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Other common issues in the social sciences and the Qur'an are those that consider forgiveness to be the highest manifestation of human power in the social sciences and believe that it is a source of pleasure and happiness, that generous people are full of sense, living and happiness. Sacrificing is much better than receiving because we experience to be alive by self-sacrificing. From the perspective of holy Qur'an, forgiveness has mentioned with the name of amnesty and pardon meaning forgiveness and abandoning the punishment; and amnesty means not ignoring the fault of others. In verse 13 of Surah Mā'idah, God has emphasized the value of forgiveness and asked the right holders to transgress and ignore the wrongdoing and inappropriate behavior of others.

One of the aspects of dissimilarity among the social sciences and the Qur'an can be cited as examples of Kaẓm Ghayẓ, 'Iḥsān to parents, patience, loyalty to covenant, which have been considered as instances of 'Iḥsān in the Qur'an, but have not been addressed in the social sciences.

CONCLUSION:-

'Iḥsān has often been mentioned in the social sciences numerously. However, a word that is the exact equivalent of 'Iḥsān is not mentioned, but in an analytical scanning we have come up with words that describe 'Iḥsān's conditions, instances and results. 'Iḥsān instances in the social sciences and the Holy Qur'an have aspects of similarity and dissimilarity, which ultimately has three instances of altruism, responsibility, and forgiveness, and in the cases of Kaẓm Ghayẓ, 'Iḥsān to parents, patience, loyalty to covenant have dissimilarities. These cases are merely mentioned in the Qur'an as examples of 'Iḥsān and are not mentioned in the social sciences. It is noteworthy that, as the present study examines 'Iḥsān instances in both the Qur'anic and social sciences, it can be stated that the Holy Qur'an has more explicitly stated the social aspects of 'Iḥsān than the social sciences.

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Amnesty and Pardon, and Goodness to parents, Patience, Loyalty to Covenant, Altruism (Self-Sacrifice), and the mutual Responsibility of humans to each other.

The aforementioned instances in the social sciences and the Holy Qur'an have some similarities and dissimilarities, which are one of the commonalities of altruism. In the social sciences, altruism is a self-sacrificing practice in which self-interest and the expectation of return are not the primary motivator and factor. One of the components of altruism in the Holy Qur'an is self-sacrifice, which is one of the most prominent human virtues and values. The most prominent verse in the field of self-sacrifice is verse 9 of Surah Hashr; this verse is about the intimate hosting of Anṣār from Muhājirān after the immigration of Muslims from Mecca to Medina, which according to this verse Anṣār preceded Muhājirān to themselves, though they were in great need. Therefore, one of the most important characteristics of true believers is the spirit of self-sacrifice. Other aspects of the social sciences and the Holy Qur'an illustrate the accountability that distinguishes between two concepts of responsibility in the social sciences: responsibility towards others, towards communities and their common interests, and responsibility for their own shortcomings and their consequences. Responsibility for others (social responsibility) includes paying attention to their welfare, health, education and security, as well as being interested in and addressing the requirements and interests of society. The Qur'anic accountability is at a glance related to social humanity and the kinship relations with one another. The Qur'an attributes any social change in human beings life to the human himself. According to verse 11 of Surah Ra'd, Allah states that the status of no people will change unless he changes himself. This indicates that because of the dependence of human destiny, human responsibility towards one another is inevitable. These human relationships create the mutual responsibility of humans towards each other. On the other hand, this verse points out that the context of change is always from inside to outside of the individual, which confirms the meaning of responsibility towards oneself and then with regard to the dependence of human destiny to each other mentioned in the verse is the responsibility towards others (social responsibility).

G) Responsibility

At a glance about human beings and the relations of nations with one another, the Qur'an attributes any social change in human life to itself:

«إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ...»

(الرعد/١١)

“Verily never will Allah change the condition of a people until they change what is in themselves.”

This shows that because of the dependence of human destiny, human responsibility towards one another is inevitable; these human relationships create human responsibility for one another; on the other hand, this verse points out that the context of change is always from within the individual to external part in the sense that in the first place the attitude and thoughts change and after this change of attitude and thoughts it shows itself in behavior. In other words, firstly, the attitude towards responsibility is changed and then the appropriate attitude is taken into account. When talking about human rights in religious texts, it is a question of the rights that other people have and, in other words, the responsibility that we have towards the others. Of course, since these rights are mutual, we have the same rights to be observed by others. But because of the same aspect of construction, education and guidance that the religion of Islam considers for itself, it pays more attention to the aspect of duty and responsibility (Yaqubi, ١٣٩١: 14-15).

