



A Comparative Analysis of the Virtues of Social Ethics in the Qur'ān from the Viewpoints of Allamah Ṭabāṭabā'ī and Ibn 'Āshūr



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Abstract

Social ethics has been a discourse that has held great importance in all eras and periods, however, in the contemporary era it has found an even greater degree of importance. In this article, social ethics have been discussed in an analytical-descriptive manner, based upon the opinions of Allamah Ṭabāṭabā'ī and Ibn 'Āshūr. Allamah Ṭabāṭabā'ī believes that society, just like individuals, possessed certain qualities and specific potentials, such that if the desires of the individuals contrasted those of the society, it was almost certain that those of the society would envelop them. This would result in the forceful conformity of the individual to the ways of society. Ibn 'Āshūr in his exegesis paid special attention to ethical and developmental issues. He even states that his objective in writing *al-Tahrīr wa al-Tanwīr* was to explain the generalities of knowledge and religion and to thoroughly explain the matter of good moral conduct. Ibn 'Āshūr explains that Islam is something that has been accepted by the ethical virtues of human beings. In addition, it also calls attention to ethical virtues which are confirmed and seen as good by the natural disposition of man.

The most important referents of social ethics within an Islamic society, as mentioned by Allamah Ṭabāṭabā'ī in *al-Mīzān* and Ibn 'Āshūr in *al-Tahrīr wa al-Tanwīr*, are maintaining family ties, justice, promoting good and forbidding evil, faithfulness to agreements, charity, and reconciliation and both believe that these social ethics will lead one to felicity.

Keywords: Ethical Virtues, Social Ethics, Glorious Quran, Allamah Ṭabāṭabā'ī, Ibn 'Āshūr.

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Introduction

A human being is, as part of his natural disposition, a social being. The teachings of the Glorious Quran regarding man also bear witness to this reality, that a series of behaviors and interactions exist and are formed as a result of this social basis. Behaviors which are meant to take man closer to God, and, by means of their application, both the individual and the society become divine. Practical ethics is that branch of ethics which deals with what an individual should or should not do (virtue and vice). Social ethics, however, focuses on how individuals ought to interact with each other.

The Quran pays special attention to the issue of society, such that, to the extent possible, it has poured its teachings into the mold of society. In this way, Quranic ethics are generally social ethics. Therefore, social ethics is a topic within the Glorious Quran and hence research on it is a necessary undertaking.

The subject matter of this article can be traced back to the philosophers of Ancient Greece and their famous theory of Greek Ethics. Greek ethical theories are theories about how to live a good life Aristotle (384-322 B.C.) is known as the creator of the theory of virtue ethics. The importance of this topic is that most of the verses either express social rules, or their result has a strong connection with the social relations and morals of humans.

Independent books have been written about ethics, such as, *Jami al-Sa'dat* by Mahdi Narāqī (1993), *Akhlaq Nāṣirī* by Shaykh Ṭūsī (1992), *Akhlaq* by Sayyid Shubbar (2008), *Ethics in Quran* by Ayatollah Miṣbāh Yazdī (2012), *Akhlaq Ijtimā'ī* by Ayatollah Muḥammad Bāqir Taḥrīrī (2022), *Bunyādhāye Akhlāq Ijtimā'ī* by Sayyid Muḥtabā Nūr Mufidī (2020), *Social Ethics from the view point of Qur'an* by Ali Reza Malikī and Muṣṭafā Sulaymānī, but no one has addressed the issue of propositions related to the social ethics of the Quran by examining the views of these two prominent commentators.



The choosing of the Quranic exegeses, *al-Mizan* and *al-Tahrīr wa al-Tanwīr*, was based upon the fact that both were socially orientated commentaries which discussed issues of a social nature. In this article, social ethics has been discussed from the viewpoints of Allamah Ṭabāṭabā'ī and Ibn 'Āshūr in an analytical and comparative manner, with the intention of trying to fully elaborate and clarify the views of these two great Islamic scholars concerning this subject.

