



Theorizing a Conceptual Model of Social Capital in the Quran Using a Grounded Theory Approach Relying on Izutsu's thoughts

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Abstract

Social capital as an interdisciplinary theory, emphasizes that: there is a great role for social trust and social relations in achieving the human societies' development or societies' well-being. In this article we want by considering the meanings and concepts conveyed in the Quranic verses and by employing a data-based approach alongside a focus on Izutsu's views regarding the core Quranic concepts - to extract and model the Quran's perspective on the issue of social capital and its components, therefore, close concepts in Qur'an, near to the main components of classic social capital (trust, networking and social participation) such as religious brotherhood, and emphasis on social relations, and the cultivation of trust-building norms in the verses of the Qur'an, have been searched. these concepts in the form of a network of verses can show the structures and foundations and goals of this kind of social capital and as a result to achieve a model, finally we can understand that in this kind of social capital, divine mercy and its reflection is so vital and it can produce all of other specific components as its fruit and as its results.

Keywords: *Social Capital; Trust; Social Networks; Divine Mercy*

1. Introduction

Concepts related to social capital have roots as old as human thought, since Socrates wrote about social happiness, the torch of moral debates was ignited (Francois, 2006, p. 21) and Ibn Khaldun, that in his famous theory of "*Asabiyat*" he raised and talked about social solidarity (Ibn Khaldoun, 1999, p. 127-140), until the modern era, these kind of issues have been more or less proposed and thinkers have been seeking to create what Hanifan later called it "social capital". (Farr, 2004, pp. 2-29) although, it should be noted that the structured development of social capital theory owes much to the contributions of scholars such as Robert Putnam. According to Putnam, social capital means the ability of society to create various voluntary associations that motivate people to cooperate with each other. (Putnam, 1993,

pp169-173) Fukuyama considers social capital to be practically synonymous with trust, and the effectiveness of social capital in a society depended on the adherence of that society's members to common norms and values and their ability to overcome individual interests to achieve collective happiness. (Fukuyama, 1999, p1-3).

Looking at this kind of countless category of definitions, we come to the conclusion that social capital in the conventional literature includes norms and structures that create and strengthen social relationships in order to do joint work and in this way, it leads to the increase of networking and collective work. and ultimately leads to the strengthening of social trust. In the meantime, it is very important to pay attention to the specific type of social capital that the Qur'an can generate. As the central core of Islamic culture, this holy book is the originator of a culture that has influenced its surrounding society for centuries. Examining the economic effects of this culture, or in other words, examining its social capital, is necessary for the proper recognition and exploitation of this divine gift, and this importance has caused the effort to extract the Qur'anic social capital model to be the goal of this article. In fact, the question of this research is that from the perspective of the Qur'an, how the nature and components and results of social capital can be explained in the form of a regular structure? (Qur'anic social capital theory).

1-1. Research History

A considerable number of articles can be observed discussing the relationship between religion and social capital. It is necessary to highlight some of the most significant ones that either refer directly to the connection between religious propositions and social capital or, to some extent, approach the Quranic pattern of social capital.

Mohseni Tabrizi and Aghamohammadi (2010) in their article *"Investigating the Role of Social Capital in Urban Development,"* after examining independent variables such as social capital, social trust, and social participation, have concluded that there is a direct and significant relationship between the level of religiosity and urban development, which serves as the dependent variable. Badiyan and her colleagues (2012), in their article *"Developing Social Capital Based on Quranic Teachings,"* argue that an examination of Quranic teachings demonstrates the fundamental principle that Islamic doctrines have been structured at both micro and macro levels to enrich social capital within various societal institutions. In a study conducted by Shakarbigi and her colleagues (2017) titled *"A Quranic Perspective on Social Capital with Emphasis on Surah Al-Hujurat,"* published as an article, it has been clarified that Surah Al-Hujurat contains principles and etiquettes of communication that establish the foundations for healthy interaction and strengthen the grounds for trust. In this research, the communicative, cognitive, and structural dimensions of social capital within Surah Al-Hujurat have been elaborated.

In another study conducted by Khadem Alizadeh and Afsari (2016), titled *"The Impact of Islamic Belief-Based and Ethical Teachings on the Social Capital of Muslims,"* the researchers concluded that volunteer activities and university education have a positive and significant influence on social capital. They also suggested that planning to promote Islamic ethical and belief-based teachings among Muslims, alongside the expansion of religious rituals and practices, could serve as an effective strategy for enhancing social capital. Alireza Hamidzadeh and his colleagues (2019), in their research *"Social Capital from the Quranic Perspective: Components, Factors, and Strategies,"* employed a Grounded Theory approach to identify Quranic components of social capital with the aim of developing an Islamic model of social capital. The study attempted to examine some relevant Quranic verses and ultimately identified 56 verses suitable for initial coding. Eventually, a preliminary model was proposed; however, due to the exclusion of many pertinent verses, this model appears to require further refinement and completion. This is precisely the focus of the present paper. Furthermore, it seems that employing Izutsu's theory assist the researchers-particularly during the selective and focused coding stages-in constructing a more coherent model, thereby preventing ambiguity and randomness in the categorization process.

