

## THE EVALUATION OF THE SEMANTICS STUDIES IN TURKEY (AN ANALYTICAL RESEARCH)

Ayşe Aytekin

Research Assistant, Gumushane University, Faculty of Theology, Department of Tafsir,  
Gumushane, Turkey

Email: [ayseaytekin@gumushane.edu.tr](mailto:ayseaytekin@gumushane.edu.tr)

ORCID ID: 0000-0002-5952-762X

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### ABSTRACT

*The word semantic has come from the root of “semantic-semanticos” in the Greek language. The root of the word has meanings of “significant, meaningful, revealing, knowing, the word which has secret meaning and important nature”. The semantics has investigated the meaning levels of the word, its layers, and the meanings it gains or loses over time, and it is an analytical study on the key terms of that language as a science. It is so important to search the historical process and the degree of change in the words of the Qur’an like other departments’ terms. It has been used to analyze the concepts of the Qur’an in Turkey in the modern period too. In our study, we have aimed to determine contemporary studies about science and the method of the semantics. We have used some online programs, libraries, encyclopedias, catalogues, databases, books, theses, articles, and other academic studies as means to investigate related works with the semantics while searching the words of “semantic, semantics, semantic meaning, the method of semantic analysis, semantic analysis, semantic determination, the roots and the words related to the roots, relative analysis, concept analysis, concept detection, concept determination.” We have reached that the method of semantic analysis has been preferred to examine the concepts’ meanings and their usage according to the purpose and the necessity of that field in many departments such as Turkish Language and Literature, the commentary of the Qur’an, and other related sciences with the Qur’an, Arabic Language, and Literature, Law, Islamic Jurisprudence, Tafsir, Hadith, Kalam, History of Sects, Philosophy, Islamic Philosophy, Logic, Religious Education. We have studied description, the historical process of the semantics, applying it to the Qur’anic studies and we have tried to determine and to list some Qur’anic concepts, words, and roots that had been used in contemporary academic works especially the works in Tafsir field using this method because major works have taken a place in this department.*

**Keywords:** *The Semantics, The Method of Semantic Analysis, Analytical Research, Departments of Theology Faculties, The Commentary of the Qur’an.*

### INTRODUCTION

The ability of reasoning and the compulsion of curiosity which are one of the features distinguishing human beings from other alive beings had led him to recognize the universe that he come into existence throughout history. A quest of the meaning of a human being in this world is an attainment that is already present in his nature and it is also an exploration activity about the universe. The human mind had asked for comprehending himself, his individuality, his nature, his natural circumstances, his purpose about life, the nature and source of his words, actions and attitudes, this world, hereafter, pre and post, the events in real life, the objects that surround him in the existence of the universe, his place, relationship and value among these objects by considering it is necessary for his life and for giving meaning to this life with the answers that he had reached. He had chosen the way to give meaning to life and to transfer his accumulation and savings with the answers that he had reached by

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searching as a result of the adventure of discovery in the framework of various sciences and the methods that these sciences develop, improve and provide.

It is quite apparent that the touchstones of the adventure of discovery and the most important fact which carries and transfers the whole of savings and accumulations in the way of existence are the language. The most valuable and critical phenomenon for people is the language in every condition and case that is related to the human being. There is no doubt that the most significant ability of human beings is to think, to express their feelings and opinions, to explain all of them, and to communicate using language. For this reason, the phenomenon of language is the main need for human life since ancient periods. The word which takes a place in the sentence “There was a word first of all.” is the language.<sup>1</sup> The earliest known works and records on the word and language have dated back to the fifth and seventh centuries B. C. in this context.<sup>2</sup>

The formation of cultures and civilizations by a human being, the transfer of every kind of development and accumulation from the previous generations to the coming generations, the reflection, and transmission of the sciences’ productions in the framework of the language are the greatest contributions and opportunity which have been provided by the language. The language has the effect of transferring the sciences as well as the benefit of examining the sciences. One of the linguistic sciences is “the semantics” which studies meaning.

The word semantic has come from the root of “semantic-semanticos” in the Greek language. This root has meanings of “significant, meaningful, revealing, knowing, the word which has secret meaning and important nature”. The word significant has been used in the meanings of “important, substantial, meaningful, notable, remarkable” in the English language.<sup>3</sup> The word remaining in the Greek language means “to show, to give meaning, to mean, to turn”.<sup>4</sup> The word semantic has meant ‘ilm al-dilâlah and ‘ilm al-ma’ânî in the Arabic language.<sup>5</sup> It is impossible to analyze a word that gets involved in a language than another language or culture in the next phase and later time within the context of that language via the method of semantic analysis. Therefore, the reason of the expressions called *dahîl*<sup>6</sup> which include all foreign or origin words that are not original and rooted in the Arabic language and that have or have not possessed any change after being transferred to the Arabic language, are also not unique to the Arabic language, these words or concepts have not analyzed with the method of semantic analysis, especially in the framework and border of the Arabic language and its world of meaning. The main field which the semantics works on it is the distinctive, specific, and unique words of the language in question.<sup>7</sup> This concept has been expressed as the science of meaning in the Turkish language.<sup>8</sup> The semantics which is expressed as a branch of knowledge to examine words, arguments, propositions, signs, and the relationship between them<sup>9</sup> has analyzed the structure of words, their uses, their historical development, and the relationship between human thought and behavior. This science which examines the connection between language thought and behavior has paved the way for people to produce science and knowledge.

