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Term of Child in Analysis of Languages Various By The Quran

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Abstract

The Quran in its multi-function, not only studies in the world of religion but also flows to academic interests to become a source of scientific studies from various disciplines, including linguistic sciences. Even Arabic scholars agree to place the Quran as the first and foremost source in determining the Nahwu rules (syntax) of Arabic through the qiyas approach. One of the concepts that is the object of study that comes from the Koran is the term child. The linguistic facts show that the Quran uses several words to express the meaning of the word child; namely: al-walad, al-Thifl, al-ibn, al-bint, al-dzurriyat, hafadah, al-shabiy, al-ghulam. This article reveals the use of various languages used by the Quran in the word children. With the hope of being able to reveal how much the Quran is very systematic in arranging a language that harmonizes between linguistic rules and social rules that exist in the language-speaking community.

Keywords: *Child Term, The Quran*

Introduction

The Quran consists of 114 chapters and 6666 verses are believed to be absolutely correct. The elevation and glory of the language make it a masterpiece unmatched by anyone at any time. In addition to choosing the vocabulary (tansiq al-alfazh), the sentence structure is very varied and precise and the stylistic (uslub language) is super informative, it also has a wealth of unlimited meaning content. Allah SWT. through His word challenged all the clever and intellectuals to bring forth such works, but none of them were able to do it until the end of the saman. As revealed in the al-Qur'an (Q.2: 23)

Regardless of the Quran as a miracle of Muhammad. which was revealed by Allah SWT. to him, it (Quran) also, in the context of language, still uses Arabic as a medium of communication in spreading tauhid treatises on the surface of this earth. Strictly and clearly, it has been mentioned in the Quran itself as the word of Allah Almighty QS. Ar-Ra`d [13]: 37 and ".QS. Fussilat [41]: 3.

The terminology of the Quran language in this paper falls into the category of language. Even the characteristics of its structure and elements, such as its morphological elements, mufradat identity (words), and syntax show that (in a sociolinguistic approach) the language of the Quran can be categorized as frozen speech, the most official language variety used in solemn situations and official ceremonies. In its history, it is actually the Quraish dialect that has been absorbed the most by the Koran and has contributed the most to the development of Arabic fushha (standard) both in terms of vocabulary and in terms of linguistic rules (Ruslan, 2012; 20)

The enthusiasm to study Quran never stops from various circles because it is like a spring that never dries up with scientific contents, spiritual nuances, and principles of life in various aspects. All of them are in tune with the development of science and human civilization. Sociolinguistics as a branch of applied linguistic sciences is more behind than other linguistic sciences, trying and trying to study the language of the Quran from one aspect of linguistic studies. The author is interested in the use of the various languages used by the Qur'an in expressing the word child. With the hope of being able to reveal how much the Quran is very systematic in arranging a language that harmonizes between linguistic rules and social rules that exist in the language-speaking community.

The Result of Study

The Quran is the most accurate and afshah language spoken. Therefore, there is no difference to the text of the Quran, as there is no difference to the qiraat quraniyah (reading) which is mutawatir. (Ali Abu al-Makrim, 2007; 46)

Terms of Children in the Quran

The linguistic facts show that the Quran uses several words to express the meaning of the word child; namely: al-walad, al-Thifl, al-ibn, al-bint, al-dzurriyat, hafadah, al-shabiy, al-ghulam.

These words have different basic meanings. Presumably these differences can provide a glimpse of an overview of the elements of extra systemic variation in language ethnography or the influence of non-language elements on the use of these words in the Quran in various verses.

In connection with the various terms used in the Quran, the following are traced one by one, the terms used in the Quran to refer to children. Based on the search, there are seven terms found as follows.

1. Child with Term al-walad

The Quran often uses the word al-walad to refer to children. The word al-walad in all its derivations is used in the Quran sixty-five times. The word walad, whose plural form is awlād in Arabic, means a child born to his parents, whether he is male or female, whether he is big or still small. (Ma'lûf, Lois, tth; 1019)

With this semantic meaning, it can be concluded that if the child has not been born from the mother's womb, then he cannot be called al-walad or al-mawlūd, but simply called janîn, from the word janna-yajunnu which means something that is closed and hidden in the womb of the mother. (Ma'lûf, Lois, tth; 99)

The Quran reveals that the word *walad* is used to describe the existence of a hereditary or lineage relationship between a child and his parents. For example, Surah Ali Imran: 47, al-Nisa ': 11, al-Baqarah: 233, Luqman: 33, al-Balad: 3. That's why, the word *wâlid* in Arabic means a father who has a *nasab* relationship with his child (biological father). Likewise, the word *wâlidah* means a woman who gives birth, namely the biological mother.

This is different from the word *ibn*, which does not always refer to the meaning of biological child, but can also mean adopted son. Likewise, the word *abb* (father) does not always mean biological father, but can also mean adoptive father (Qurais, 2004; 614.)