1-2. Concepts

1-2-1. Theory

Theory is an organized body of knowledge (a systematic epistemological framework) concerning the world. A scientific theory, primarily, emerges from the process of conscious awareness and serves to establish relationships -either correlations or disconnections- among two or more factors (Aqanazari, 2006, pp. 16–17). And meaning-making constitutes its fundamental mission (Swanson, 2013, p. 5).

1-2-2. Quranic Theory

The Quranic theory is more specific than religious theory in general. It is well known that there have been conflicting views regarding the very foundation of religious knowledge (Ali Tabar Firouzja'i, 2017, pp. 57–58 & p. 161). However, the prevailing view today is that systematic knowledge is not a neutral or soulless entity; rather, it can be influenced by different foundations, principles, cultures, philosophies, and values. (ibid., p. 128).

Therefore, the Quranic theory refers to a coherent, realistic, and explanatory understanding derived from the revealed text connected to truth. It serves both as a declaration of the truth of life and as a source capable of shaping the distinctive way of life for believers. The significance of the Quranic text is so profound that some scholars consider a phenomenon to be religious or an issue to be Islamic only if all its dimensions are grounded in Quranic verses. However, one should not assume that such productions, despite their Quranic and Islamic foundations, are infallible and certain. These types of theories are also subject to change, as they ultimately result from the interpretations of Muslim researchers and scholars (Namazi & Dadgar, 2006, pp. 143–149).

1-2-3. Social Capital

The main claim of social capital theory is that the nature and extent of social interactions among communities and institutions determine the quality and level of development. (World Bank Report, Second Version, No. 15, 2008, pp. 249–25). In fact, social capital refers to the set of norms existing within social systems that enhance the level of cooperation among members of a society and reduce the costs of transactions and communications (Fukuyama, 1995, p. 5). Despite the existence of various definitions of social capital, all of these definitions emphasize three fundamental components: social trust, facilitating norms of communication, and networks (Salehi-Amiri & Kavosi, 2008, pp. 246–247).

2. Research Mythology

to extract the Quranic theory of social capital, We don't need the usual experimental positivist methods in conventional economics, in which the researcher believes that phenomena can be separated from other network of relationships (Swanson, 2013 pp.54-55) and since Social capital is an interdisciplinary issue and we have to study it from the perspective of the Qur'an, therefore, for this article, we use the Grounded-Theory method, which is suitable for multi-paradigm topics.

Given that the theory of social capital recognizes the economy as a three-layered reality; in other words, it constitutes a three-tiered structure that shapes economic processes. The first layer consists of a set of institutional arrangements within which economic action can be happened and without that, economic man and neoclassical rationality have no meaning. (Which is undoubtedly influenced by mental values (Meshhadi, 2013, p. 366)) and the second layer is the mechanisms that govern the economic reality, such as the price mechanism, and it can be claimed that even the price mechanism is the result of the interactions of individuals (Marafi Mohammadi, 2013, p. 199) and the third layer consists of the

outcomes of the price mechanism, which manifest themselves through statistics and numerical data. Therefore, focusing solely on the price mechanism may lead to an incomplete understanding of the actual reality. Given this ontological and epistemological perspective, there is no alternative but to move beyond positivist paradigms when developing a theory of social capital.

Grounded Theory, first systematically formulated by Barney Glaser and Anselm Strauss, is a theory derived from and rooted in empirical data; in fact, it represents a form of inductive analysis (Mohammadpour, 2013, p. 313). It has been employed within various paradigms, including those typically classified as anti-positivist (Ali Ahmadi & Masoudi Nodoushan, 2018, pp. 12–25), and particularly within post-positivist paradigms (Mohammadpour, 2013, p. 317). In this approach, a high degree of alignment between the data and the model can be observed. Grounded theory or data-driven theorizing is primarily conducted through two methods: classical and paradigmatic (Azizi, 2016, p. 194). In this research, we employ the paradigmatic model.

2.1- The Grounded Theory Approach as a Common Interpretive Method (Thematic Interpretation)

The Grounded Theory method, if it is done in the context of verses, has a lot of similarities with the thematic interpretation of the method of Martyr Sadr. In fact, the closeness of this method with the research methods of Muslim thinkers is one of the advantages of this method. (Bahmani, 2017, p. 23) Shahid Sadr, as a prominent Quranic scholar, advocates for a bilateral dialogue with the Quran, in which insights derived from human knowledge are simultaneously utilized alongside an understanding of revelatory data, aiming to enrich and strengthen each through the other. According to him, an analyst seeking awareness of life or social issues must first possess sufficient precision and focus, and be adequately informed of the key questions and concerns of the time. Then, by employing their own findings in a questioning and dynamic manner-with the aim of responsive engagement-they can arrive at the Quran's perspective by comparing its texts with the results and insights gained from human thought (Sadr, 2002, p. 19; Al-Sadr, 2011, pp. 33–36).

