

SIGNIFICANCE OF SEMANTIC METHODS IN UNDERSTANDING TEXT OF QURAN AND SUNNAS

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The Quran and Sunnah, in addition to matters of theology related to Mohammedan faith, also cover regulations which govern personal, family, social and political relations of people and legal rules, as well as matters of behavior and conscience, which form human values. However, determination of the above-mentioned values is only feasible through comprehensive analysis of texts of the Quran and Hadiths from linguistic, legal, theological and philosophical perspectives. This article discusses significance of linguistic and semantical contextual analysis through studying the structure of texts and description methods in perception of religious texts and legal determination according to Sharia.

Keywords: Quran, Hadith, text, usul, semantics, vocabulary, context.

1. INTRODUCTION

From the very first days of Islam and to date the matter of correct understanding of texts of the Quran and Hadiths has never been an agenda. According to the ayah, *“We have sent down the reminder to you (O Muhammad), so that you may explain clearly to mankind as to what was sent to them so that they may think about it”*, the Messenger of Allah sincerely fulfilled his obligation to explain sacred text to his companions in word and deed. After the Messenger, selected companions have worked hard to transfer the Quran ayahs to succeeding generations and to explain their meaning. Afterward, many books with comments to the Quran have been published; a trend in development in the field of comments to the Quran is notable. One-sided, i.e. scientifically unfounded analysis and incorrect interpretations of Quranic texts from an ideological point of view led to division into religious and political groups in Muslim World. Today, they also proceed to cause religious and political conflicts. Therefore, correct from a scientific point of view explanation of texts of the Quran and Sunnah is one of the most important factors to achieve truth and to preserve peace and stability.

Therefore, in Islamic history doctrines such as “Fundamentals of comments to the Quran” and “Usul al-Fiqh” applied theoretical and methodological interpretation of Quranic texts from exegetical, legal and hermeneutic perspectives. There are several works of comments on the content of Hadiths of Prophet (sharkhi), while in the doctrine of “Dariyatu al-Hadith” scientific methods to interpret Hadiths were developed. In this regard, according to ar-Ramahurmurzi Ali ibn al-Madi, “If

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perception of meaning of Hadiths is one half of Hadiths, then the second half is studying their distributors" [1, p. 320].

2. MAIN PART

It is known that Quranic texts were written exclusively in artistic style. Therefore, to understand their meaning it is necessary to study in detail the ways and methods of description used in Arabic, as well as root meanings of words [2, p. 291]. Depthless interpretation of meanings of Quranic texts leads to one-sided understanding. The example is the words in the Quran related to dawn meal during sawn: "...eat and drink until the white thread of dawn becomes distinct to you from the black thread..." (al-Baqarah, ayat 187). Adi ibn Hatim literally understood this ayat, took black thread and looked at it through the night. At the same time Allah's Messenger when talking about "black thread" meant night, and when talking about "white thread" meant day [3, p. 1916].

From linguistic perspective, Quranic texts include a lot of such ayats, which impress with their artistry to deliver the greatness of divine powers. Such linguistic particulars are also encountered in words of Messenger, who used few words to express more. Therefore, for understanding and interpretation of texts of the Quran and Hadiths, first of all, it is required to be fluent in Arabic.

In times of Sahabah, interpretation of the Quran's ayats remained with texts of the Quran and Hadiths, as well as with individual points of views and efforts of Sahabah. In addition to knowledge of customs and conditions of book holders, additional tool for Sahabah, who relied on their own efforts, was knowledge of Arabic and its peculiarities.

Representatives of further generations relied on data from Sahabah. Academicians believe that commentators, who in interpreting Quranic texts relied on their own opinions and views together with knowledge of the Quran, Hadiths and law, also were required to have knowledge in scientific fields of Arabic linguistics, which include:

First: Arabic language. Commentator had to be fluent in Arabic. A person, not knowing the language, could not understand a book written in Arabic.

Second: Arabic syntax.

Third: Arabic morphology. There is no doubt that ability to identify word structures and vocal forms helps to determine exactly the correct meaning of a word. Imam az-Zamahshari said: "One of the deviations in comments is as follows: in ayat: نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ the word: إِمَامٍ is plural form of word أُمَّ. The reason for mentioned mistake is ignorance of morphology, since plural form of the word أُمَّ is أُمَّهَات [4, 3/537].

Fourth: Etymology. Understanding of the main meaning through the determination of the origin of stem words with different meanings.

Fifth: Artistic means, including rhetoric, stylistics and poetics. In other words, knowledge of Arabic culture and literature. This allows a commentator to determine differences between the Creator's words and words available. Rhetoric helps to understand the essence included in word structure, while stylistics helps to percept semantic expressiveness, figurativeness, poetry and artistry of words [5, p. 772].

In describing words written in the Quran, commentators from linguistic perspective require knowledge in the above-mentioned fields for proper understanding of fine delivery of meaning in ayats. In other words, to understand properly Quranic texts it is necessary to rely on knowledge in linguistics and linguistic methods.

Methods to understand and interpret the Quran include objective and adequate criteria [6, p. 31]. In relation to such methods, a Turkish scientist I. Yakýt said: "...semantic method allows comprehensive understanding of Quranic texts" [7, p. 19].

Semantics studies the meaning of words, mutual semantic influence of elements included in word structure, as well as trends in development of types of meanings of words [8, pp. 346-347]. In addition, semantics is the object for study not only within linguistics, but within other cognitive scientific fields, which make use of cognitive methods through philosophic, gnoseological, literary and other language systems.

