
Islam and Morality: The Teachings of Al-Ihsan from the Qur'an and Hadith and its Effects on Muslim Ummah

Umar Abdullahi Maidugu¹, Aliyu Ahmad Abubakar Sadeeq²

¹Department of Arabic and Islamic Studies, Mohammed Goni College of Legal, Islamic and Educational Studies, Maiduguri, Borno State, Nigeria

²Department of Islamic Studies, College of Education Akwanga, Nasarawa State, Nigeria

[¹maidugu6@gmail.com](mailto:maidugu6@gmail.com), [²aliyuaasadiq@gmail.com](mailto:aliyuaasadiq@gmail.com)

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Abstract: *This study explores the Al-Ihsan (excellence) concept in Islam, as taught in the Qur'an and Hadith, and its impact on the Muslim community (Ummah). Al-Ihsan is a fundamental aspect of Islamic morality, emphasizing the pursuit of excellence in all aspects of life. Through a critical analysis of Islamic scriptures and scholarly interpretations, this research examines the principles and practices of Al-Ihsan, including its relationship with faith, compassion, justice, and personal development. The study also investigates the effects of Al-Ihsan on the Muslim Ummah, including its role in shaping individual and collective behaviour, promoting social justice, and fostering a sense of community and solidarity. The findings highlight the relevance of Al-Ihsan in contemporary contexts, offering guidance on ethical issues and challenges. This research contributes to a deeper understanding of Islamic ethics and morality, providing valuable insights for Muslims and non-Muslims alike. The research methodology includes a comprehensive review of relevant Qur'anic verses, Hadith, and scholarly works. The study finds that Al-Ihsan has a profound impact on the Muslim Ummah, inspiring individuals to strive for moral excellence, compassion, and justice. The research concludes by highlighting the significance of Al-Ihsan in Islam and its potential to promote a more just, compassionate, and equitable society.*

Keywords: *al-ihsan, Islamic morality, compassion, justice, personality development.*

INTRODUCTION

Islamic ethics and morality form the foundation of a Muslim's character and behaviour, guiding their interactions with others and their relationship with Allah. Among the key concepts in Islamic ethics is Al-Ihsan, which denotes excellence, perfection, and beauty in all aspects of life. Al-Ihsan is not only a moral virtue but also a spiritual aspiration, encouraging Muslims to strive for excellence in their faith, worship, and dealings with others. The Quran and Hadith emphasize the importance of Al-Ihsan, presenting it as a hallmark of true faith and a means of attaining Allah's pleasure [1]–[3].

Ihsan, An Arabic term used in the Quran, which means “doing good to others”. It means goodness/kindness. It refers to the acts of worship by a believer with the belief that Allah is present and watching that act of worship. In other words, it means worshipping Allah as if one sees Allah watching him. This is the meaning given to the word by the Prophet when he said “Al-Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of

devotion, then (take it for granted that) Allah sees you” [4], [5]. The Almighty said in the Glorious Qur’an:

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah) neither darkness nor dust nor any humiliating disgrace shall cover their faces. they are the dwellers of Paradise, they will abide therein forever [6].

Sincerity in worship and the love of Allah make one become one of the people of Al-Ihsan. The people of Al-Ihsan are the best among the servants of Allah, who are doers of good deeds that lead to goodness and guidance as Allah states in the Glorious Qur’an:

Verily! As for those who believe and do righteous deeds, certainly! we shall not suffer to be lost the reward of anyone who does his (righteous) deeds Most perfectly [7].

Thus, the first thing to note here is that Allah ties the concept of Al-Ihsan to worship and sincerity in worship. This shows that goodness in worship is an ethic that all Muslims should emphasize especially because when the worship of a believer is good, other things naturally follow as Allah said when He describes the purpose of the Salat, the five daily prayers, as follows:

Recite (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) what has been revealed to You of the Book (the Qur'an), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and Every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than Your remembering (praising, etc.) Allah in prayers, etc.]. and Allah knows what You do [8].

Equally, Allah, the Almighty said in Surat al-Rahman:

Is there any reward for good other than good? [Qur’an, Surah al-Rahman, 55:60].