1. Definitions

1.1. Lexical Meaning of Ethics

Akhlāq, which is the Arabic word for ethics, comes from the singular root words, *khulq* and *khuluq* (Ibn Manẓūr 1993, 4:194; Iṣfahānī 1991, 297). These words lexically mean characteristic and disposition (Ṭurayhī 1983, 5:56), whether they be of a virtuous and acceptable manner such as bravery and chastity or bad and unacceptable such as cowardice and promiscuity (Zubaydī 2006, 6:337; Jawharī 1987, 4:1471).

1.2. Technical Meaning of Ethics

This word has been used by scholars of ethics to mean various things. Some of these meanings will be mentioned here:

1.2.1. Established Spiritual Traits

The most common and widespread technical meaning used for the word *akhlāq* by Islamic scholars and philosophers is the characteristics and traits that have been cemented in the soul. Shaykh Abu Ali Miskawayh defines *akhlāq* as, 'Akhlāq is a spiritual state that moves man towards the enactment of action without the need for thought or deliberation (See: Miskawayh 1996, pp. 57-58; also See: Shubbar 2008, 57).

With regards to how these traits take shape, many discourses exist (See: Mahdi Narāqī 1993, 1: pp. 21-26). Some opine that they form only by means of repetition (See: Majlisī 1992, 67:372), while others have found their origin in heredity/inheritance and social environment and other such factors (Miṣbāḥ Yazdī 2015, 22).

1.2.2. Spiritual Characteristics

All good and bad characteristics are infinite when considered against the two extremes. Each of them may not have a specific name or definition and nor is counting them possible. Ethics is also not responsible for counting each and every one of them, but rather it is responsible for providing general rules and headings that can encompass all of them (Aḥmad Narāqī 1969, 75; See: Ṭūsī 1992, 14).

1.3. Social Ethics

Allamah Ṭabāṭabā'ī in this regard writes, “Social ethics can be considered to be the foundation for the growth and development of the human environment and a means for their success in creating a healthy society through virtuous and honorable characteristics” (Ṭabāṭabā'ī 1994, 14: 142-143).

Many people have found the path of truth because of possessing good and moral characteristics, and many have been misguided and had the path of truth and understanding closed on them because of having an immoral and evil character (See: Miṣbāḥ Yazdī 2012, 18).

2. An Analysis of Social Ethical Statements from the Viewpoints of Allamah Ṭabāṭabā'ī and Ibn 'Āshūr

In this section, some of the most important virtues within social ethics from the viewpoints of Allamah Ṭabāṭabā'ī and Ibn 'Āshūr will be discussed:

2.1. Maintaining Family Ties

One of the family-related issues that is heavily emphasized by the Glorious Quran is that of maintaining family ties. This emphasis and special attention can be clearly seen in the first verse of *Sūrat al-nisā'*. A part of this verse reads, “Be wary of Allah, in whose Name you adjure one another and [of severing ties with] blood relations. Indeed, Allah is watchful over you” (Quran 4:1). In expounding on the grammatical impact of the word ‘blood relations’ in the verse Allamah Ṭabāṭabā'ī writes the following, ‘Apparently it seems that this word is conjunct to the word Allah, and therefore it would mean, “*Be wary of your blood relations*” (Ṭabāṭabā'ī 1994, 14:137). Allamah then goes on to mention further grammatical



possibilities, as mentioned by other exegetes, and by critiquing them returns to his initial opinion. Thus, the meaning of the verse is that the honor and dignity of blood relations must be maintained and that the relationships which Allah has placed between family members must be respected.

After clarifying the grammatical impact of the word blood relations, Allamah then goes on to explain the meaning and intention of it. By means of the contextual style of the verse, he shows the great importance of this virtue and attribute. Here he quotes from *Tafsir al-‘Ayyāshī* and *al-Kāfī* and writes, “What is meant by blood relations in the verse are those of the people, relationships whose connection and honor must be maintained as per the command of Allah. Also, as the word blood relations appears together and immediately after the divine name, Allah, it can be concluded that this attribute is of great significance and importance” (ibid, 147).

Under the same verse, Ibn ‘Āshūr says that the most important objective that the verb, ‘*Be wary of Allah*’ indicates is the God-wariness of the believer in avoiding being careless in the rights of his blood relations (Ibn ‘Āshūr 1999, 4: 215). He adds, where Allah says, “and those who join what Allah has commanded to be joined” (Quran 13:21), “This command includes all those relationships and connections where Allah has commanded that the opposite party be treated kindly and with respect. One of the referents of this matter is family ties and relationships, i.e., the maintaining of family ties” (ibid, 13:127). He then writes that this verse praises and applauds the believers because of their maintenance of the family ties and not breaking relationships with their unbelieving family members except during a time when they were attacked and persecuted by them (ibid).

