

## THE MEANING OF THE CONTEXT OF THE WORDS *IḤSĀN* AND *ḤUSNĀ* IN THE VERSES ABOUT DEVOTION TO PARENTS IN THE QURAN

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**Abstract:** The breadth and richness of the vocabulary in Arabic are one of the specialties of Arabic. The same word can have different meanings. This is also influenced by the context that surrounds it. One of them is the words *iḥsān* and *ḥusnā* in the Quran. This study aims to reveal the contextual meaning of the words *iḥsān* and *ḥusnā* in the verses of the Quran related to the command to worship parents. This research is a descriptive qualitative research. The data in the study were obtained through the listening method and note-taking technique. The analysis technique uses descriptive content analysis techniques to understand the meaning behind the words *iḥsān* and *ḥusnā* by looking at the context. The results showed that the words *iḥsān* and *ḥusnā* juxtaposed with the word الوالدين had different meaning implications when viewed from the context of the verse. In this case, the context that influences the meaning is the linguistic context and the context of the situation, namely what and how the verse was revealed.

**Keywords:** Al-Quran; Contextual Meaning; Semantic

## Introduction

The Quran contains a wide range of meanings and messages. To understand the Qur'an, more is needed to read it, but one also needs to understand the importance of it. Not infrequently, many people try to interpret and understand the contents of the Al-Quran only literally, such as by reading the translation. That can direct the reader to the possibility that there is a meaning that is unclear or may not be precise, so in interpreting every word and sentence in the verses of the Al-Quran, it is necessary to also look at the context of the verse.

As is well known, the Al-Quran was revealed to the Prophet Muhammad using Arabic because the Al-Quran was revealed among people who use Arabic. Quraish Shihab explained that the explanation regarding the use of Arabic as the language of the Quran could also be seen from the unique aspect of the Arabic language itself. Its uniqueness, among others, is the breadth and richness of the vocabulary in Arabic both in terms of indicating the meaning of specific words such as words that denote women or men, words that represent many numbers such as singular or plural, the diversity of synonyms, the diversity of meanings of the same word. and other uniqueness.<sup>1</sup> Because of this, linguistic studies have become a significant field of analysis used to analyze the importance of the Quran.

## Theoretical Framework

Among the linguistic studies that can be used to analyze the text of the Koran is semantics. Ahmad Mukhtar Umar defines semantics as a branch of linguistics that discusses meaning or is related to theories of meaning.<sup>2</sup> Ali Al-Kulli in Taufiqurrohman explains that meaning is something someone understands from

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<sup>1</sup> Quraish Shihab, *Membumikan Al-Quran Jilid 2* (Tangerang: Lentera Hati, 2010), 542.

<sup>2</sup> Ahmad Mukhtar Umar, *Ilmu Ad-Dalalah* (Kairo: Allamul Kutub, 2006),11.

words, expressions, or sentences.<sup>3</sup> So, the object of study in semantics means in terms of various aspects of phrases, clauses, comments, or corrections, including the study of contextual meaning known as *naẓoriyyah siy ā qiyyah*. According to this theory, meaning can be understood through the context of language (intralingual) and the context outside of language (extralingual).

In line with the explanation above and its relation to the Al-Quran, Fachrurrozi said the main thing that needs to be considered in analyzing the text of the Al-Quran is the aspect of meaning surrounding it. Meaning cannot be separated from the text and context.<sup>4</sup> That is, text and context exist simultaneously because both are aspects of the same process, namely the process of interpreting a text. In other words, besides the text being analyzed, a context also needs attention. Context includes events or other events from the entire environment of the text. That is why one of the conditions for a *mufassir* is to understand the *asbābun nuẓūl* of the interpreted verse. As in the *tafsīr maḥḍū'i*, an approach is an intertextual approach in which verses that discuss specific themes are collected into one discussion to avoid disconnected or partial understanding.

Malinowski explained that the opinion that meaning only exists in utterances is an incorrect understanding because utterances and context are two mutually binding, complementary, and inseparable elements.<sup>5</sup> That indicates that context is a part that also needs to be considered in understanding words or sentences in a text. Accordingly, Firth explained that the meaning of a word lies in its use. He also emphasized that the meaning of a word will only be revealed by being put into a unit of language called context.<sup>6</sup>

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<sup>3</sup> Taufiqurrohman, *Leksikologi Bahasa Arab* (Malang: UIN Malang Press, 2008), 23.

