

THE INFLUENCE OF *IMAN*, *ISLAM* AND *IHSAN* TOWARDS THE SELF WELL-BEING

(Pengaruh Iman, Islam dan Ihsan Terhadap Kesehatan Jiwa)

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ABSTRACT

Islam is a religion that brings blessings to the entire world. It is built from three major components that derive to perfection of Islam, i.e. *Iman*, *Islam* and *Ihsan*. These components should be integrated, understood and practiced by every Muslim. This integration will shape the character of Muslims who obey to Allah and serves as a good member of society. However, how far all these components affected the lives of Muslims? This article describes the influences of Iman, Islam and Ihsan towards the development of the self well-being. This article was conducted in descriptive based on the Quran and the hadith. The article found that all three components had positive influences to Muslim self well-being. However, these influences are limited to Muslim who really believe, understand and appreciate the principles integratively. In addition, the practices are one of the prime conditions to obtain the positive influences. In Islam, these practices are as our Ibadah or worship that is the aim of life as a Muslim. This shows that Islam is a way of life that is not only associated to faith and belief, but it emphasizes good practices and relationships with others.

Keywords: *Iman*; *Islam*; *ihsan*; self well-being; muslims.

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ABSTRAK

Islam adalah sebuah agama yang membawa rahmat kepada sekalian alam. Ia dibina dari tiga komponen yang menjadi dasar utama kepada kesempurnaan Islam iaitu Iman, Islam dan Ihsan. Ini bermakna, ketiga-tiga komponen ini perlu bersepadu, difahami dan diamalkan oleh setiap Muslim. Kesepaduan inilah yang membentuk keperibadian seorang Muslim yang taat kepada Allah SWT dan menjadi ahli masyarakat yang baik. Namun, sejauh manakah ketiga-tiganya mempengaruhi kehidupan Muslim? Makalah ini menghuraikan pengaruh Iman, Islam dan Ihsan terhadap pembinaan jiwa yang sihat. Kajian ini dijalankan secara deskriptif berdasarkan al-Quran dan hadis. Artikel ini mendapati bahawa ketiga-tiga komponen ini mempunyai pengaruh yang positif terhadap kesihatan jiwa seseorang muslim. Namun demikian, pengaruh ini terhad kepada seorang Muslim yang benar-benar mengimani, memahami dan menghayati prinsip-prinsip secara bersepadu. Selain itu, amalan atau praktis adalah salah satu syarat penting untuk memperoleh pengaruh positif tersebut. Amalan atau praktis ini juga disebut sebagai ibadah yang menjadi tujuan hidup seorang muslim. Ini menunjukkan Islam adalah satu cara hidup yang bukan sahaja berkaitan dengan iman dan akidah, tetapi ia juga mementingkan amalan dan hubungan yang baik dengan individu lain.

Kata kunci: Iman; Islam; ihsan; kesihatan jiwa; muslim

INTRODUCTION

Islam is a religion that includes the whole human life. To manifest the adequacy, suitability and the universality of Islam as a religion of life, then Islam gives very wide space to its followers (Muslim) to do *ibadah* or worship at anytime and anywhere within the Syariah Law. The most important thing, *ibadah* is the main purpose of the creation of jinn and humans. The God said (al-Dharyyat 51: 56):

And (remember) I created the jin and the mankind that they might worship and pay their devotions to me.

Worship is spiritual provision of human being. The effect of worship does not seem to human body, but it has affected to human inner qualities who sincerely devout to God alone. Human dignity is at the instance of his/her inner qualities could increase the value of self when worship to Allah SWT. Therefore, worship is the only road that can provide provisions and nourishment to the human spirit, as well as supplying power of the soul that will not fade and finish (al-Qaradawi 2005).

Allah SWT established the accomplishment of Islam in Surah al-Ma'idah (3). Which means '...this day I have perfected your religion for you and completed My favour to you, and I have chosen Islam to be your faith'. According to Ibn Kathir (2011), comprehensiveness of Islam is the biggest favour of Muslims so that they do not need to other religions and other prophets. God Almighty has sent Muhammad (PUBH) as the Prophet on the jinn and humans. Accomplishment of Islam also extends beyond the subject of worship until no need to any addition to prove loyalty, love and humble to Allah SWT.