4. SIMILARITIES AND DISSIMILARITIES OF SOCIAL BENEVOLENCE IN SOCIAL SCIENCES AND THE HOLY QUR'AN

The instances of social benevolence is one of the most important issues in the daily life of human societies, and researchers and managers cannot understand and manage a society without regard to goodness and its instances. In the Holy Qur'an, the word "Iḥsān" has been uttered 71 times in 66 verses and in 28 Sūrahs. From all words studied, the social sciences refer to instances of altruism, forgiveness, commitment and social responsibility and community-accepted behavior (heroism), and from the perspective of the Holy Qur'an, some instances have been mentioned such as Kaẓm Ghayẓ,

“They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).”

F) Altruism (self-sacrifice)

Self-sacrifice is one of the most prominent human virtues and values that have been valued in the holy words of the Prophets of Islam by such titles as the highest ethical doctrine, the highest levels of goodness, the highest degrees of faith and the best worship. And in Islamic culture, there are those who deserve to be named pious who have this characteristic. One of the most prominent ethics in Islam is self-sacrifice, to which the believers have been highly recommended in verses and prophetic traditions (Mohammadi Ray Shahri, ١٣٩٠, 1: 123-129).

The most important verse in the area of self-sacrifice that is explicitly mentioned is about the sincere hosting of the Anṣār after the Mecca Muslims migrated to Medina:

«وَالَّذِينَ تَبَوَّءُوا اللَّيْلَ وَالإِیْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَا كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَفِيهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ» (الحشر / ٩)

“And those who before them, had homes (in Madinah) and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity”.

Therefore, one of the most important characteristics of true believers is the spirit of self-sacrifice. In a narrative, Amir al-Mu'minin Ali (AS) has mentioned the self-sacrifice as the highest goodness: (Tamīmī Āmadī, 1373, 3: 376).

Accordingly, self-sacrifice, as one of the most important indicators of desirable social relations, plays an important and decisive role in interpersonal relationships, meaning that one's self-sacrifice increase affection, intimacy, and promoting self-sacrifice in the community results in the growth and excellence of social relationships.

E) Loyalty to Covenant

In the word, "وفاء" and "إيفاء" means to finish "and to fulfill and to perform their promise", that is to say: «و فیت الکیل و الوزن»: "I have completed the measure". Commitment of the promise, and fulfillment of duty, is to do it without compromise and to fulfill the promise (Qarashī, nd, 7: 231).

The term is consistency in two contracts and the legal, economic, political laws of the religion of Islam, which encourages the loyalty and insists on it, to the extent that the Prophet (PBUH) said: "whoever dose not have commitment ('ahd), he dose not have Faith as well" (Majlisi, nd, 16: 142). Loyalty to covenant means to abide by all contractual terms. Loyalty to covenant affects all human individual and social dignity, and the effects of covenant can be mentioned as an agent to create the interest in religion and the strengthening of faith. Loss of public trust is one of the damages of breaching the contract. A sense of mutual trust is a strong support for social activities. So, in view of its importance, God has expressed it as a goodness in some verses to encourage people to observe it.

لَيْسَ الْبِرَّ أَنْ تُوْذُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِرَبِّهِ وَالْيَوْمِ الْآخِرِ وَ
الْمَلَائِكَةِ وَالْكِتَابِ وَالرَّبِّيبِينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ تَوَى الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ
وَ السَّائِلِينَ وَ فِي الْوَأْبِ وَ أَمَامَ الصَّلَاةِ وَ آتَى الزَّكَاةَ وَ الْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَ الصَّابِرِينَ فِي
الْبِاسِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ»

(البقره / ١٧٧)

"It is not righteousness that ye turn your faces towards East or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat (regular charity); to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing."

