

## *The Capabilities of Component Analysis in Interdisciplinary Qur'anic and Humanities Studies: A Critical Methodological Approach*

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### ABSTRACT:

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After the decline of positivism, the interpretive paradigm (structuralism) gained favor among Qur'anic scholars due to its emphasis on subjectivity, the role of values in cognition, attention to human interactions, and the interconnectedness of the knower and the knowable. However, despite the fact that this paradigm seems to be more compatible with the religious view than the positivist paradigm, there are still significant paradigmatic differences between it and the Islamic paradigm that need to be considered. The purpose of this paper is to examine the challenges of using common qualitative methods in Qur'anic studies, while proposing the method of component analysis as a more appropriate approach. With the help of this method, it is possible to create a comprehensive set of verses that are related to and consistent with any concept of research in the field of humanities.

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The method consists of four stages: data collection, data coding, summarization, and searching for verses consistent with the extracted components. In this way, it can serve as a valuable tool for Qur'an scholars to overcome the challenges associated with the use of common qualitative methods, and it allows for a systematic and comprehensive approach that enables researchers to bridge the Holy Qur'an and the humanities, preparing the ground for interdisciplinary studies in these fields.

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**KEYWORDS:** The Qur'an and Humanities, Methodology, Componential analysis, Semantic Components

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## *1. Introduction*

Nowadays, directly searching for scientific terms coined in modern times within religious texts, especially the Holy Qur'an, can be confusing and prone to errors. While the semantic components of these terms can generally be traced in religious texts, these terms typically undergo an evolutionary process and possess distinct and independent meanings. Scientific concepts and theories do not emerge in a vacuum; each is rooted in a set of epistemological and historical foundations. The fundamental notion of science, in particular, has captivated the attention of social thinkers for years, resulting in extensive writings and theories. Certain concepts have also served as enduring themes in human social life, their articulation in new terms linked to recent centuries in Western society. Currently, these concepts are an integral part of various fields within the humanities and social sciences. Therefore, analyzing the various dimensions of these terms and related issues is crucial for gaining a comprehensive understanding of their semantic components in religious texts, especially the Holy Qur'an.

It is important to note that interpretations of Qur'anic verses regarding these terms can vary. An examination of various Qur'anic studies reveals methodological shortcomings, including: neglecting the scope of Qur'anic knowledge, expecting definitive answers from the Qur'an, evading methodological rigor in interdisciplinary Qur'anic studies, hastily equating Qur'anic concepts with Western concepts, struggling to extract relevant verses, and lacking a robust and comprehensive scientific methodology (Masoudi Pour 2016).

Considering these limitations, it becomes clear that the variety of research subjects and approaches often complicates the research process, a challenge also present in topic-based research within the Holy Qur'an. Research in the Holy Qur'an should not be confined to a single format; rather, it necessitates choosing a comprehensive and epistemological method with flexibility and adaptability, tailored to the researcher's needs

and the specific subject matter. A hasty search for a selected term in the Holy Qur'an based solely on its modern-day meaning and an attempt to find this meaning in religious texts without relying on a specific method or a reductionist approach cannot produce reliable results.

This article will briefly review prevalent methods of Qur'anic studies and their most important paradigmatic criticisms, while discussing the background of utilizing qualitative analytical methods to connect the Holy Qur'an with the human sciences. By explaining the componential analysis method and its research process, we will explore its application in deciphering the semantic components of modern terms in the Holy Qur'an.

## 2. Literature Review

Nowadays, a variety of methods are applied in Qur'anic studies, focusing on concepts from the human sciences, especially in the field of administration (or management). These studies, along with the approaches and methods derived from the interpretive tradition of Muslims and the efforts of Orientalists to understand the Holy Qur'an, have revealed a significant range of methods and approaches. In this section, the background of the most important studies that aim to use qualitative analysis methods in linking the Holy Qur'an with the human sciences will be discussed. In this context, focusing on the science of administration, on the one hand, a historical overview of the most important researches related to the interdisciplinary studies of the Qur'an with this science has been presented. On the other hand, the status of Qur'anic studies in the field of administration has been demonstrated through the presentation of the variety of methods of interdisciplinary studies with different approaches.

One of the common methods in Qur'anic study is the topic-based research method (context-based). In general, this method seeks to understand the meaning of the text (Abdollahy Neyseiani 2019). In this method, instead of one verse (verse-based research), the researcher selects a number of verses in a row with the same context (*rukū'*) and examines them by going through the following four steps. A: finding topics and extracting verses; B: the methodical classification of verses and the inference of the meaning of verses based on the interpretative foundations; C: the stage of expanding or compressing the research in terms of time limitations; D: the stage of categorizing, organizing and structuring the extracted points, evaluating the results and compiling in the form of a model (Lesani Fesharaki and Moradi 2012, 21-107). In this method, the choice of key words is very important, and the researcher focuses on a set of verses before and after the verse in question. Pahlavan Sharif et al. (2016) and

Seyedjavadin et al. (2021) have conducted the research using this method in the interdisciplinary studies of the Qur'an and administrative science.