Semantic approach is implemented through analysis of linguistic layers, contained in text structure, i.e. through historical, etymological, lexico-semantic analysis of phrases and sentences, and application of words within text context. Such method includes a number of fundamental indicative principles for proper understanding of Quranic texts:

1. Analysis of etymology and modification of word
2. Lexico-semantic study of certain words. When defining lexical meaning, it is necessary to rely on dictionaries such as Lisanu al-Arab, Taju al-Arus, Mufradatu al-Qoran and Garaybu al-Quran, as well as on special dictionaries dedicated to definition of words used in the Quran. At the same time, an analysis of pre-Islamic meanings and words used in the Quran shall be performed.
3. Understanding of semantic development of words. Analysis of systems of development of words in historical sources, study of their characteristics in semantic meaning, and understanding the depth of meanings and their justification in line with semantic rules requires complex research. One of the bases for semantic development is enhancement and distribution of a word within the process of historic fastening to natural phenomena. The process of enhancement and fastening of meaning of a word represents a phenomenon fixed during its use.

4. Determination of the meaning of a word depending on its role within the text. A word may be encountered several times in Quran, at the same time it may have different meanings. Allocation of a meaning to a word when it is repeated in the Quran in many cases leads to mistakes. The reason is the fact that the meaning of a word may vary depending on the objective of its use in a sentence. For instance, such key words encountered in the Quran as *spirit*, *jihad*, *unbeliever*, *fitnah* or *pray*, etc. may be used in different meanings. Authors called this issue *al-Ujuh uaan-Nazair*. The presence of different meaning of the same words encountered in the Quran is called *al-Ujuh*, and match of meanings of different words is called *an-Nazair*. In other words, polysemanticity of a word is called *al-Ujuh*, and common meaning of different words is called *an-Nazair* [5, p. 445]. Certainly, in such issue special reference dictionaries, such as *Mufaradat alfazu al-Quran* by Ar-Ragib al-Isfahanu and *Mugjam al-mufahras lialfazi al-Quran* by Muhammad Fuad Abdulaki, are useful.
5. Contextual semantic analysis. Since integrity of a text is of special importance, the main idea of a text shall be analyzed at the context level.

Development of linguistics identified new edges for semantic studies and provided an opportunity to search for new directions. Such searches stimulated the development of a new direction called *context semantics*. In whole, context semantics is associated with the determination of the semantic structure of linguistic units, related to expressive relations; therefore, it shall be considered to be a part of the text theory.

Upon the determination of the lexico-semantic meaning of a word depending on its place in context, to identify a form used it is necessary to rely on a text. This results from the fact that the meaning of a word is identified and distinguished only within a certain text. In this regard, the method of contextual analysis in research in this area is one of the major methods. Without applying this method, it is impossible to determine in full and accurate manner the definition of a word, its lexical syntagma, compatibility of words, peculiarities of their use and text intention.

Thus, for proper understanding of texts of the Quran and Hadiths, it is very important to study texts from the perspective of contextual semantics. This results from the fact that the Quran represents a single artistic and literate peak of classic Arabic language. Therein each word has its own exclusive place, which helps to disclose its meaning in full and add harmony to the whole text. Therefore, to understand the meaning of ayats it is necessary to consider in full the combination of letters, words and sentences. In other words, the true intent of a text is only determined after the assessment of relations between words and ayats.

The meaning of any linguistic unit is created through expression and determines its own contextual meaning, at the same time varying in different nuances of the meaning. All power of the Quran is included in its contextual use. Therefore,

academicians described Quranic texts as poetical and meaningful. In other words, the semantic system of words was described as poetical, and their semantic structure – as meaningful [9].

One may identify the following ways of the development of the contextual semantic analysis of texts of the Quran and Sunnah:

a) Determination of text units within lexical-semantic context.

Each word in the text is bound with a certain meaning, which affects the formation of a new meaning. New contextual meaning promotes proper formalization of thoughts.

b) Determination of main semantics of the text by unification of context, arising from grammatical and lexical relations between words and phrases, and text.

For instance, despite the fact that ayat *فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ* *so whoever wills – let him believe; and whoever wills – let him disbelieve* is understandable, its main meaning only becomes clear after its reading to the end. In other words, ayat's continuation: *لِظَالِمِينَ نَارًا* – *We have prepared for the wrongdoers a fire* (Al-Kahf, surah 29) restricts from understanding the whole ayat directly. Therefore, the ayat is not intended to force for faith, as it might be concluded from its direct understanding, or to frighten by horrors in case of apostasy, but it shall be understood as figurative warning and caution. This is also supported by the following ayat: *وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ* *He does not approve for His servants disbelief* (az-Zumar, 7).

In the similar way, the meaning of ayats: *«ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ» Taste! Indeed, you are the honored, the noble* (ad-Dukhan 49) and *فَوَيْلٌ لِلْمُصَلِّينَ* *So woe to those who pray* (al-Maun 4) is only understandable in conjunction with pervious and later ayats.

3. CONCLUSION

Therefore, in semantic analysis it is necessary to consider all supporting words in religious texts, consider their qualification, enhancement, modification, activation or deletion and many peculiarities, study long-term phenomena of words. In addition, in case of presence of many polysemic and opposite words in the text, derivation of the main meaning of a word in addition to lexical use shall be supported by bottom and presuppositional, as well as peculiar and target factors.

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