gardens and springs in the subsequent verse, to describe the divine provisions.

Table 3: Quranic Verses presenting livestock as Multi-Purpose Asset

Verse No.	English Translation of the verse
16:66	"And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk , palatable to drinkers."
16:80	"And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on the day of your travel and on the day of your encampment; and from their wool, fur and hair is furnishing and enjoyment for a time."
16:81	"And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him]."
22:33	"For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the Ancient House (the Ka'bah)."
23:21	"And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits , and from them you eat."
23:22	"And upon them and on ships you are carried."
26:133	"Provided you with grazing livestock and children... "
36:71	"Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?"
36:72	"and We have tamed them for them, so some of them they ride, and some of them they eat. "
40:79	"It is Allah who made for you the grazing animals upon which you ride , and some of them you eat."
40:80	"And for you therein are [other] benefits , and that you may realize upon them a need within your breasts, and upon them and upon ships you are carried."
43:12	"And who created all the species, all of them, and has made for you of ships and animals those which you mount. "

Sea as an Economic Resource

Sea and its resources are presented as divine bounties in the Holy Quran. The selected verses are compiled in Table 4. These verses depict marine resources through a set of three distinct functions. First, it is a source of "tender meat" referring to seafood (16:14). Verse 35:12 also discusses the extraction of sea food both from fresh and salted water oceans. Second, the sea is a source of precious pearls and ornaments, representing the precious economic output. Third, the verses highlight the ability of seas and oceans to carry ships, providing the logistical infrastructure necessary for trade. All these utilities within the oceans are referred to as the bounties of Allah bestowed upon human beings.

Table 4: Quranic Verses Presenting Sea as Economic Resource

Verse No.	English Translation of the verse
16:14	“And it is He who subjected the sea for you so that you may eat from it tender meat and extract from it ornaments which you wear. And you see the ships ploughing through it , and [He subjected it] so that you may seek of His bounty ; and perhaps you will be grateful.”
17:66	“ It is your Lord who drives the ship for you through the sea that you may seek of His bounty . Indeed, He is ever, to you, Merciful.”
35:12	“And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through them that you might seek of His bounty ; and perhaps you will be grateful.”
45:12	“It is Allah who has subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty ; and perhaps you will be grateful.”

Quranic Verses about Diverse Economic Outputs and Divine Bounties

This subsection catalogs Quranic verses containing economic content that discuss diverse economic outputs and divine bounties with specific economic utilities. These selected verses are reported in Table 5. These verses not only indicate the diversity of agricultural outputs but also highlight the benefits of value addition. They remind mankind of the utilities that can be derived from the effective utilization of the natural bounties surrounding them. For example, the reference of the bee and honey illustrate medicinal uses and healing (16:68-69), and the reference to the craft of making armor (21:80) and of variety of fruits and plants such as palm trees, olive and many more. These verses not only remind mankind of natural endowments but encourage individuals to acquire the skills necessary to use these resources for human benefit.

Table 5: Quranic Verses, Natural Bounties and Diverse Outputs

Verse No.	English Translation of the verse
16:67	“And from the fruits of the palm trees and grapevines you take intoxicant and good provision . Indeed in that is a sign for a people who reason.”
16:68	“And your Lord inspired to the bee , ‘Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.’”
16:69	“Then eat from all the fruits and follow the ways of your Lord laid down [for you]. There emerges from their bellies a drink, varying in colors, in which there is healing for people . Indeed in that is a sign for a people who give thought.”
21:80	“And We taught him the craft of making coats of armor for you to protect you from your [enemy in] battle. So will you then be grateful?”
50:7	“And the earth — We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind .”
55:10	“And the earth He has placed for the creatures.”
55:11	“Therein are fruits and date-palms with sheaths (enclosing clusters).”
55:12	“And grain with husk and fragrant plants .”
80:24-32	“So let mankind look at his food.” “how we poured down water in torrents.” “Then We broke open the earth, splitting [it with sprouts]” “And caused to grow within it grain .” “And grapes and herbage .” “And olives and palm trees .” “And gardens of dense shrubbery.” “And fruits and grass .” “[As] enjoyment for you and your grazing livestock.”