Comparison between the two Exegetes

1. Both exegetes have paid attention to this important social ethic that brings felicity to society and makes the relationships strong by maintaining family ties.



2. Generally, Allamah shows greater importance to this matter and tries to show the position of maintaining family ties within the system of the Divine Law.

3. In addition, Allamah indicates the great significance of maintaining family ties from the contextual style of the verse, he also discusses the relation of this matter with the quality of social interactions and the well- and ill-being of the individual and society. He explains these issues in a very conclusive manner (Ṭabāṭabā'ī 1994, 14:148-150).

4. Ibn 'Āshūr very briefly explains the importance of maintaining family ties and moves on. He does not go into any other discussion around it (Ibn 'Āshūr 1999, 4: 215).

2.2. Justice (‘*Adl*)

Equity (*Inṣāf*) is an example of justice(‘*Adl*) and justice includes equity(*Inṣāf*) because equity(*Inṣāf*) is only about fulfilling the rights that are owed to us by others, but justice means that everything should be in its original place and everything should be done as it should be (Taḥrīrī 2022, 25).

Allah says, “Indeed Allah enjoins justice and kindness, and generosity towards relatives...” (Quran16:90). Allamah writes, “Allah begins with these three rulings that, in essence, are the most important matters in establishing and maintaining human society, because the general reformation of society is the most important matter that Islam seeks within its reformative teachings. For if the most important thing with man is his own soul, the salvation and felicity of it depends on the conditions that are contained within the society in which he lives. Hence, imagine how difficult and tough it would be for a person to reach felicity if he were living in a society that was filled with depravity and corruption!” (Ṭabāṭabā'ī 1994, 12: 330). Allamah sees justice as a vital part of human society, and it should be abided by all and not just an individual (ibid, 12: 331).



After defining the reality of justice, he plainly states that the justice which is meant in the mentioned verse is social justice. He writes, “Regardless whether justice can be divided as related to a person himself or related to another person, i.e., personal and social justice, and that the word is used in an absolute manner, but the apparent contextual style of the verse indicates that what is meant by justice in this verse is social justice. Social justice means that every person within that society must be treated in a manner that his status demands and is placed in a position that is worthy of it. This command to a social trait includes all responsible individuals, i.e., Allah has commanded every single responsible individual within society to practice justice” (ibid, pp. 331-332).

Ibn ‘Āshūr in defining justice writes, “Justice is the giving of a right to its rightful owner. Justice is a universal principle encapsulating all rights, which goes back to positive laws and commercial laws that are necessary and needed. Muslims are required to adhere to justice in their interactions, interactions with their Creator, interactions with other creatures, such as adhering to justice in family interactions and social gatherings with regards to their words and acts” (Ibn ‘Āshūr 1999, 14: 254-255). “He commands” and “He forbids” is mentioned in the verse without saying: “Be just” and “Avoid indecency”. Justice here is a comprehensive word, as it is generally appropriate to the conditions of Muslims when they were in Makkah. Ibn ‘Āshūr adds that the rights of Muslims over one another in terms of brotherhood and goodwill have become more just with the establishment of Islamic law (ibid, 13: 205).

Comparison between the two Exegetes

1. Allamah views justice as being the foundation of the social system. He sees that a social system based on justice is a necessary path by which every individual within society can attain salvation and felicity. In addition, he sees that adhering to justice is not just the responsibility of the individual, but that of the society as a whole. Allamah Ṭabāṭabā’ī asserts an independent identity for society. Martyr Muṭaharī (see: Muṭaharī 1993,



pp. 52-56), Ayatollah Miṣbāḥ Yazdī (see: Miṣbāḥ Yazdī 1989, 58), and others (see: Duverger 1999, 18) have also discussed this in detail. Society has a reality with its own properties. These works belong to the community. In addition, Allamah Ṭabāṭabā'ī in regards to the verse mentioned says the verse also belongs to the society other than the individual person (Ṭabāṭabā'ī 1994, 12: 331-332).

