

AL-IḤSĀN AL-QUR'AN PERSPECTIVE (A Study of Thematic Interpretation)

Umar¹
Mardan²
Kasjim Salenda³
Aan Farhani⁴

Alauddin State Islamic University of Makassar, Indonesia^{1,2,3,4}
emailkorespondens@gmail.com

Abstract: This study aims to provide a comprehensive understanding of al-Iḥsān in the view of the Koran. The less harmonious relationship in society encourages researchers to conduct research on the concept of al-Iḥsān from the perspective of the Koran. The main problem of this research is how is al-Iḥsān the perspective of the Qur'an? The main problems, namely 1) What is the nature of al-Iḥsān from the perspective of the Koran?; 2) What is the form of al-Iḥsān in the study of the Koran?; and what is the urgency of al-Iḥsān in the view of the Qur'an? This research is library research or library research that is descriptive qualitative. The sources of data used are verses of the Qur'an, books of interpretation and hadith as well as other scientific books. This research uses a science of interpretation approach with thematic interpretation method (maudūfī). The data obtained were collected and sorted accordingly. The technique of analyzing and presenting data is done by content analysis. From the description and analysis carried out in the research, it is concluded that al-Iḥsān from the perspective of the Koran is the best form of human action performed perfectly. Al-Iḥsān is a plus (more) value of the best deed done according to its level. The best deeds are carried out both towards God, fellow human beings, and the natural environment. The actualization of iḥsān is carried out with knowledge, solemnity, and sincerity and is manifested in the form of his personality integrity. All actions taken will be intended as a form of worship to Allah swt. For humans and other creatures created by Allah, it will provide more benefits and favors than doing justice. All these best deeds will continue to be improved for the sake of self-perfection.

Keywords: Al-Iḥsān; The perspective of the Qur'an; Thematic Interpretation

I. INTORODUCTION

In the introduction contains the importance of research, previous research at least uses the latest journal references in the last 10 years that are relevant to the research and includes the phenomena of the research being studied, research reasons, problem formulation and research objectives.¹

Al-Qur'an as the word of Allah swt. has been constantly studied throughout history, by both those who believed in it and those who did not. However, the values contained in the Qur'an never dry up, the more it is studied, the wider the values it

¹Russel Stannard, *God of the 21st Century*, trans. Happy Susanto (Yogyakarta: Cultural Scrub, 2004), p. 206

contains. An intense study of its values is expected to be able to find new paradigms, directions, and new conceptions.² The Qur'an is also mentioned by various experts as one of the miracles of the Prophet Muhammad's apostolate. in managing the morality of the world. This miraculous phenomenon can be seen in the name, substance, and authenticity of the text throughout the life of this universe.³ Therefore, the concept of *iḥsān* is one of the morality contained in the Qur'an.

In Islam, it is known that there are three stages, namely: *īmān*, Islam and *iḥsān*. At the stage of faith, a person believes and fully believes in the presence of God. Through this belief, a person then enters the stage of Islam, which is to obey the religious law which contains laws and regulations as well as procedures for worship and muamalat as orders from the God he believes in. By carrying out religious law at this second stage, one is expected to enter the next stage, *iḥsān*. This stage is the stage of human self-actualization based on an intense relationship with God personally, accepting His mandate as His representative, then carrying out the task of caliphate, namely prospering, prospering and saving their lives on earth.

Applying Islam in life means integrating faith, Islam and *iḥsān* as a whole. So far, many Muslims have focused only on faith and Islam. Strive for perfect faith, stay away from shirk. Trying to make Islam complete by carrying out worships, especially those that are obligatory intensely. However, sometimes because of efforts to uphold faith and Islam, he forgets to apply *iḥsān*, namely doing good sincerely, doing good as if he sees Allah, and if not, believing that Allah sees whatever he does.⁴

Every Muslim knows for sure that Islam is not valid without faith, and faith is incomplete without *iḥsān*. On the other hand, *iḥsān* is impossible without *īmān*, and *īmān* is also impossible without Islam. In further study by experts, it turns out that the meanings between the three terms are related to one another, even overlapping so that every one of the three terms contains the meaning of two other terms. In *īmān* there are Islam and *iḥsān*, in Islam there are *īmān* and *iḥsān*, and in *iḥsān* there are *īmān* and *islām*. From this point of view, we see faith, Islam, and *iḥsān* as a trilogy of divine teachings.⁵

In Islamic teachings, the benchmark for determining the good and bad value of an action is based on the Qur'an and hadith. the measure of good and bad is divine law. Work is said to be good if it is in accordance with God's commands, and actions are said

²Abd. Muin Salim, et al., *Research Methodology of Mauḍū'ī Interpretation* (Cet. I; tt: Pustaka Arif, 2010), p. 1. See also Muhammad Galib M., *Ahl al-Kitab: Its Meaning and Scope* (Jakarta: Paramadina, 2000), p. 2.

³Umar Shihab, *Contextuality of the Qur'an; Thematic Study of Legal Verses in the Qur'an* (Cet. I; Jakarta: Penamadani, 2003), p. xx.

⁴Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Volume I (Cet. I; Mecca: Dār Ṭauq al-Najāh, 1422 H), p. 19. Hereinafter referred to as al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*. See also Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Volume I (Beirut: Dār al-Iḥyā' al-Turāṡ al-'Arabī, t.th .), h. 36. Hereinafter referred to as Muslim, *Ṣaḥīḥ Muslim*.