<sup>4</sup> Fachrurruzi, *Memahami Ajaran Pokok Islam Dalam Al-Quran Melalui Kajian Semantik* (Jakarta: Pustaka ḥusnā Baru, 2004), 48.

<sup>5</sup> Mohammad Kholison, *Semantik Bahasa Arab* (Malang: Lisan Arabi, 2019), 288.

<sup>6</sup> Umar, *Ilmu Ad-Dalalah*, 68.

Context is defined as a linguistic element, such as a sound, word, or phrase, and non-lingual elements, such as situations, conditions, gestures, cues, and so on, which precede and follow a language element in utterances. Context can be interpreted as natural characteristics in language that foster meaning in speech or discourse. So, from the understanding above, there are two forms of context: linguistic and non-linguistic. Functionally, context influences the meaning of a sentence or utterance.

Therefore, the semantic study of the Quran is essential because it is closely related to meaning analysis. What's more, Arabic, which has a diverse vocabulary with different meanings, is also a strong reason for using a semantic approach by focusing on contextual meaning analysis in analyzing Al-Quran texts. Finding the same terminology in other expressions (verses) is not uncommon. That shows a different meaning of the word. In line with this explanation, Abdurrahman also said that contextual theory has a significant role in understanding the verses of the Al-Quran and the Hadith of the Prophet SAW. That is shown by finding many words or pronunciations repeated in several verses but have implications for different meanings because different contexts influence them.<sup>7</sup>

## Literature Review

Several previous studies are related to analyzing the contextual meaning of a word in the Quran. Among them is a study entitled *Contextual Semantic Analysis of the Words Wali and Auliya in the Al-Quran Surah An-Nisa* written by Eva Iryani and Sentia Marrienlie.<sup>8</sup> This study concluded that the meaning of the words Wali and Auliya in QS was understood. An-Nisa has various meanings, which are influenced by the context of language and the situation. Another research is

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<sup>7</sup> Rizki Abdurrahman, "Peran Nazhariyyah Al-Siyāq (Teori Kontekstual) Dalam Memahami Makna Al-Quran," *Ihya al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab* 4, no. 2 (2018), 155.

<sup>8</sup> Eva Iryani and Sentia Marrienlie, "Analisis Semantik Makna Kontekstual Kata Wali Dan Auliya Dalam Al-Quran Surah An-Nisa," *Ad-Dhuha: Jurnal Pendidikan Bahasa Arab dan Budaya Islam* 1, no. 1 (2020): 42–58.

research entitled *Al-Ma'nā As-Siyāqi Lilaf'atay Al-Yad wal Yamīn fī Al-Qurān Al-Karīm*, written by Dr. Asyl Sami Amin.<sup>9</sup> The results of this study also concluded that the meanings of the words *Al-Yad* and *Al-Yamīn* have various meaning implications based on different contexts. These studies show that these words have different meanings even though they come from the same root word. The multiple meanings are motivated by the different contexts in each word used.

Among other vocabularies in the Al-Quran besides the words that have been analyzed in previous studies are the words *ihṣān* and *ḥusnā*. These two words attracted the attention of researchers because the two words come from the same root word and are juxtaposed with the word الوالدين with different tenses. The use of the word *ihṣān* alongside the word الوالدين is found in 5 verses in other surahs, namely Q.S. Al-Baqarah verse 83, Q.S. An-Nisa verse 36, Q.S. Al-An'am verse 151, Q.S. Al-Isra verse 23, and Q.S. Al-Aḥqāf verse 15. The word *ḥusnā*, which is accompanied by the word الوالدين, is found in one verse, namely Q.S. Al-'Ankabut verse 8.

In general, these two words mean to do good to parents. However, when viewed from the aspect of *ṣiḡab* or word forms, for example, both of them use different *ṣiḡab*. Therefore, the writer assumes that the two words have other meaning implications when viewed from the context. Why is it that in the verses related to the command to serve parents, there are two different uses of the word with *ṣiḡab* even though linguistically both refer to the same meaning? Does the meaning of these two words then have implications for the practice of serving parents?

Based on the background above, this study aims to analyze and understand more deeply the meaning of the words *ihṣān*, and

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<sup>9</sup> "د. أسيل سامي أمين، "المعنى السياقي للفظي اليد واليمين في القرآن الكريم" *for humanities sciences al qadisiya* 14, no. 4 (2011).

