Islamic Philosophy of Benevolence (Al-Iḥsān) and Aesthetic Reflection: A Study of Sūrah al-Raḥmān

Mr. Muhammad Ashfaq[*]
Sajjad Hussain[**]

Abstract:

This paper intends to study the concept of benevolence (Al-Iḥsān) in relation to beauty and aesthetics as expressed in the verses of Sūrah al-Raḥmān, the chapter also known as bridle of the Holy Qur'ān. It has been examined exegetically that this Sūrah projects a beautiful sketch around the thematic study of benevolence i.e. a pivotal discourse of paper in relation to the whole subjects of Sūrah. Employing analytical method, we may judge that the concept of benevolence and its link with beautiful manners as well as its mutual relationship with Divine Mercy where nexus between God and His servants is very important and unique. We came to know through this study that verses of Sūrah al-Raḥmān indicated an aesthetic outlook at different levels ultimately towards Ultimate Reality. Benevolence (al-Iḥsān) literally, technically and from Prophetic Sayings is an expression of good act (khyr), beauty (ḥusn), aesthetics (jamāl), perfection and even that the nearness and closeness to God as well as the removal of curtain between servant and his master Allah Almighty the Most Beautiful Lord. The concept of benevolence includes physical and metaphysical dimensions incorporating fulfillment of human necessities in this world and in the world of Hereafter searching for better and well-civilized living tempo of life.

Keywords: Benevolence (Al-Iḥsān), Sūrah Al-Raḥmān, Peak of Aesthetic, Divine Mercy, Mutual Relationship

[*] PhD Scholar, Islamic Studies, HITEC University Taxila, Pakistan
[**] Lecturer, Deptt of Islamic Studies, Barani Insititute of Management Sciences Rawalpindi

Introduction and Fundamental Discourse

In this discourse benevolence, aesthetics, as well as Divine Mercy and their mutual relationship between devotee and his God, have been discussed in the light of Sūrah Al-Raḥmān. As benevolence (*al-Iḥsān)* is from the word *ḥasn*. It has wide and broad meanings and cannot be translated into a single word. In general, dictionaries mentioned something about the meaning of it, as every positive quality for example; goodness, beauty, harmony, symmetry and pleasant-ness are within the scope of word *ḥusn* while ugliness, repulsiveness (*qubḥ*) and evil (*shar*) are rendered as the opposite of the *ḥusn*. It is not exactly equivalent to the meaning of good (*khyr*). The meaning of *Iḥsān* is also obvious from the Ḥadīth of Jabriel (ان تعبد الله كانك تراه....).[1] Elaborating the concept of *Iḥsān* as a basic theme of Qur'ān and the most desirable human quality, Tauseef Ahmad Parray added as:

"It is the Arabic term 'Iḥsān' meaning 'perfection' or 'excellence' is a matter of taking one's inner faith (Imān) and showing it in both deed and action, a sense of social responsibility.... the third dimension of Dīn after Islām and Imān is the highest level and [the] closest to Almighty Allah."[2]

Moreover, Imām Rāghib Isfahānī differentiating equity and benevolence stated in Mufradāt that the equity (*'adal*) is to give what is due and to take as much as what is not required to be given, while benevolence (*Iḥsān*) is to provide more than what is due and to take less than what is necessary to be taken. [3] Benevolence and mercy subject to very close relation as mercy is that kindliness which demands generosity to saturate the needs of the deprived. As this link of benevolence and mercy, which has been stated in '*Mufradāt'*, in the words as:

"الْمَرْحُومِ إِلى الرَّحْمَةُ رِقّة تقتضي الإحسان" [4]

Furthermore, *al-Iḥsān* is the opposite of harm, hurt, inequity, injury, injustice, insult, offense, and oppression that is *"*,الإحْسَان ضِدُّ الإساءة" whereas the good (*ḥusn*) diet makes the physique and body good and (heathy).[5] It includes splendor and beauty in expression and talking and working (betterment of works and doing against drawbacks),[6] which shows vigilance and awareness that preventive measures are necessary in front of the situation that may cause hard and disadvantage as a result.