⁵Nurcholish Madjid, *Complete Works of Nurcholish Madjid; Islam, Indonesianness, and Modernity*, ed. Budhy Munawar-Rachman (Cet. I; Jakarta: Nurcholish Madjid Society, 2019), p. 1611. Hereinafter referred to as Nurcholish, *Complete Works*.

to be bad, if they contradict and violate God's commands and forbid what God has forbidden.⁶

So important is *iḥsān*, viewed from the theological aspect, it is a command of Allah that must be carried out by every Muslim. This is stated in His word QS al-Nahl/16: 90.

اللَّهُ الْعَدْلُ الْإِحْسَانِ إِاءِ الْقُرْبَى الْفَحْشَاءِ الْمُنْكَرِ الْبَغْيِ لَعَلَّكُمْ

The translation:

*“Verily, Allah commands (you) to do justice and do good, to give help to relatives, and He forbids (to do) vile deeds, evil and enmity. He teaches you so that you can take lessons.”*⁷

In this verse, Allah swt. commanded humans to act fairly, do *iḥsān*, and provide assistance to relatives. All three of these lead to the act of *iḥsān*. Fair according to al-Rāgib al-Aṣfahānī is giving something as it should and receiving as it should, while *iḥsān* is giving more than it should and receiving as it should or giving as it should. and receive less than they should.⁸ Thus, the meaning of *iḥsān* is higher than fair. *Iḥsān* already includes the meaning of fair while fair does not include the meaning of *iḥsān*. Likewise, *iḥsān* already includes the meaning of giving assistance to relatives because it is one of the objects⁹ and characteristics of the *muḥsin*.¹⁰

Uḥsān to God and humans is important and needs to be guarded. If humans do not do *iḥsān* to Allah and fellow human beings, then they will feel humiliation, Allah's wrath, and humiliation.¹¹ Therefore, humans should establish good relations with God and good relations with fellow humans in the form of *iḥsān* so that humiliation, wrath from God, and misery can be avoided.

So far, the issue of *iḥsān* has been forgotten by many Muslims. Whereas the mission of the Prophet on the surface of this earth is the mission of forming good morals¹². Problems or problems in society are sought for guidance from the Prophet. Have faith according to the instructions of the Prophet. Worship according to the instructions of the Prophet. But neglecting to look for ways the Prophet interacted with his companions or with fellow human beings in many levels. The good character and behavior of the Prophet are found in various dimensions of life. The Messenger of Allah

⁶Hafid Rustiawan, “Perspectives on the Meaning of Good and Bad”, p. 134.

⁷The Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation (Cet. III; Jakarta: CV. Al Mubarak, 2018), p. 277.

⁸Abū al-Qāsim al-Ḥusain ibn Muḥammad, al-Mufradāt fī Garīb al-Qur'ān (Cet. I; Beirut: Dār al-Qalam, 1412 H), h. 156. Hereinafter referred to as al-Rāgib al-Aṣfahānī, al-Mufradāt.

⁹See QS al-Baqarah/2:83 and QS al-Nisā'/4:36.

¹⁰See QS al-Baqarah/2:195 and Ali 'Imrān/3:134.

¹¹See QS Āli 'Imrān/3: 112.

¹²Abū Bakr Aḥmad ibn Ḥusain ibn 'Alī al-Baihaqī, al-Sunan al-Kubrā, vol. 10 (Cet. III; Beirut: Dār al-Kutub al-'Ilmiyyah, 1424 H/ 2003 AD), p. 323.

who always smiled before speaking in all conditions and taught that smiling when meeting with others is charity¹³.

Iḥsān in the view of Sufism is a noble position and the highest degree achieved by a believer when he has arrived at the perfection of faith and Islam. When a believer has reached the degree of *iḥsān* in worshipping Allah as if he sees and is seen by Him, so that *iḥsān* behavior will be actualized in all aspects of life that always upholds kindness and does good deeds. *Iḥsān* becomes a position that is coveted by every believer, so it is as if to arrive at that position a believer must first perfect his faith and Islam. The faith and Islam of a believer are actualized through the pillars of faith and Islam which are believed and become the basis of adherents of Islam.

From the review of these various aspects, conducting a study of *iḥsān* in the Qur'an is important. This is because humans have an obligation to perform *iḥsān* in dealing with God, humans, animals, and the environment. Understanding the concept of *iḥsān* well and then actualizing it, then of course human life and the universe can be harmonious. Thus, humans can become the ideal caliph according to the Qur'an.

Based on the background of the problem above, the main problem in this research is formulated, namely "How is *Iḥsān* in the perspective of the Qur'an?" To answer the main problem thoroughly, it is necessary to describe it into sub-problems as follows; What is the nature of *iḥsān* in the perspective of the Qur'an? How does *iḥsān* form in the study of the Qur'an? What is the urgency of *iḥsān* in the view of the Qur'an?