The Japanese philologist Toshihiko Izutsu who is well-known for his works and research in the language has given a meaning to the semantics: “ The semantics is analytical research on the main and key concepts in the language in question with the aim of understanding and comprehending people’ *weltanschauung* or worldview who try to examine and interpret the world that surrounds themselves conceptually using some sciences, so the semantics is not only meant of talking and thinking for people.”<sup>10</sup> Semantic studies which are in the field of the science of meaning in the various languages of the world are equivalent to the care given to these languages.

The semantics is a science that investigates the meaning levels of the word, its layers, and the meanings it gains or loses over time, and it is an analytical study on the key terms of that language. This study has also reflected the principles, beliefs, worldview, universe conception, practical life experiences, and thoughts of the people

who use that language. The importance and necessity of the semantics have been understood when it is considered that expressions in living language have relative meanings as well as concrete, ontological and shaped basic meanings in life, gain a new content with time and changing conditions, and lead to various meanings by different cultures, environments, and perceptions.<sup>11</sup>

## **1. THE BRIEF INFORMATION ABOUT THE HISTORY OF THE SEMANTICS**

Each study has its history and process of becoming a separate specialization and discipline in its field. Today, the process of specialization in disciplines of linguistics, which examines the external and internal aspects of language separately, has actualized in this direction. While examining the external grammatical aspects of expressions, on the other hand, the relationship of words with nature, mind, sound, spirit, society, culture, and meaning has been discussed on a separate analysis and synthesis basis.

The study of the semantics aspect of language based on science first has come across the German linguist K. Reising. Reising had used the Greek word “*anuaola/meaning*” while he was preparing his book titled *Lectures on Latin Linguistics* in 1826-27 and he had established the semantics with the name “*semosiologie*” derived from this word. However, this step of his is considered as a grammar branch rather than a science of meaning. Because the foundations of the semantics as a science had been laid approximately seventy years later by Michel Breal in France. Michel Breal had taken the title of “the father of the semantics” with his scientific and academic studies. In the articles he had written in 1883, he had stated that serious works such as the form of words, the principles of meaning change, the rules for determining to mean, the determination of disappearing concepts and words, the selection of new idioms and expressions deserve a new name with the phrase “the best known” and this is “the semantics”.<sup>12</sup> After these studies, the semantics had become a science of meaning; many works had been written in the field of the semantics; the definition, use, scope, field, and relationship of the semantics with other sciences had begun to become more clear.

In the 1930s, Alfred Tarski had shaped his “method of the semantics”, an important work in logic, according to his methods. In his method, the meanings of words and the relationships between the objects they represent or correspond to have included qualities which worth discussing.<sup>13</sup>

## **2. THE DEFINITION OF THE METHOD OF SEMANTIC ANALYSIS**

The language is not a static, fixed, and meaningless phenomenon. On the contrary, it is a living, continuous, and moving mechanism. Words in the language are born, living, developing, growing, and disappearing over time, just like every living organism.

The meanings of the words that form the language have included the existential relationship between people’s thoughts, worldview, and transferring their cultural accumulation. The examination of linguistic communication and elements that affect and direct people’s mental world, practical life experiences, attitudes, and behaviors have become necessary in this context. This requirement has ensured that the elements that form language and culture are examined based on certain disciplines. One of these disciplines is “the method of semantic analysis”, which investigates the worlds of meanings and the adventures of change.<sup>14</sup>

The semantic dimension of the language which transcends people, society, and culture, is possible with the determination of meaning changes and developments. Although the unlimited relationship between the signs and the signified is handled within the scope of limited expressions, the context and historical background of the expression can be revealed with correct analysis and etymological origin studies.

The semantics, the science of semantic meaning, and the method of semantic analysis are the science of interpretation and understanding. It is the common tool and material of all sciences dealing with meaning. The science of Kalam, Logic, Jurisprudence, Islamic Jurisprudence, Tafsir, Tafsir Methodology, and the commentary

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of the Qur'an should be considered as one of the basic sciences and methods together with other understanding and interpretation sciences.<sup>15</sup>

While applying the method of semantic analysis to a word or concept, the etymological origin of the expression has been determined first. With the determination of the root meaning, the meanings gained or lost during the historical course have been examined from time to time. By examining all developments and changes, the first and root meaning obtained by simultaneous and diachronic analyzes of both these meanings and other concepts and words derived from this root has been examined. Therefore, it is analyzed whether the first and root meanings are in these words, whether any semantic event has taken place in the sentence, if one of the semantic events is present, in which period exactly this event occurred and whether the elements in question comply with the semantic definitions. The sources which were written in early periods should be reached and used as much as possible.