The relationship may also be known from the Prophetic Saying for example It is narrated by Abū Hurairah (R.A) that the Prophet (Peace and mercy be upon him) said that, "*When Allah had finished His creation, He wrote over His Throne: My Mercy preceded My Anger.*"[7] Another Ḥadīth which also shows the relation of creation and mercy narrated by Abū Hurairah (R.A) that the Prophet (Peace and mercy be upon him) said that,*"When Allah created the creation, He wrote in His Book which is with Him on the Throne and He prescribed for Himself: Verily, My Mercy has overcome My Anger."*[8]

The ontological and existential aspect of the creation is obvious from the text of both Ḥadīths. So, *Iḥsān*, mercy and creation are mutually related to each other. According to W C Chittich, the word *ḥusn* means good and it is inseparable from beauty and attractiveness. Sometimes, beauty or *jamāl* is practically synonymous with *ḥusn*. [9] Benevolence is the third important dimension of '*Dīn'* revealed to Prophet (Peace and mercy Be upon Him) as defined in *Ḥadīth-i Gabriel* that worship God as you are seeing Him, if not, then you are being seen by Him. [10]The man should remain every time vigilant and should have the awareness to his Lord, rectifying himself.

Now we may co-relate the concept of aesthetic as Dr Rūhī Bālbakī translated aesthetics ('*Ilm al-jamāl*) as beauty, grace, splendour, fineness, prettiness or attractiveness of the shapes.[11] In Arabic dictionaries, on the other hand, the word

'jamāl' is derived from the consonantal root '*j-m-l'* a verbal noun of *al-jamīl* and defined as '*beauty in actions and constitution*' where Ibn Manzūr discussed the beauty of the Lord and other things.[12] It may be applied to the form (*ṣūwar*) or meaning (*ma'ānī*) of things. Holy Qur'ān mentions both *'ḥusn'* and *'jamāl'* interchangeably in an ethical and aesthetic sense. The term *'ḥusn'* is also associated with the action and moral goodness while *'jamāl'* is connected to the beauty of form.

Furthermore, it is stated in Lisān al-'Arab that the word *raḥmah* consists of meanings like a delicacy, subtlety and kindliness, forgiveness, sustenance and provision, Succor, benevolence and philanthropy (*al-Iḥsān*), heart kindness, and compassion all these are the different faces of mercy.[13] Imām Rāghib al-Isfahānī stated that *raḥmah* is very correlated with the idea of benevolence (*al-Iḥsān*), with the reference of Prophet Saying about blood relationship, he deduced two meanings of mercy as one is *Iḥsān* a dimension of mercy from Lord and other is *riqqah* which is intrinsic to human nature where action motivated by kindness is the mercy from man towards man (and other humanity).[14] Dr Qādrī defined this the act of benevolence in the light of Islamic Scripture and said:

"Any one who confers any favour on any one else, God shall requite him with a similar favour. God shall shower on him infinite blessngs which he does not deserve on account of his deeds. This is technically known as "benevolence" because proportiondate reward is called equity. But when the reward far exceeds the expectations, it is called benevolence." [15]

In a nutshell, we may add that this fundamental sketch shows that benevolence, aesthetics and Divine Mercy are mutually linked together projecting Islamic philosophy of love and tranquility as well as nexus between the Creator and His Creation. In Islamic epistemology, it is apparent that *al-Iḥsān* demands practicability in social living with guarantee of the best rewards.

Exegetical Approaches Expressing Different Dimensions of *al-Iḥsān*

Different exegeses expressed various dimensions of the verses (55:60) indicating proportionality (*munāsabah)* within the verse and its relation with other verses for example as the reward of a good deed, the reward of proclaiming '*there is no God but Allah'*, the reward of embracing Islamic concept of monotheism (*Tawḥīd*), all these good deeds have the rewards in the shape of the paradise. Some scholars interpreted this verse in relation to Divine Mercy.[16] Holy Prophet asked that 'are you know O my companions that what has been addressed by Allah Almighty in this verse? And indicated that paradise will be awarded in recompense of a good and pious deed done by the servant of God. The verse is as:

"هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ"[17]

Different scholars rendered this verse as with slightly different approaches as:

Table-I: How Scholar's Rendered the Verse (55:60)