Accomplishment in Islam has been described by a long hadith, where Gabriel had explained the concept of *Iman*, *Islam* and *Ihsan* to Muhammad (PBUH) and his companions (al-Bukhari 1987). Indeed, according to the hadith, the comprehensiveness in Islam includes the faith *aqidah*, perform the worships with full quality, and have good relationships with others. This means, the accomplishment in Islam is visible when a Muslim has a true faith, performed the quality worship and have good relationships with others. However, how these components beneficial and affect to the human psyche?

From this point, the comprehensiveness of Islam covers every aspect of human life, which includes spiritual, mind and body. Islam strongly keeps relationship with God by doing worship with sincere and perfect. Islam also stresses the harmonic relation amongst human beings, pertaining to politics, social, economy and management. In addition, Islam participated and emphasized the importance of keeping the relationship with nature such as plants and animals by avoiding pollution and tortures. All these aspects can be covered in three components, i.e. *Iman*, *Islam* and *Ihsan*. Therefore, the main objective of this article is to explain the importance of these three components to the human psyche and its influence on the self well-being.

LITRATURE REVIEW

In Islam, there is no separation between the act which is always expressed as worship and other acts. Every deed done by a Muslim are intended to seek the blessing of God and to show of love for Him, it is worship (Norcliffe 1999). Worship is spiritual sustenance that have roles and wisdoms behind. These roles and wisdoms affected to the man's spiritual. Through worship, man be able to improve the quality of their spiritual that produce the peaceful, calm and harmony. Worship encompasses every human action and intentions. This is consistent with the purpose of human creation is to worship solely to Allah SWT. Each intentions, actions and human behavior are counted as worship when coinciding with the Islamic obedience (al-Qaradawi 2005; Ibn Taimiyyah 1999). Therefore, perfection of worship in Islam includes several

forms, namely worship in belief and faith as in pillars of *Iman*, worship in practice form as in pillars of Islam such as prayer and fasting, and worship in behaviour form i.e. *Ihsan* and good ethic or moral.

Undeniably, faith and peace are much related to each other. Allah mentioned in several verses that the peaceful heart owned by people who believe in God. For example, in al-Fath (48: 4), Allah SWT said ‘he is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith...’ Allah SWT reaffirmed that He is Who sent down serenity into the hearts of those who believe in him (al-Fath 48: 18). These two verses are indication that *Iman* and peace, tranquil heart or self well-being has a significant relationship.

Furthermore, the practical form of worship such as prayer, have benefits and wisdoms to the human psyche as well. According to al-Qaradawi (2005), there are many advantages of prayers mentioned in the Quran. Among them were Prophet Ishmael praised the practice of prayer, Allah SWT sent Prophet Moses to offer prayers at the beginning of the revelation descended upon him, Luqman’s Will to his son to perform prayer, Allah SWT enforced the obligatory of prayer to the Prophet Muhammad (PBUH) on the night of *Laylat al-Qadr*. Similarly, with other worship in practice form such as fasting and pilgrims *al-Hajj*, there are many benefits and wisdoms whether to individual and Muslim society.

Meanwhile, morality is an important aspect of Islam. Hence, *Ihsan* and noble character are among the main objectives of the mission of Prophet Muhammad (PBUH) to the entire universe. He once said “I have only been sent to perfect good moral character” (Ahmad 1946). This statement is consistent with what Allah SWT means as “And surely, you have a sublime character” (al-Qalam 68: 4). These arguments give a signal that all three of these components are a very important principle in Islam

RESULT AND DISCUSSION

WHO defined mental health as ‘...a state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community...’.

Besides, there is no single definition of well-being, but there is general agreement that well-being includes the presence of positive emotions and moods (e.g., contentment, happiness), the absence of negative emotions (e.g., depression, anxiety), satisfaction with life, fulfilling and positive functioning (Frey BS 2002).

Islamic scholar, Morsi (1988) defined self well-being ‘a state of the self that is felt with a pleased and satisfied when a noble moral character of Allah SWT, with himself and with others’.

While Zakiah Daradjat (1975) mentioned that self well-being those who are able to feel the happiness in life because they feel that themselves useful, valuable and are able to communicate using the potential and talent possessed that brings happiness to yourself and others. In addition, they are able to adapt and avoid the anxiety and disruption of the soul and has good morals. Those who will not feel arrogant, low self-esteem, but appreciates others and believe in themselves.