Poems, dictionaries, diwāns, the collections of poems and stories, treatises, manuscripts, any documents, in short, all written sources have constituted the field of study while analyzing the word via the method of the semantics. Periodic examination and decomposition by the historical process and chronological sections should be followed in earnest. At the end of this process, meaning events, developments, changes, contractions, expansions, generalizations, improvements, deteriorations, deviations, and departures from the root meaning, distorted meaning attributions, excessive meaning or interpretation efforts have been reached in the word, term or concept. Thus, it is possible to understand correctly the words and expressions that form the essence of the language in examining any cultural element and text.

### **3. THE IMPLEMENTATION OF THE METHOD OF SEMANTIC ANALYSIS TO THE QUR'AN**

The Qur'an is a divine guide that gives spirit, meaning, and guidance to human life and the universe. The correct understanding of this guide which is a religious text built and surrounded by layers of sacred and unique meaning is essential for humanity and worldly life. The issue of understanding and interpreting the Qur'an is one of the main problems of the Tafsir field or the exegesis of the Qur'an that has been discussed by scholars since its revelation. To solve this problem, the requirements for reading and interpreting the Qur'an in a better and more understandable way have been examined, and new sciences have been developed for this purpose. Even the existence of tendencies to find solutions based on needs, in the beginning, has pointed to the fact that there are some problems and deadlocks in understanding it. Therefore, this situation has brought the necessity of solutions related to the problem on methodology and the necessity of different methods together with new searches for understanding it.

Knowing the focal concepts or keywords is extremely important for understanding and interpreting any text or religious messages. In the process of making sense of the sacred texts, in which the messages to be given to people are presented in various conceptual patterns, it is much more necessary to understand the focal concepts than other texts. As a matter of fact, examining the meaning dimensions of the focal concepts in the Qur'an which have connotations as well as their basic dictionary meanings and the new meaning areas they have gained in the Qur'an, and determining the meaning dimensions are significant endeavors both in terms of understanding and applying the message and its contribution to the science of Tafsir. Therefore, analysis of concepts and words, the semantics or the science of meaning, and the method of semantic analysis are quite necessary for the interpretation of the divine messages built with the constitution of concept, as well as the classical exegesis methods and rich historical and scientific experience developed for the understanding of the Qur'an in the historical process of Tafsir.<sup>16</sup>

A healthy understanding of the text of the Qur'an is possible with deep research that symbolizes the cultural codes, includes the symbols in the language, and reveals



the side and real meanings of the words. In this way, the text can be interpreted and interpreted correctly. As a matter of fact, the correct understanding of the Qur'an depends on the healthy and authentic understanding, interpretation, and transfer of the words and expressions it uses, the focus, and key concepts.<sup>17</sup> Râghib al-Isfahâni, who has a great place and fame in the language and terminology of the Qur'an has explained the importance of knowing the words of the Qur'an, the focus and key concepts, the dictionary meanings, and the contents of the words as follows:

“The sciences that need to be dealt with and studied first and foremost among the Qur'anic sciences are literal sciences, vocabulary, and conceptual knowledge that investigate the meaning and content of utterances. It is to investigate and examine the roots and the root meanings of the words and concepts from the related sciences. Since it is the most important tool for anyone who wants to understand the meanings of the words, their roots, and expressions of the Qur'an, it is like adobe which is the first tool for building for the person who wants to build a home. The benefit of knowing the sciences and the root meanings related to this wording is not only specific to the sciences of the Qur'an but also covers all Islamic sciences.”<sup>18</sup>

One of the ways to understand the Qur'an is to apply the basic principles of the method of semantic analysis. An effort should be made to understand the Qur'an with these techniques and methods. According to Professor Hüseyin Atay who is famous for his works on language and semantics in Turkey, the principles that form the basis of the method of semantic analysis are as follows:

1. Examining the word structure, derivation, etymology.
2. Studying the meaning of the word, its philology.
3. Examine the structure, organization, style, and form of the sentence.
4. Examining the context of the word, sentence, word, its context, the meaning it will gain or lose according to the previous and next expressions.
5. Making the philosophy, rhetoric, and the semantics of the language.
6. Trying to understand the expressions by examining and considering according to the science of the semantics.<sup>19</sup>

The correct understanding of the words, terms, and concepts has ensured also the correct understanding of the sentences, passages, and general terms. In the process of research, etymological, grammatical, literal, syntactic, semantic, and other linguistic features, techniques and procedures should be included in the research. Understanding the authentic discourse of the verses, the environment in which they were revealed, their history, and similar features and qualities can be achieved with a holistic and multidimensional analysis.

#### **4. THE EVALUATION ON THE RESEARCH WHICH HAD BEEN PREPARED WITH THE METHOD OF SEMANTIC ANALYSIS IN SOME DEPARTMENTS ESPECIALLY THE STUDIES OF THE QUR'AN IN TURKEY**

In our country, semantic studies are still very new in comparison with Western and European countries. Studies on meaning in many departments such as Turkish Language and Literature, Arabic Language and Literature, the exegesis of the Qur'an, various researches on the Qur'an, Law, Islamic Jurisprudence, Hadith, Kalam, History of Sects, Philosophy, Philosophy of Islam, Logic, and Religious Education have constituted the most important products and works in this field.