Scholar's Name	Translation of Verse (55:60)
Dr. Ghali	*"Should the recompense of fairness be (anything) except fairness?"*
Muhsin Khan	*"Is there any reward for good other than good?"*
Pickthall	*"Is the reward of goodness aught save goodness?"*
Yusuf Ali	*"Is there any Reward for Good - other than Good?"*
Taqi Usmani	*"Is there any reward for goodness other than goodness?"*
Abdul Haleem	*"Shall the reward of good be anything but good?"*

Abul Ala Maududi	*"Can the reward of goodness be any other than goodness?"*
Dr. Mustafa Khattab	*"Is there any reward for goodness except goodness?"*
Dr. Tahir ul Qadri	*"The reward of good cannot be anything but good."*
Ali Unal	*"Is the recompense of excellence (in obedience to God) other than excellence?"*

Observing Table-I one may find that maximum scholars rendered the verses with question mark catching attention of the reader and *al-Iḥsān* has been translated as good, Good, fairness, goodness and excellence. These approaches incorporated different dimensions of verse (55:60). Furthermore, regarding this Qur'ānic reference, it has been declared by 'Allāma Ismā'īl Ḥaqqī in '*Tafsīr Rūḥ al-Bayān'* as:

ودلت الآية على جواز الكسب وأن أحسن وجوه التعيش هو التجارة والزراعة[18]

The verse is an argumentation regarding the permissibility of earning (economically) and that the best way of living is business, trade and agriculture.

Al-Qushayrī demarcated between two times mentioning the word "الْإِحْسَان" in the verse as one is for Lord and the other is for devotee. As God is to assistance and devotee is to servitude, Lord is to friendship (ولاء) and man is to sincerity and loyalty (وفا). Then he changed the direction saying, that man is to worship and obedience and the Lord is to acceptance and man is to serfdom while Allah is the bounteous and benefactor.[19] On the other hand, Muhammad bin 'Umar al-Rāzī stated remarkable relation between man and his Lord, He told that there are only three verses in the Holy Qur'ān about the almost similar subject matter.[20]

"فَاذْكُرُونِي أَذْكُرْكُمْ" [21]

"عَسَى رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا" [22]

"هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ"[23]

The same concept is repeated by al-Tha'ālbī[24] while al-Qunūjī, also stated a similar view referring to the Muhammad bin 'Umar al-Rāzī.[25]

Al-Sha'rāwī interpreting this verse (55:60) along with citation of mystical reference that *al-Iḥsān* is the mutual link either from Allah to His devotee or from devotee to his Lord as God bestows benevolence first, therefore it is necessary for His servant to return the act of charity and benevolence towards Allah Almighty. Furthermore, again in return servant will get more and more rewards from Allah) and it may be a continuous link between devotee and Lord.[26] In Sūrah the promise of two Paradises, is for God-fearing that is fearing of standing before the Holy court of the Lord. While before mentioning the next two Paradises the verse of benevolence (*al-Iḥsān*) is again an indication for those people having blessed with the feeling and concept of Divine Presence, this situation may also be connected to benevolence and beauty.

Furthermore, Khaṭīb al-Sharbīnī added that this mutual nexus (based on benevolence) brings Lord's servant up to the reward of paradise and even that he will be able to get access in the Holy enclosure of Divine Mercy, quoting Prophetic Saying as cited by al-Waḥidī regarding verse (55:60) that the reward for those whom I have been blessed with my gnosis (*ma'ifah*) and monotheistic (*Tawḥīd*), he will live in my Paradise and in my special enclosure of Mercy ("أن أسكنه جنتي وحظيرة قدسي برحمتي").[27] It is noteable that "Therefore the act of benevolence never goes unrewarded. It is different from other good deeds. God rewards these deeds sometimes sooner and

sometine later. But the act of benevolence is immediately rewarded because there is no divine procrastination in its recompensation."[28]

In the light of these exegetical remarks, it may be added that the Islamic concept of benevolence is connected with physical and metaphysical dimensions incorporating human needs and demands in this world and the world of Hereafter searching for the better and well-civilized living tempo of life. For an overall view of Sūrah Al-Raḥmān one may be familiar with the multiple dimensions of this discourse incorporating discussion in the light of traditional approaches as well as understanding Scripture in relation to the current context.