In this verse, one of the cases of 'Iḥsān is the fulfillment of the covenant, as in Surah (Anfāl / 56), He considers breaching the covenant as a sign of being non-pious:

«الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ هَدَاهُمْ فِي كُلِّ مَرَّةٍ وَ هُمْ لَا يَتَّقُونَ»

best way, so that under no circumstances should he succumb to obstacles and solve the problems with wisdom and effort. Rāghib Isfahani explains "Patience" in the book Mufradat: "to force oneself to what is required by reason and religion and to forbid what is prohibited by reason and religion" (Rāghib Isfahani, 1412 AH, 1: 216). According to this definition, patience has both positive and negative aspects. The negation or deterrence aspect includes the concept of control and skill that avoids the wasting of one's psychic energies, and the positive aspect involves the concept of directing and reinforcing convergent aspects that lead to unity. In the Holy Qur'an we have the following:

«وَابْتَدِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ»

(هود / ١١٥)

“And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.”

Patience is a general Islamic principle. There is virtually no good possible without patience and attempt. Because the completion of good deeds requires endurance, and therefore in the above verse after ordering to patience says: God does not waste the reward of the righteous, that is, doing good without patience and endurance is not possible (Makarem Shirazi, 1374, 9: 272) Here he calls the patient as the good doers.

Elsewhere the Qur'an says:

«لَا يَأْتِي الْعِبَادَ الدِّينَ إِلَّا بِمَا عَمِلُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَارْتَبَتْ لَهُمْ مَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ وَإِنَّ جَهَنَّمَ لَأَكْبَرُ مِنْ ذَلِكَ»

(زمر / ١٠)

“Say: O ye My servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!”

The patients are endowed with the highest reward and blessing in the presence of God, and no factor is as important as the patience and endurance.

indicating its important position. In Sūrah (Isrā' /23), good speech and manner, the utmost modesty and affection and not the least insult to parents in old age have been emphasized:

«وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ الْوَالِدِينَ إِحْسَانًا ۚ وَإِذَا بَلَغَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفًّا وَلَا تَنْهَرَهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا»

“Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor.”

This verse shows the ultimately respect to parents because God has mentioned 'Iḥsān and benevolence to parents before His own worship.

It is narrated that if a human knew anything lower than 'Fie', God would bring that word and forbid it. And it is among the lowest levels of the parental amnesties (Gonābādī, 1408 AH, 2: 435). As well as in the surah (Aḥqāf / 15), the difficulties and problems during pregnancy, giving birth and milking the infant have been stated. This verse states that the mother should be honored more than the father. And in the verses where goodness is commanded to the parents, there is no mention of its reward or of the child's goodness, it may be that the said benevolence is for the suffering and difficulties of the parents, and one should not expect rewards and praise.

And we also have the following narration: Imam Ali (AS) says: “The greatest and most important divine duty is goodness to parents” (Mohammadi Ray Shahri, 1386, 10: 709).

D) Patience

The word "patience" means self-restraint over what the law or intellect commands or forbids (Rāghib, 1412 AH, 474; Qureshi, 1412 AH, 4:105). Patience has been expressed in three ways: patience in obedience, sinfulness, and calamity (Scophie, 1404 AH: 64).

"Patience" in the Holy Qur'an, as the Qur'anic verses testify, means "the stability, and the strength of the spirit's resistance"; resistance to hard work, resistance to internal sensory stimulation, and resistance to the adversities of the day (See: Motahhari, 1386: 3 and 14). Man needs patience to cope with life's disasters, while maintaining his mental health and ability to continue his life in the

my anger.” The maid said : « وَالْعَافِينَ عَنِ النَّاسِ » : “may God have mercy on you.” Then she said: « وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ »: “Allah loves those who are kind”. Imam (AS) said: “Go! I have released you for the sake of God.” (Mufid, ١٣٨٦: 500). Also, in other verses and Sūrahs of the Qur'an, such as (Yūsuf / 84, Naḥl / 58 and Zukhruf / 17), Kaẓm Ghayẓ means to repress anger.

B) Pardon and Amnesty

"Pardon" means to forgive the error and leave the punishment (Ibn Manzūr, 1414 AH, 15:72), and "amnesty" means to neglect. The amnesty of anything is its width and margin, such as: the plate of face, sword and stone (Rāghib, 1412 AH, 1: 486; Ṭurayḥī, 1375, 2: 385). The "amnesty" is a higher order than the "pardon", in which there is no trace of error in the plate of the right heart and mind. Amnesty and pardon, of course, have no place against social rights or when it causes a boldness of cruel.