Ibn 'Āshūr discusses *Justice* and accepts it to be necessary but does not discuss it in detail. He, like Allamah, believes it to be the responsibility of society and not just that of an individual (Ibn 'Āshūr 1999, 13:204).

2. Both Allamah (Ṭabāṭabā'ī 1994, 12:330) and Ibn 'Āshūr (Ibn 'Āshūr 1999, 13:205) believe that Justice makes the society stable and its absence causes it to fall into the abyss of corruption.

3. Both exegetes believe that justice in Islam is not affected by love and hatred and there is no difference between Muslims and non-Muslims, but everyone in the land of Muslims enjoys it.

4. One of the main differences between the two exegetes is that Ibn 'Āshūr, unlike Allamah, does not indicate the expansion of justice into all areas of human life but from the viewpoint of the two exegetes we understand that society is so powerful that it actually shapes people, and justice is the most effective factor in forming a righteous society. In fact, because it has a general meaning, perhaps it can be said that every virtue is in the form of justice, that is why it is said that when a person's virtues are available, the virtue of justice is also achieved for him (Ṭabāṭabā'ī 1994, 12:329; see: Ibn 'Āshūr 1999, 13: 206-209).

2.3. Enjoining Good and Forbidding Evil

Under the 104th verse of the 3rd chapter, “The Family of ‘Imrān”, Allamah stresses the impact of promoting good and forbidding evil in the reformation of society and details the reasons for this. The verse reads, “There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong” (Quran 3:104). Interpreting this



verse, Allamah states that the knowledge a man acquires in his life (and he acquires and preserves for himself only that which may be of some use to him) is soon forgotten if not repeatedly remembered, if not frequently put in practice and acted upon, it makes no difference how that knowledge was acquired and preserved. Also, there is no doubt that action, in all its aspects, turns on the pivot of knowledge; its strength or weakness, its efficiency or deficiency all depends on the strength or weakness, efficiency or deficiency of knowledge. Allah has given a likeness of knowledge and action in verse, “The good land, its vegetation comes out by the permission of its Lord, and as for that which is bad, it does not come out except sparsely...” (Quran 7:58). Undoubtedly, there is an interaction between knowledge and action. Knowledge is the strongest motive of action, and action is the greatest teacher that imparts knowledge (Ṭabātabā’ī 1994, 3:372).

About this verse “Do not be like those who became divided [into sects]...” (Quran 3:105), Ibn ‘Āshūr writes, “This verse is conjunct to the previous verse, where Allah says, *‘There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong’* (Quran 3:104). This verse is then also conjunct to the previous verse where it says, *‘...and do not be divided [into sects]...’* (Quran 3: 103). This matter indicates that the abandoning of promoting good and forbidding evil will in reality result in division and differences, which will lead to an increase in arguments and conflicts” (Ibn ‘Āshūr 1999, 3:183). Ibn ‘Āshūr sees promoting good and forbidding evil as being a primary factor in maintaining the unity of the Islamic Ummah and means to prevent all types of divisions and sedition. Abandoning this factor will lead to the dissolving of the harmony and unity of the Ummah and create cracks within it (ibid).

Comparison between the two Exegetes



1. Allamah looked at the issue more from an anthropological point of view, while Ibn 'Āshūr, using the mentioned verse, addressed the consequences of not implementing the good and forbidding the evil.

2. In expounding on the impact of promoting good and forbidding evil in the reformation of society, Allamah makes mention of the two levels of knowledge and action: knowledge of what is good and evil and then acting in conformity of with that knowledge (Ṭabāṭabā'ī 1994, 3: 372-373). He sees that the continuous well-being of society is based on this matter as narrated: “*Knowledge is linked to action, so whoever learns should act and whoever acts should know. And knowledge calls out for action, and if action responds to it, knowledge will stay otherwise knowledge will go away*” (Kulaynī 1990, 11:44).

3. Ibn 'Āshūr, however, views the promoting of good and forbidding of evil as a factor towards maintaining unity and the prevention of divisions. He uses the statement, “...and do not be divided [into sects]...” (Quran 3:103), as proof for his claim. From Ibn 'Āshūr's work we understand that if enjoining what is good and forbidding what is evil is not done, it will lead to division and disagreement. As a result, destruction occurs and the *Ummah* falls into disunity and division (Ibn 'Āshūr 1999, 3: 80-84).