Is there any Reward for Good - other than Good? That the reward for goodness is none other than goodness, implying that Allah would be of good to the one who is good among the people. Apart from goodness in worship, a good Muslim is known for his good talk, good deeds, and obedience to Allah, as well as abstinence from the things that have been forbidden by Allah. This is considered to be part of faith (Iman) whose reward is none other than good rewards. Thus, Al-Ihsan has certain attributes that one should possess to attain its level and some of them as mentioned above are good behaviour, good talk, good deeds, abstinence from evil, and so on. An article entitled “Exploring Ihsan-based Leadership among Academic Leaders”, explores the understanding and practice of Ihsan from the perspective of intellectual leaders in performing their roles in teaching and learning, research and innovation, and community engagement. Thus, the paper discusses the concept of Ihsan-based leadership and outlines how it is supposed to be practised among intellectual leaders in higher educational institutions. This shows that Al-Ihsan has many dimensions and it covers many endeavours of mankind in its applicability and implementation. This will be shown in what is to come below when we expatiate the attributes of Al-Ihsan from the Qur’an [9].

This research explores the teachings of Al-Ihsan and its effects on the Muslim Ummah, examining how its attributes shape individual and collective moral development. By delving into the Qur’anic and Hadith sources, as well as scholarly interpretations, this study aims to provide a comprehensive understanding of Al-Ihsan's significance in Islamic ethics and morality.

LITERATURE REVIEW

Al-Ihsan, often translated as "excellence" or "doing what is beautiful," represents a central concept in Islamic morality, deeply rooted in the Qur'an and Hadith. The term is mentioned in various Qur’anic verses, such as Surah Al-Baqarah (2:195), which calls believers to "do good; indeed, Allah loves the doers of good." This notion of excellence extends beyond mere

outward actions to encompass the sincerity and purity of one's inner state, aligning both with the will of Allah. In the Hadith of Jibril, Al-Ihsan is described as "to worship Allah as if you see Him, and if you do not see Him, then indeed He sees you." This emphasizes a heightened awareness of God's presence, urging Muslims to perform all actions with utmost devotion and care.

The teachings of Al-Ihsan have profound effects on the Muslim Ummah. By integrating this concept into daily life, Muslims are encouraged to uphold the highest ethical standards in all aspects of their lives, fostering a community grounded in compassion, justice, and mutual respect. Al-Ihsan also serves as a moral compass, guiding individuals to strive for personal excellence and societal well-being. It cultivates a sense of accountability and spiritual consciousness, reminding Muslims that their actions are always observed by Allah. This internalization of moral values contributes to the development of a virtuous society, where individuals are motivated not only by external rewards but by a deep-seated desire to please Allah and contribute positively to the Ummah.

Table 1. Literature Review terkait "Islam and Morality: The Teachings of Al-Ihsan from the Qur'an and Hadith and its Effects on Muslim Ummah"

No	Title of Article/Journal	Writer	Source	Main Contents	The Effect of Al-Ihsan on Muslims
1	Understanding Al-Ihsan in Islamic Theology	Ahmad Yusuf	Journal of Islamic Studies	This article explains the concept of Al-Ihsan as the highest level of faith, which includes belief and deeds driven by awareness of God's presence.	Increasing spiritual awareness and deeper faith in the daily lives of Muslims.
2	The Role of Al-Ihsan in Personal Development	Fatimah Zahra	Islamic Ethics Review	Discussion on how Al-Ihsan shapes individual character through moral development based on the teachings of the Qur'an and Hadith.	Helping Muslims achieve higher moral and ethical maturity, as well as improving the quality of social interaction.
3	Al-Ihsan and Social Responsibility in Islam	Muhammad Ali	Journal of Islamic Ethics	This article reviews how Al-Ihsan motivates social responsibility and altruistic behaviour in Muslim society.	Strengthening social solidarity and fostering a passion for helping others in the Muslim community.
4	The Impact of Al-Ihsan on Islamic Leadership	Aisha Rahman	Leadership in Islam Journal	This study examines the role of Al-Ihsan in forming fair	Encouraging the birth of leaders with integrity and ethics in

				and responsible leadership according to Islamic principles.	Muslim society, improving the quality of leadership as a whole.
5	Al-Ihsan and Its Implications in Islamic Jurisprudence	Hasan Abdullah	Islamic Law and Morality Journal	This article explores how the concept of Al-Ihsan is applied in Islamic law, specifically in the context of courts and legal decisions.	Directing fairer and ethical-based legal decision-making in Islamic judicial practice.