On the other hand, in both the classification of Quranic verses and the identification of Quranic concepts, we benefit from Izutsu's methodology. We know that Izutsu, a Japanese philosopher and Islamic scholar, was the first-and nearly the only-researcher to apply semiotics to the semantic interpretation of the Quran. He emphasizes the importance of the relationships between Quranic terms, particularly focusing on synonymous and antonymous words, arguing that a Quranic concept attains its ultimate meaning through an interconnected network of other Quranic concepts within the text itself (Qaeminiya, Alireza, pp. 534–544). His approach is especially valuable for our study because it highlights key Quranic concepts, thereby complementing the grounded theory method in identifying core themes and central axes-an essential step in the later stages of data analysis. This approach helps prevent confusion and ambiguity in determining pivotal conceptual categories.

2.2- Methods and Steps of Implementation

In this research, due to the subject matter, it was necessary for the Qur'anic verses to be studied both in their sequential order and according to thematic classification. After a comprehensive review of the Qur'anic verses, and multiple rounds of selective examination of those relevant to the topic-taking into account exegetical discussions as well as the use of Quranic software and focusing on thematic and conceptual axes-approximately 500 verses were initially selected. Subsequently, through deeper engagement with classical and contemporary tafsīr works such as "*Al-Mīzān*", "*Al-Manār*", and modern interpretations including those of Sheikh Shaltut, "*Tafsīr-e Rahnemā*", and "*Tafsīr-e Nāmūneh*", this selection was narrowed down to around 100 key verses. Open coding was then performed on these verses, and cross-references to other verses that contribute to their understanding were also provided in context. In the next step, by checking the meaning and referring to other interpretations and repeating this process, after reflecting on several stages, in some topics and axes once or sometimes twice by coding and

conceptualizing according to the topics in the concept of social capital, Axial coding stage was implemented. In the last stage, selective coding using Izutsu's theories and considering its non-contradiction with the interpretations and topics raised in social capital, the background and effective causes, conditions and results were separated from each other and in the form of a model in the stage a conclusion was presented.

3. *Quranic Theory of Social Capital*

Given the focus of this study, in order to ensure that the data are derived exclusively from the Qur'an, our analysis is confined strictly to the verses of the Holy Qur'an. To facilitate conceptual understanding and address potential differences in interpretations and semantic connotations, reference is made to established Qur'anic exegeses (tafāsīr). In this research, repetition of similar concepts has been avoided, unless justified by specific reasons such as emphasizing the significance of a particular issue.

3.1- Open Coding

Open coding is the initial stage of analyzing raw data, and in fact represents an analytical process in which concepts are identified, and their properties and dimensions are discovered within the data (Anselm & Corbin, 2015, pp. 57–61). In this phase, each relevant verse is assigned a title or label, and all these titles are then compiled into a table for further analysis.

Baqarah286, Al-Imran136, Younes71, Momtahanah4	1M
Al-Imran23, Nissa96, Anfal4	2M
Maedeh 9/Hood 11/Hajj 50/Saba 40/Fatir 7/Mohammed 15/Hadid 21/Malek 12/	3M
Anfal 72/Fath 29/Hujrat 10	4M
Anfal74	5M
Noor26	6M
Ahzab 35	7M
Hadid20	8M
Kahf81/ Maryam14	9M
Maryam13	10M
Araaf68	11M
Anfal 27/Baqarah 283/Baqarah 79/Takwir 21/Dukhan 18/Naml 39/Shaara 107-/Aaraf 68/Anfal 27/...	12M
Ibrahim2	13M
Mutafefin 1/ Hud 85/ Isra 35/ Al-Shaara 181 / Mutaafin 10/ Baqarah 283/ Anaam 152 / ...	14M
Hamzah 1/Hujrat 11	15M
Baqarah 261 / Rome 39 / Baqarah 276 / New 18 /	16M
Mursalaat 47/Mursalaat 14, 49, 3, 24, 28, 37, 40, 45/ Jathiyeh 7/	17M
Hadid 10/Baqarah 254/Hadid 7	18M
Baqarah 195/Baqarah 272/Muhammad 38/ Saba 39/	19M
Al-Baqarah 262/Baqarah 263/Baqarah 262/Baqarah 273	20M
Nisa 86/Raad 22	21M
Fatir 29	22M
Monafeghoon 10/Baqarah 254/Raad 22/Baqarah 267/Nasa 39/	23M
Ibrahim 5/ Luqman 31	24M
Fater 30/ Fater 34/ Shuri 23/ Shuri 33/ Araf 17/ M77/ 66/ Nasa 147/	25M
Esra 3/ 72/ Saba 13/ Al-Imran 67/	26M
Taghaban 17	27M