II. LITERATURE REVIEW

On a theoretical review avoid using too much numbering. We recommend using hierarchical numbering. Like :

A. Definition of *Iḥsān*

Etymologically *iḥsān* is *maṣḍar* of *fi'l'sulāṣī mazīd bi ḥarf*¹⁴ namely – احسانا. It comes from *fi'l'sulāṣī mujarrad*¹⁵ that is from the word *يُحَسِّن* – which means good or good and beautiful.¹⁶ The word *ḥasuna* which comes from three letters, namely – – is the opposite of *al-qubḥ* (evil).¹⁷ *Ḥasuna* also means to increase (a lot) and perfect.¹⁸ So, *ḥasuna* language means good, beautiful, increasing (a lot), and perfect.

¹³Al-Tirmizī, Sunan, vol. IV, p. 339.

¹⁴*Fi'l'sulāṣī mazīd bi ḥarf* is a three-letter verb that adds one letter to make four letters.

¹⁵*Fi'l'sulāṣī mujarrad* is a three-letter verb that does not get an additional letter.

¹⁶Mahmud Yunus, Arabic – Indonesian Dictionary (Jakarta: Foundation for Organizing Translators and Interpreters of the Qur'an, 1972), p. 103. Hereinafter referred to as Jonah, Dictionary. See also Majma' al-Lughah al-'Arabiyyah Egypt, al-Mu'jam al-Wasīṭ (Cet. IV; Egypt: Maktabah al-Syurūq al-Dauliyyah, 1425 H/2004 CE), p. 174.

¹⁷Abū al-Ḥusain Aḥmad ibn Fāris ibn Zakariyyā, Mu'jam Maqāyīs al-Lughah, vol. II (tt: Dār al-Fikr, 1399 H/1979 AD), p. . 57. Hereinafter referred to as Ibn Faris, Maqāyīs. See also Ibn Manẓūr, Lisān al-'Arb, Volume II (Cairo: Dār al-Ma'ārif, t.th.), p. 878.

¹⁸Aḥmad Mukhtār 'Umar, Mu'jam al-Lughah al-'Arabiyyah al-Mu'āṣarah, vol. I (Cet. I; Cairo: 'Ālam al-Kutub, 1429 H/2008 M), h. 497.

From the word ḥasuna, three popular words emerge, namely ḥusn, ḥasanah, and ḥusnā. According to al-Rāgib al-Asfahānī (d. 502 H), ḥusn is an expression of all things that are happy and expected whose measure is reason, lust, and feeling; ḥasanah is an expression about everything that is pleasant in the form of favors that humans get on themselves, their bodies, and their conditions, which is the opposite of sayyiah (sin); and ḥusnā (heaven¹⁹) is the opposite of sūā (Hell of Hell)²⁰. The difference between the three is that ḥusn is used for something material and non-material, ḥasanah if it is in the form of an attribute then it is used for something that is material and non-material, but if it is an ism (noun) then it is used for something that is non-material, while ḥusnā is only used for something that is non-material. Furthermore, al-Rāgib al-Aṣfahānī argued that in general the use of the word ḥusn mostly refers to something that is considered good by the eye such as rajul ḥasan (handsome man) and imra'ah ḥasanah (beautiful woman), but its use in the Qur'an refers more to something that is considered good according to reason, such as al-lazīna yastami'ūn al-qaul fa yattabi'ū²¹

Word which plus one letter (mazīd bi ḥarf) to form the word . Linguistically it means to do something good antonym of the word asā'a (doing something bad). In addition, it also means to beautify, beautify, and give pleasure.²² From that word comes the word ان which is the maṣdar of him. Iḥsān is the opposite of isā'ah (to do bad).²³ According to al-Rāgib al-Aṣfahānī, iḥsān has two meanings: 1) giving favors to others, and 2) beautifying deeds. This second meaning occurs when he has good knowledge or carries out good deeds, such as the words of amīr al-mu'minīn ra., al-nās abnā' mā yuḥsinūn (humans are children -good children), meaning they are attributed to what they know or what they practice in the form of good deeds.²⁴ A similar meaning was also expressed by Ibn Ḥajar al-'Asqalānī (d. 1449 AD) that iḥsān which is maṣdar becomes muta'addī²⁵ by itself and muta'addī with others. Muta'addī by itself is like كذا then it means (I did it perfectly) and muta'addī with others like فلان الي then it means التفع اليه اوصلت (I gave him the benefit).²⁶ The word that becomes muta'addī with another uses ḥurūf jarr الي or . So, the word aḥsana when standing alone means doing good deeds

¹⁹ *Ḥusnā* which means heaven is obtained from the interpretation of QS al-Lail/92: 6. See Ibn Manzūr, *Lisān al-'Arb*, Volume II, p. 877.

²⁰ Ibn Manzūr, *Lisān al-'Arb*, Volume II, p. 877.

²¹ Abū al-Qāsim al-Ḥusain ibn Muḥammad, *al-Mufradāt fī Garīb al-Qur'ān*, Volume I (Mecca: Maktabah Nizār Muṣṭafā al-Bāz, t.th.), p. 155-156. Hereinafter referred to as al-Rāgib al-Asfahānī, *al-Mufradāt*.

²² *Majma' al-Lughah al-'Arabiyyah of Egypt*, al-Mu'jam al-Wasīṭ, p. 174. See also Aḥmad Mukhtār 'Umar, *Mu'jam al-Lughah al-'Arabiyyah al-Mu'āṣarah*, vol. I, p. 497.

²³ Ibn Manzūr, *Lisān al-'Arb*, Volume II, p. 878.