Verse by Verse Study of Sūrah Al-Raḥmān in relation to Aesthetics

In this discourse, we may analyze visiting maximum verses of Sūrah Al-Raḥmān except for the repeated verse (55:13). It has been developed as indicated in Table-II for better understanding against each verse or what may be added with reference to a couple of verses regarding aesthetics and beauty which is as an expression of benevolence (*al-Iḥsān*) where Divine Mercy is greatly concerned with. We may proceed as:

Table-II: Aesthetical Expression against Verses of Sūrah 55

Verse No.	Aesthetic Glimpse Manifested through the Verses of Sūrah Al-Raḥmān
(55:1) (55:2) (55:3) (55:4)	Divine Name Al-Raḥmān as stated in the first verse of Sūrah 55 regarding His manifestation and theophany (*tajallī*) is an expression of beauty and love prevailing in the universe everywhere. From DNA structure to that of spiral galaxies, the creation is a glance, directing towards the Ultimate Reality showing His aesthetic and beauty in the drawing and what He has created and made. Furthermore, in the next verse the word (*Bayān***)** in term of Arabic eloquence, rhetoric and poetry, is an expression, that discloses the Holy Qur'ān is an utterance of none, except God, while study of vocal card and frequencies of sound which are being preserves and re-checkable is also important aspect of *utterance (bayān)* in the modern context.
(55:5) (55:6)	Sun may also be stated as the greatest source between the visible and invisible things. As the unification of exterior of apparent and interior of hidden, this dual expression is also called aesthetics. If *najm*, means what is other than the star, the greenery of the herbs, also has the aesthetic view of God's creation. Accuracy in rotation of heavenly bodies, the balance of earthly life, their mutual relation, the study of *timekeeping* upon which the system of life depends, is closely related to these verses. This is an expression of functional and fine-tuned order in the cosmos depicting an aesthetical glimpse.
(55:7) (55:8) (55:9)	Balance is an essential part of beauty and splendor at Marco and Micro level in the entities. Symmetric design is an indication of the balance as well as an aesthetic view. These verses are the lesson for peaceful and non-violent environmental design and its presentation. Metaphysically, all these functions are causes and reasons for the submissive behaviour of the universe to the Force that initiates all causes and their effects. This overall mechanism protects the beautiful scenery and well-balanced landscape presenting an aesthetical outlook.

(55:10) **(55:11)** **(55:12)**	Planet Earth, its location and motion with respect to other heavenly bodies, for Biological life along with the discussion of Botanical species, are obvious from the verses like the concept of "*packing*" from the verse (55:11). Whereas, with respect to the universe, earth has given so beautiful place because of that its system is going on aesthetically for human life. The study of **Aromachology** is important information from the verse (55:12) which is also an integral factor of aesthetics and beauty.
(55:13)	Rhythm and repetition in the pattern of creation is a fascinating behaviour of the design. It may be considered that the natural need of man which may be satisfied by repetition either in design or beautiful voice. Repetition has great importance for various universal structures. As in the scientific study of some dynamic systems governed by the Supreme Power, having repeating nature. like electronic motion in the atomic orbit etc. presenting an aesthetic view of universal breath controlled by Ultimate Power of Lord.
(55:14) **(55:15)**	Simile (*tashbīah*) in the verse 14 is an expression of Arabic eloquence and beautiful utterance.
(55:17)	The scenery of the rising and setting of the sun is very attractive one. View and vista of the earth is specially connected to this phenomenon. *The verse (55:17) pictured an aesthetic view, where the question of symmetry or mirrored view has great importance. As east to east and west to west, there is a beautiful link in each two extreme positions out of various instantaneous positions. Lord (Rab) is mentioned with both aspects of the phenomenon as the Lord of easts and the Lord of wests which is also symmetry in the writing (Scripture) and sound (Phonics) of the Scripture.*[29] *This discourse also depicts aesthetic views.*
(55:19) **(55:20)** **(55:22)** **(55:24)**	Barrier between the rivers is a very significant discovery of recent scientific advancement. Containers stay on the water surface, pearl and coral production due to salty and sweet waters and concept of membrane technology etc. are related to this phenomenon, which may lead the oceanographers towards the reality. Both physical and metaphysical aspects develop aesthetics phases of the study, compelling towards the Oneness of Allah Almighty. The green shading of the pearls and the red shading of the coral illustrate also aesthetics sight. In verse 24 simile (*tashbīah*) is also stated which is an integral part of oratory aesthetics.
(55:26) **(55:27)**	Scientific research revealing the facts supporting the "Big Crunch". The world of quarks, its colourful realm and super-symmetry, a very swift movement of the micro world. It demands organizer and shows the possibility of the universal end. The Face of the Lord metaphorically is an expression of Beauty and every beautiful thing is because of that beauty, which is called Absolute Beauty, that He is One, subsistent and a cause and origin for all other relative types of beauty. Imagine what an aesthetic expression this Sūrah has?
(55:29)	We may add that this verse leads to the instantaneous study of nature, then integrating the research into a single whole. In the microseconds, the variation and evolution in the universe is going on witnessing His Glory. Here the greatest lesson for the journey that at every instant of Seeker (*Salik*), he needs constant guidance, help and spiritual growth in the journey towards the Ultimate Beauty. The state of bewilderment (*ḥaiyrah*) is also there because His essence cannot be grasped. It may be declared the peak of beauty and Absolute Aesthetics. The source, from where all creations flourished by the God. This inspires the man, to the sub-