*ḥusnā* which are juxtaposed with the word الوالدين, by looking at the context that surrounds them using contextual meaning analysis. Two things are the focus of this paper, which are related to the contextual meaning of the word *iḥsān* in verse about filial piety in the Quran and its implications for the meaning of filial piety to parents and what is the contextual meaning of the word *ḥusnā* in verse about filial piety to parents in the Quran and its implications for the meaning of filial piety to parents.

## Result and Discussion

### The Context Meaning of the Word *iḥsān*

The word *iḥsān*, which is accompanied by the word الوالدين, is found in 5 verses with different surahs, namely Q.S. Al-Baqarah verse 83, Q.S. An-Nisa verse 36, Q.S. Al-An'am verse 151, Q.S. Al-Isrā verse 23, and Q.S. Al-Aḥqāf verse 15. The following is an explanation regarding the meaning of the word *iḥsān* and its context.

#### 1. Q.S. Al-Baqarah (2): 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا  
قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ { ٨٣ }

*And remember We took a covenant from the children of Israel (to this effect): worship none but God; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now) (Q.S. Al-Baqarah (2): 83).*

The verse is addressed to the Prophet Muhammad SAW and the believers. In this verse, Allah SWT explains the promise of the Children of Israel in the form of Allah's commands, which were violated by themselves, even though they knew and remembered the

promise. Allah commands us to worship only Allah SWT and not associate Him with anything else. This order also applies to all of His creatures; for that purpose, Allah created all nature and everything in it.<sup>10</sup>

The following command is to do good to both parents. Good treatment of parents can be in the form of loving, guarding, protecting, and obeying their orders as long as they do not conflict with the commands of Allah SWT. Al-Maroghi, in his commentary, explains that parents give all their love and attention to their children when they are young and fulfill their children's rights. Thus, when parents have entered old age and are weak, it is obligatory for a child to repay the kindness and sacrifice of his parents properly, even more than what was given by both parents, as the word of Allah SWT in Q.S. Ar-Rahmān verse 60: هل جزاء الإحسان إلا الإحسان (There is no reward for excellent but good anyway).<sup>11</sup>

Allah SWT also commands us to do good to relatives to strengthen family relationships. Likewise, do good to orphans by loving and maintaining their rights and doing good to poor people by giving alms and helping them when they are in trouble. In addition, Allah also commands us to say good to anyone, followed by orders to carry out prayers and pay zakat.

## 2. Q.S. An-Nisā (4): 36

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ  
إِمْرَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَلًا فَخُورًا ﴿٣٦﴾

*Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are*

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<sup>10</sup> Ismail ibn Katsir, *Tafsir Al-Quran Al-Adzim*, 3 (Riyadh: Dar ibn Al-Ajauziy, 2010), 473.

<sup>11</sup> Ahmad Musthofa Al-Maroghi, *Tafsir Al-Maroghi*, 1 1 (Mesir: Musthofa Al-Babiy Al-Halbiy, 1946), 151.

*strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for God loveth not the arrogant the vainglorious (Q.S. An-Nisā (4): 36).*

The first point in the verse above is the command not to associate partners with Allah and to worship only Allah SWT. Through the verse above, Allah SWT commands his servants not to associate partners with Allah SWT because Allah is the one who created nature and everything in it, including humans, and the one who gives sustenance, favors, and gifts to His creatures. Allah is the one who has the most right not to be partnered with others. As the Prophet Muhammad SAW once said to Muadz bin Jabal: "Do you know what rights Allah has on his servant?" Muadz replied: "Allah and His Messenger know better about this." Then the Prophet Muhammad SAW said: "that is, his servant must worship only Allah and not associate it with others," then the Prophet SAW asked again, "Do you know what rights His servant has when doing this? That is, they will not get punishment from Allah SWT. H.R. Bukhari Muslim from Muaadz bin Jabal.<sup>12</sup>

The next point in the verse above is to do good to parents. Allah SWT commands His servants always to serve and do good to both parents, as Allah SWT also explains this in several other verses, namely Surah Luqmān verse 14 and Surah Al-Isrā verse 23. The verse *وَبِالْوَالِدَيْنِ إِحْسَانًا* in verse above means an order to be kind to parents and also a prohibition not to refuse their request because both are the ones who give birth and educate children with love.<sup>13</sup>

The verse then continues with the intermediary of the letter *`aṭof*, namely *wawu* in the pronunciation of *وذي القربى* and is being to be *`aṭof* to the previous accent, namely *بالوالدين إحسانا*. That shows that the command to do good is not only addressed to parents;

<sup>12</sup> Katsir, *Tafsir Al-Quran Al-Adzim*, 99.