Forqan 62/ Saba 13/ Insan 3/ Anbiya 80/ Baqarah 40	28M
Nisa 147	29M
Ibrahim 7/Luqman 12/	30M
Al-Baqarah 158/Taghaban 17	31M
Araaf 17	32M
Shoaraa 84/ Insan 22/ Asra 80/ Maryam 50/ Maedeh 119/ Toba 119	33M
Ahzaab 22	34M
(Yasin 52/Safat 37/Zamr 33).	35M
Fath 27	36M
Lille 6	37M
Ghafir 28/Mutaffin 10/Murslat/24/28/34/37/40/45/47	38M
Mulk25	39M
Hud 13 / Baqarah 23 / Yunus 38 / Fosselat 42	40M
Namal 64 / Ahqaf 4 / Isra 54 /	41M
Maryam 41 / Maryam 56 / Maedeh 75 / Yusuf 27 and 51 / Ahzab 24	42M
Ahzaab35	43M
Hashr8	44M
Aaraaf70	45M
Ahzaab35	46M
Nisa 81	47M
Anfal 61 / Anfal 72	48M
Hud 123 / Farqan 58 / Shaara 217 / Ahzab 3 / Ahzab 48...	49M
Ahzab 3 / Youssef 66 / Qasses 28 / Zamr 62	50M
Al Imran 8	51M
Saad.9/Saad.35/ Ibrahim 39/...	52M
Anaam 84	53M
Saad.30/Anaam 84/Maryam 49/Maryam 53/...	54M
Araaf 151/ Saad. 43/ Yousef 64/ Yousef 92...	55M
Yusuf 100	56M
Luqman 16	57M
Baqarah 267	58M
Hood 73	59M
Nisa 131	60M
Hood 90 / Nisa 96 and 99	61M
Noah 10	62M
Baqarah 182	63M
Talagh 2	64M
Maede 8/Younes 47/	65M
Baqarah 164/ Dahr 8.9/	66M
Fatah 29	67M
Baqarah 271	68M
Baqarah 272	69M
Baqarah 274 / Baqarah 270 / Ahzab 35 / Al Imran 17 / Prophets 90	70M
275 Baqarah/Baqarah 278/Baqarah 279/	71M
Baqarah 280	72M
Baqarah 281	73M
Baqarah 282	74M
Baqarah 284	75M
Momtahanah 6 / 4 / Ahzab 21 /	76M

Ghafer 3	77M
Maedeh 1 /Baqarah 40/	78M
Anaam 152	79M
Nahl 91 / Asra 34	80M
Knows 17	81M
Asr 3	82M
Al Imran 200 / Saba 19	83M
Rooms 9 / 174 / Anfal 46 and 1 / Rooms 10 / Ali Imran 103	84M
Al Imran 104/ Al Imran 110/ Araf 181/ Araf 159	85M
Nisa 41	86M
Baqarah 43	87M
Araf 164	88M
Yunus 19 / Hajj 34 / Hajj 67 / Saba 19 / Al-Imran 105 / Towba 36 / Baqarah 208 /	89M
Yunus 49/Araf 34/	90M
Roms 6	91M
12 roms	92M
Rooms 13	93M
Hashr 9	94M
Baqarah 215/Noor 22/	95M
Baqarah 219	96M
Al-Imran 92/Dhariyat 19/Ma'araj 24-25/Baqarah 3	97M
Asra 26	98M
Al Imran 134	99M
Zoha 9 and 10	00M
Mazamel 20	01M

3.2 Axial Coding

The process of linking the coded concepts identified in the initial stage to subcategories, or in other words, the process of connecting groups and subgroups, is referred to as "axial coding". This is because coding is conducted around the axis of a particular category or group and its subgroups, establishing connections between categories at the level of their properties and dimensions (Anselm & Corbin, 2008, p. 96). In axial coding, the initial categories formed during open coding are compared with one another, and those sharing similar meanings are grouped around a common core or central theme. According to the paradigm model, attention to procedural guidelines and the relationship with other categories at this stage is essential.

3.2.1- Trust Axis

Reliance and trust in God	God is the powerful reliable	M1, m48
	Trust in God	m50, m47, m49
Hope for the future	Hope for the future	M8, m57
Cultivating trust-building norms and values	The need to be faithful to covenants	M38, m4, m78, m80, m79
	Prohibition of differentiation	M14, m74, m12, m14
	Lie is an obstacle for truth way	M38
	Prohibition of lies	M17, m38
	The importance of honesty	M46, m44, m33
	Some symbols of honesty	M42, m35, m34
	The need for trustworthiness	M79, M12, m74