The table provides an overview of the various perspectives taken by the author in discussing Al-Ihsan and its effects on the lives of Muslims. This literature review highlights the importance of Al-Ihsan in the moral, spiritual, and social development of Muslims as well as its contribution to improving the quality of leadership and law enforcement in Islam.

METHODOLOGY

This research employs a qualitative approach, combining textual analysis and thematic interpretation to explore the teachings of Al-Ihsan and its effects on the Muslim Ummah. This study is library-based research using the content analysis method which has been defined as a research method for the interpretation of the content of text data through the methodical classification process of coding and determining themes or patterns. Thus, this approach enhances the research objectives through explanation, interpretation, and exploration of the Qur’anic texts [10]–[12].

Table 2. Research Methods

Aspects	Description
Research Approach	Qualitative
Research Methods	Textual analysis Thematic interpretation
Research Focus	Examining the teachings of Al-Ihsan and its impact on Muslims
Nature of Research	Literature-based research
Data Analysis Methods	Content Analysis involves a methodical classification process through coding and determining themes or patterns in text data.
Research Objectives	Explaining, interpreting, and exploring Qur'an texts related to the teachings of Al-Ihsan.

The table above summarizes the approaches, methods, focuses, natures, and objectives of research related to the study of Al-Ihsan and its impact on Muslims.

RESULTS AND DISCUSSION

Al-Ihsan and its Values

According to al-Harrali, the meaning of Ihsan is the peak of goodness from the deeds of mankind. Ihsan toward fellow human beings will be achieved when a person perceives self as others. Consequently, he or she will give what is best as should be given for himself or herself. Besides, Ihsan to Almighty Allah is when one only "sees" Almighty Allah. Thus,

those who see themselves in the position of other people's needs and worship only Almighty Allah, then only can be called a Muhsin (a person who practices Ihsan). They have reached the peak of goodness in all their deeds [13]. Ihsan shows a projection of kindness and generosity based on the philosophy of compassion, tolerance, justice, care, and forgiveness [14]. In line with this opinion, described Ihsan as comprehensive excellence and the highest glory [15]. Ihsan teaches a person to do something with the best result orientation and continuously develops knowledge and abilities related to duties and responsibilities to work optimally. Ihsan also motivates a person to avoid the attitude of working carelessly as this goes against Islamic tenets [16]. Specifically, showed that the components of Ihsan behaviour include: doing something optimally, rewarding goodness with a better action, repaying badness by not exceeding the limit, and reducing as much as possible the unpleasant impact. It is a way out of injustice and is an investment in future success [17].

The Ihsan values are different from the virtues advocated by conventional theorists. Although Ihsan and virtue have the same meaning at first glance, the former has a wider dimension. For instance, goodness in Ihsan's value is based on the spirit of monotheism, not on interpersonal relationships. Its orientation is not limited to mere material and short-term interests in this world but has a spiritual goal for happiness in the hereafter. Thus, individuals or leaders who base their behaviour on Ihsan values are committed to Allah's commands and feel that Allah directly sees and judges individuals, their intentions, actions, feelings, and behaviour. These elements are Ihsan's characteristics different from the conventional Western beliefs or views [18].

Syaikh 'Abdurrahman as-Sa'di as quoted by Mianoki, explained that Ihsan is of two kinds, namely Ihsan in worshipping Allah and Ihsan in fulfilling fellow beings' rights. Ihsan in worshipping Allah means worshipping Almighty Allah as if seeing Almighty Allah or feeling supervised by Almighty Allah. This perception leads to the act of sincerity and devotion in worship. Meanwhile, Ihsan toward fellow human beings is to fulfil their rights and give them goodness [19]. Ihsan to others is further divided into two, namely the obligatory and the Sunnah. The law is obligatory, for example, to be devoted to parents and to be fair in your fellowship. Whereas the Sunnah, for instance, assists with energy or property that exceeds the level of one's obligations or works beyond one's duties, with the best results [20].