Studies on the Qur'an and especially on the science of meaning have become known with the works and methods of the Japanese philologist Toshihiko Izutsu in Turkey. Professor Süleyman Ateş who had translated most of the works of Izutsu particularly titled *God and Man in the Qur'an* had brought information about the opposite concept in the semantics and new terminology to the Turkish language. Professor Hüseyin Atay had focused on the etymologies and data that carry the examples of semantic analysis and enable this style of analysis in *the Arabic-Turkish Grand Dictionary* on the other hand.<sup>20</sup>

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Postgraduate theses had been conducted in different branches of science affiliated to the Faculties of Theology of our universities and many bibliographic studies on different fields have been made.<sup>21</sup> These studies have made it possible to see current and previous works as a whole and to benefit from these works more quickly for researchers. For this reason, the value of such bibliographical studies is brief and to the point, but our study has aimed to determine in which fields the method of semantic analysis which has gained momentum, especially in recent years, has been applied and in which field it has produced the most, rather than just doing a bibliography study. For this purpose, our work has taken place in a more valuable position as it makes it possible to see other areas beyond just one area.

Various databases had been examined to identify the studies related to the subject in question in our country as much as possible. The databases of YOK National Thesis Center (YOK UTM)<sup>22</sup> and the Theology Faculties Thesis Catalogue (ISAM IFTK)<sup>23</sup> put into service by the Turkish Religious Foundation Islamic Research Center, which makes it possible to access graduate theses via electronic access had been utilized in our research. While more theses had been accessed and used in Yoktez, in Isam it was possible to access both the identification tags of the theses and the articles. Especially by making use of the classification system on these two platforms, it had been tried to reach primary sources and works as well as current works. Examination and analysis had been completed in these modules with words such as semantic, semantic meaning, the method of semantic analysis, semantic analysis, semantic determination, root and words related to roots, relative analysis, concept analysis, concept detection, concept determination to reach the works related to the main topic.

## 4.1. THE MAIN ROOTS OF THE WORDS IN THE STUDIES USING THE METHOD OF SEMANTIC ANALYSIS

The application of semantic analysis, the method of semantic analysis to the Qur'an, and studies on the meaning which had become widespread with word analysis had become more common in recent years. While it has been understood that the semantic studies in recent years in our country have been concentrated in the field of Tafsir and Qur'anic sciences, it has been understood that theses and articles with this method on the other departments such as Turkish Language and Literature, the commentary of the Qur'an and other related sciences, Arabic Language and Literature, Law, Islamic Jurisprudence, Hadith, Kalam, History of Sects, Philosophy, Islamic Philosophy, Logic, Religious Education are in undeniable level. In addition, many lexical studies and analytical researches have shared this method of meaning too. In general, semantic analysis has been adopted as a method in academic studies where roots, words, subjects, and concepts are at the focal point, although the success rate of these studies is still open to discussion.

According to the data that we had reached as a result of the research at wide literature in the modules, let us examine the works in which the method of semantic analysis had been applied in terms of both roots, commons, and concepts, by seeing their sources, in their most up-to-date form and information.

The roots in the academic studies prepared with the method of semantic analysis in which the roots and their relative roots and forms are examined can be listed as follows:

TABLE OF THE ROOTS OF THE WORDS			
NUMBER	THE ARABIC FORM OF THE ROOTS OF THE WORDS	THE TURKISH FORM OF THE ROOTS OF THE WORDS	THE ENGLISH FORM OF THE ROOTS OF THE WORDS
1	أَمَرَ	E-m-r Kökü <sup>24</sup>	The Root of A-m-r
2	شَهَدَ	Ş-h-d Kökü <sup>25</sup>	The Root of Sh-h-d