The term "tawakkol" (trust in God), mentioned-along with its derivatives-in forty verses of the Qur'an (Qur'anic Lexicon, vol. 1, 2010, p. 445), signifies entrusting one's affairs to God, the All-Wise and Sufficient Provider (Al-Tusi, vol. 5, 1992, p. 330). In other words, "tawakkol" denotes reliance upon and confidence in the Almighty and Compassionate God (Al-Kulayni, vol. 2, 1986, pp. 63–64). A person who practices "tawakkol" maintains an optimistic outlook toward the Creator and Master of the universe and holds positive expectations regarding His governance (Rezaei Birjandi, 2014, p. 33). This divine trust is grounded in recognition of God's infinite power and the rational structure of the world He has created; thus, the issue of lost opportunities-whether potential or temporal-is not a concern within this framework (ibid., pp. 101–105). Such trust in God significantly enhances motivation for engaging in good deeds and social participation, even in situations where receiving tangible "compensation" is inconceivable (as "expected return" is generally regarded in social capital literature as the primary rational incentive for investing in social engagement).

3.2.2- Axis of Ethical and Behavioral Norms

Compassion, benevolence and kindness	Compassion of believers and forgiveness for kind people	M67, m77, m4
	God's kindness and deep gratitude for human good deeds	M25, m27, 55, m62, m63, m75
	The Lord's mercy, grace, and forgiveness towards creation	M2, m3, m27
	Benevolence	M81, m94
	Announcement of God's love to kind- heart people	M2, m3, m52, m59, m61
Repaying to people's good behaviors	The answer is better	M21
Faith and gratitude	The spirit of gratitude leads to the understanding of blessings	M24
	Faith is actually a form of gratitude	M73
	Encouragement to give thanks	M28
	Deep gratitude to the divine prophets	M26
Gratitude causes blessing's increase and forgiveness	Giving thanks prevents the descent of punishment	M29 and m30, m37
	The effects of gratitude are returned to the individual and cause increase	M31, m37, m30
Getting divine morality	Announcement of God's love to those who love	M2, m3, m52, m59, m61
	Being a model of ethics a messenger of God and Ibrahim Khalil	M76

Divine Mercy and Getting Divine Morality

The ethical concepts of the Qur'an flow along three central axes: the moral nature of God, the ethical norms to which human beings are bound in relation to the Divine Essence, and finally, the values that pertain to principles, rules, and behavioral laws that regulate the moral relationships among Muslims. The first axis-more familiarly expressed-refers to the "Names of God", which reveal the morally sublime attributes of the Divine Being. Additionally, the granting of various blessings to humanity imposes a

profound sense of obligation, the most significant expression of which is gratitude ("shukr"), with the acceptance of the true religion being its principal outcome. Human moral values, in turn, represent a weakened, faded, or imperfectly imitative reflection of the moral nature of the Divine Essence (Izutsu, 2002, pp. 17–22).

Regarding the first axis-namely, the "Names of God", according to which human moral character is a reflection of divine ethics-the "Tafsīr al-Mizān" highlights the Qur'anic and monotheistic ethical system (Tabataba'i, 1992, p. 359), emphasizing that a believer's conviction in the oneness of God ("tawhīd")-and in the understanding that all honor and strength originate from Him-leaves no room in the soul for despicable traits, fear of anything other than God, or hope and reliance placed in entities other than Him. The realization of this belief purifies the individual from all blameworthy characteristics, particularly those such as arrogance and envy, which severely undermine social relations. These negative traits are thereby uprooted. It is well known that society, in terms of the density and strength of its social networks, thrives and flourishes through numerous and tightly woven interpersonal connections. However, in times of societal decline, individual selfishness erodes collective spirit and destroys communal bonds. As egotistical tendencies grow, they ultimately dismantle the very fabric of social relationships. The significance of the first ethical axis in the Qur'an-namely, the manifestation of divine morality within the human self-is so profound that believers are explicitly encouraged to strive toward cultivating moral character ("taqalluh bi-akhlaq") by following the exemplary models of human life, namely the Prophet Muhammad and Abraham, the Friend of God (Javadi Amoli, 2010, pp. 66–67). In fact, the purpose of human creation is to conform to divine morality. (Al-Majlisi, vol58,1983, pp. 129-131)