Furthermore, from the word *walad* morphologically it can bring up the word *wallada*, which means to give birth, or it can also mean *ansya'a* (to grow) and *rabbâ* (to develop). Likewise, the word *walada* (ولد) means *rahatha* (رَهَطَ) which means to raise. (Abu Fadl, tth; 467) This suggests that in the context of parenting the Quran, the task of parents or educators is how to develop children's potential, not only in their physical aspects, but also in their emotional and psychological aspects, even in their spirituality.

2. Children with Term *al-Thifl* (الطفل)

The word *thifl* in the plural form *athfâl* in the Quran is repeated four times, namely in QS al-Nur: 31 and 59, al-Hajj: 5, al-Mukmin: 67. Semantically, the word *thifl* means *al-maulûd alshagîr* (a newborn baby. the little ones). That is what the linguist expert Abul Husain Ahmad Ibn Fâris said in *Mu'jam Maqayîs al-Lughah*. Arabs used to say *thifl al-zhalâm* which means the beginning of night, where it is still a little dark. When it says *thaffalnâ ibilana tathfilan*, it means we have just separated our camel from its son. (Husain Ahmad, tth; 595) This meaning seems to indicate that the child is called *al-thifl*, because the child is just starting to develop, he still needs serious assistance from his parents or educators through parenting. At the same time, the term *thifl* indicates that the child must be weaned at the right time or separated from breastfeeding his mother, so that he will develop an attitude of independence.

Furthermore, as far as the writer's search, the Qur'an mentions children with the term *al-thifl* in at least three contexts, namely:

First, when a child has just been born by his mother, which means that, he is still a baby, as Allah says (Surah Al Hajj: 5)

Second, when the child is not yet an adult, as Allah SWT says. (Q.S, An Nur: 59)

Third, the word *thifl* is used in the context of a child who is just in his development phase before he is an adult, where he does not yet "know about women's genitals. (Al Zamakhsyari; volume 3) This means that the child does not have sexual attraction towards women, so in the Qoran, it is stated that other women who are not his mahram may be seen by him. As the word of Allah SWT (Q.S, An Nur 31)

3. Children with Term *al-ibn* (الابن)

The Quran also uses the term *ibn*, the plural form is *abnâ* 'and *banûn* to refer to a child. This word *ibn* with all its derivative forms is repeated 161 times. The word *ibn* comes from *ba-na-w* which means something that is born from something else. From there also

emerged the word *banâ-yabnû-binwun* which means to build something, by combining something with something else (Abd. Husain, 2007; 138)

The word *ibn* comes from *mashdar binwun*, after going through the process of changing its morphological form, the *mufrad* form becomes *ibn*, while the plural form is *banûn*, because the law is equated with the plural *mudzakkar sâlim*.

The word *ibn* is still the same root as the word *banâ* which builds up or does good. If it is said to be *banâ al-bayt*, it means that he built a house. Likewise, if it is said that *banâ alrajul* means *ahsana ilaihi* (doing good to him). (Lois Ma'luf, tth; 48)

In the Quran, there is the story of Luqman al-Hakim, a wise father, who emphasized the importance of cultivating *tawhid* to his son, as stated in the Quran (Q.S, Luqman: 13)

The word *ibn* in the Quran can refer to the meaning of biological children. For example, when the Quran mentions Prophet Isa as the son of Maryam (QS al-Maidah: 78), when the Prophet Noah called his son to join his boat (Surat Hûd: 42) and when Luqman al-Hakim advised his son not to commit *shirk*. to Allah (Surah Luqman: 13).

However, the word *ibn*, can also refer to the meaning of a boy who has no lineage, namely adopted son. For example, the statements of the ignorant people who ordain their adopted child with term *abnâ* 'as if they were his own son, so that the adopted child has the right to inherit his property, he also cannot be married and so on. The Arabs used to use Zaid bin Harithah as the adopted son of the Prophet Muhammad as Zaid *ibn* Muhammad. In the Qur'an, such behavior is not allowed so that it is criticized by the Quran (Q.S al-Ahzâb: 4).

Even in Arabic the word *ibn* can also have various meanings, depending on the word that follows it, for example *ibn sabîl* (people who travel long distances), *ibn dzukâ* '(at dawn), *ibn laylâhâ* (people who are having big problems), *ibn jalâ* (a famous person), *ibn bathnihi* (a person whose mind is only on stomach problems or eating) and so on. (Lois Ma'luf, tth; 48)

In connection with the word *ibn*, the Quran sometimes also uses the *isim tashghir* form, so that the word *ibn* will change to *bunayy*, which indicates that the child is physically young, and can also indicate a close relationship (*al-iqtirâb*). (Hifni, tth; 79) The call *yâ bunayya*, (O my son), for example, gives a signal that the child being called is still young and there is a close relationship (affection) between parents and their children.

In the Quran, this word (*yâ bunayya*) is repeated 7 (seven) times, such as when the Prophet Noah called his son to join his boat (Surat Hûd: 42) and when Luqman Al Hakim advised his son not to be shirking Allah (QS Luqman : 13), and when the Prophet Ya'qub advised his son, Yusuf, not to tell his dream to his brothers (Surah Yusuf: 5). That is how a parent's relationship with his child should be, namely a close relationship, which prioritizes affection and tenderness, not a relationship that promotes hatred and violence against the child.