²⁴ Al-Rāgib al-Asfahānī, *al-Mufradāt*, Volume I, p. 156.

²⁵ *Muta'addī* is a verb that initially does not require maf'ūl (object) when it has been muta'addī-kan then it becomes a verb that requires maf'ūl.

²⁶ Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, volume I (Beirut: Dār al-Ma'rifah, 1379 H), p. 120. Hereinafter referred to as al-'Asqalānī, *Fatḥ al-Bārī*. See also Muḥammad ibn Aḥmad ibn Abū Bakr al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān*, vol. 10 (Cet. II; Cairo: Dār al-Kutub al-Miṣriyyah, 1384 H/1964 AD), p. 166. Hereinafter referred to as al-Qurṭubī, *al-Jāmi'*.

It means:

“From Abu Hurayrah said: “One day the Prophet. went out to meet humans and was visited by Jibril (Jibril) asked: “What is iḥsān?” (The Prophet) replied: “You worship Allah as if you see Him, if you do not see him, indeed He sees you ...” (HR. Al-Bukhārī)

Commenting on this hadith, Ibn Ḥajar al-'Asqalānī gives the definition that Iḥsān has two meanings. First, do something perfectly; and second, to benefit others. Iḥsān referred to in this hadith is the first meaning, because what is desired in worship is to do it as well as possible and as perfect as possible. In this hadith, there are two meanings indicated by the word Iḥsān, namely believing in the presence of Allah with his heart so that it is as if he saw it with his eyes and felt the presence of Allah that Allah is always watching him see everything he does.³² Thus, understanding the two meanings of iḥsān in the hadith can make a person always improve his worship to Allah because he feels God's presence and feels supervised by Him. It will even have an impact on his daily life who always does everything as well and as perfectly as possible.

B. Term Iḥsān and its derivation in the Qur'an

In Al-Qur'an, the word iḥsān along with its derivation is repeated 72 times in 29 surahs. The details are the word aḥsana which is fi'l māḍī (past verb) of iḥsān repeated 17 times, yuḥsinu which is fi'l muḍāri' (verb now/future) of iḥsān is repeated 2 times, aḥsin which is a fi'l 'amr (command verb) of iḥsān is also repeated 2 times, the word iḥsān itself which is maṣḍar from aḥsana is repeated 12 times, and the word muḥsin as ism fā'il (subject) of iḥsān is repeated 39 times.

1. Iḥsān

The vocabulary of iḥsān is maṣḍar from the word aḥsana. Arabic grammar stipulates that maṣḍar functions as its fi'l function. This means that the word iḥsān contains the subject muḥsin as it applies to the fi'l. Iḥsān as ism implies something that is permanent and ongoing,³³ does not occur temporarily and is fictitious.

The word iḥsān is repeated in the Qur'an 12 times in 11 verses and 8 suras, namely QS al-Baqarah/2: 83, 178, and 229, QS al-Nisā/4: 36 and 62, QS al-An'ām/6:151, QS al-Taubah/9: 100, QS al-Naḥl/16: 90, QS al-Isrā/17: 23, QS al -Aḥqāf/46: 15, and QS al-Raḥmān/55: 60. Not every application in every verse has a discussion in the same context. Seven of these verses deal with a variety of different themes,³⁴ while five of them relate to the theme of doing good to both parents.³⁵

³²Al-'Asqalānī, Fath al-Bārī, vol. I, p. 120.

³³Al-Suyūfī, al-Itqān, volume I, p. 633.

³⁴QS al-Baqarah/2: 178 talks about iḥsān in paying the ransom, QS al-Baqarah/2: 229 talks about iḥsān in divorcing a wife, QS al-Taubah/9:100 about iḥsān in following in the footsteps of the Muhajirin and Ansar, QS al-Naḥl/16: 90 about the command to do iḥsān, QS al-Raḥmān/55: 60 about the retribution for iḥsān behavior, and QS al-Nisā/4:62 about the oath of hypocrites to do iḥsān.

³⁵The five verses are QS al-Baqarah/2: 83, QS al-Nisā/4: 36, QS al-An'ām/6: 151, QS al-Isrā/17: 23, and QS. al-Aḥqāf/46: 15.

2. *Aḥsana, aḥsanū*, and *aḥsantum*

The word *iḥsān* in the form of *fi'l māḍī* (a verb that shows the past) is listed in the Qur'an 17 times. The details are that the word *aḥsana* is listed 9 times spread over 9 verses and 8 suras.³⁶ The *fā'il* (subject) in the form of *ism zāhir* (noun/personal name), namely Allah swt. written twice, in QS al-Qaṣaṣ/28: 77 and al-Ṭalāq/65: 11. And the *Fa'il* is in the form of *ism al-ḍamīr al-gāib li al-mufrad* (pronoun third party) is mentioned in the Qur'an seven times in seven verses and seven suras, namely QS al-An'ām/6: 154, QS Yūsuf/12: 23 and 100, QS al-Kahf/18 : 30, QS al-Sajdah/32: 7, QS Gāfir/40: 64, and QS al-Tagābun/64: 3.