Therefore, it can be argued that if the term "Raḥīm" (The All-Merciful) appears 95 times, or "Raḥmān" (The Most Merciful) 57 times in the Qur'an (Sabzavari, vol. 2, 2004, p. 260), and if human mercy is nothing other than an imitation and following of divine mercy-as suggested by verse 22 of Surah al-Nūr, which points to this very ethical inference (Izutsu, 2002, pp. 16–19)-then, given the extensive usage of the attribute of mercy, which is the most frequently emphasized quality of God Almighty in the Qur'an, compassion and kindness must constitute the defining moral traits of a faithful individual. This Qur'anic emphasis on benevolence and goodwill originates primarily from the fundamental reality of the relationship between human beings and their Creator, as well as from the ethical nature of the Divine Being. At a secondary level, it also carries normative implications. Naturally, such an ethical orientation extends into the economic dimensions of life as well. For example, it is not unfounded to argue that Islam's prohibition of "riba" (usury/interest) is not merely rooted in economic considerations but is equally grounded in ethical principles. From an ethical standpoint, the objective of Islam is to cultivate among believers a spirit of mutual compassion and solidarity, rather than allowing impersonal market laws to dominate social and financial interactions. Such an outlook aims to prevent exploitative practices that take advantage of the vulnerable for the sake of wealth accumulation. (Shaltut, 13th ed., 2009, p. 115) Therefore, Islam's foundational perspective on usury and charitable giving ("ṣadaqah") is essentially a humanitarian one, grounded in empathy, affection, and mutual support (ibid., p. 118). If one of the principal justifications for the prohibition of usury-which constitutes a core feature of Islamic economics-is concern for the welfare of others, this indicates that "the pursuit of self-interest" is not the central tenet of this economic paradigm. This ethics-centered approach to economics in Islam arises from the conviction that the economic sphere of life-where the pursuit of self-interest under objective laws often leads to socially beneficial outcomes-cannot be ethically detached from the broader framework of social life, in which the same behavior may be morally problematic. In contrast, such a separation between economic and ethical domains constitutes a foundational assumption of conventional political economy and mainstream economic science (Foley, 2006, Introduction, p. 13).

Thanksgiving

The second axis of Qur'anic ethical concepts consists of moral categories that delineate the relationship between the Creator and the created, which can be most broadly articulated under the concept of "shukr" (gratitude). In Islam, one of the foundational dimensions of faith ("īmān") is gratitude and thankfulness. Indeed, the Qur'an is replete with references to the boundless and unconditional generosity of God toward all of creation. In response to this infinite and gratuitous divine grace, human beings are expected to demonstrate gratitude ("shukr") for the blessings and gifts bestowed upon them by God. An unbeliever ("kāfir") is described as one who fails to recognize or express gratitude for these divine favors, whose actions and conduct exhibit no sign of thankfulness (Izutsu, 2002, pp. 119–121). This sense of ingratitude, when taken to an extreme, manifests as outright denial of God and His Messengers, which explains why the term "kufr" (disbelief) is often used in opposition to "īmān" (faith). The Qur'an explicitly refers to this understanding of gratitude in numerous verses. Given this context, it can be asserted that the concept of faith in Islam is fundamentally built upon two key and interrelated principles: gratitude ("shukr") and piety ("taqwā") (Izutsu, 2002, p. 195), or alternatively, gratitude and patience ("ṣabr") (Fayḍ al-Kāshānī, vol. 7, 2008, pp. 105, 143). Moreover, it is worth reflecting upon the fact that, according to the Qur'an, gratitude is regarded as one of the essential conditions for personal and societal progress (Thābit, 2014, pp. 401–406).

The third axis of Qur'anic ethical discourse pertains to values concerning moral principles, behavioral norms, and interpersonal relationships within the Islamic community. Among the most prominent of these values is "infaq" (charitable spending) and "ihsān" (benevolence and excellence in conduct), both of which are extensively addressed in various Qur'anic verses.

Prohibition of hypocrisy and hypocrisy in giving and benevolence	The futility of spending with hypocrisy	M20, m22, m68
Achieving faith and access to forgiveness	Charity leads to forgiveness and divine reward	M46, m 101
	In the case of spending, some degrees of faith can be achieved	M97, m41+m99+m23+m18+m58
Results: achieving the gift of a good generation, doubling the charity, returning the profit to the person, revitalizing social life, strengthening the spirit of benevolence in the community.	Charity and almsgiving cause social life and multiplication and growth	M19, m16, m27
	The benefit of charity goes to the person himself.	M69
	Granting a good generation from the fruits of charity	M53, m54
	Usury interferes with spending and causes imbalance	M71
The right of priority of the networks should be observed in the distribution	Giving priority to relatives	M95, m98
Almsgiving is justice	Usury interferes with spending and causes imbalance	M71
exponential growth of charity	Charity and almsgiving cause reviving social life and multiplication and growth	M19, m16, m27

Donation and Beneficence

The concept of social participation within the framework of social capital precisely refers to the allocation of one's time and energy-and in the best case, offering both spiritual and material support-to the community. As is well understood, the Qur'anic notions of "infaq" (charitable spending) and "ihsān" (benevolence and virtuous conduct) are not merely material in nature; rather, they encompass a broad

spectrum of social expenditures, including both material and immaterial forms of giving and generosity that contribute positively to society (Tabarsi, vol. 1, 1992, p. 190; Makarem Shirazi, vol. 2, 2001, p. 103). Participation in addressing the needs of one's familial network is also included within this broader ethical and social framework (Suyuti, vol. 2, 1993, p. 41). In addition to the verses addressing "iḥsān" (benevolence), those concerning the command to respond with "al-ḥasanā" (the best response) are also highly significant. This is because, according to Qur'anic injunctions, even an indecent or harmful act should be met with a noble and virtuous response-specifically, a good deed ("ḥasanā"). In this regard, numerous verses emphasize this ethical principle, such as "Is there any reward for good other than good?" ("Hal jazā' al-iḥsāni illa al-iḥsānu?"; Q 55:60). According to the interpretation provided in "Nūr al-Thaqalayn", this verse is absolute in its meaning, without any restriction, indicating that whoever receives a favor or good deed from another is under obligation to reciprocate it. Moreover, true recompense entails responding with something even greater than what was received (Al-'Arusi, vol. 1, 2003, pp. 198–199).