In the Holy Qur'an, God has emphasized the value of pardoning and asking the right holders to ignore another's errors and faults:

«فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَتَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ قَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ»

(المائدة/١٣)

“But because of their breach of their covenant, We cursed them, and made their hearts grow hard: they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind .

Pardon and amnesty are two of the prominent human traits that ignore and neglect the errors of others, and then withdraws them to the margin of those faults (Mustafawī, 1380, 2: 6).

C) Goodness to parents

In some verses, goodness in the emotions, speech, and behavior to certain individuals in the community, who seek more attention, is seen with a greater emphasis on some, meanwhile the goodness to parents, usually after its recommendation, has been ordered more than ten times (Baqarah / 83, Nisā' / 36, An'ām / 251)

centeredness. Kindness, self-sacrifice, forgiveness, generosity, and sacrifice for others, and social assistance, suggest that one's orientation toward the other (as opposed to selfishness) is not based on reciprocal self-seeking or other specific interests, though these benefits may inadvertently benefit the individual. Altruism is associated with terms such as love for the people, motion and movement towards others. Panner and finkelstein believe that an assisting or a self-sacrificing personality has a tendency for other people's welfare and rights, to empathize with them and to behave in a way that serves their interests (Baron, 1388: 79).

They are also called pro-community figures. The tendency of assisting people can be interpreted as the virtues of self-restraint, tolerance, justice, compassion, thoughtfulness, and foresight (Sharifi, 1387, 4: 131-154)

3. QUR'ANIC INSTANCES OF SOCIAL BENEVOLENCE

The Holy Qur'an is concerned with social benefit and in many verses 'Iḥsān is mentioned in human societies.

A) Kaẓm Ghayẓ (Repressing the anger): Kaẓm means the self-exit and it is an irony of silence, and the term "وَالكَاطِمِينَ الْغَيْظَ" means the same. When we are angry, we should calm down our anger and know that it is part of good deeds. (Rāghib Isfahani, 1412 AH, 1: 712);

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
المُحْسِنِينَ»

(آل عمران / ١٣٤)

“Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.”

That is, those who become angry for some reason and can avenge the person who has harmed them, but for the sake of God's mercy, they calm down themselves and wait.

According to a report: One of the maids of Zayn al-Abidin (AS) poured water on his head to awake him for prayer. Suddenly the bowl collapsed and broke his holy head. When Imam Sajjad raised his head to the maid, he said: «وَالكَاطِمِينَ الْغَيْظَ»: “ I have swallowed up

sacrifice than to receive it, but not because we accept deprivation, but because, through sacrifice, we experience our aliveness (Fromm, 1388: 46-49).

C) Commitment and social responsibility

The concept of responsibility refers to at least three relationships: being responsible to something, to someone, and to a matter. Responsibility encompasses various ethical and practical aspects and consideration of the consequences of an action. Man behaves responsibly when acting on ethical considerations and accepting that he is responsible for his actions. The two concepts of responsibility are differentiated: responsibility towards others, their communities and common interests, and responsibility for their own shortcomings and consequences. Responsibility for others (social responsibility) includes paying attention to their welfare, health, education and security, as well as being interested in and addressing the interests of society. Social responsibility has two meanings: Ensuring the well-being of others in their daily lives (focusing on others) and moving towards achieving individual goals without ignoring and exceeding expectations of others (interpersonal coordination.) The first part is connected to empathy, while the second part is related to guilt feeling (Bierhoff, ١٣٨٧: 56).

D) community- accepted behavior (heroism)

From the social sciences' point of view, the concept of community- accepted behavior can be considered as one of the important aspects of social goodness. It is any kind of action that benefits others. More specifically, acts that do not directly benefit the person who performs those actions, even if they are dangerous or harmful to them (Baron et al., 1388: 557). From this point of view, the term can also be regarded as equivalent to altruism, namely a non-egoist act can be regarded sacrificing. Another concept associated with this concept is "heroism" i.e. a bold risk to achieve a worthwhile goal. Also another common concept in the field of assisting is a feeling that is close to empathy, that is, one feels the feelings of others so far as to lead to the prospect (putting oneself in another's place), maybe we can refer to another concept that a character is altruistic, meaning those with a little sense of empathy, a belief in a just world, a social responsibility, internal control and self-