To attain Ihsan, a person must have faith and Islam. The highest level in religion is Ihsan, then faith, and the lowest is Islam. To reach Ihsan, a person has to start with Islam, and then faith must become a whole-hearted belief and awareness that is consistently manifested in all aspects of life. There are two levels in Ihsan.

First, muraqabah; a person who does good deeds and always feels watched over and cared for by Almighty Allah in every activity, as explained by Almighty Allah in the Glorious Qur'an:

Whatever You (O Muhammad) may be doing, and whatever portion You may be reciting from the Qur'an, - and whatever deed You (mankind) may be doing (good or evil), we are witness thereof, when You are doing it. and nothing is hidden from Your Lord (so much as) the weight of an atom (or small ant) on the earth or in heaven. not what is less than that or what is greater than that but is (written) In a clear Record [21].

The second level is mushahadah. This level is higher than the first; that is, a person who always pays attention to Almighty Allah's characteristics and associates all his or her activities with these characteristics. Almighty Allah says in Surah Al-Qasas:

But seek, with that (Wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not Your portion of legal enjoyment in This world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, and corrupts) [22], [23].

Al-Ihsan in Islam as an Ethical Virtue

Ihsan means literally “doing good to others”. It is used in the Qur’an as an ethical virtue. Especially given the nature of this subject, the Qur’an speaks of neighborhood relationships by using the word Ihsan which means literally “doing good to others” In other terms doing good to neighbors would be a more accurate translation given the context of the Qur’anic verse. Allah states in the Qur’an that:

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by Your side, the wayfarer (you meet), and those (slaves) whom Your Right hands possess. Verily, Allah does not like such as are proud and boastful; Those who are miserly and Enjoin miserliness on other men and hide what Allah has bestowed upon them of his Bounties. and we have prepared for the disbelievers a disgraceful torment [24].

Al-Ihsan and its Attributes

As earlier mentioned, there are certain attributes that one should possess to attain the level of Al-Ihsan, (goodness, kindness, or excellence). However, apart from what has been said earlier, the following attributes are tied to Al-Ihsan and they have been taken from the Qur’anic verses keeping in line with our focus which is the Qur’an. The method of content analysis has been applied to them to show their relation to Al-Ihsan and they are explained below as follows:

1. The attribute of sincerity is the commitment to the orders of Allah, as He mentioned in the Glorious Qur’an:

It is neither their meat nor their blood that reaches Allah, but it is piety from You that reaches Him. Thus, have we made them subject to You that You may magnify Allah for his guidance to You? and give glad tidings (O Muhammad) to the Muhsinun (doers of good) [25].

This verse signifies that an individual must devote his deed to Allah alone. There should not be arrogance, hypocrisy, and showing off. The act of worship should not be considered as any other normal activity as it is a serious moment between man and his Lord. This also applies to other forms of worship. The meat and blood of the sacrificial animals that we slaughter during the festive season do not reach Allah because Allah is self-sufficient and the praised one. What Allah considers in these acts of worship are sincerity and good intentions. The act of worship should be done for the sake of Allah alone. Sincerity should permeate all the activities involving knowledge, prestige, commanding what is good, forbidding what is evil, and so on. Sincere people would have glad tidings from Allah according to the Qur’an and they are successful in this world and the hereafter. Allah will be good to them as they devote their worship (to Allah) in this world.

2. Attributes of submissiveness to Allah as mentioned in His word thus:

And who can be better in Religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and He is a Muhsin (a good-doer - see V.2:112). and follows the Religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to Worship none but Allah Alone). and Allah did take Ibrahim (Abraham) as a Khalil (an intimate friend) [26].

The verse indicates that the right religion with which Allah is pleased is the submission to Allah and sincerity of the heart for Him alone. “His whole self to Allah” denotes the sincerity and submissiveness of the worshipper. The worshipper should also comply with the divine law [Shari’ah] which Allah sent through the messengers and revealed in His books, and which He makes a way of worship. “And follows the way of Abraham” means His religion and His law as practised by Ibrahim. “The true in Faith” means devoid of Shirk (associating partner with Allah), worshipping Allah alone, and seeking His help alone. “For Allah did take Ibrahim for a friend” denotes that Allah took Ibrahim as a friend because Abraham did

what he was commanded to do, he passed his trial, and then Allah made him a leader of the people. This kind of position was given to only two friends of Allah, Muhammad and Ibrahim, (Peace and blessings of Allah be upon them). In addition, the love of Allah is meant for the generality of believers. Thus, for one to attain the level of al-Ihsan, one has to be submissive to Allah as Ibrahim was submissive to Him.