2.4. Faithfulness to Agreements

Faithfulness to the promise in the technical meaning of ethics is used in the meaning of contracts that must be observed and preserved (Jurjānī 1991, 69).

In explaining the verse, “O you who have faith! Keep your agreements” (Quran 5:1), Allamah writes in defining the word “*'aqd*,” (agreement): “*'al- 'uqūd*' is the plural of *'al- 'aqd*,' and it means to tie two things together in such a way that it becomes very difficult to separate one from the other. For example, tying a rope or thread with a similar rope or thread. Obviously, both adhere to each other and remain tied. First, this word was used for such phenomenon which could be perceived by the senses; then



it was used metaphorically for abstract things like the offer and acceptance in trade or employment, etc. It covers all types of covenants and agreements. All these things are called ‘*al-‘aqd*’ because the effect of the ‘tying’ is present there, that is, adherence to each other” (Ṭabāṭabā’ī 1994, 5:159).

He, further, adds: “As this ‘*‘aqd*’ is the very agreement, and as you can see, the apparent nature of the Glorious Quran where it orders, ‘*Keep your agreements,*’ indicates the necessity of being faithful and honoring agreements. The apparent nature of this verse is one of generalness and comprehensiveness and hence includes everything that commonly can be known as an agreement” (ibid, pp.157-158).

He, then, goes on to explain the importance of keeping agreements from the viewpoint of the Quran. He writes in this regard, “Quran has emphatically exhorted people to fulfil their covenants and agreements with all its meanings and applications, and has put utmost emphasis on it. It has condemned those who break their agreements and threatened them very severely, whereas, it has praised those who fulfil their agreements when they make it” (ibid, 160). Imam Ali is reported to have said, “*Faithfulness to agreements is the fortress of eminence*” (Āmudī 2004, 1:56). Allamah’s work shows that there is a social contract between people to live together and there may be many contracts which are not written. In this way, there will be written and non-written contracts found in social lives.

Ibn ‘Āshūr, after defining the lexical and technical meanings of the word “‘*‘aqd,*” explains the comprehensiveness of the word in the following manner, “The definition of ‘*al-‘uqūd*’ is one of absoluteness. Therefore, it includes those agreements that Muslims make with their Creator, such as agreeing to adhere to the Divine Law; it also includes those agreements that the Noble Prophet made with the believers; it also includes those agreements that the Muslims made with the polytheists and those that they make between themselves” (Ibn ‘Āshūr 1999, 6:75).



He continues his discussion by analyzing agreements from the viewpoints of jurisprudence and civil law. He writes, “An example of agreements to which faithfulness has been commanded are those which are related to cease fires and peace treaties of war, pacts to assist the oppressed and any pact that is made on a matter that is not prohibited. Islamic law contains many of these kinds of pacts and agreements, hence, the Muslims are like a single body” (ibid, 6:76).

Comparison between the Two Exegetes

The common point between the two exegetes is that both have paid attention to faithfulness to agreements as this is one of the bases of social relations. Allamah mentions the great importance of faithfulness to the promise and expresses its philosophy. He has addressed this issue from a sociological point of view. Ibn 'Āshūr has also explained it according to the verse mentioned above. Some of the differences found in the two tafsirs are as follows:

1. Even though Ibn 'Āshūr, like Allamah, mentions the absoluteness and generalness of the meanings contained in the words agreement and covenant (*'aqd*), and the necessity to be faithful to them, however, the inclusiveness that can be understood from the commentary of Allamah with regards to agreements cannot be understood from the commentary of Ibn 'Āshūr (Ṭabāṭabā'ī 1994, 5: 158-160; Ibn 'Āshūr 1999, 5: 11-12).

2. Ibn 'Āshūr only mentions social agreements, like those between the Muslims and the polytheists and those that the Muslims made between themselves, and then he only makes mention of a few instances of the necessity of faithfulness to agreements (Ibn 'Āshūr 1999, 5:11). Hence, his opinion is not focused on the inclusiveness of the term, whereas Allamah stresses greatly on this inclusiveness.