As for *aḥsanū* the *fā'il* is in the form of *al-ḍamīr al-gāib li al-jam' al-muzakkar* (a third party pronoun for men that shows a lot) is listed six times³⁷, in six verses and six suras, namely QS Ali 'Imrān/3:172, QS al-Māidah/5: 93, QS Yūnus/10: 26, QS al-Nahl/16: 30, QS al-Zumar/39:10, and QS al-Najm/53: 31. Meanwhile, *aḥsantum* whose *fā'il* is in the form of *ḍamīr al-mukhāṭab li al-jam'* (second-party pronouns that show many) are repeated twice in QS al-Isrā'/17: 7.

Iḥsān in the form of *fi'l māḍī* (*aḥsana, aḥsanū, and aḥsantum*) shows *iḥsān* actions that have been carried out in the past. *Iḥsān* in this category is temporal, fluctuating, and undergoes changes or recognizes dynamics. The degree of possibility between *iḥsān* being carried out by someone consistently or not and between increasing its implementation or not, because "disclosure of *fi'l* for a term indicates the emergence of something new and the occurrence of an action".³⁸ Another term is *fi'l* which has the character of *harakah* (moving, recognizing changes, or experiencing dynamics). In QS al-Kahf/18: 30 it is stated,

إِنَّ الَّذِينَ آمَنُوا لَوَ الصَّالِحِينَ إِنَّا لَا أَجْرَ مَنْ أَحْسَنَ لَّا

The translation:

*"Indeed, those who believe and do good deeds, We will not waste the reward of those who do good deeds."*³⁹

3. *Yuḥsinūn* and *Tuḥsinū*

In the Qur'an there is a derivation of the word *muḥsin* in the form of *fi'l mudāri'* (a verb indicating the present and the future) with different *fā'il*. The words *yuḥsinūn* and *tuḥsinū* are contained once each. *Yuḥsinūn* whose *fā'il* is in the form of *al-ḍamīr al-gāib li al-jam' al-muzakkar* (a third-party pronoun that shows a lot for men) there is one times in QS al-Kahf/18: 104.

لَّذِينَ لَّ حَيَوٰةٍ لَّدُنْيَا ۙ 104

³⁶Abd al-Bāqī, al-Mu'jam, p. 202.

³⁷Abd al-Bāqī, al-Mu'jam, p. 202.

³⁸Jalāluddīn 'Abdurahmān al-Suyūṭī, al-Itqān fi 'Ulūm al-Qur'ān, volume I (Beirut: Dār Ibn Kaṣīr, 1996), p. 199. Hereinafter referred to as al-Suyūṭī, al-Itqān.

³⁹Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation, p. 297.

The translation:

“Namely people whose actions in the life of this world are in vain, while they think they have done their best.”⁴⁰

This verse talks about the futile practices of the disbelievers, where they think that it is the best deeds they do, but Allah swt rejects them. for not believing in Him and rejecting the day of vengeance. Though every practice should generate profit. For Muslims, the expected profit is the ukhrawi profit. And it would be even better if the worldly gains merged with the ukhrawi, and of course if that profit is not achieved, the capital will be wasted, at least the time and energy capital.

According to Quraish Shihab (b. 1944 AD), the use of the word *لَئِن* (misguided) in the verse indicates the loss of their efforts. That's because their efforts were in vain and did not reach the target. A person may not reach the target due to lack of experience and practice, or a mistake in finding a path, or any other factor. As long as the person concerned is aware of the mistakes and shortcomings that resulted in the loss, it is hoped that this can still be corrected, even though the loss has occurred. However, if the person concerned does not realize his loss, even feels that he has done the best he can or feels that he has been lucky, surely he is not just one of the losers, but the one who loses the most. This is what happens a lot to those who are mesmerized and mesmerized and fixated on the beauty of worldly life. Like someone who managed to steal and gain material gains, who thought he had made a profit when it was actually a loss. Or someone who worships idols, he thinks that his worship can bring benefits, but it turns out that it is not only the benefits that he does not get but the losses and accidents he suffers.⁴¹

4. Aḥsin and Aḥsinū

Second This vocabulary is in the form of *fi'l amr* (command verb) which has a second-party subject pronoun. The second subject hints at the meaning of *muḥsin*, because he is the target of God's command to do *iḥsān* consistently in order to become *muḥsin* in accordance with the use of *fi'l amr* which contains the meaning of *ṭalab* (demand to be done). The term *aḥsin* which has a singular subject pronoun is listed in the Qur'an once in QS al-Qaṣaṣ/28: 77.

ابْتَغِ أَثْمَرَ اللَّهِ الدَّارِ الْآخِرَةِ لَا الدُّنْيَا أَحْسَنَ أَحْسَنَ اللَّهُ إِلَيْكَ لَا الْفَسَادَ الْأَرْضِ إِنَّ
اللَّهَ لَا الْمُفْسِدِينَ

Translate:

“And seek (reward) the land of the Hereafter with what Allah has given you, but do not forget your share in this world and do good (to others) as Allah has done good to you, and do not do mischief on earth. Indeed, Allah does not like those who do mischief.”⁴²

⁴⁰Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation, p. 304.

⁴¹Quraish Shihab, al-Misbah, vol. 7, p. 385-386.

⁴²Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation, p. 394.