Additionally, other verses such as "And if you are greeted with a greeting, respond with a better one or at least equally" (Qur'an 4:86, transliterated as "In ḥuyūtum fāḥyū bi-aḥsani minhā) have been introduced as guiding principles. This is particularly significant when contrasted with the conventional understanding of social capital in secular sociology, where the primary motivation for building social capital is often based on the principle of "reciprocity"-that is, the expectation of receiving compensation or return equivalent to what has been given. Under such conventional assumptions, the growth of social capital would follow a linear and uniform pattern. However, if the foundational principle of participation is "fāḥyū bi-aḥsani minhā"-responding with something better than what was received-the development of social capital can be conceptualized exponentially or in a clustered manner, reflecting accelerated and non-linear growth. This increasing growth may be partly explained by Baruch Spinoza's argument in his "Ethics", where he posits that when an individual observes another person performing an action or expressing an emotion, they are naturally inclined-almost involuntarily-to imitate that action or express a similar sentiment (see Propositions 27–31, Chapter III of Spinoza's "Ethics").

Among other central categories, in these verses, there is the discussion of the social networks that can be categorized as follows:

3.2.3 Networking Axis

Networking based on religious brotherhood	Brotherhood among believers	Obligation of loyalty and guardianship among believers	M4, m5
		Believers are brothers	M4
	Invitation to networking and expanding communication	Encouragement to create appropriate relationships	M6, m7, m64, m95
		Avoiding issues that lead to social rejection	M63, m64, m84, m92
		Invitation to expand communication and networking and to collective work	M85
	To strengthen the institution of the family	Emphasis on strengthening the institution of family and close or open family networks	M9, m46, m55, m56, m64, m95
	Calling for social unity	A call to reform <i>Zat Al-bin</i> (relationships)	M56
		Calling for social unity	M84, m89, m90
		Suppression of supremacy based on tribes and races	M93

Religions establish and strengthen social relations through various mechanisms, but Islam, in particular, is inherently and comprehensively social in all its aspects (Tabataba'i, 2010, p. 126). The culmination of this social orientation is found in the concept of "ukhuwwah" (religious brotherhood), as expressed in the verse: ""Indeed, the believers are brothers"" (Qur'an, 49:10). This signifies that all members of the Islamic community are equal and united as siblings, sharing the same level of mutual rights, responsibilities, and solidarity-where their lives, honor, and covenants are held equally sacred (Glossary of Social Relations in Islamic Teachings, 2008, p. 106).

3.3 Selective Coding

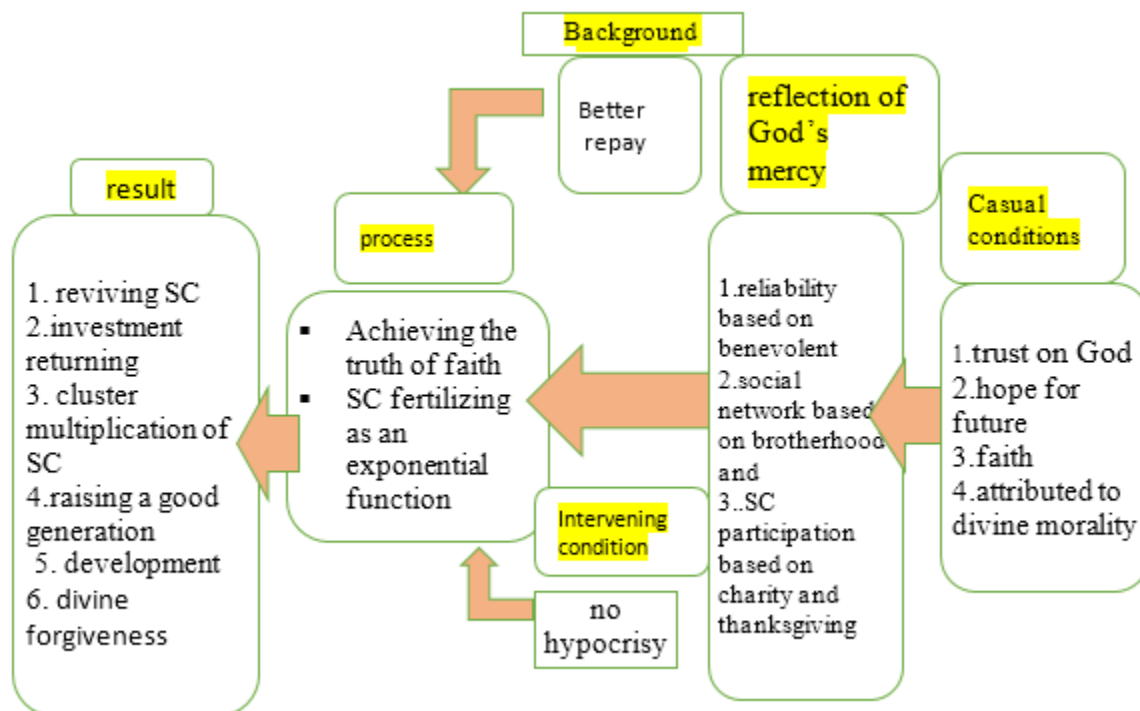
Selective coding refers to the process of integrating and refining the theory (Strauss & Corbin, 2015, p. 96). It involves systematically selecting a core category, relating it to other categories and subcategories, identifying relationships, and illustrating how variables and factors interact with one another.