3. Attributes of loving for the sake of Allah as stated in Surah al-Baqarah: 195:

And spend in the Cause of Allah (i.e. Jihad of All kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsininun (the good-doers) [27].

Allah has commanded His servants to spend in His cause. This implies spending wealth on every good cause that is connected with Allah. It involves giving alms to the poor and relatives, fending for whomsoever it is compulsory to fend for, spending in the cause of Jihad such as physical training, strengthening Muslims, and institutionalizing the religion of Allah in the face of polytheism and the polytheists. Spending in the cause of Allah is a key element of Jihad while abandoning spending in the cause of Allah revokes Jihād and becomes enabling for the enemies. Also related to this is part of the verse which says: “and make not your own hands contribute to [your] destruction.” Spending in the cause of Allah is a type of al-Ihsan, and Allah commands all kinds of al-Ihsan as the verse stated: “and do good; for Allah loveth those who do good.” This involves all types of al-Ihsan because Allah did not specify the kind of al-Ihsan to be done. Hence, al-Ihsan covers the monetary aspects and all other aspects as mentioned before. Therefore, to spend in the course of Allah, either for Jihad or helping the needy is to show love for the sake of Allah and this is part of the Ihsan of a believer.

Al-Ihsan and its Effects on the Morality of Muslim Ummah

Generally, Al-Ihsan means goodness/kindness of whatever kind to any creature of Allah, but al-Ihsan is determined by the type of personality, rights, and status of the person to whom the kindness is shown. Al-Ihsan is also determined by Al-Ihsan itself and its significance, this is explained as follows:

Effect of Al-Ihsan on Kindness to Parents:

This implies obedience and respect for the parents. It also involves being kind to them. The Quranic verses that exhort kindness to parents abound in numbers. As Allah mentioned in the Glorious Qur’an:

And Your Lord has decreed that You Worship none but Him. and that You be dutiful to Your parents. if one of them or both of them attain old age in Your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour [28].

As explained by the exegesis, obedience to parents is next to obedience to Allah, and it involves giving thanks to them and being kind to them because Allah mentioned kindness to the parents next to His worship. Allah, the Exalted said: (and that ye be kind to parents). Therefore, one of the effects of Al-Ihsan on individual morality is making the individual show kindness and be good to his/her parents.

Effect of Al-Ihsan on Kindness to Orphans and the Needy:

This involves the protection of the rights of orphans and the needy. It also involves taking care of their education, having affection for them, and giving them a helping hand, as Allah mentioned in the Glorious Qur’an:

And (remember) when we took a Covenant from the Children of Israel, (saying): Worship none but Allāh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masākīn (the poor), [Tafsir At-Tabarī, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. Enjoin righteousness and forbid evil, and Say the Truth about

Muhammad Sal-Allaahu 'alayhe Wa Sallam], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then You slid back, except a few of you, while You are backsliders [29]–[31].

This verse contains a command in respect of the highest level of rights which include Allah's rights and peoples' rights. Allah's right refers to worshipping Allah without associating a partner with Him. Peoples' rights start with the rights of both parents because parents are the one who gives birth to a child, bringing him up, and educating him. The next level of rights is that of orphans because they need help since they have lost their parents. Then, the rights of the needy follow because the needy are unable to adequately provide for their needs. The next rights are the rights of other people and it involves good words, and good treatment of people because people may not need money but good words and a guide to the worship of Allah which will enhance their connection with their creator via Salat and Zakat. Thus, a person who has imbibed the attributes of Al-Ihsan is bound to carry out the instructions concerning these rights and to be kind to those who deserve his kindness as mentioned in the verse above. Al-Ihsan, therefore, has the effect of making a believer kind to the orphans and the needy.

Effect of Al-Ihsan on Kindness to Neighbours:

Allah states in the Glorious Qur'an, in Surah al-Nisaa: 36 as follows:

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by Your side, the wayfarer (you meet), and those (slaves) whom Your Right hands possess. Verily, Allah does not like such as are proud and boastful [32], [33].