3	قَرَأَ	K-r-e Kökü <sup>26</sup>	The Root of K-r-a
4	وَصِيَ	V-s-y Kökü <sup>27</sup>	The Root of W-s-y
5	عَبَدَ	'A-b- d Kökü <sup>28</sup>	The Root of 'A-b-d
6	بَرَكَ	B-r-k Kökü <sup>29</sup>	The Root of B-r-k
7	صَبَحَ	S-b-h Kökü <sup>30</sup>	The Root of S-b-h
8	قَدَسَ	K-d-s Kökü <sup>31</sup>	The Root of K-d-s
9	حَقَّ	H-k-k Kökü <sup>32</sup>	The Root of H-k-k
10	قَضِيَ	K-d-y Kökü <sup>33</sup>	The Root of K-d-y
11	خَنَفَ	H-n-f Kökü <sup>34</sup>	The Root of H-n-f
12	سَلِمَ	S-l-m Kökü <sup>35</sup>	The Root of S-l-m
13	صَلَحَ	S-l-h Kökü <sup>36</sup>	The Root of S-l-h
14	زَكَّى	Z-k-y Kökü <sup>37</sup>	The Root of Z-k-y
15	صَدَقَ	S-d-k Kökü <sup>38</sup>	The Root of S-d-k
16	حَرَمَ	H-r-m Kökü <sup>39</sup>	The Root of H-r-m
17	بَرَأَ	B-r-e Kökü <sup>40</sup>	The Root of B-r-e
18	بَدَعَ	B-d-'a Kökü <sup>41</sup>	The Root of B-d-'a
19	حَكَمَ	H-k-m Kökü <sup>42</sup>	The Root of H-k-m
20	أَمَنَ	E-m-n Kökü <sup>43</sup>	The Root of E-m-n
21	كَفَرَ	K-f-r Kökü <sup>44</sup>	The Root of K-f-r
22	حَسَبَ	H-s-b Kökü <sup>45</sup>	The Root of H-s-b
23	رَضِيَ	R-d-y Kökü <sup>46</sup>	The Root of R-d-y
24	نَشَأَ	N-ş-e Kökü <sup>47</sup>	The Root of N-sh-e
25	نَزَلَ	N-z-l Kökü <sup>48</sup>	The Root of N-z-l
26	جَهَلَ	C-h-l Kökü <sup>49</sup>	The Root of J-h-l
27	عَمَرَ	'A-m-r Kökü <sup>50</sup>	The Root of 'A-m-r
28	سَبَبَ	S-b-b Kökü <sup>51</sup>	The Root of S-b-b
29	عَدَوَ	A-d-v Kökü <sup>52</sup>	The Root of A-d-v
30	يَقَنَ	Y-k-n Kökü <sup>53</sup>	The Root of Y-k-n
31	رَحِمَ	R-h-m Kökü <sup>54</sup>	The Root of R-h-m
32	رَشَدَ	R-ş-d Kökü <sup>55</sup>	The Root of R-sh-d
33	فَضَلَ	F-d-l Kökü <sup>56</sup>	The Root of F-d-l
34	خَلَقَ	H-l-k Kökü <sup>57</sup>	The Root of H-l-q
35	جَنَّ	C-n-n Kökü <sup>58</sup>	The Root of J-n-n
36	كَرَمَ	K-r-m Kökü <sup>59</sup>	The Root of K-r-m
37	بَخَلَ	B-h-l Kökü <sup>60</sup>	The Root of B-kh-l

#### 4.2. THE MAIN WORDS IN THE STUDIES USING THE METHOD OF SEMANTIC ANALYSIS

The basic terms in academic studies which had been prepared with the method of semantic analysis in which words, concepts, subjects, and terms are examined can be listed as follows:

TABLE OF THE WORDS			
NUMBER	THE ARABIC FORM OF THE WORDS	THE TURKISH FORM OF THE WORDS	THE ENGLISH FORM OF THE WORDS
1	خِلَافَةٌ	Hilafet Kelimesi <sup>61</sup>	The Word of Khilafah/Caliphate