Thus, self well-being can be defined as inner elements of human feelings, emotions, mind and healthy, good and positive ambition. Therefore, a state of well-being is an inner condition does one who feels secure, calm and happy to be able to receive himself as is, in relation to the others, believe in Allah SWT and decorate themselves with Islamic morals.

IMAN, ISLAM AND IHSAN

To clarify the concept of *Iman*, Islam and *Ihsan*, in a Hadith, narrated by Abu Huraira; One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, What is *Iman*? Allah’s Apostle replied, *Iman* is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in the Day of Judgement. Then he further asked, What is Islam? Allah’s Apostle replied, ‘to worship Allah Alone and none else, to perform prayers, to pay the compulsory charity *zakat* and to fast during the month of Ramadan’. Then he further asked, What is *Ihsan*? Allah’s Apostle replied, ‘to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you’ (al-Bukhari 1987; Muhsin Khan 1994).

This hadith has a high value in Islam because it covers all the forms of worship, whether physically (e.g, prayer, fasting) or inner such as intention and contemplation. It spans from believing *Iman* to acts of physical, such as the tongue, hands and feet that used to do good deeds. So that matters involving the sincerity of heart and inner man that need to be observed in order to achieve to get Allah’s love and acquiesce (Mustafa 2009).

Generally, the hadith mentioned about the perfection of Islam. There are three basic components of Islam, scoping for the rest of the aspects of human life. These three aspects, as well contained the worship that the purpose of human life. However, how extends the role of *Iman*, Islam and *Ihsan* in building self well-being?

Iman

According to the said hadith, The Prophet (PBUH) explained that the six pillars of *Iman*, i.e. believe in God, believe in his angels, believe in the revealed *Kitab*, believe in his messengers, believe in the Day of Judgment and believe in the *qada wa qadar*.

Scholars of Hadith and *Fiqh* such as Imam Malik, Imam Shafie and Imam Ahmad has accepted definition of *Iman* as ‘...the believe in heart, the recognition with your tongue and do with the pillars’ (Mustafa 2009). Based on the definition of *Iman*, it is an essential to the justification of *Iman* is to do good deeds and avoid all prohibited by Allah SWT, which is *amr bi al ma'aruf wa nahy an al munkar*. That includes in the definition of *ibadah* as described by al-Qaradawi (2005).

As such, those who believe Mukmin shall be practiced Islam, in order to manifest his *Iman*. If a person claims that he believed, but he does not show his *Iman* by doing good deeds, then his *Iman* is just decoration and mere illusion. Individuals like this, just thought that he was a Mukmin and hoped to get the Allah’s love while his *Iman* not complete (Mustafa 2009).

The link between *Iman* and worship is through the hold of hope to God Almighty. In the Quran there are some verses that describe the human nature required God to be worshipped (al-Zumar 39: 8; Luqman 31: 32 and al-Isra' 17: 67). He also said in Yunus (10: 22);

It is He Who enables you to travel by land and sea (by various means of transport), until when you are in the ships, and they sail with them with affair breeze and they are glad therein, a violent wind overtakes them, and billows surge upon them from every side and they fear that they are encompassed. At the moment, they pray to Allah with all fervour, saying, ‘if You (O Lord) deliver us from this peril, we will truly grateful’.

As well, it happened to Prophet Ibrahim a.s who query who the God is (al-An'am 6: 76-78). These situations showed that the feeling of God emerges from the nature of human beings. In Islam, this empty of feeling is fulfilled by *Iman* to Allah SWT that urges a person to do good in order to demonstrate obedience and adherence to the Lord.

As a result, a believer will full submissive his body, soul and his entire life only to the God Almighty, that in line with the example of the life of the Prophet (PBUH). The true believer will say, ‘we hear and we obey’ to each order and prohibition

prescribed by Allah SWT. This *Iman* removes them from the obedience to lust and desire to absolute submission to the God (al-Qaradawi 2005).

The relationship of *Iman* and self well-being can be seen with contemplation in many verses stating that the believer can feel peace, tranquillity, security and happiness. The God has said:

Those who have attained faith and have not obscured their belief with wrongdoing (by polytheism)-it is they who shall be secure, since it is they who are on the right path (al-An'am 6: 82).