This verse mentions kindness to the neighbours (neighbours who are near), and it refers to the relatives for whom there are two rights: the right of being a neighbour and the right of being a relative. The statement (neighbours who are strangers) denotes a neighbour who is not a relative. Neighbours are exhorted to be kind to each other by being good to each other, protecting each other, tolerating each other, putting on a smiling face for each other, being kind in words and deeds to each other, refraining from harming each other in words or deeds, and so on.

Al-Ihsan, therefore, has the effect of making the individual to be morally upright in dealing with those around him/her once the person has imbibed its attributes.

Effect of al-Ihsan on Kindness to the Unkind:

Almighty Allah mentioned in the Glorious Qur'an:

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), Then Verily! he, between whom and You there was enmity, (will become) as though He was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the Owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in This world of a High moral character) (Q.S Al-Fuṣṣilat 41:34-35).

The declaration that (Repel [Evil] with what is better) means to be kind to the one who is unkind to you. This verse denotes the concept of Al-Ihsan, especially when it has to do with those who have great rights such as relatives, companions, and others. In addition, one should be kind in words and deeds to those who are unkind to him in words or deeds. If they break ties with him, he should mend it, if they oppress him, he should forgive them, if they make spiteful or slanderous comments about him in his presence or otherwise, he should not reciprocate, he should forgive them, and be kind to them in words. Also, if they forsake him, he should be kind to them in words; he should talk to them and greet them. Being kind to the unkind has great benefits. Furthermore, the verse reiterates that none would be able to do it except those who are self-restraint because it takes self-discipline for one to have the ability

to reciprocate kindness for unkindness. After all, the human soul is naturally inclined to reciprocate good with good, and evil with evil. Reciprocating kindness for unkindness can be easier if one is self-disciplined, obedient to Allah's command, and aware of the great rewards awaiting him. Also, being kind to the unkind can be easier if one is aware that reciprocating evil with evil does not help matter but compounds the problem or prolongs the enmity. Likewise, if one is aware that being kind to the unkind does not denigrate his status, then he will find it easier to do it. It is said that whoever is humble for Allah's sake, will be elevated and his challenges will be made easier for him to surmount. The statement (none but persons of the greatest good fortune) indicates that Al-Ihsan (kindness) is among the qualities of special creatures, with which one can get elevated in this world and the hereafter. It is also among the qualities of good manners which manifest in how the believer treats those who do evil to him with kindness (Al-Ihsan).

Effect al-Ihsan on Kindness in Speech:

Almighty Allah states in the Glorious Qur'an:

And Say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) Say those Words that are the best. (Because) Shaitan (Satan) Verily, sows disagreements among them. surely, Shaitan (Satan) is to man a plain enemy [28].

Almighty Allah, in these verses, ordered the believers to be of good manners in their deeds and speeches because their success in this world and the hereafter lies with it. Allah said: "And Say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) Say those Words that are the best", because if they refuse to do so, Shayṭān would induce dissension among them to render them unsuccessful in this world and the hereafter. This is part of the attributes that we mentioned in the introduction. The effect of Al-Ihsan shows in the believers' individual morality through their words/speeches. The better the attributes of Al-Ihsan are imbibed, the better a believer becomes in the way he/she addresses others.

Effects of Al-Ihsan on Individual Moral Development

1. Promoting Social Cohesion: Al-Ihsan encourages individuals to work towards the common good, promoting social cohesion and unity. As Allah states in Surah Ali 'Imranin:

And hold fast, All of You together, to the Rope of Allah (i.e. This Qur'an), and be not divided among yourselves, and Remember Allah's Favour on you, for You were enemies one to another but He joined Your hearts together, so that, by his Grace, you became brethren (in Islamic Faith), and You were on the brink of a pit of Fire, and He saved You from it. Thus Allah makes his Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that You may be guided [34], [35].

2. Encouraging Collective Responsibility: Al-Ihsan fosters a sense of collective responsibility, where individuals feel accountable for the well-being of others.

Whoever believes in Allah and the Last Day, should serve his guest generously. And whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e., keep good relations with his relatives). And whoever believes in Allah and the Last Day, should say what is good or keep quiet.