A) Altruism

There are different views on philanthropy; some believe that philanthropy is part of human emotions, which God has put into their existence, and this attribute is reconcilable with other human characteristics, especially self-interest. But Mandeville is completely opposed to theoretical altruism; he sees personal gain as the primary motivation for human behavior and believes that the first and foremost desire of any person is to gain more wealth. In Mandeville's view, when all individuals pursue their own interests, the sum of them is "public good" and will ultimately benefit the pursuit of the interests of others. Followers of the natural sciences and social Darwinism also argue on the basis of genetic science that the natural biology of the body is based on self-interest, but on the other hand, the followers of welfare school argue that many of the sacrificial and altruistic behaviors and practices of individuals that can be observed in cultures, times, and places cannot be ignored. (Fitz Patrick, ١٣٨٥: 91).

The classic view on altruism

The classic view on altruism belongs to Titmuss (1907-1973). He defines altruism as "a self-sacrificing act in which self-interest and the expectation of return are not the immediate and urgent motive." He agrees with a kind of welfare based on the relationship of forgiveness and kindness (Ibid, 128).

B) To forgive (to sacrifice everything)

Erich Fromm, a renowned German sociologist, believes that love is forgiving and sacrificing not receiving. Some see self-sacrificing as being deprived and sacrificed one. These people believe that it is precisely because of the difficulty and hardship of sacrifice that one must do, but for a person with a productive and effective personality, forgiving is manifested in a completely different sense. These people regard sacrifice as the highest manifestation of human power and believe that by giving their possessions, they can reveal their power, wealth and ability, in other words, recognizing the enormous power of life and inner power of human, which will reach their highest extent by sacrificing their possessions. It is, in fact, the source of one's enjoyment and happiness. That's why these people consider themselves to be full of sense, life and happiness. It is far better to

'Iḥsān (Benefit) in the Oxford dictionary means profit, benefit, help and charity. The same is said in al-Mufradat fi Qarib al-Qur'an: "'Iḥsān is of two kinds, one of which is 'Iḥsān in the act of doing, and when one has true science or doing good, the other kind of 'Iḥsān is reward. Rewarding someone that can be said as doing good and well to someone "(Rāghib Isfahani, 1412 AH, 1: 119-143). Some have also taken it to mean beauty (Firuzabadi, nd, 4: 304). 'Iḥsān is also doing everything in a best way and without fault, both for endurance and stability and for the purpose is just for God (Tabataba'i, 1417 AH 4:29).

1-2. Social Benefit

The term implies membership in the human community, which means feeling similar to the human kind and sympathizing with each of its members. Social benevolence is a kind of attitude to life that involves giving and serving (Hatchel & Ziegler, ١٣٧٩: 51). The term social benevolence implies belonging, cooperation and a sense of responsibility towards society. Adler argues that neither inheritance nor environment are the determining factors. Both provide only a context and leave effects, to which the individual responds with his or her own creative power. Adler believes having relationships with others is the first task we face in life. Our next social adjustment level, which is part of our lifestyle affects our dealing with all life's problems. He defined the concept of social benefit as the innate ability of the individual to cooperate with others to achieve personal and social goals (Schultz, ١٣٧٩, 137: 37).

Ansbacher (1992) considers social benevolence as the guarantee of the three tasks of life, namely work, intimacy, and social relationships by the individual in the community. In addition, this concept overlaps with concepts such as spirituality, selflessness and self-sacrifice. Social benevolence is shown by some behaviors such as helping, sharing things, being polite, accommodating and being compassionate, and having feelings such as belonging, helping others, trusting others and being optimistic (Hatchel and Ziegler, 1379: 39).

2. INSTANCES OF SOCIAL BENEFICENCE

In this section, instances of social beneficence are extracted and defined according to social science concepts:

a one-dimensional view, only from the perspective of the Qur'an and hadith or Islamic society, while not considering the social perspective and interdisciplinary study.

Therefore, most of the works produced in the 'Iḥsān field were based on the perspective of Qur'an and hadiths, less referred to the hybrid view between the Qur'an and social issues. Therefore, it seems that this research could be a step towards the formation of Islamic and human literature in an interdisciplinary study, by using common definitions of 'Iḥsān and extracting the Qur'anic concepts and comparing them with the equivalent words of 'Iḥsān in sociology.