C. Terms That are Equivalent in Meaning to Iḥsān, Their Differences and Similarities

1. *Al-'Adl*

The term 'adl and its derivations are repeated in the Qur'an 28 times in 28 verses and 10 suras.⁴³ While the word 'adl in the form of maṣḍar is mentioned 14 times in 14 verses and seven suras. The word al-'adl has two conflicting original meanings, namely istiḥwā' or straight and i'wījāj or crooked.⁴⁴ The word formed from the letters 'ain, dāl, and lām is used in the Qur'an with both meanings, but what is meant here is the word al-'adl with the meaning al-istiḥwā' (straight). . To do justice to something means to do righteously; in the sense that without causing harm by giving the same decision or treatment according to the size or measure.

2. *Al-Ṣācf*

This vocabulary comes from ṣalāḥa - yaṣluḥu - ṣulḥan - ṣalāham - ṣulūḥan which means good, not damaged, not perishable, worthy, useful, and peace.⁴⁵ The term ṣāliḥ and its derivation are contained in the Qur'an 295 times⁴⁶ classified into words that have multiple or multiple meanings. Of that number, there are three verses that connect piety with iḥsān. QS al-Mā'idah/5: 84-85 are two verses contained in both of them the link between al-ṣāliḥīn listed in verse 84 with al-muḥsinīn recorded in verse 85. Al-ṣāliḥīn (people who like to do good deeds) is an attribute for al-muḥsinīn who deserves a reward in the form of heaven.⁴⁷ Moreover, al-ṣāliḥīn represent individuals who do not merely carry out orders and leave Allah's prohibitions, more than that, they continuously and consistently carry out what He has prescribed.⁴⁸ This is a sign that in a pious person there are beautiful and noble qualities, including mawaddah (love) that is free from various forms of envy.

3. *Al-Birr*

Al-Birr comes from the word barra which consists of the letters ba, and two ra have 4 meanings, namely: true, the story of the sound, the opposite of the word sea, and plants.⁴⁹ In the Qur'an the term al-birr and its derivations are repeated 32 times.⁵⁰ In its use, the word al-birr can mean to accept as in the expression barrallāḥḥajjaka (God accepts your Hajj), it can also mean obedience like the expression yabarru rabbahu, meaning yuṭī'uhu (obey Him).⁵¹ According to al-Rāḡib al-Asfahānī, al-birr is the breadth

⁴³ Abd al-Bāqī, al-Mu'jam, p. 448-449.

⁴⁴ Ibn Faris, Maqāyīs, vol. IV, p. 246.

⁴⁵ Yunus, Dictionary, p. 219-220.

⁴⁶ Abd al-Bāqī, al-Mu'jam, p. 411-413.

⁴⁷ Abū Ḥayyān, al-Baḥr al-Muḥīṭ, vol. IV, p. 348.

⁴⁸ Aḥmad ibn Yūsuf al-Samīn al-Ḥalabī, 'Umdah al-Ḥuffāz fī Tafsīr Ashraf al-Alfāz, vol. II (Cet. I; Beirut : Dār al-Kutub al-'Ilmiyyah, 1417 H/1996 M) p. 347.

⁴⁹ Ibn Faris, Maqāyīs, vol. I, p. 177.

⁵⁰ Abd al-Bāqī, al-Mu'jam, p. 149.

⁵¹ Ibn Faris, Maqāyīs, vol. I, p. 177. See also Ibn Manẓūr, Lisān, vol. IV, p. 51.

of heart in doing good. The word is sometimes attributed to Allah swt. as in QS al-Ṭūr/52: 28 *innahu huwa al-barr al-raḥīm* (He is the One who bestows goodness, is most merciful). And it can also be attributed to humans like the expression *barra al-'abdu rabbahu* which means *tawassa'a fī ṭā'atihi* (roomy in obeying Him).⁵² So, *al-birr* is obedient in carrying out the truth.

4. *Itqān*

The word *itqān* is *maṣdar* from *fi'l'sulāsi mazīd* اتقن – اتقانا which means (to do perfectly).⁵³ It comes from the letters *tā'*, *qāf*, and *nūn* which have 2 meanings, namely: first, to do something perfectly, and the second meaning is soil and mud.⁵⁴ In *Lisān al-'Arabi* the word *tiqn* is the name for a man from the tribe of 'Ad, someone who is good at shooting and the bullet never drops, misses, or strays before hitting the target so that at that time everyone who was accurate or professional at work was given *tiqn* name.⁵⁵ So, the word *itqān* means to do something as well as possible and as perfect as possible.

5. *Al-Ma'rūf*

The word *ma'rūf* is mentioned in the Qur'an 39 times in 11 suras in various places and in various contexts.⁵⁶ The word *ma'rūf* comes from Arabic, the same as the word *'urf* (customs). Linguistically, it means knowing.⁵⁷ It is equivalent in meaning to the word *al-'ilm* which means knowledge. However, according to *al-Rāgib al-Aṣfahānī* (d. 502 H), the word *al-ma'rifah* is more specific than *al-'ilm*. *Al-Ma'rifah* is knowing something by thinking about and exploring the influence of something, the antonym is *al-inkār*. In the Arabic-Indonesian dictionary, *ma'rūf* means virtue, goodness, well-known, known.⁵⁸ Whereas in *al-Mu'jam al-Wasīṭ*, *ma'rūf* is defined as every good deed according to reason or the Shari'a.⁵⁹ So, *ma'rūf* is relative goodness (conditional). It will not be the same as *ma'rūf* in one place with *ma'rūf* in another.