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2	إِسْلَامٌ	İslam Kelimesi <sup>62</sup>	The Word of Islam
3	المصطلحات في حقوق العباد	Kamu Hukuku Kavramları <sup>63</sup>	The Concepts of Public Law
4	قَوْمٌ	Kavm Kelimesi <sup>64</sup>	The Word of Qawm/Tribe
5	إِطَاعَةٌ	İtaat Kelimesi <sup>65</sup>	The Word of Itaat/Obedience
6	شَهَادَةٌ	Şehadet Kelimesi <sup>66</sup>	The Word of Shahadah/Witness
7	إِسْتِقَامَةٌ	İstikamet Kelimesi <sup>67</sup>	The Word of Istiqamah/Direction
8	حُزْنٌ	Hüzün Kelimesi <sup>68</sup>	The Word of Khuzn/Gloom
9	خَوْفٌ	Havf Kelimesi <sup>69</sup>	The Word of Khawf/Fear
10	المصطلحات الأساسية في العقيدة والعبادة	İnanç ve İbadetle İlgili Temel Kelimeler <sup>70</sup>	The Main Words About Faith and Worship
11	تَسْبِيحٌ	Tesbih Kelimesi <sup>71</sup>	The Word of Tasbih
12	فِتْنٌ	Fitne Kelimesi <sup>72</sup>	The Word of Fitna
13	إِثْمٌ	Günah Kelimesi <sup>73</sup>	The Word of Sin
14	صَلَاةٌ	Salat Kelimesi <sup>74</sup>	The Word of Salat/Pray
15	صَوْمٌ	Savm Kelimesi <sup>75</sup>	The Word of Sawm/Fasting
16	زَكَاةٌ	Zekât Kelimesi <sup>76</sup>	The Word of Zakat/Almsgiving
17	عَالَمٌ	Âlem Kelimesi <sup>77</sup>	The Word of 'Âlam/Universe
18	سَلَامٌ	Selâm Kelimesi <sup>78</sup>	The Word of Salâm
19	اسْتِهْزَاءٌ	İstihzâ Kelimesi <sup>79</sup>	The Word of Istihzâ
20	هِدَايَةٌ	Hidayet Kelimesi <sup>80</sup>	The Word of Hidayah/Guidance
21	دِلَالَةٌ	Delâlet Kelimesi <sup>81</sup>	The Word of Dalâlah
22	أَجَلٌ	Ecel Kelimesi <sup>82</sup>	The Word of Ajal/Time of Death
23	صِدْقٌ	Sıdk Kelimesi <sup>83</sup>	The Word of Sıdk/Accuracy
24	المصطلحات السياسية في القرآن الكريم	Kur'ân-ı Kerîm'de Siyasetle İlgili Kelimeler <sup>84</sup>	The Words About Politics in the Qur'an
25	خُلْدٌ	Huld Kelimesi <sup>85</sup>	The Word of Khuld
26	إِيمَانٌ	Îmân Kelimesi <sup>86</sup>	The Word of Imân/Belief
27	شَهْرٌ	Şehr Kelimesi <sup>87</sup>	The Word of Shahr/Month
28	تَحْرِيفٌ	Tahrif Kelimesi <sup>88</sup>	The Word of Tahrîf/Distortion
29	حُسْرَانٌ	Hüsran Kelimesi <sup>89</sup>	The Word of Khusrân/Frustration
30	خَيْرٌ	Hayr Kelimesi <sup>90</sup>	The Word of Khayr/Goodness
31	وَحْيٌ	Vahiy Kelimesi <sup>91</sup>	The Word of Wahy/Revelation
32	دُعَاءٌ	Dua Kelimesi <sup>92</sup>	The Word of Duâ'/The Prayer
33	دُنْيَا	Dünya Kelimesi <sup>93</sup>	The Word of Dunyâ/The World
34	آخِرَةٌ	Ahîret Kelimesi <sup>94</sup>	The Word of Âkhirah/Hereafter
35	اطْمِنَانٌ	İtminân Kelimesi <sup>95</sup>	The Word of Itminân
36	رَجَاءٌ	Reca Kelimesi <sup>96</sup>	The Word of Raja'/Hope
37	حُشُوعٌ	Huşu Kelimesi <sup>97</sup>	The Word of Khushu'
38	عَقْلٌ	Akıl Kelimesi <sup>98</sup>	The Word of Aql/Intelligence
39	تَغْيِيرٌ	Tağyîr Kelimesi <sup>99</sup>	The Word of Taghyîr
40	بَأْسٌ	Be's Kelimesi <sup>100</sup>	The Word of Ba's
41	أَسْمَاءُ الْحُسْنَى	Esmâu'l-Hüsna Kelimesi <sup>101</sup>	The Word of Asmâu'l-Husnâ/99 Names of God