	divisional study of nature. The manifestation of His attributes and Names results in Universal Beauty.
(55:31)	Nature indicates the exact control in the hand of supreme power which may provide the respite up to appointed time for better execution with a sense of responsibility. In a mystical sentence, at every instant one should be vigilance in order to prepare himself taking in mind the event of standing before Lord. It is very important regarding love that sometimes beloved may leave his lover, in order to know where my lover intent to go. This verse itself has aesthetics for someone as well as a threat for some others wrongdoers. Giving full attention and to settle the affairs within time in given precious moments of life (is also a beautiful life rhythm)
(55:33) **(55:35)**	Here it means the spiritual journey, which needs to get rid of the impurities that are a hindrance in the voyage towards the ultimate reality. Sha'rāwī also explained the ascending night of the Prophet of Islam (Peace and mercy be upon him) in accordance with these verses.[30] As 'Alī Unal stated Ascension of Prophet [P.B.U.H] elaborating the verse.[31] The sight of earth from outside of its diameter subject to unique aesthetical limitation as indicated by various space travelers like Lt Col John Glenn's first American flight in space. He completed 3 cycles around the Earth in 6 hours, 56 minutes, and 3 seconds with a speed of 17574 kilometers per hour (although Wikipedia shows different data) in 1962.[32] He sketched a very beautiful account and remarks.
(55:37) **(55:39)** **(55:41)**	The apparent view of man may also express the nostalgia that is what has been done by him in the given limitations of time by his Lord. They were captured by their *forehead i.e. conscious, metaphysical expression and by foot as physical view.* One of the highest degrees of Simile in the whole Sūrah where only two elements of simile are used and two others are eliminated, which the beauty of rhetoric. This is also called as *Sublime Simile* (تشبيه بليغ) i.e. a pattern of phonic aesthetics.
(55:43) **(55:44)**	To inform the wrongdoers, Hell has been stated in Sūrah 55 as: Hell mentioned = 2 verses Paradise mentioned = 16 verses Percentage (%) = 2/16*100 = 12.5% The existence of Hell also gives rise to the importance of the paradise. About 87.5 % of Sūrah discussion is about paradise which is an expression of Divine Mercy and maximum elaboration about what is beautiful.
(55:46)	Research shows that fear causes a change in brain and organ functions which eventually changes human behaviour. An important source of change to the right path. The attributes of fear of God give rise to the purification of the heart. Due to this quality one may get rid of an ugly and vicious act, which again results in man's internal aesthetics and beauty.
(55:48) **(55:50)** **(55:52)** **(55:54)** **(55:56)** **(55:58)**	Simile تشبيه in the verse 58 and the statement that shows their beauty and radiance which increases the expression of beauty. Islamic Paradise has flowing streams, running spring, beautiful place for living, shading trees, pure drinks, the fruit of choice, beautiful sketch of reclining and sitting of people of Paradise on the exquisite rug and brocades. All these are an expression of Aesthetics. In the Sūrah verse 46, the statement of the two paradises for the God-fearing and blessed people, Martin Lings added that it is something understandable, that man's role as the mediator and intermediary between the heaven and the earth, he necessarily has the dual nature which requires two paradises for his saturation and satisfaction.[33] It is stated in Sūrah 89 verses 27-30 where contented and pleased self was addressed, explaining