<sup>13</sup> Al-Maroghi, *Tafsir Al-Maroghi*, 35.



Allah SWT also commands to do good to relatives, both men and women, as in the hadith of the Prophet SAW, the poor get one alms and alms to relatives get alms rewards and hospitality) H.R. Imam Ahmad and At-Tirmizi, who are considered Hasan in his book, *As-Sunan*.<sup>14</sup>

The continuation of the following verse also uses the intermediary letter *ʾatof* in the form of *wawu*. That means that the order to do good continues not only to parents and relatives but also to others, including orphans, such as compensating people experiencing poverty, namely by assisting in the form of things needed by neighbors, travelers, and enslaved people. Then Allah SWT closes this verse with a statement that Allah SWT does not like His arrogant servants. Mujahid in Ibn Katsir says the word "مختالا" means arrogant, and "فخورا" means a person who is proud of the blessings that Allah SWT has given but is not grateful for it.<sup>15</sup>

The servant in verse above, indicated by the *wawu jamak* in *واعبدوا* contextually refers to believers. That is, this verse's content is conveyed to the believers. So, it can be understood that when a believer is given favors by Allah SWT, be it good health or wealth. He must be grateful for this and appreciate it well to avoid being arrogant and proud of himself, as mentioned in this verse. One of them is used by parents. That shows that 'doing good' in this verse implies that as a child and a believer, treating parents well is a priority and an obligation that must be done as well as possible.

### 3. *Q.S. Al-An'am* (6): 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَحْنُ نَنْزُرُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

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<sup>14</sup> Katsir, *Tafsir Al-Quran Al-Adzim*, 99.

<sup>15</sup> Ibid, 104.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

{ ۱۵۱ }

*Say: "Come I will rehearse what God hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which God hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom (Q.S. Al-An'am (6): 151).*

This verse tells about the Prophet when dealing with polytheists. Ibn Katsir interprets that Allah SWT commanded Prophet Muhammad SAW to say in front of the polytheists who worship other than Allah, prohibit the sustenance provided by Allah, and kill their children. Allah SWT commanded the Prophet SAW to convey things that Allah forbade simultaneously as an order that must be done.<sup>16</sup> The first thing is the prohibition of associating partners with Allah. The first verse snippet, "ألا تشركوا به شيئا" contextually shows the meaning of the commandment by estimating the pronunciation *ذلكم* (وأوصيكم). Therefore, this verse ends with lafadz *ذلكم* (وأوصيكم). That indicates that the verse above contains Allah SWT's commands to His servants.

The second commandment is to do good to both parents, contained in lafadz *وإحسانا* وبالوالدين, as in the surah *al-Isra* verse 23, surah *Luqman* verse 15 and *al-Baqarah* verse 83. In *sabihain*, *Sabih Bukhari*, and *Sabih Muslim*, a hadith narrated by Ibnu Mas'ud ra, he said, "I asked the Messenger of Allah what practice is the most important." The Prophet replied, "Praying just in time." I asked back, "Then what?" The Prophet SAW replied, "Filial to parents." I asked

<sup>16</sup> Ibid, 633.

again," Next, what else" The Prophet SAW replied, "Jihad in the way of God." Ibnu Mas'ud said, "he keeps telling me this; if I keep asking for more, he will add it. From this hadith, it can be understood that serving and doing good is one of the essential practices, so it is obligatory for a Muslim.

The content of the following paragraph is related to the prohibition of killing children. As you know, killing descendants is something that many people do- people are polytheists. They kill girls because they are considered a disgrace and kill boys for fear of becoming poor. Because of this, Allah SWT forbade to do such a thing and continued his verse with lafadz *وإياكم*. This passage explains that there is no need to worry about facing poverty, especially when you have many children, because Allah SWT will provide sustenance to His servants. Furthermore, God also forbids committing heinous acts and killing people who should not be killed.<sup>17</sup> From the explanation above, it can be understood that this verse is contextually speaking about polytheists at that time; however, the entire content of the verse is also addressed to believers. In this verse, doing good to parents is also in second place after the prohibition of associating partners with Allah SWT as the main thing in one's faith.