(These are) those who believe and whose hearts find restfulness in remembrance of Allah. Surely, in the remembrance of Allah all hearts find restfulness, (al-Ra'd 13: 28).

No misfortune (or calamity) befalls except by Allah's will. And he who believes in Allah, He guides his heart (to accept what has happened calmly and with patience). And (remember) Allah is the All-Knower of everything, (at-Taghabun 64: 11).

In this case, *Iman* in Allah SWT can prevent and cure human from diseases of the self and give a sense of peace and calm. Besides, a believer casts away from feeling anxious and sad that caused of his diseases. The *Iman* produces a sense of peace and serenity while all hope, help, care and protection given only to God Almighty, Lord of the Balance of nature, The all-Powerful, all-Wise, all-Hearing and all-Seeing (W. Hussein Azmi 1994).

No doubt, emotions such anxiety, despair, frustration and sadness will be managed well because the believer certain and believe that there are no more evil and pain except by the will of Allah. Well, it produces a sense of peace, rest, tranquil and happy.

Islam

Based on the hadith, the Prophet (PBUH) also mentioned the five pillars of Islam, namely pronounced the two exalted the *syahadah*, perform the five daily prayers, giving alms (*zakat*), fasting in Ramadan and performing Hajj (pilgrimage). If one can meet the five pillars and the things relating thereto, so he/she completes Islam and protected from the wrath of God Almighty (Mustafa 2009).

The worships that included in the five pillars of Islam are the medium of communication between creatures and his Creator. Systematically, a Muslim has

ordered to stay in touch with God at every moment and time, place and space. This is because all five worships has structured to meet this aim, beginning with the *Syahadah*, the five daily prayers that must be performed five times a day, paying *zakat* every year, fasting in Ramadan for a month and on pilgrimage at least once in a lifetime.

Besides, all these worships there are many wisdoms and virtues behind it. That gives various advantages and benefits that go back to individual, community and society as a whole. The purpose of worship, however, is to devote themselves only to God Almighty and oneness him. As mentioned by Imam al-Shatibi that worship has the original purpose of the oneness of God and other ancillary purposes such as getting a good soul and produce major properties on it (al-Qaradawi 2005).

Examples of effects, wisdom and impact a specific prayer of worship such showed strong bonding between the slaves with his Lord. This is because in prayer, a slave seems to be in the presence of his Lord with full determination to apply the various needs and requests as well as a sense of humility, contemptible, obedience and love him. Performing prayers with confidence and *khusyuk* can give rise to spiritual closeness, peace of heart and peace themselves during deploy all emotional and bodily members submit to Allah (al-Zahrani 2005).

In accordance Anas (2012), two conditions need to be implemented so that prayers could be responsible for the purification of the soul and heart. First, do the pray properly, neat acts, in time, not negligent, sincere and meet the method based on the Quran and Sunnah. Second, establish the prayer with *khusyuk* and full appreciation. This is because the prayer without *khusyuk* and humble like body without soul. It is empty and does not give effect to the process of purification of the soul.

While fasting, al-Qaradawi (2005) said that fasting is a worship to abstain “completely” from foods, drinks, intimate intercourse, before the break of the dawn till sunset. Despite, fasting appears to be negative acts (lead to hunger and thirsty), but it has many advantages especially to the human spirit, soul and mind. A believer fast holds his soul from desires claims with the intention to reach out to God. The Quran itself has described the main goals of fasting is to attain piety (al-Baqarah 2: 183). Allah SWT said, ‘O believers! Fasting is enjoined upon you, as it was enjoined upon those before you, so that you might remain conscious of God’.

Imam Jalalain (t.th) mentioned that with regular practice of fasting, it can prevent them from committing vice and bad deeds. This is because fast to relieve the desire that became the cause of committing vices and adultery. While Ibn Kathir (2011)

indicating fast contains the purification and cleaning yourself from the norm-bad habits and reprehensible moral character. Fasting can also cleanse your body and narrow down the streets of Satan that can inspire the doing of vice.

Moreover, when fasting, a Muslim must keep morals. As narrated Abu Huraira: The Prophet (PBUH) said, 'Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting)' (al-Bukhari 1987, no. hadis 127).