4. Children with the term *al-Bint* (البنت)

The word *bint* in the Quran is mentioned when the plural form *banât* means referring to the meaning of a girl. This word, with its various forms, is repeated in the

Quran 19 (nineteen) times. Regarding the problem of girls, the Quran provides information about how the Arab ignorance views and treats girls. For example, they regard girls as a family disgrace and they like to bury girls alive (Q, S al Nahl 58-59). The Quran clearly condemns this act as evil, grave sin and ignorance.

5. Children with Term Dzurriyyah (الذرية)

The Quran also uses the word *dzurriyyah* to refer to grandchildren or descendants. This word is repeated in the Quran up to 32 (thirty-two) times. The word is still a derivation of the word *dzarra*, whose original meaning is soft and diffuse. Grandchildren and posterity are symbols of the spread of their parents' descendants.

Most of the mention of *dzurriyah* in the Quran is related to the problem of parents' hopes or prayers for good descendants. Part of it relates to Allah's warning not to leave troubled children, and the other part is related to the problem of reprisals that will be received by parents who have children who remain firm in their faith.

The mention of the word *dzurriyah* in the form of *mufrad* (singular) in the Quran, has a negative connotation, such as *dzurriyyah dhi'afa* '(children or weak descendants) in Q.S. al-Nisâ': 9. That is why the Quran tells us to be devoted to Allah in the sense of being serious in carrying out the mandate of children and families.

The other side of the mention of the word *dzurriyyah* in the form of *mufrad* can also have a positive connotation, as explained in the Quran, when the Prophet Zakariyya prayed to Allah SWT to be given good offspring (*dzurriyyah thayyibah*) Q.S. Ali Imran: 38

Likewise, the prayers of Prophet Ibrahim and Ismail, who asked Allah to have children who were obedient and surrendered (*dzurriyyah Muslimah*), as in the word of Allah SWT (Q, S al-Baqarah: 128)

6. Children with the term Hafadah (حفدة)

The term *hafadah* in the Quran, the plural form of *hafid*, is used to show the meaning of grandchildren (*al-asbâth*) both for grandchildren who are related to relatives or other people as in Q.S. al-Nahl: 72. This word is a derivation of the word *hafada* which means serving) quickly and sincerely. (al-Ashfihani, tth: 123)

Still related to the obligation of children and grandchildren to serve and serve their parents, in another verse of the Quran, Q.S. al-An'am: 151. Even the Quran itself repeats the command to serve both parents in the verse: (QS 6: 151), (QS 17: 23), (QS 31: 14), (QS 19:14) , (QS 29: 8), (QS 46:15).

7. Children with the term al-Shabiyy (الصبي)

The word *shabiyy* semantically means *shigar al-sinn* (a young child). (Ibn Faris, tth; 562) This word is repeated twice in the Qur'an.

First, when Allah SWT., Told Yahya to study the Torah (Q.S Maryam: 12).

Second, when Prophet Isa a.s spoke when the baby was in a swing (Q.S Maryam:29)

The Quran uses the term *shabiyy* to refer to the notion of a child who is still in a swing. Because at that time Prophet Isa was ordered by his mother to talk and explain about his condition (i.e., his mother was pregnant and had children, without a husband) to the

Jews, he was still in his mother's breastfeeding state, when he heard his mother's order, he then removed his mother's nipples and spoke that in fact I (Isa) am a servant of Allah who was created without a father ... "(Al-Razy, tth; 208)

8. Children with the term al-Ghulam (الغلام)

The Quran also uses the word ghulam in its various forms repeated 13 times in the Quran, namely Ali Imrân: 40, Yusuf: 19, al-Hijr: 53, al Kahfi: 80, Maryam 7, 8 and 20, al-Shaffat: 101 and al-Dzariyât: 28. The word ghulam in the Quran is used in at least two contexts.

First, to mention small children or babies, for example in the story of the Prophet Zakariyya a.s. when he felt that he would never have another child, because he felt he was old and his wife was' barren. (Surah Maryam: 8). The same story is repeated in Q.S. Ali Imran: 40, when it seemed impossible that the Prophet Zakariyya would have a child with an old age and his wife was temporarily barren (عاقرة). So at that time he got the answer that Allah SWT., Could do what He wanted. (Surah Ali Imran: 40)

Second, the word ghuḷâm can also mean a young child, whose age is estimated to be 14-21 years. As implied in the word of Allah Q.S. Yusuf: 19) related to the story of the Prophet Yusuf a.s. The word ghuḷâm semantically means a child who has started puberty and his lust is burning. That is why in Arabic al-Ghulmah means lust. (al-Ashfihani, tth; 376) When a child enters puberty and his lust begins to peak, attention and affection from parents is needed.

Conclusion

The description above concludes that Quran mentions different terms about children, starting from al-walad, al-Thifl, al-ibn, al-bint, al-dzurriyat, hafadah, al-shbiy, al-ghulam. This term gives a signal that children, along with their physical development, require psychological development that requires separate treatment from parents and educators, so that the quranic parenting and education processes can be successful in accordance with the expected goals.

Each of the terms in the Quran actually carries a semantic message regarding how to raise and educate children.

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