Labor, Work-Life balance and Religious Obligations

This final subsection regarding productive resources presents the Quranic view of labor as a factor of production, highlighting its role in value addition and work-life balance. The analysis of all verses presented in Tables 1-5 shows that whenever natural provisions are discussed, it is either with the idea of benefits for mankind that implicitly require human effort, or ends with statements like “so that you may seek His bounty”, “are signs for a people who reason”, or “Indeed in that is a sign for a people who give thought. This suggests the necessity of human effort, both mental and physical, to explore and utilize natural endowments. Furthermore, Table 6 compiles the verses that more explicitly talk about labor and religious obligations. Verse 53:39 implies that man gets what he strives for, encouraging the need for effort to get the end results, and output in an economic sense. Verse 62:10 from Surah Al-Jumu’ah also encourages one to disperse for seeking Allah’s bounty, implying the necessity of work and effort for getting from Allah’s bounty. However, Verses 62:9-11 collectively warn about religious obligations and discourage work and economic activity at the time of prayer (specially the Jumu’ah prayer).

Table 6: Labor, Work-Life Balance and Religious Obligations

Verse No.	English Translation of the verse
53:39	“And that there is not for man except that [good] for which he strives.”
62:9	“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu’ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew”
62:10	“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”
62:11	“But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, ‘What is with Allah is better than diversion and than a transaction, and Allah is the best of providers.’”

The Philosophical Foundations of Securing Economic Benefits and Ownership of Productive Resources

The verses in the Holy Quran not only mention the natural endowments, divine favors, and the need for human effort and thinking, but they also highlight the philosophical foundations of ownership of productive resources and output preliminaries. The verses discussing these thoughts are summarized in Table 7. These verses highlight a set of important insights, explaining the concept of the sole provider of both inputs and “Rizq”, the concept of Allah’s will to enrich or restrict, the notion that the sowers are men but the grower is Allah, and the idea of certain preliminaries required to reap the final output. All these are explained in the verses listed in Table 7, using proper parables or clear verdicts. Verses 27:64, 34:24, 51:58, and others establish the verdict that Allah is the sole provider. Similarly, Verses 17:30 and 53:48 establish that it is Allah and His will that enrich or restrict. It is also explained through Verses 56:63-64 that although men sow the seeds but it is Allah who grows and maintains them. The parables explained in Surah Al Kahf (18) , Surah Saba (34) and Surah Al Qalam (68) warn that the final output can perish if man is arrogant, denies divine authority, and is disbeliever, or if they are transgressors who withhold the share of the poor in their output/earnings; “ *So they set out while lowering their voices, [saying], ‘There will surely not enter it today upon you any poor person’*”. The Verses identified in Table 7 repeatedly emphasize the complete authority of Allah over the provision of resources and final output and instruct one to be grateful and avoid arrogance and the misuse of ownership.

Table 7: The Catalog of Quranic Verses explaining Philosophical foundation of Production

Verse No.	English Translation of the verse
17:30	“Indeed, your Lord <i>extends provision for whom He wills and restricts</i> [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.”
18:32–44	“And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. And he had fruit, so he said to his companion while he was conversing with him, <i>“I am greater than you in wealth and mightier in [numbers of] men.</i> And he entered his garden while he was unjust to himself. He said, <i>“I do not think that this will perish -ever,</i> And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.” His companion said to him while he was conversing with him, <i>“Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. And why did you, when you entered your garden, not say, ‘What Allah willed [has occurred]; there is no power except in Allah’?</i> Although you see me less than you in wealth and children. It may be that my Lord will give me [something] better than your garden <i>and will send upon it a calamity from the sky,</i> and it will become a smooth, dusty ground. Or its water will <i>become sunken [into the earth], so you would never be able to seek it.</i> ” And <i>his fruits were encompassed [by ruin],</i> so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, <i>“Oh, I wish I had not associated with my Lord anyone.”</i> And there was for him no company to aid him other than Allah, nor could he defend himself. <i>There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.</i> ”
26:132	“And fear Him who provided you with that which you know”
27:60	“Is He [not best] who created the heavens and the earth and sent down for you water from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? <i>Is there a deity with Allah? [No]</i> but, they are a people who ascribe equals [to him].”
27:64	“Is He [not best] who begins creation and then repeats it, <i>and who provides for you from the sky and the earth? Is there any deity with Allah?</i> Say, ‘produce your proof, if you are truthful.’”
30:46	“And of His signs is that He sends the winds as good tidings, and <i>to let you taste of His mercy, and so that ships may sail by His command,</i> and so that you may seek of His bounty, and that you may be grateful.”
34:15-17	“There was for [the tribe of] Saba’ in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], ‘ Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.’ <i>But they turned away [refusing],</i> so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.[By] that <i>We repaid them because they disbelieved.</i> And do We [thus] repay except the ungrateful?”
34:24	“Say, ‘ <i>Who provides for you from the heavens and the earth?’ Say, ‘Allah.’</i> And indeed, we or you are either upon guidance or in clear error.”
39:21	“Do you not see that <i>Allah sends down rain</i> from the sky and makes it flow as springs [and rivers] in the earth; then <i>He produces</i> thereby crops of varying colors; then they dry and you see them turned yellow; <i>then He makes them [scattered] debris.</i> Indeed in that is a reminder for those of understanding.”
51:58	“ <i>Indeed, it is Allah who is the [continual] Provider,</i> the firm possessor of strength.”