Quranic social capital	Background conditions	<ul style="list-style-type: none"> • Distribution of kindness and charity for the purpose of strengthening the networks • Public supervision of norms
	Processes	<ul style="list-style-type: none"> • Reaching the supreme truth of faith • The gradual and exponential growth process of endowment (social capital)
	Intervening conditions	<ul style="list-style-type: none"> • The answer for any kind of payments to you should be repaid better • Lack of hypocrisy in giving and benevolence (God-centered)
	Results	<ul style="list-style-type: none"> • Effects: Obtaining the gift of good lineage • Double the donation • Profit return to the person himself • Revival of social life • Strengthening the spirit of benevolence in the community • reaching to God forgiveness
	A reflection of God's kindness: the central category	[Trustworthy based on] benevolence and mercy Social participation based on charity rooted in gratitude Social networks based on religious brotherhood
	Causal conditions	<ul style="list-style-type: none"> • Faith and trust in God • Cultivating trusting norms and values • Hope for the future • absorbing divine morality

Therefore, from the Qur'anic perspective, trust in God-expressed through the concept of "tawakkul" (reliance on God) and belief in His power, majesty, and mercy-as well as the themes of hope in the hereafter and the rewards promised by God both in this world and the next, together with firm faith in Him, constitute one essential dimension. On the other hand, the cultivation of divine ethics ("taqalluh bi-akhlaq al-ilahi"), into which servitude ("ubudiyyah") and love of God ("ḥubb al-ilahi") guide the faithful individual, gives rise to a form of trustworthiness rooted in compassion and benevolence. These elements collectively foster a model of social participation centered on charitable giving ("infaq"), grounded in gratitude ("shukr"), and supported by social networks based on religious brotherhood ("ukhuwwah"). These are identified as the core components of Qur'an-based social capital-an embodiment and reflection of the Divine Attribute of "Rahmāniyyah" (his kindness).

These components, together with contextual conditions such as "al-jazā' al-aḥsan" (the best reward), collective and networked monitoring of healthy norms on one hand, and on the other hand, servant-heartedness ("khadam-mahvari"), sincerity, and the absence of hypocrisy (which in fact constitutes a form of "nifāq", or insincerity (Arafee, 2014, p. 30), give rise to processes such as achieving higher levels of faith within both individuals and society. These factors place the growth of social capital on an exponential, clustered trajectory-akin to geometric progression. Consequently, they contribute to the revitalization of social life, the increasing compensation for the costs of building social capital over time, the generation of cultural and human capital, sustainable human development, progress, and ultimately, divine forgiveness.

3.4 Drawing the Model of the Qur'anic Theory of Social Capital



4. Conclusion

As seen, the Quranic social capital model, which is extracted from the data method of the paradigmatic foundation, is based on the central category of trustworthiness based on *Tawakkol* and benevolence, social participation based on gratitude and social networks based on religious brotherhood, which are actually a reflection of God's mercy. this central category has special causal conditions that include: faith, trust in God, hope for the future, getting into divine ethics and religious brotherhood. In fact, *tawakkol* and trusting in God, as well as believing in the fact that He has infinite power and is present in the vastness of both the remaining and mortal houses, and this fact that, there is no place to worry about not receiving "retribution", actually causes the injection of a special kind of social capital in society.

on the other hand, the intervention conditions such as lack of The existence of hypocrisy in these interactions makes the elements of Quranic social capital more than before to strengthen faith and values of society and individual. And as a result, it will eventually lead to the doubling of social capital in a submissive way, the revival of social life which is the birth of the culture of benevolence and giving, and economic growth and raising a good generation, and finally God's forgiveness.

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