	the state of return to the supreme satisfaction joining His perfect servants and enter His Paradise.[34]
(55:60)	*Al-Iḥsān* is the beauty so, the reward of beauty is what except beauty. The rewards for the secured and protected people that cannot be seen by eyes, listened by ear and comprehended by heart as elucidated by Prophetic Saying.
(55:62) **(55:64)** **(55:66)** **(55:68)**	Specialty (*takhṣīṣ*) after generalization (*ta'mīm*) is an important type of prolixity (*aṭnāb*) in Arabic rhetoric, this expression can be seen in verse 68 which is an example of aesthetics. Furthermore, Martin Lings further speaks that again duality is also there, My Paradise *(jannatī)* is the divine presence and the highest Paradise concerned the ***"Beatific Vision"*** whereas the lower paradise subject to multiple joys on every sides.[35]
(55:70) **(55:72)** **(55:74)** **(55:76)**	The maidens of Paradises, who will be confined in tents and veiling. This is a physical expression of metaphysical realities. Successive discussion of beauty toward **Ultimate Beauty.** As stated by Ḥadīth: *"they will see Him, and He will see them"* In the verse 56 and 74, it is guided that how to talk about the sexual matter. Reclining on cushions over green carpets and exquisite fine rugs. It is the Beautiful expression of living.
(55:78)	Majesty (*jalāl*) and Generosity (*ikrām*) both are related to the aesthetics and both names are stated two times in the Sūrah. In the whole Qur'ān, it is a unique glory of the Sūrah 55. Murata added that gradually Muslim theologians, mainly Sufis, started classifying the divine epithets into two groups, one is the attributes of majesty (*ṣifat al-jalāl*) and the other is the attributes of beauty (*ṣifat al-jamāl*).[36] However, these overall comments may open the view and vista towards the aesthetic study of Scripture and its impact upon human personality.

This table projects very intrinsic and extrinsic requirements for humanity towards purity and perfection. Benevolence is an indication to remove the curtain what exist between man and Ultimate Beauty that may saturate one's natural needs to be satisfied when he is blessed with the Lord's willingness and bestowed satisfaction. This is the grade of the perfect man who is interanlly contented and satisfied with His Lord.

Benevolence (*al-Iḥsān*): The Climax of Aesthetics

This is a very significant mode of relation where the trans-empirical awareness[37] may be possible while it may be taken place as *the practice of Sharī'ah at the station of 'Iḥsān'* demanded by the philosophy of Syed Naquib al-Attas where the ultimate reality may be referred by direct vision and expression by man instead of indirect abstraction, this state of awareness in which one who observes the unity of one being in the multiplicity of phenomena and the multiplicity of phenomena may be seen in the unity of one being.[38] Syed Hussain Naṣr about this discourse elucidated as virtuous beauty or *Iḥsān* is the beauty of the human soul at the highest order and dignity it is to live peacefully in a state of equilibrium and harmony with the worlds as well as with being."[39] As one who established *Iḥsān* up to the extent of worship where one feels His presence everywhere. This results in the contended soul or soul at peace as Holy Qur'ān states:

"يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي" [40]

'Abdullah Yūsuf 'Alī rendered the verse as

"The righteous soul will be said) O (thou) soul, in complete rest and satisfaction! come back thou to thy Lord, well pleased thyself and well pleased unto Him! Enter thou, then, among my devotee! Yea, enter thou My Heaven!" [41]

The Human soul has the highest form of beauty related to *Iḥsān* that is itself beauty, goodness, and virtues. The word *al-Iḥsān* comes from the verse (55:60) means beauty so the verse of *Iḥsān* may also be translated as *"is the reward of beauty except beauty?"* This is the *rhetorical question* which is a type of speech in which a question posed for its effect without the expectation of an answer. It encourages the listener to ponder over what the clear answer to the question must be.