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- 53:48 “And **that it is He who enriches and suffices.**”
- 56:63-73 “And have you seen that [seed] which you sow? **Is it you who makes it grow, or are We the Grower? If We willed, We could make it [dry] debris**, and you would remain in wonder. [Saying], ‘Indeed, we are [now] in debt; Rather, we have been deprived’. And have you seen the water that you drink? **Is it you who brought it down from the clouds, or is it We who bring it down? If We willed, We could make it bitter**, so why are you not grateful? And have you seen the **fire** that you ignite? **Is it you who produced its tree, or are We the producer?** We have made it a reminder and provision for the travelers”
- 67:15 “It is He who made the earth tame for you—so walk among its slopes and eat of His provision—and to Him is the resurrection.”
- 67:21 “**Or who is it that could provide for you if He withheld His provision?** But they have persisted in insolence and aversion.”
- 67:30 “Say, ‘Have you considered: **if your water were to sink [into the earth], then who could bring you flowing water?**’”
- 68:17-33 “Indeed, We have tested them as We tested the أصحاب الجنة (owners of the garden), when they swore that they would surely harvest its fruit in the morning, without making exception. So there came upon it **an affliction from your Lord** while they were asleep. And it became as though reaped. And they called one another at morning, [saying], ‘Go early to your crop if you would cut the fruit.’ **So they set out while lowering their voices, [saying], ‘There will surely not enter it today upon you any poor person.’** And they went early in determination, [assuming themselves] able. But when they saw it, they said, ‘Indeed, we are lost; Rather, we have been deprived.’ The most moderate of them said, ‘Did I not say to you, why do you not glorify [Allah]?’ They said, ‘Exalted is our Lord! Indeed, we were wrongdoers.’ Then they approached one another, blaming each other. They said, ‘O woe to us; indeed we were transgressors. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous.’ **Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.**”
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Conclusion and Limitations

This study was aimed to provide a systematic mapping of relevant verse from the Holy Quran in order to have the holistic view of Quran about productive resources, human efforts, limits of ownership and output preliminaries. This aim was achieved by designing and conducting a rigorous thematic content analysis of the Holy Quran, resulting in identification of 108 verses across 30 Surahs as production relevant data.

The content analysis resulted in sub-categorizing these verses into two main themes: The productive resources and Output preliminaries. The study catalogs all the primary natural resources that are discussed in the Holy Quran relevant to the productive process, specifically rain, sea resources, utilities generated from livestock, alongside the necessity of human efforts to exploit these resources. In addition, it is found that there are certain preliminaries that if not met, can lead to destruction of both final output and human effort. These include arrogance, disbelieve, the denial of supreme authority and the failure to consider the due share of poor in the output. Eventually, the study develops a useful repository of verses in the process relevant to production theme in economics.

Although, the research is designed to have academic rigor and usefulness the study have the limitations of: 1. The analysis is based primarily on Arabic text(with limited understanding of the researcher of Arabic), Urdu and English translations. While several tafasir were consulted for specific explanations and not for each and every verse explanation. 2. This study is conducted by the economics researcher and from economics perspective and may lack Islamic theological depth.

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