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Delve into semantic analysis of Holy Quran [Review of the book An Introduction to the theory of Asbab and Abvab, by Ali Ebrahimi

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Delve Into Semantic Analysis of Quran: A Comparative Study

This paper is a review of a book titled in Persian language as مقدمه ای بر طرح نظریه اسباب و ابواب السموات: which the English title is: An Introduction to the theory of Asbab and Abvab. It was written by Ali Ebrahimi in 2021 and published in I.R. Iran by Simorgh Aseman Azargan publication in Karaj. This inquiry addresses the meaning of two words in Holy Quran by using semantic field method (weltanschauung). This method refers to two approaches for the study of semantic analysis. The diachronic approach hints at historical aspects of the meaning by using terminology and delving into the origins of the words. Yet the synchronic approach indicates an autonomous approach from historical view toward the definition of the term in hand. In synchronic approach, the time element in the research is eliminated and the terminology of the term is out of the equation.

At synchronic level, the research surpasses the area of utterance or phrases and explores the whole passage to locate the meaning of the term(s). This study is grounded solely and mainly on synchronic approach to ascertain the meaning of the terms at hand. The synchronic approach addresses the meaning by employing syntagmatic relation and paradigmatic relation. Syntagmatic relation is a type of semantic relations between words that co-occur in the same sentence or text. A paradigmatic relation is a relation that holds between elements of the same category. i.e. elements that can be substituted for each other.

Two terms were analyzed in the book separately. Initial of the book begins with بوب and its derivations such as الباب and ابواب. In order to ascertain an introductory meaning, different lexicons were viewed. Afterwards, it commences with categorization of verses of Holy Quran that the root word بوب and its derivations are in there. الباب and ابواب were repeated in 27 positions over 24 verses. And they are categorized in five divisions. By analyzing various verses, three syntagmas were detected; طور (mount Sinai), منّ و السلوی, الغمام. In order to conduct the meaning of the words الباب and ابواب, learning the meaning of syntagmas is inevitable. The book uses the verses of Quran, mythological studies and comparative religion to establish the meanings of syntagmas. Thus 21 conclusion for the meaning of الباب and ابواب were ascertained through studying syntagmas meaning.

The equal procedure were undergone to determine the meaning of the root word سبب and its derivation أسباب that were repeated in 11 positions over 10 verses. Hence, various syntagmas were found. Amid

those leading syntagmas, there was one that its significance was at a higher degree, The word *صرح*. At this locus, the syntagma *صرح*, had four syntagmas itself recognized in Quran as the terms *مرّد*, *لجّه*, *زین*, and *ساقیها*. Therefore, To be capable of acquiring the meaning of *سبب* and *اسباب*, the author must have undergone a linear process to fathom the meaning of various cycle of syntagmas. The reviewer contemplates that the importance of this book is at such matters where the author probes the unknown areas of meaning in Quran at such complexity and thoroughness.

The result of this study which can also be titled as a comparative semantic analysis between the root words *بوب* and *سبب* imply one resemblance and one adversary in between these two concepts. The resemblance is that the two facilitate and capacitate various entities to take voyages over multi verse. And the adversary hint at the natural existence of *الباب* and *ابواب*, and the manufacturing existence of *سبب* and *اسباب*.

Nonetheless, it is undeniable to declare that linguistical analysis of Quranic verses in the book is not at a sufficient level. And the spotlight of the book on basic principles of Izutsu's methodology is not wholesome. There are occasions where the authors trajectory of linguistical analysis become feeble and the addresses to verses become debilitated. At these occasions, the focal points of the probe become the comparative religion studies, mythological resemblance, and Hadith studies upon Quranic evidence, not the Quranic verses themselves.

The thoroughness of this study is a fundamental advantage by which it represents a comparative study in various fields of science, such as comparative religion, mythology, astronomy, physics, hadith, which is not spotted in other related probes.

Last but not least, the reviewer advises readers to study this research. It is the beginning of an unprecedented study that can expand our worldview according to the Holy Quran. It does not necessitate probing over different fields such as Hadith, philosophy, etc to provide a commentary on the book, yet it empowers the analyst to delve into the context without any external interference.