4. *Q.S. Al-Isrā* (17): 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عَنْدَكَ الْكِبَرَ أَحَدُهُمَا  
أَوْ كِلَيْهِمَا فَلَا تَقُلَنَّ لَهُمَ أُفٍّ وَلَا تَنْهَرْنَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا { ٢٣ }

*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 honour (Q.S. Al-Isrā (17): 23).*

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<sup>17</sup> Ibid, 635.

The verse above is related to Allah SWT's commands and advice to His servants, especially regarding the obligations of children towards their parents. Allah conveyed it to Prophet Muhammad SAW or, in other words, his *mukhabatab* is the Prophet SAW, as pronouns marked with letters *kaf* on the word ريك, but the contents are still shown to all the people of Prophet SAW. That can be seen from the pronoun form *wawu jama'* that is in the sentence ألا تعبدوا. The pronoun refers to all believers until the Day of Resurrection.<sup>18</sup>

The word قضى has many different meanings, *mufasssir*. According to Ibn Abbas, al-Hasan, and Qatadah said, قضى means أمر. Meanwhile, according to Ibn Mas'ud and his students, said قضى means ووصى up in one *qiro'ah syazab*; anyone read it with أن ريك means ووصى ريك أن. <sup>19</sup> Therefore, when viewed from his style and opinions *mufasssir* regarding the meaning of the word قضى, it can be understood that the verse contains two things, namely prohibitions, and orders, as is the case with a will which can include bans and charges. Thus, lafadz ريك ألا تعبدوا إلا إياه, meaning to show that Allah SWT prohibits shirk and orders His servants to worship only Allah SWT.

Furthermore, this verse's second will or order is to be devoted and do good to older people. In this verse, Allah SWT prohibits not to snap and speaking rudely to the elderly but must respect them with kind and gentle speech, especially when both have reached old age. The content of this verse is also in line with the verse after it. After Allah SWT commanded us to do good by not speaking rudely, Allah

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<sup>18</sup> Abu Hayan Al-Andalusi, *Al-Babr Al-Muhith Fi At-Tafsir* (Beirut: Darul Fakir, 2010), 34.

<sup>19</sup> Ibid, 33.

SWT commanded His servants to be humble in front of their parents and always pray for them both.<sup>20</sup>

5. *Q.S. Al-Abqāf* ayat 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ يَوْمَئِذٍ نَلْتَمَسُ لَئِيَّا إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ { ١٥ }

*We have enjoined on man Kindness to his parents: In pain did his mother Bear him, and in pain Did she give him birth. The carrying of the (child) To his weaning is (A period of) thirty months. At length, when he reaches The age of full strength And attains forty years, He says "O my Lord! Grant me that I may be Grateful for Thy favour Which Thou hast bestowed Upon me, and upon both My parents, and that I May work righteousness Such as Thou mayest approve ; And be gracious to me In my issue. Truly Have I turned to Thee And truly do I bow (To Thee) in Islam." (Q.S. Al-Abqāf (46): 15).*

The verse above contains the meaning of an order to do good to parents during their lifetime and after death. Allah SWT then explained how a mother sacrifices when conceiving and raising her child. Indirectly, in this verse, Allah SWT wants to remind His servant again regarding one of the reasons for the obligation of a child to serve his parents, namely because of the sacrifices both of them make when raising and educating their children. A child is mandatory by, be devoted, do good, and give the rights of his parents, especially his mother, by loving and respecting her.

The word *iḥsān* in the five verses above. It is translated as "doing good," but it must also be seen from the context. In the linguistic context, when seen from the form of the sentence,

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<sup>20</sup> Katsir, *Tafsir Al-Quran Al-Adzīm*, 63.

say *iḥsān* is a masdar of the word إحسانا - يحسن - أحسن (*aḥsana yuḥsinu iḥsānan*) which initially said was حسن. The word *iḥsān* came from *fi'il ṣūlasi* حسن, then there are additional letters, namely *hamza*, until it becomes أحسن. In the rules of the Arabic language, adding notes to a word will make the word have a different meaning. The word حسن is *fi'il laẓīm* or intransitive verb that means good. Adding *hamza* to the verb gives the benefit *ta'dīyyah*, which demands that the verb requires an object, so the word أحسن meant to do good. In *Al-Mu'jam Al-Mausu'ab to Alfaẓil Qurān*, say الإحسان as in *Surah Al-Baqarab: 83* above has meaning البر.<sup>21</sup>