D. *Iḥsān* in The View of The Ulama

The meaning of *iḥsān* has also been carried out by many scholars and commentators. In interpreting *iḥsān*, there are several different views expressed. According to *Ibn Manẓūr* (w. 711 H) that *iḥsān* is the opposite of *isā'ah* or doing evil.⁶⁰ This view is the meaning of *iḥsān* in general, which includes all actions that do not contain evil. In addition to this meaning, according to him, *iḥsān* also means sincerity.

⁵²*Al-Rāgib al-Aṣfahānī, al-Mufradāt, p. 114.*

⁵³*Majma' al-Lughah al-'Arabiyyah of Egypt, al-Mu'jam al-Wasīṭ, p. 86.*

⁵⁴*Ibn Faris, Maqāyīs, vol. I, p. 350.*

⁵⁵*Ibn Manẓūr, Lisān al-'Arab, vol. I, p. 437.*

⁵⁶*Abd al-Bāqī, al-Mu'jam, p. 458-459.*

⁵⁷*Jonah, Dictionary, p. 263.*

⁵⁸*Yunus, Dictionary, p. 263.*

⁵⁹*Majma' al-Lughah al-'Arabiyyah of Egypt, al-Mu'jam al-Wasīṭ, p. 595. See also al-Rāgib al-Aṣfahānī, al-Mufradāt, p. 561.*

⁶⁰*Ibn Manẓūr, Lisān al-'Arab, Volume II, p. 878.*

This meaning was conveyed by Ibn Manẓūr (w. 711 H) when he understood the term *iḥsān* contained in QS al-Naḥl/16: 90.

Ṭanṭāwī Jauhārī also put *iḥsān* as one of the pillars of religion. According to him, the religious practices numbered 60 branches. The highest branch is the sentence *lā ilāha illā allāh* (there is no god but Allah) and the lowest is to keep something harmful (a kind of thorn) from the road. This indicates that all human actions in this world lead to the words of the Prophet. *al-iḥsān an ta'budallāh ka annaka tarāhu* (*iḥsān* is you worship Allah as if you saw Him). Therefore, *iḥsān* includes the pillars of religion which includes faith and Islam.⁶¹

Al-Marāgī (d. 1371 H) gives a description of *iḥsān* as a form of a person's good deeds that are carried out in the best and most perfect way. According to him, the highest level of *iḥsān* is to do good to those who do bad. Al-Marāgī quotes a narration that the Prophet Isa as. said, "Iḥsān is that you do good to those who do bad to you, and not including Iḥsān, do good to those who do good to you."⁶² Repaying someone's good deeds with the same kindness is in the fair category. Iḥsān is a trait that makes the owner treat the other party well even though the other party treats him badly. Therefore, *iḥsān* is a goodness that is born from the deepest inner awareness. Iḥsān is the embodiment of the desire to do better what other people do.

M. Quraish Shihab (b. 1944 AD) quotes the view of al-Ḥarrāfī - as quoted by al-Biqāfī - that the word *iḥsān* means the peak of good deeds. With respect to the servant, it is attained when a person sees himself in another person so that he gives for him what he should give for himself; while the *iḥsān* between the servant and Allah is the melting away of him so that he only "sees" Allah swt. That's why the *iḥsān* between a servant and a fellow human being is that he no longer sees himself and only sees the other person. Whoever sees himself in the position of the needs of others and does not see himself when worshiping Allah, he is called *muḥsin*, and at that time he has reached the peak in all his deeds.⁶³

In addition, there is also Sufyān ibn 'Uyainah (d. 430 H) who argues that *iḥsān* is the behavior of keeping something secret which is better than publishing it.⁶⁴ Referring to this understanding of *iḥsān*, it means more emphasis on the nature of prudence. This is because the act of expressing a kindness openly is feared to give birth to arrogance and uncontrolled popularity (*riyā'* or *sum'ah*).

Likewise, the act of publicizing the evil that can lead to the emergence of *gībah* (telling the bad things of others) and *namīmah* (fights). Even though both are forms of bad morals (*maẓmūmah*). Efforts to publish and hide something should be an inherent part of human life. This application of the nature of *iḥsān* refers to wisdom and appropriate use.

⁶¹Ṭanṭāwī, al-Jawāhir, vol. VIII, p. 173.

⁶²Al-Marāgī, Tafsīr, vol XIV, p. 131-132.

⁶³M. Quraish Shihab, Tafsir al-Misbah: Message, Impression, and Harmony of the Qur'an, Vol 1 (Cet. V; Jakarta: Lentera Hati, 2012), p. 248.

⁶⁴Ṭanṭāwī, al-Jawāhir, vol. VIII, p. 174.

III. METHOD

This research is library research or library research which is descriptive qualitative. The sources of data used are verses of the Qur'an, books of commentary and hadith as well as other scientific books. This study uses a science of interpretation approach with thematic interpretation method (*mauḍū'ī*). The data obtained were collected and sorted accordingly. The technique of analyzing and presenting data is done by content analysis.

IV. FINDING AND DISCUSSION

In the results of the study the authors describe the results obtained from the research clearly and informatively. If using subtitles on research results, it should be arranged in a systematic and hierarchical manner.⁶⁵

A. The Purpose of *Iḥsān* in The Qur'an

Iḥsān is an attitude possessed by someone who always feels supervised by Allah SWT. in every behavior. The application of this *ihsan* attitude will make a person always be careful in his life because he feels supervised by Allah SWT. Everything that is done with *iḥsān* will produce maximum results and vice versa if a job is done without being accompanied by *ihsan* it will be done in moderation.