The main question of the study is that given that the Holy Qur'an is a source of Muslim religious thought and knowledge, "are there any Qur'anic teachings, instances or at least vocabulary that can be assessed and analyzed in relation to the concept of social 'Iḥsān? In the light of the answer to this question, the sub-question will be answered as well: "Can sociology based on the prevailing principles of the Western social science be able to propose instances or terms equivalent to social 'Iḥsān? Has it been evaluated and analyzed with the concept of social 'Iḥsān?"

The method used in this study is descriptive-comparative; since the concept is not fully consistent with the concept of 'Iḥsān in sociology, the method used would be to discover and analyze words related to the concept of 'Iḥsān in the Holy Qur'an, and compare them with the concept of the word 'Iḥsān in the social sciences. As a result of these conceptual comparisons, we present the view and definition of the Holy Qur'an in the sense of social 'Iḥsān.

1. THE CONCEPTUAL FRAMEWORK

In many cases, a factor of division among the social sciences scholars is a common language or getting the same meaning from a word; 'Iḥsān is no exception and, like many concepts of humanities, it is a fluid and complex concept, many definitions has been presented on it and depending on the perspective of the analyst, the author, or any other audience, it has its own meaning:

1--1. Concept of 'Iḥsān

'Iḥsān, in the Persian language, has come to mean goodness, charity, forgiveness, rewards, grants, etc. (Dehkhodā, 1373, 1: 926).

Qur'an" by Fakhkhār Nughani (1393); in this work, the author examines the word 'Iḥsān as one of the fundamental words of the Qur'an. And it plays an important role in building the Qur'anic thinking and worldview. Also, in a study entitled "'Iḥsān Semantics in the Qur'an" by Dehghanpour (1393), the author studies the meaning and uses semantics based on linguistic context to analyze the meaning of 'Iḥsān purely in the context of the Holy Qur'an by examining the syntagmatic and paradigmatic relations. The strength of these works is that they are very precise in the conceptual and cognitive discussion of 'Iḥsān. But their general flaw is the lack of attention and connection with the social dimension of 'Iḥsān to Islamic and Qur'anic principles and indigenous considerations.

The second set of works studies a particular type of 'Iḥsān in its Qur'anic dimension, trying to describe the subject in question, such as "The Typology of Good Interaction with Parents from the Qur'anic Perspective" by Akhund (1393), which studies one of 'Iḥsān 's examples from the perspective of the Qur'an. Also, the thesis "'Iḥsān and its social effects in the Qur'an" written by Mazra'eh, tries to show that 'Iḥsān in the semantic system of the Qur'an, is connected with concepts such as good behavior, forgiveness, patience, charity, loyalty in promise and The disadvantage or deficiency of these works is that, like the works of the preceding category, they have no special attention is paid to the social or sociological considerations, and in the analysis they only consider Qur'anic and indigenous elements.

The third set of works examines the prominent indices and theoretical foundations of 'Iḥsān in the Qur'an and hadith, trying to understand the indices and instances referred to in the Qur'an and hadith, and to attain perfection and excellence; for example, the thesis "Investigating 'Iḥsān 's Significant Indicators and Theoretical Foundations in the Qur'an and Hadith" by Abdullahi (1394), examining 'Iḥsān 's functions and effects by achieving 'Iḥsān 's eminent indices and its theoretical foundations in three areas of theology, anthropology and cosmology. Also, in the study of the indicators and effects of favorable social relations in the Qur'an and hadith, the author has provided a suitable model for recognizing and executing desirable social relations in Islamic society. These works are studies that have been reviewed from a specific perspective, with

INTRODUCTION

The foundations of contemporary humanities are Western and, in some cases, non-religious, and are incompatible with current social structures and Islamic and Iranian culture. Since indigenous humanities and compatible with religious and ethnic beliefs are in dire need of any society, an attempt to produce Islamic humanities literature seems to be necessary. Deficiencies and imitating Western patterns in the humanities are a tangible, transparent, and understandable subject. Obviously, the production of Islamic and Iranian humanities is impossible without the Holy Qur'an, which is one of the Islamic sources of Islamic thought, and this divine source must be essential for understanding religious teachings. In this study, we try to analyze and study one of the most important issues in the humanities with a Qur'anic perspective; the instances of social goodness is one of the most important issues in everyday life and human societies and researchers and managers cannot understand and manage a society without regard to goodness and its instances.