42	إِرَادَةٌ	İrade Kelimesi <sup>102</sup>	The Word of Iradah/Will
43	نَفْسٌ	Nefs Kelimesi <sup>103</sup>	The Word of Nafs/Self
44	رُوحٌ	Rûh Kelimesi <sup>104</sup>	The Word of Rûh/Soul
45	أَرْضٌ	Ard Kelimesi <sup>105</sup>	The Word of Ard/Ground
46	أهمية الدِّراساتِ الدِّلاليَّةِ في الآياتِ المكيَّةِ والمدنيَّةِ	Mekki ve Medeni Ayetlerin Semantik Çerçevesi <sup>106</sup>	The Semantic Framework of Meccan and Medinan Verses
47	اِتِّبَاعٌ	İttibâ' Kelimesi <sup>107</sup>	The Word of İttibâ'
48	صَبْرٌ	Sabr Kelimesi <sup>108</sup>	The Word of Sabr/Patience
49	رَبٌّ	Rab Kelimesi <sup>109</sup>	The Word of Rabb
50	إِلَهٌ	İlâh Kelimesi <sup>110</sup>	The Word of İlâh/God
51	شَاذٌ	Şâz Kelimesi <sup>111</sup>	The Word of Şâdh
52	مَشْهُورٌ	Meşhûr Kelimesi <sup>112</sup>	The Word of Mashhûr
53	صَحِيحٌ	Sahîh Kelimesi <sup>113</sup>	The Word of Sahîh
54	اِنِّشْرَاحٌ	İnşirâh Kelimesi <sup>114</sup>	The Word of İnşirâh
55	جِهَادٌ	Cihad Kelimesi <sup>115</sup>	The Word of Jihad/Striving in the Way of God
56	مِلَّةٌ	Millet Kelimesi <sup>116</sup>	The Word of Millah/Folk
57	اِمْرَاةٌ	İmrae Kelimesi <sup>117</sup>	The Word of Imraa
58	حَيَاةٌ	Hayat Kelimesi <sup>118</sup>	The Word of Hayâh/Life
59	مَوْتٌ	Mevt Kelimesi <sup>119</sup>	The Word of Mawt/Death
60	مُقْتَصِدٌ	Muktesid Kelimesi <sup>120</sup>	The Word of Muqtasid
61	مَوْضُوعٌ	Mevzû Kelimesi <sup>121</sup>	The Word of Mawdhû
62	عَذَابٌ	Azap Kelimesi <sup>122</sup>	The Word of 'Azâb/Torment
63	جَهَنَّمَ	Cehennem Kelimesi <sup>123</sup>	The Word of Jahannam/Hell
64	نَارٌ	Nâr Kelimesi <sup>124</sup>	The Word of Nâr/Fire
65	حَرْثٌ	Hars Kelimesi <sup>125</sup>	The Word of Hars
66	مُعْتَدِيٌّ	Mu'tedi Kelimesi <sup>126</sup>	The Word of Mu'tadî
67	ظَنٌّ	Zan Kelimesi <sup>127</sup>	The Word of Zann/Supposition
68	عِمْرَانٌ	İmrân Kelimesi <sup>128</sup>	The Word of 'Imrân
69	الكلمات التي تتعلق بالنساء في القرآن الكريم	Kur'ân-ı Kerîm'de Kadınla İlgili Kelimeler <sup>129</sup>	The Words About Women in the Qur'an
70	اِسْتِغْنَاءٌ	İstiğnâ' Kelimesi <sup>130</sup>	The Word of Istighnâ
71	مَشِيَّةٌ	Meşîet Kelimesi <sup>131</sup>	The Word of Mashîat
72	قَدَرٌ	Kader Kelimesi <sup>132</sup>	The Word of Qadar/Destiny
73	أَحَدٌ	Ahad Kelimesi <sup>133</sup>	The Word of Ahad/The Oneness and Unity of God
74	عِفَّةٌ	İffet Kelimesi <sup>134</sup>	The Word of İffah/Chastity
75	رِجَالٌ	Ricâl Kelimesi <sup>135</sup>	The Word of Rijâl
76	حَنٌّ	Lahn Kelimesi <sup>136</sup>	The Word of Lahn
77	تَغْيٌ	Teganni Kelimesi <sup>137</sup>	The Word of Taghannî
78	حَشْيَةٌ	Haşyet Kelimesi <sup>138</sup>	The Word of Khashyah/Fear
79	المصطلحات المشتركة في القرآن الكريم وكتاب المقدس	Kur'ân-ı Kerîm'de ve Kitâb-ı Mukaddes'te Yer Alan Ortak Kelimeler <sup>139</sup>	The Common Words in the Qur'an and the Holy Scripture

There are some theses and articles that are excluded from the roots, the words, and the commons, that contribute to the field of the semantics in a more epistemic and

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methodological way, and offer a more general perspective on this analysis method compared to studies in other fields besides our listed works. These are some of the works which take a place in a huge collection of semantics:

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- Hasan Yılmaz, *Kur'an Kelime ve İfadelerini Anlamada Kavram Tefsiri ve Semantik Analiz Yöntemi*, Atatürk University Social Sciences Institution, Ph.D Dissertation, Erzurum/Turkey, 2003.
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- Aboubacar Mohamadao, *İsm-i Alet Kalıplarının Kur'an-ı Kerim'de Kullanımı Üzerine Morfolojik ve Semantik Bir İnceleme*, Sakarya University Social Sciences Institution, Master Thesis, Sakarya/Turkey, 2014.
- Ahmet Akpınar, *Türkçe Kur'an Tercümelemindeki Dinî Eşdeğerlerin Semantik Açısından İncelenmesi (XI-XV. Yüzyıllar Arası)*, Gazi University Social Sciences Institution, Ph.D Dissertation, Ankara/Turkey, 2020.
- Abdülilah El-Casım, *Arap Dilinde İsm-i Aletlerin Morfolojik ve Semantik Tahlili ve Öğretim Teknikleri*, Gazi University Education Sciences Institution, Master Thesis, Ankara/Turkey, 2021.
- Ali Galip Gezgin, *Kur'an'ı Anlamak İçin Hermenötik mi? Semantik mi?* Süleyman Demirel University Faculty of Theology Journal, 2000, no: 7, pp. 123-147.
- Roger Arnaldez, *Kur'an'da Yaratma Kavramıyla İlgili Ayetler Hakkında Semantik Bir Tahlil*, trans. Sadık Kılıç, Atatürk University Faculty of Theology Journal, 2007, no. 28, pp. 305-316.
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- Abdulkerim Seber, *Izutsu'nun "Kur'an'da Allah ve İnsan" Adlı Eserinde Uyguladığı Semantik Metodun Tahlil ve Tenkidi*, Hikmet Yurdu Journal, 2014, vol. VII, no. 13, pp. 197-228.

## CONCLUSION

According to the data that we have reached as a consequence of our study, the method of semantic analysis which is the science of meaning and analyzes the dimensions of word and word's meaning within the framework of various principles has critical value and position for understanding the Qur'an correctly and revealing the historical adventures of the words and concepts in the divine word, as in examining other religious texts. Determining the conditions, religious, political, social, cultural, and characteristic features of the period in understanding the divine will be possible with the discovery of the truth and knowledge. In the contemporary era, which has different conditions from the Revelation period, the closest meaning to the purpose can be applied to real-life through scientific methods that aim to seek actual meaning. This analysis method in the discovery of meaning has achieved more accurate results in terms of presenting historical data in an objective, chronological and systematic way.