3. Allamah attempts to explain the position of agreements within the Divine Law and reasons why faithfulness to them has a great impact on



maintaining the social system and vice versa, while Ibn ‘Āshūr does not even allude to such a discussion (Ṭabāṭabā’ī 1994, 5: 158-160).

4. In social life, all the benefits and rights we come across in society are based on a general social contract. The basis of Allamah is that the social contract means that we make a contract to live together for the sake of collective benefits; we are living our lives based on these contracts, and many of these contracts are not written and are not said; we follow certain rules that we have learned in our society and we act based on this (Ṭabāṭabā’ī 1994, 5:158). Ibn ‘Āshūr believes that the above-mentioned verse includes all the contracts, but unlike Allamah doesn’t emphasize or define the two types of contracts that Allamah had mentioned, i.e. unwritten and verbal contracts, because Ibn ‘Āshūr accepts only written contracts (Ibn ‘Āshūr 1999, 5: 11-13).

2.5. Charity (*Infāq*)

In interpreting verses 261 to 274 of the 2nd Sura, “The Cow,” Allamah first focuses on the conceptual and contextual unity of the verses in dealing with the subject of charity. He, then, begins an independent discussion on the issue of charity. Therefore, by first focusing on the verses, he discusses and explains the conditions for charity as mentioned by the Quran. He writes the following, “The contextual style of the above verses is in unison upon the subject of charity. Also, as their context and objectives tie into one another, it shows that these verses were revealed together” (Ṭabāṭabā’ī 1994, 2:383).

The above-mentioned verses encourage the believers to give charity and spend in the way of Allah. First, a parable is given concerning the increase and enhancement of that which is given with Allah, i.e., for everyone, seven hundred is given. And maybe even more with the permission of Allah (Quran 2: 261).

Thereafter, another parable is given, showing that charity under no condition will deviate from its nature (Quran 2: 265). Then mention is



made of ostentation in charity and that it must be avoided; a parable is also mentioned in this regard which shows such charity will never increase and will have no benefit; also, charity together with reproach and affronts has been forbidden, as these two acts nullify the effects of charity and negate the great reward that comes with giving (Quran 2: 264). The verses then command that charity be given from pure wealth and that man must not give from impure wealth because of greed, desire, and worldly hope (Quran 2: 267).

Overall, the above verses invite to charity. Firstly, they clarify its objective, that it should be given for the sake of Allah and not people. Secondly, they explain how it should be done, i.e., without reproach and affronts. Thirdly, they describe the type of wealth that must be given, i.e., it must be pure. Fourthly, they elucidate on where this charity must be given, i.e., a poor person who becomes poor because of being on the path of Allah, and fifthly, they mention the great worldly and Hereafter rewards reserved for charity.

Allamah believes the wisdom of legislating charity is to bring social classes and levels closer, from an economic point of view. It brings the economic levels of people closer so that the spirit of unity is revived in them and the opposites would disappear while Ibn 'Āshūr does not speak about this. He mentions the wisdom of charity to bring various levels of groups closer, such as the rich and the poor. And there should be interactions established amongst the people and not the relationship of a master and servant.

Therefore, in the view of Allamah, charity in all its forms plays the part of an organizer and equalizer. With the transfer of wealth from the rich areas to the poorer areas, the collection of wealth in a specific area and the denying of others of it are prevented, for as long as these economic differences remain, the ideal social system cannot be actualized (Ṭabāṭabā'ī 1994, 2:384).



In verse, “who believe in the Unseen, maintain the prayer, and spend out of what We have provided for them...” (Quran 2:3) explaining the word spending and charity, Ibn ‘Āshūr writes, “*Infāq* means to give provisions in places where the benefit has been established, be it to one’s self, family or associates, or to someone because of their closeness to Allah. Provisions can include things such as food and clothing. The purpose of charity in this verse is to divide between the poor and the needy and to solve the problems and troubles of Muslims through this charity” (Ibn ‘Āshūr 1999, 1:225).