So with other worship such paying *zakat*, performing Hajj, *zikir* (remember of Allah SWT), reading the Quran, make charity and help others. It all have a very impact of benefits and wisdoms of the soul of the person who did it when done with full humble, sincere and because God alone.

Ihsan

According to the meaning of *Ihsan* as described by the Prophet (PUBH) through the Hadith of Abu Hurayrah, that person is worshipping God as if he sees Him. If he is unable to see Him, He view all deeds. Worship God Almighty means devoted to him in worship according to a method and a way that preferably either physical acts or inner which is sincere in intention.

Ibn Manzur 1997 said, opposed to the word *Ihsan* is abuse (الإساءة). As well as outrage, hurt, offence. In this context, *Ihsan* should be done together with a sense of sincerity, to be valid as a prerequisite of Iman and Islam. Each good deed without sincere is not *Ihsan*. Likewise, *Iman* without sincere and compassionate is not yet as believers.

Worship is carried out according to *Ihsan* just focused, and because of God alone. Not included the intention for other purposes or for other things. The effects of the attitude of *Ihsan* compels a person feel more responsible for his worships until he did worship with full honesty whether he is in public or when alone. This is because he felt confident that everything he do is seen by God Almighty. He should feel embarrassed if the worship is just for in sought of responsibility as a Muslim (Mustafa 2009).

According to Imam al-Nawawi, Rasullulah (PUBH) give clarification on the *Ihsan* in the worship with the aim that each Muslims do worship with full sincere, submissive, full submission and *khusyuk* as by seeing God in front of them. Sense of see Allah SWT can produce humbleness and solemn in worship. As well as to close themselves to him.

In the Quran, there are many verses about *ihsan* (إحسان) namely in Surah al-Baqarah verse 178 and 229, verse 100 of Surah al-Tawbah, verse 9 Surah al-Nahl and Surah al-Rahman at verse 55 (twice). For the word *ihsanan* (إحسانا), there are six places, i.e. verse 83 of Surah al-Baqarah, verse 36 and 62 of Surah al-Nisa', verse 151 of Surah al-An'am, verse 23 of Surah al-Isra' and 15 verses of Surah al-Ahqaf. Referring to those who do good (محسن، محسنون محسنين), there are at least 28 points was used to mention the attributes or characteristics of those who do *Ihsan* (al-Baqi 1364). The God said (al-Nahl 16: 90):

Allah enjoins justice, kindness and charity to one's kindred, and forbids indecency, wickedness and oppression. He admonishes you (through his orders and his interdiction) so that you may take heed.

In accordance with al-Qurtubi (2007), *Ihsan* in this verse is meaning making good to themselves and others. This is because Allah SWT likes His servants mutually doing well between them. He is Rich to benefit all His creation. However, *Ihsan* in the Hadith of Jibril a.s is determination (إتقان) and fulfilled properly in the worship.

In the Quran, the theme of *Ihsan* is in a very spacious context, mainly is doing good to others. al-Qurtubi explained that when verse 90 al-Nahl revealed and read over to Ali bin Abi Talib, he went on to say that 'for the sake of Allah, for He delegated the Messenger of Allah (PUBH) with a noble moral character' This showed that *Ihsan* has a very broad meaning but are included in the range of doing well and acting good.

Therefore, it is understandable here two things. First, *Ihsan* in worship is done with full sincere, vigorous; obey the pillar and method prescribed by Islamic law. Second, *Ihsan* of a wider meaning is to do good for self and others as shown by the Prophet (PBUH).

CONCLUSION

Iman is the basis of *Iman* to Muslims that focuses on five pillars with the trust in full. Islam, on the other hand is a manifestation of *Iman* by doing good deeds and worship on the way of *Syariah*. Do worship with sincere, diligent and earnest as expected the love of Allah and do good deeds based on the noble moral character are included in the range of *Ihsan*, as explained by the Prophet (PUBH) in the Hadith of Jibril AS.

A consequence of *Iman*, *Islam* and *Ihsan* which is believed and practiced to produce a sense of calm, peaceful and happy which is formulated as self well-being.

Besides, these three components are not reliable or credible without the practice, acting and doing, it will not produce positive effects to the individual self well-being. In fact, this individual will experience a disruption of the soul and self that lead to feel empty and meaningless. Without realising that the soul was due to vacate because his failure to understand these three components deeply.

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