Dr. Muhammad Dawud, a Muslim scholar from Egypt, explained the difference in words *iḥsān* and *ḥusna* in the Al-Quran delivered at the event entitled "روائع البيان القرآني." The word *iḥsān* gets additional letters is *hamza*. Adding letters to the term *iḥsān* indicates that the word has more meaning than the original word, *Hasan*. Being kind to parents is an act that must be done by a child anywhere and anytime, not bound or limited by time. However, when the word used to show the meaning of "doing good" to parents is the word *iḥsān*, as in the five verses above, there is an emphasis or a more profound element in the meaning. As a believer, a child must treat his parents very well, such as giving the things his parents need, not just showing courtesy to his parents.

Al-Wahidi, in his book *Al-Basith* explains the letter *ba'* in the pronunciation of بالوالدين *ta'alluq* or related to the pronunciation of

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<sup>21</sup> Ahmad Mukhtar Umar, *Al-Mu'jam Al-Mausu'i Li Alfaẓil Al-Quran Al-Karim Wa Qiroatibi*, 1st ed. (Riyadh: Muassatu Suthur Al-Ma'rifah, 2002), 144.

*iḥsān*. The word *iḥsān* is a substitute word for the *fi'il* form as in the utterance *زيداً ضرباً*; therefore, the word *iḥsān* in verse above means the *fi'il*, namely *أحسنوا*. The *jar* letters concurrent with *iḥsān* are generally in the form of *ila*, not *ba'*. However, all the words *iḥsān*, which are paired with the word *الوالدين* in the Quran, always use the letter *ba'*. That also has implications for its meaning.

The word *إلى* means *انتفاء الغاية* meaning there is a distance or separation between two things. Therefore, the meaning of *إلى الإحسان* shows a depiction as if there is a space between the child and the parents. In contrast to *ba'*, the letter *ba'* means *الالصاق*, meaning something is permanently attached, existing, and always together. That is, *ب الإحسان* gives the meaning that doing good is an act that will always be connected to a child. That also shows that the relationship between parents and children is a relationship that wins; there is no distance between the two. Allah SWT gives understanding to His servants that the relationship between the two will never be cut off, but that doing good to parents is something that a child must always do; it will not be cut off for specific reasons. Whatever the circumstances, a child must always be respectful to his parents.

When viewed from the context regarding the explanation and situation, the five verses above are addressed to believers. Therefore, Allah SWT uses the word *iḥsān* to imply that parents should be treated well. As a child and believer, he must respect and love his parents whenever, wherever, and whatever the conditions. Because the obligation to serve and do good to parents will not be abandoned for specific reasons.

## The Contextual Meaning of the Word *Husnā*

The word *husnā*, which is juxtaposed with the word الوالدين, is only found in one verse, namely QS. Al-Ankabut verse 8. The following is an explanation regarding the meaning of the word *husnā* and its context.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ { ٨ }

*We have enjoined on man Kindness to parents: but if they (either of them) strive (To force) thee to join With Me (in worship) anything of which thou hast No knowledge, obey them not. Ye have (all) to return To Me, and I will tell you (the truth) of all that ye did (Q.S. Al-`Ankabut (29): 8).*

It was narrated from Sa'ad bin Abi Waqqas that several verses were revealed regarding him. His mother vowed not to talk to him or eat or drink until Sa'ad left his religion, Islam. His mother said, "O Sa'ad, you say Allah commands you always to obey your parents. I am your mother, and I order you to leave Islam. His mother endured not eating and drinking for about three days until she became weak and fainted. Seeing his mother pass out, Umara, the sister of Sa'ad, gave him a drink. After waking up, Sa'ad's mother prayed bad things to Sa'ad. In this regard, Allah then sent down Q.S. al-'Ankabut verse 8 to Q.S. Luqman verse 15 (وصاحبهما في الدنيا معروفا).<sup>22</sup>

In another history, it is told that Sa'ad bin Abi Waqqash said his mother said, "Didn't Allah command to be devoted to parents, really I will not eat and will not drink even until I die" Then the verse above was revealed.<sup>23</sup>

<sup>22</sup> Muchlis M Hanafi, *Ababun Nuḥūl: Kronologi Dan Sebab Turun Wahyu Al-Quran* (Jakarta: Lajnah Pentashihan Mushaf Al-Quran, 2017), 349.