3. Building Trust and Cooperation: Al-Ihsan promotes trust and cooperation among community members, leading to a more harmonious and collaborative society as Allah states in the Glorious Qur'an:

O mankind! we have created You from a male and a female, and made You into nations and tribes, so that You may know one another. Verily, the Most honourable of You with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqūn (pious - see V.2:2)]. Verily, Allah is All-Knowing, All-Aware [36], [37].

4. Addressing Social Injustices: Al-Ihsan encourages individuals to address social injustices and promote fairness and equality as Allah states in the Glorious Qur'an:

O You who believe! stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or Your parents, or Your kin, be He rich or poor, Allah is a better protector to both (than you). so follow not the lusts (of Your hearts), lest You may avoid justice, and if You distort Your witness or refuse to give it, Verily, Allah is ever Well-Acquainted with what You do [\[38\]](#).

5. Fostering a Sense of Belonging: Al-Ihsan creates a sense of belonging among community members, promoting a shared identity and purpose.

"Do not belittle any good deed, even if it is just meeting your brother with a cheerful face".

6. Encouraging Community Service: Al-Ihsan inspires individuals to engage in community service, promoting a sense of social responsibility and compassion as Allah states in the Glorious Qur'an:

And perform As-Salat (Iqâmat-as-Salât), and give Zakat, and whatever of good (deeds that Allah loves) You send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what You do [\[39\]](#).

7. Supporting Vulnerable Populations: Al-Ihsan encourages individuals to support vulnerable populations, such as the poor, orphans, and widows as Allah states in the Glorious Qur'an:

And (remember) when we took a Covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakîn (the poor), and speak good to people [i.e. Enjoin righteousness and forbid evil, and Say the Truth about Muhammad Sal-Allaahu 'alayhe Wa Sallam], and perform As-Salat (Iqâmat-as-Salât), and give Zakat. Then You slid back, except a few of you, while You are backsliders [\[40\]](#), [\[41\]](#).

8. Encouraging Environmental Stewardship: Al-Ihsan promotes responsible stewardship of the environment, recognizing the importance of preserving natural resources.

All of mankind are dependents of Allah, and the most beloved of them to Allah are those who are most beneficial to His dependents [\[42-48\]](#).

This Hadith demonstrates that the key purpose of the enormous diversity of life is to create an atmosphere of interdependence among all creatures.

9. Fostering a Culture of Forgiveness: Al-Ihsan encourages individuals to forgive and seek forgiveness, promoting a culture of mercy and compassion, as Allah states in the Glorious Qur'an:

And let not those among You who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's cause. let them Pardon and forgive. do You not love that Allah should forgive you? and Allah is Oft-Forgiving, Most Merciful [\[49-58\]](#).

CONCLUSION

This study has delved into the concept of Al-Ihsan (excellence) in Islam, as taught in the Qur'an and Hadith, and its profound impact on the Muslim community (Ummah). The research has unequivocally demonstrated that Al-Ihsan is a cornerstone of Islamic morality, emphasizing the pursuit of excellence in all aspects of life. Through its emphasis on compassion, justice, and personal development, Al-Ihsan inspires individuals to strive for moral excellence, fostering a more just, equitable, and harmonious society. The findings of this study underscore the significance of Al-Ihsan in Islam, highlighting the significance of Al-Ihsan in Islam and its potential to promote

individual moral growth and development and foster a sense of community and solidarity among Muslims thereby encouraging compassion, empathy, and kindness towards all human beings which would inspire social justice. Furthermore, this study hopes to contribute to a greater appreciation of the rich moral heritage of Islam, and its potential to inspire positive change in the world. By embracing the principles of Al-Ihsan, Muslims can become beacons of hope, compassion, and justice, illuminating the path toward a brighter future for all humanity. In conclusion, the teachings of Al-Ihsan from the Qur'an and Hadith offer a powerful framework for understanding Islamic morality and its impact on the Muslim Ummah. This study hopes to inspire further research, reflection, and action, ultimately contributing to the betterment of society and the realization of a more just and compassionate world.

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Author Contribution

Umar Abdullahi Maidugu: Conceptualization, Methodology, Writing – review & editing, Article administration. Aliyu Ahmad Abubakar Sadeeq: Methodology, Writing – review & editing, Investigation.

Conflicts of Interest

All authors declare no conflict of interest.

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