Individual whose wholeness subject to benevolence (*al-Iḥsān*) may find the centrality of beauty, love, peace, morality and it becomes easy to give preference the others over his own demand and need, when the flux of generosity (*al-Iḥsān*) is emerging out from one's personality. No doubt this act of kindness for the creation of Lord brings man up to that status where the mercy of Lord enwrapped him. It is the method that invites man toward Allah's Presence.

Concluding Remarks

For the concluding remarks from this paper, it may be added that the Islamic concept of benevolence is encapsulated and decorated with physical and metaphysical dimensions incorporating human necessities and needs in this world and in the world of Hereafter searching for the better and well-civilized living tempo of life where aesthetics and beauty are greatly concerned in relation to mercy. Benevolence with all relevant dimensions' demands a sense of social responsibility while on the other hand, it is the practice of *Shariah* and excellent deeds at the station of *al-Iḥsān.* God of Islam is the Most beautiful (*al-Jamīl*) and He wants and loves beauty,[42] as well as all things, have reflections from Divine Beauty. Aesthetics approach enhances our imagination towards different aspects of reality, therefore, manifestation prevailing everywhere may develop our thought, which results in an inclination towards the concept of Oneness of Creator. It is also necessary to embellish the soul and body with the excellent deeds that are required for enhancing one's capabilities to get nearness towards the Ultimate Reality.

One may repeatedly observe various favours of the Lord as mentioned in the Sūrah al-Raḥmān, an important course to refresh one's thoughts, culminating every kind of aggression and oppression against nature and humanity. It is incumbent upon man to develop a beautiful environmental structure, responsible for the protection of natural scenery, which may provide mental satisfaction. To attain the state of mind blessed with thinking that I am being observed by the Lord or struggle towards this state, it is necessary for one to reiterate and repeat the mercy and bounties of the Lord contemplating on the various aspects of His compassion upon him like bestowal of knowledge, the art of expression, His creation in beautiful shape, and due to information in advance that how will be entertained the human being prior to the happening of the Hereafter and various other subjects of the Sūrah. All these qualities and characteristics are interconnected with the Divine Mercy, God's provision, and benevolence along with beautiful dealing, doing, expressing, and behaviour of His servant having a great impact upon social rhythm in the light of what is presented by Qur'ānic Worldview.