<sup>23</sup> Jamaluddin Abi Abdirrahman As-Suyuthi, *Lubabu An-Nuḥūl Fi Asbab an-Nuḥūl* (Beirut: Muassasatul Kutub Ats-Tsaqofiyah, 2002), 198.



From the *asbābun nuzūl* above, it can be understood that the context of this verse is discussing shirk or associating partners with Allah SWT. In this case, Sa'ad bin Abi Waqqash believes in Islam. At the same time, his mother still adheres to the religion of her ancestors, associating partners with Allah SWT. Allah SWT still advises that even though both parents adhere to different beliefs, the obligation of a child must still be devoted to both parents. However, filial piety in this context is different from *ih̄sān*. His level of devotion is no more than that of *ih̄sān*. That means there are things that need attention and boundaries that need to be underlined when parents have different beliefs with their children. As explained in this verse, when Sa'ad's mother ordered him to leave Islam, this was not something that Sa'ad had to obey. A child still has to respect and be polite and do good to his parents, but when parents order things that are not in line with his beliefs and beliefs, he cannot follow or do that.

From this, one can see the difference between the meanings of *ih̄sān* and *ḥusnā*. The verses that use the lafadz *ih̄sān* are addressed to believers and in the context of children and their parents adhering to the same belief, namely Islam. In contrast to *ḥusnā*, QS. Al-Ankabut verse 8 is the only verse in the Qur'an that uses the word *ḥusnā* and is accompanied by الوالدين. The context of this verse talks about parents and children with different beliefs; the child is Muslim, while the parents adhere to another religion, as seen from the *asbābun nuzūl*. The background of the revelation of this verse was the incident that occurred Sa'ad bin Abi Waqqash. His mother went on a hunger strike for days to force his son, Sa'ad bin Abi Waqqas to quit Islam. Therefore, even though the above verses outline contains commands to do good and be devoted to parents, the word that refers to the meaning of 'doing good' is presented in a different word form. The difference in word form is motivated by the context of the situation when the verses were revealed.

From the explanation of the verses above, it can also be understood that being devoted to parents is mandatory for every child regardless of the condition and situation of the two. As stated in these

verses, the obligation to serve and do good to both parents is shown by how it is conveyed, which is always mentioned after the command to worship Allah. Ibn Kathir explained that the highest and most noble right is the right of Allah SWT. Namely, He is the only essence that must be worshiped, not something else. Then followed by the righteousness of creatures, and the most important are the rights of parents.<sup>24</sup> For this reason, the verses containing Allah SWT's requests are always accompanied by the righteousness of His servants, which begin by mentioning the rights of parents, as in Surah Al-Isrā, verse 23, Luqman verse 14, and other verses.

### Conclusion

Based on the analysis that has been done, it can be concluded that the words *iḥsān* and *ḥusnā*, which are accompanied by the word الوالدين in the Quran, have different meanings implications seen from the context. In a linguistic context, the word *iḥsān* comes from *fi'il ṣulasi*, which then gets one additional letter, *hamzah*. Thus, the meaning of the word *iḥsān* in the five verses has more meaning than the word *ḥusnā*. In the context of the situation that is seen from to whom and how the verses were revealed, the five verses are addressed to the Prophet Muhammad and the believers. Therefore, in practice, a believer must be devoted and do good to parents in a better way, love, look after, meet the needs of parents, obey their orders, and so on.

As for the meaning of the word *ḥusnā* in Surah Al-Ankabut verse 8 in a linguistic context, it means as it is understood, namely doing good but at a different level from the word *iḥsān*. In the context of the situation, the meaning of doing good here is that there are things that also need to be considered and boundaries that need to be underlined when parents have different beliefs about their children. A child still has to respect and be polite and kind to his parents, but he shouldn't do that when it comes to faith and religion.

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<sup>24</sup> Katsir, *Tafsir Al-Quran Al-Adzim*, 473.

From this paper, it is clear that context greatly influences the forms of words used and their meanings in speech, especially in the Al-Quran. Different contexts can give different meanings to the same word.

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