The method of semantic analysis has been used to search the divine word and its real message for researchers even believers. It has become the common method with some differences for many fields of sciences and departments in the faculties such as Turkish Language and Literature, the commentary of the Qur'an and other related sciences with the Qur'an, Arabic Language, and Literature, Law, Islamic Jurisprudence, Tafsir, Hadith, Kalam, History of Sects, Philosophy, Islamic Philosophy, Logic, Religious Education. It is obvious that the studies carried out in our country about this

method, especially in the field of Tafsir -compared to other fields in terms of quality and quantity- have produced and determined more products and searches suitable for the method of semantic analysis. However, it is seen that some Tafsir searches and academic studies in other fields -even if they claim to be semantic studies in their titles and contents- are based on a general evaluation and examination of the meaning rather than the method of semantic analysis. It is clear that the work that includes every meaning is not the product of the semantics. It has been observed that especially the studies with the subject which have speculation and discussions on Islamic Jurisprudence and Islamic Theology, the studies which contain general evaluations and recommendations in the field of Religious Education, and the studies which examine some Arabic words in the field of the Arabic Language and Rhetoric are not completely analyzed with this method. Although it can be mentioned that there are studies in which the scientific rules, academic principles, and principles of semantic analysis are applied in these areas, it has been understood that they have mostly provided conceptual information as an introduction to the subject. In the Arabic dictionary studies, the stages of semantic changes for a word are not clear in general, since they do not aim to make a detailed determination in terms of historical analysis. Therefore, the fact that the method of semantic analysis cannot be applied only to the language and lexical studies type has emerged. As a result, although there are studies in different fields that prefer various methods of meaning and the method of semantic analysis in our country, it can be said that studies in the field of Tafsir -especially those that are consistent with scientific criteria and do not have any wrong grounding and methodological problems- have produced more qualified searches suitable for this method.

We have determined and listed the roots of the words which are related to the semantics such as a-m-r, sh-h-d, k-r-a, w-s-y, 'a-b-d, b-r-k, s-b-h, k-d-s, h-k-k, k-d-y, h-n-f, s-l-m, s-l-h, z-k-y, s-d-k, h-r-m, b-r-e, b-d-'a, h-k-m, e-m-n, k-f-r, h-s-b, r-d-y, n-sh-e, n-z-l, j-h-l, 'a-m-r, s-b-b, a-d-v, y-k-n, r-h-m, r-sh-d, f-d-l, h-l-q, j-n-n, k-r-m, b-kh-l and we have listed the words which are related to the semantics such as the word of khilafah/caliphate, the word of Islam, the concepts of public law, the word of qawm/tribe, the word of itaat/obedience, the word of shahadah/witness, the word of istiqamah/direction, the word of khuzn/gloom, the word of khawf/fear, the main words about faith and worship, the word of tasbih, the word of fitna, the word of sin, the word of salat/pray, the word of sawm/fasting, the word of zakat/almgiving, the word of 'alam/universe, the word of salâm, the word of istihzâ, the word of hidayah/guidance, the word of dalâlah, the word of ajal/time of death, the word of sidk/accuracy, the words about politics in the Qur'an, the word of khuld, the word of imân/belief, the word of shahr/month, the word of tahrîf/distortion, the word of khusrân/frustration, the word of khayr/goodness, the word of wahy/revelation, the word of duâ'/the prayer, the word of dunyâ/the world, the word of âkhirah/hereafter, the word of itminân, the word of raja'/hope, the word of khushu', the word of aql/intelligence, the word of taghyîr, the word of ba's, the word of Asmâu'l-Husnâ/99 names of God, the word of iradah/will, the word of nafs/self, the word of rûh/soul, the word of ard/ground, the semantic framework of Meccan and Medinan verses, the word of ittibâ', the word of sabr/patience, the word of Rabb, the word of Ilâh/God, the word of shâdh, the word of mashhûr, the word of sahîh, the word of inshirâh, the word of jihad/striving in the way of God, the word of millah/folk, the word of imraa, the word of hayâh/life, the word of mawt/death, the word of muqtasid, the word of mawdhû, the word of 'azâb/torment, the word of jahannam/hell, the word of nâr/fire, the word of hars, the word of mu'tadî, the word of zann/supposition, the word of 'imrân, the words about women in the Qur'an, the word of istighnâ, the word of mashîat, the word of qadar/destiny, the word of ahad/the oneness and unity of God, the word of iffah/chastity, the word of rijâl, the word of lahn, the word of taghannî, the word of khashyah/fear, the common words in the Qur'an and the Holy Scripture.

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With the hope of increasing more valuable, beneficial, qualified, and quantitative works on the method of semantic analysis.



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