'Iḥsān is the infinitive verb from If'āl and its root is ḥusn. Regarding Rāghib's interpretation in Mufradāt, ḥusn is every welfare and joyful work that is desired. Also, 'Iḥsān in the term means perfection or superiority related to goodness (Rāghib Isfahani, 1412 AH, 235: 1). This word with its derivatives has been used 71 times in 28 Sūrahs and 66 verses of the Qur'an. On the other hand, however, the approaches and patterns presented in assessing the instances of social 'Iḥsān are primarily based on Western and non-religious principles, which are, of course, applicable in many cases, but according to different Western principles, providing a religious and Qur'anic description of Social 'Iḥsān seems necessary.

So far, there has been a lot of work on the semantics of 'Iḥsān, desirable social relations, 'Iḥsān and social effects, aspects of 'Iḥsān culture, 'Iḥsān and charity, justice and 'Iḥsān, articles, theses and various books, but research that independently examines «The Instances of Social 'Iḥsān in the Perspective of the Holy Qur'an in Sociology» is not presented. The works in this field can be divided into three general categories. The first category is the sources in which the meaning and semantics of 'Iḥsān have been taken into account in the Qur'an, such as the article "Semantics of 'Iḥsān in the

Abstract:-

'Iḥsān (i.e. Benefit) means doing good and worthy deed in its fullest form, so-called it is perfection and priority associated with goodness and a sense of social responsibility. 'Iḥsān is to create good action and performs good deed to others. This study is a comparative descriptive study, and since the concept of 'Iḥsān is not fully found in the social sciences, it seeks to discover and study concepts related to 'Iḥsān and compare it with the concepts of 'Iḥsān in the Holy Qur'an in a comparative and discriminatory way. The findings suggest that the common instances include three instances of altruism, responsibility and forgiveness, while those of repressing the anger, beneficence to parents, patience and faithfulness are instances of 'Iḥsān mentioned in the Holy Qur'an but they are not mentioned in the social sciences. They are therefore some of discriminatory instances. It can be acknowledged that the Holy Qur'an has comprehensively and thoroughly referred to social benevolence.

Keywords: 'Iḥsān, Holy Qur'an, Social Sciences, Instances.

المخلص:-

إنّ الاحسان هو بمعنى إنجاز العمل الخير والصواب بشكل تام وفي الإصطلاح هو الكمال والعلو الذي يتعلق بالخير وحس المسؤولية الإجتماعية. الإحسان هو ايضاً بمعنى إنشاء الفعل الخير وإعطائه للآخرين . سعي هذا المقال أن يكشف مفهوم الإحسان و مصاديقه المشتركة و الإختلافية في القرآن الكريم والعلوم الإجتماعية على المنهج الوصفي والمقارن، على رغم عدم وجود مفهومه التام في العلوم الاجتماعية و في النهاية بعد الإستقصاء والمقارنة والتحقيق، لقد حصلنا للإحسان مصاديق مشتركة ثلاثة: الإيثار وقبول المسؤولية والجود؛ ومع إحصاء القرآن الكريم بعض مصاديق الإحسان، مثل كظم الغيظ والإحسان بالوالدين والصبر والوفا بالعهد، لكن لا نجد في العلوم الاجتماعية هذه المصاديق للإحسان، إذن هو من اختلافات هذا المفهوم بين القرآن - الكريم و العلوم الاجتماعية. فالحاصل نرى أنه ذكرت مصاديق الإحسان الإجتماعي في القرآن الكريم ذكراً جامعاً تاماً بخلاف العلوم الإجتماعية.

الكلمات المفتاحية: الإحسان، القرآن الكريم، العلوم الإجتماعية، المصاديق .

THE CONCEPT OF 'IHSĀN AND ITS IMPLICATIONS IN THE SOCIAL SCIENCES AND THE HOLY QUR'AN

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تحليل مفهوم الإحسان وبيان مصاديقه في القرآن الكريم والعلوم الاجتماعية

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