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[7] Al-Bukhārī, Ṣaḥīḥ Bukhārī, Book of Tawhīd, Vol 9, Ḥadīth 7322, p. 312.
[8] Al-Bukhārī, Ṣaḥīḥ Bukhārī, Ḥadīth 7404, p. 301. Also Ḥadīth 3194 Vol 4, The book of the Beginning of Creation. p 265.
[9] William C Chittich, and Murata, The Vision of Islam (Lahore: Suhail Academy, 1998/2005), 268.
[10] Al-Bukhārī, Ṣaḥīḥ Bukhārī, as cited in reference 1, p. 82.
[11] Dr. Rūhī Bālbakī, Al-Mawārid (Beirut Lebanon: Dār al-‘Ilm lil Malayīn, 2006), 492.
[12] Muḥammad bin Mukarram Ibn Manzūr, Lisān al-Arab (Beirut: Dār al-Ṣadir, 1432/2011), Vol-15 s.v. ‘j-m-l’.
[13] Muḥammad bin Mukarram Ibn Manzūr, Lisān al-‘Arab (Beirut: Dār al-Ṣadir, Beirut, 2011), 12: 230.
[14] Ḥussain bin Muḥammad al-Rāghib Iṣfahānī, Al-Mufradāt fī Gharīb al-Qur’ān (Beirut: Dār al-Ma‘rifah, 2008), 191, 192.
[15] Dr Muhammad Tahir-ul-Qadri, Quranic Philosophy of Benevolence (Ehsan), 4th edition (Lahore: Minhaj ul Quran Publications, 2005), 26.
[16] We may consult Tafsīr Ibn al-Qayyim 1/271, Tafsīr-i Manār 10/508 and Tafsīr-i Khāzan 4/232 etc. visiting mutual relation of benevolence and Divine Mercy.
[17] Al-Qur’ān (55:60).
[18] Ismā‘īl Ḥaqqī, Tafsīr Rūḥ al-Bayān (Dār al-Iḥya Turāth al-‘Arabī, 1715/ 1115 AH), 1: 351.
[19] ‘Abd al-Karīm Ibn Hūzān al-Qushayrī, Latā’if al-Ishārāt, Vol 3, (Beirut Lebanon: Dār al-Ilmiyya 1971), 3: 280-281.
[20] Muḥammad bin ‘Umar al-Rāzī, Tafsīr i Kabīr, edited by Zia ud din ‘Umar, (Beirut Lebanon: Dār al-Fikr 1987), 16: 133.
[21] ‘Abdullah Yūsuf ‘Alī, The Holy Qur’ān: Text and Translation (Lumpur Malaysia: Islamic Book Trust Kuala 2007), Al-Baqra (2:152) translated as “Then do ye remember Me; I will remember you.”
[22] Ibid., Banī Isrā (17:8), Yūsuf ‘Alī translated as, “It may be that your Lord may [yet] show Mercy unto you; but if ye revert [to your sins], We shall revert [to Our punishments].”
[23] Ibid., Sūrah Al-Raḥmān (55:60), Yūsuf ‘Alī translated as “Is there any Reward for Good - other than Good?”
[24] ‘Abdul Rahmān bin Muḥammad bin Mukhlūf al-Thū‘albī, Tafsīr al- Thū‘albī (Beirut Lebanon: Dār al Ahya al-Turāth al-‘Arabī, 1998), 5: 355.
[25] Sidīq bin ‘Ali al-Hussainī al-Qunūjī, Fatḥ ul Bayān Fī Maqāsid al-Qur’ān (Beirut Lebanon: Dār al-Kutub 1999), 6: 499.
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[27] Shams al-Dīn Muḥammad bin Aḥmad al-Sharbīnī, Tafsīr al-Sirāj al-Munīr (Cario: Maṭbah Bolāq 1285 AH), 4: 174.
[28] Al-Qadri, Quranic Philosophy of Benevolence (Ehsan), 28.

[29] Dr Manzoor Ahmad Al Azhari and Muḥammad Ashfaq, "Lord of Two Easts and Lord of Two Wests": A Mystico-Scientific Study of Phenomenon Stated in Sūrah al-Raḥmān," Hamdard Islamicus, Vol. XL, January-March (2017), 25, 26.
[30] Al-Sha'rāwī, Tafsīr al-Sha'rāwī, 14829.
[31] Ali Unal, The Qur'ān with Annotated Interpretation in the Modern English (New Jersey USA: Light Publication 2007) 1246, 1247.
[32] Ḥabīb ullah Khān, Khalā kī Taskhīr (Lāhore: Majlas Traqqī-i Adab, June 1963).
[33] Martin Lings, A Returned to the Spirit: Questions & Answers, Lahore: Suhail Academy 2005), 72.
[34] 'Abdullah Yūsuf 'Alī, The Holy Qur'ān: Text and Translation, Al-Qur'ān (89:27-30), He translated as, "The righteous soul will be said) O (thou) soul, in complete rest and satisfaction! Come back thou to thy Lord, well pleased thyself and well pleased unto Him! Enter thou, then, among my devotee! Yea, enter thou My Heaven!"
[35] Lings, A Returned to the Spirit: Questions & Answers, 72.
[36] Sachiko Murata, The Tao of Islam: A Sourcebook on Gender Relations in Islam (Albany: SUNY Press, 1992), 102.
[37] Syed Naquib Al-Attas, Prolegomena to the Metaphysics of Islam (Lahore: Suhail Academy 2001).
[38] Adi Setia, "Philosophy of Science of Syed Naquib Al-Attas," Journal Islam and Science, 1, no. 2, CIS Canada, Dec (2003):174-175.
[39] Syed Hussain Naṣr, The Heart of Islam (Lahore: Suhail Academy 2004), 235-236.
[40] Al-Qur'ān (89:27-30).
[41] 'Abdullah Yūsuf 'Alī, The Holy Qur'ān: Text and Translation, Al-Qur'ān (89:27-30).
[42] **It is** important to be noted that with the Hadith " إِنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ" (Saḥīḥ Muslim, Book 1, No.612) an evil of arrogance has been condemned.