The essence of *iḥsān* is to present God within, purify the heart, and bring goodness to all of God's creatures. *Iḥsān* entirely contains messages of piety and human morality. *Iḥsān* is the highest good deed and the ultimate goal of humans in life, including: *Iḥsān* in the face of life's trials, *Iḥsān* aims to always obey and obey Allah and His Messenger, Get forgiveness and the best reply from Allah SWT,

B. Benefits of *Iḥsān* in the Qur'an

In general, Allah SWT. ordering a provision to humans is always accompanied by rewards for those who carry it out. As an expert on *iḥsān*, everyone is stimulated by the Qur'an with a commensurate reward according to the type of activity carried out, so that in principle, people who do *iḥsān* will get an award in the form of *iḥsān* as well. The award is given because of the dignity of someone who does *iḥsān* (*mu ḥsin*) is at the highest level and because of the existence of the award itself which is included in God's promises that are sure to be kept, every *muḥsin* should not doubt it, even though His promise is a mystery or a secret that is difficult to assess by logical reasoning.

The Qur'an guarantees the certainty of the award as stated in QS Hūd/11: 115.

لَا تُحْسِنِينَ

The translation:

*“And be patient, for Allah does not waste the reward of those who do good.”*⁶⁶

⁶⁵A. Rizki Arwansyah (32 years), Bone historian, Interview, Watampone, 20 November 2017

⁶⁶Ministry of Religion of the Republic of Indonesia, the Qur'an and its translation, p. 234.

Basically, the rewards or benefits promised by Allah to those who do iḥsān are classified into two parts, namely the benefits obtained in this world and the benefits that will be obtained in the hereafter.

V. CONCLUSION

From the above explanation of iḥsān in the perspective of the Qur'an, several conclusions can be drawn. Iḥsān is doing something beautifully and perfectly, so the word is translated as "beautify, improve, or perfect". Iḥsān is higher than fair. Fair is giving something as it should and receiving as it should, while iḥsān is giving more than it should and receiving as it should or giving as it should and receiving less than it should. Iḥsān is an addition to the measure of justice so that fair propriety is mandatory while iḥsān propriety is sunnah. Thus, iḥsān is an added value (plus) for a good deed done. Iḥsān is also more common than in'ām (to give favor). In'ām is a good deed aimed at others while iḥsān is a good deed aimed at both oneself and others. The form of iḥsān in the Qur'an can be seen from iḥsān Allah and human iḥsān. Among the iḥsān of Allah is creating what is in the heavens and on earth as beautiful and perfect as possible. God works beauty begins with the creation of beauty itself, meanwhile, the highest beauty of God's creation is human. He makes life and life in balance, which need each other. Meanwhile, human iḥsān are required to imitate God's iḥsān in doing and acting in all good things aimed at God, fellow human beings, as well as to the environment. Iḥsān to Allah SWT. mostly done in the form of worship as gratitude to Him. In addition, all forms of iḥsān done by humans to anyone and anything, implicitly all lead to Allah SWT. because doing good to all things is His commandment that must be carried out. In the historical context, iḥsān behavior has been practiced by the prophets and apostles of Allah where they in preaching are always patient in dealing with their people. Prophet Noah as. preaching in the midst of 950 years only a few of them believe. even these people have believed for a long time, however, Noah as. keep patient. The form of Noah's iḥsān. is a strong faith in Allah, preaching well and patient with the insults of his people, and always be grateful for the blessings of Allah SWT. Iḥsān Prophet Ibrahim is patient in preaching in the way of Allah and always respects his parents even though they are contrary to the side of faith. Prophet Yusuf as. also a prophet who always applies iḥsān. He received bad treatment from his brothers but he did not reciprocate even treated them well. And lastly is the Prophet Muhammad who is praised by Allah as a person who has noble character. He always smiled when he met other people, even though his life was in danger, he still forgave the Taif people's treatment of him. The application of the iḥsān attitude is very important in human life. People who do iḥsān will always be careful in their lives, because they always feel supervised by Allah SWT. Thus, he will do his best in every activity. In addition, with the attitude of iḥsān a person will cultivate a sincere attitude, because in carrying out his activities he only hopes for a reply and pleasure that comes from Allah SWT. A muḥsin will perform iḥsān in the face of life's trials with patience, sincerity, and gratitude as a manifestation of the person who does iḥsān in his life. So that way, Allah SWT. promise the believers a happy life both in this world and in the hereafter for the good they do. because in carrying out its activities only expect a reply and pleasure that comes from Allah SWT. A muḥsin will perform iḥsān in the face of life's trials with patience, sincerity, and gratitude as a manifestation of the person who does iḥsān in his life. So that way, Allah SWT. promise the believers a happy life both in this world and in the hereafter for the good they do. because in carrying out

its activities only expect a reply and pleasure that comes from Allah SWT. A muhsin will perform ihsan in the face of life's trials with patience, sincerity, and gratitude as a manifestation of the person who does ihsan in his life. So that way, Allah SWT. promise the believers a happy life both in this world and in the hereafter for the good they do.

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