He adds, “Points that confirm this meaning are also apparent within the verses, such as praise and its mention together with faith and prayer. Therefore, undoubtedly charity here is a quality that stems from complete faith. Such charity can only be given in the way of good and general wellbeing, for spending on one’s self and family does not deserve praise, as this act is essential to man” (ibid, 1:235). In explaining other uses for the term charity (*infāq*) in the Quran, he writes, “Wherever charity is mentioned in the Glorious Quran, all forms of charity are meant” (ibid, 22:306).

Comparison between the two Exegetes

Allamah Ṭabāṭabā’ī and Ibn ‘Āshūr, both have spoken about charity explaining the verse mentioned above. Some of the contrast seen is as follows:

1. Ibn ‘Āshūr presents a short description of charity, while Allamah emphasizes the importance it has in establishing a Quranic social order.

2. From an economic point of view, Allamah believes the wisdom of legislating charity is to bring social classes and levels closer. It brings the economic levels of people closer so that the spirit of unity is revived in them and the opposites would disappear, while Ibn ‘Āshūr doesn’t speak about this (Ṭabāṭabā’ī 1994, 2: 384-386).



3. From the viewpoint of Allamah, we understand that mutual interactions should be found. There should be no interaction like lords and servants. Everyone's level should be close to each other so that brotherhood can be established better but the indication of this interaction is not seen in Ibn 'Āshūr's work (ibid, 386-390).

2.6. Reconciliation (*Iṣlāḥ*)

One of the most important teachings of Islam is reconciliation. The Quran in numerous verses commands towards reconciliation, such as the following verses, "If two groups of the faithful fight one another, reconcile and make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah's ordinance ..." (Quran 49:9).

Following these verses, which introduce the believers as brothers of one another, Allamah discusses the reasons for bringing about reconciliation. Using this part of the verse where Allah says, "The faithful are indeed brothers. Therefore, make peace and reconcile between your brothers..." (Quran 49:10), Allamah writes, "It is compulsory to reconcile and make peace between two groups who are at war, because of the fraternity they have. In addition, the reconcilers and peacemakers are also their brothers, hence, it is compulsory for them to try and reconcile between two fighting parties" (Ṭabāṭabā'ī 1994, 18:315).

In explaining these verses, Ibn 'Āshūr writes that they strongly signify the compulsion of fraternity among Muslims, because one of the indications of the term "*Innamā*" is that it gives news that is known to an audience who do not deny it or about the news that has the likeness of such news. Therefore, the statement of Allah where He says, "The faithful are indeed brothers," (Quran 49:10), alludes to this matter that brotherhood between the Muslims is a known and established matter (Ibn 'Āshūr 1999, 26:243).



After explaining how the verse indicates fraternity between the Muslims, he says that from this it becomes clear why it is important to reconcile and make peace between two groups of fighting Muslims. He goes on to say that faith between believers creates a relationship of brotherhood that is no less than that of physical brotherhood. Therefore, it is commonly accepted by society that brothers have the responsibility of making peace and reconciling their brothers who are having a disagreement (ibid, 26:244).

Comparison between the two Exegetes

Both exegetes, by examining the established brotherhood between Muslims, maintain that the well-being of this fraternity must be a necessary concern for the believers. Hence, taking action in resolving differences and reconciling between believers is a religious responsibility of all Muslims. And whenever there is a fight between believers, one must try to reconcile them. Reconciling will keep society safe from hatred and make a peaceful community by applying this social ethics (Ṭabāṭabā'ī 1994, 18: 315-317; Ibn 'Āshūr 1999, 26: 243-244).

Conclusion

The results of this research are as follows:

1. Social Ethics is defined as that group of dos and don'ts, be they spiritual traits or acts, that are related to social interactions and gatherings.
2. Both exegetes have paid special attention to social ethics within their respective exegeses. However, this matter is more profound and clearer in *al-Mizan* than it is in *al-Tahrir wa al-Tanwir*.
3. Both exegetes conclude that the virtues of social ethics will lead a person to felicity and salvation.
4. Allamah Ṭabāṭabā'ī views justice as the core of the social system. Such a system will create the necessary path for each member of that society to reach felicity and salvation.

5. Some of the most important referents of social ethics in an Islamic society, as mentioned by Allamah and Ibn 'Ashūr, are the maintaining of family ties, justice, promoting good and forbidding evil, faithfulness to agreements, charity, and reconciliation.

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