The content analysis method is one of the specialized methods of analyzing textual, verbal or visual messages, presenting the studied phenomenon in a systematic way and in the form of a conceptual model or framework based on its own rules and steps (Abdollahy Neyseiani 2019). In terms of the nature of the data, this method is divided into two categories, quantitative and qualitative. Qualitative content analysis is predominantly utilized for textual data due to its flexibility (Iman 2013, 77). Abdollahy Neyseiani (2019) considered that the goal of qualitative content analysis method in the Holy Qur'an is to understand the meaning of the text and referred to Elo and Kyngas to introduce the basic steps of this approach in three stages: preparation, organization, and final report. In this method, first the key words of the research should be identified and based on that a list of main and secondary verses should be prepared. Next, the documented concepts from the Qur'an are adapted and integrated, and then coded, classified, and presented.

The scientific validity of this method is based on several criteria to ensure the reliability of the research. These criteria include conducting a preliminary study to select the keywords to be included in the research, a preliminary study on the precise scientific knowledge of the research subject, the presence of an acceptable number of selected and studied verses, lexicological and literary considerations in the analysis of the text of the Qur'an, Adapting and documenting the points extracted from the text by considering reliable interpretative sources, presenting the research results and obtaining the opinion of relevant experts, selecting the units of meaning of the analysis based on the Qur'anic *rukū'*, increasing the accuracy in analyzing the text of the Qur'an using relevant software, and fully implementing the stages and steps of the research method (Abdollahy Neyseiani 2019). Several studies can be cited as examples of the use of this method, including the following.

Yazdani (2009), in M.Sc. thesis entitled "The Study of the Priority of Expediency or Truth-Centeredness in Presenting the Message Based on the Teachings of the Qur'an," employed the method of qualitative content analysis grounded in hermeneutics.

The study titled "Compilation of Human Dignity Indicators in the Organization (with an Emphasis on the Islamic Attitude)" by Afkhami Rouhani et al. (2014) utilized a qualitative content analysis method. In this study, seven groups of three to four people were established across three rounds, during which verbal statements were coded. Related concepts and

categories were explained, and the concepts were classified into three dimensions, individual, group, and organizational, comprising eight components and thirty four indicators. The research presented human dignity in organizations as the achievement of an internal and continuous state aimed at maximizing service, combined with honor, and enhancing the sense of satisfaction. This understanding fosters a correct self-perception, leading to good deeds characterized by a sense of worth, self-confidence, and mutual respect.

Another example of the use of qualitative content analysis is the study titled "The Nature and Components of Human Transformation in Educational Organizations Based on Islamic Teachings" by Godarzi et al. (2018). In this study, documents were reviewed and Qur'anic texts were analyzed to first identify the components of transformation, including process, comprehensiveness, desirability, planning, and participation. Subsequently, based on insights derived from other categories illuminated by the verses of the Holy Qur'an, the study defined the concept of transformation from an Islamic perspective as follows: a purposeful, conscious (informed by human choice), and internal process that is grounded in God's will (the most important component of transformation) and based on human innate tendencies toward evolution and closeness to God. This process is influenced by the individual's level of self-awareness and ultimately leads to transformation (Godarzi et al. 2018).

The third prevalent method in interdisciplinary studies of Qur'an and administrative sciences is the thematic analysis method (Kamali 2018), which includes four forms: themes, matrix of themes, network of themes, and comparative analysis (Abedi Ja'fari et al. 2011, 165-172). A theme generally represents the meaning and concept of a pattern within a collection of data and conveys important information about the data and the research question (Braun and Clarke 2006, 75). In other words, it is the essence and content of the message through which the researcher conveys their perspective on the subject under study to the audience (Moghimi 2021). Thematic analysis is a method used to identify, analyze, and report patterns within qualitative data. In this process of analyzing textual data, diverse and scattered information is transformed into detailed and rich insights (Abedi Ja'fari et al. 2011, 153), with all data reviewed, and themes derived from the data analyzed and interpreted (Tavakoli 2019). In thematic analysis, the researcher systematically analyzes qualitative information, observing individuals, interactions, groups, situations, organizations, or cultures.

This involves interpreting the text, capturing and understanding seemingly unrelated information, and transforming qualitative data into quantitative data (Boyatzis 1998). In this method, the researcher aims to find

meaningful and recurring patterns (Kamali 2018). An appropriate method in thematic analysis, which was presented by Attride-Stirling (2001), is the thematic network. This map network is similar to a website, such as the organizing principle and display method (Abedi Ja'fari et al. 2011, 170). In this network, the researcher goes through a specific process of basic themes (codes and key points of the text), organizing themes (the interface between basic and comprehensive themes, in other words, the themes obtained by mixing and summarizing the basic themes), and comprehensive themes (higher themes that include the governing principles of the text as a whole). Then, these themes are displayed in the form of a website map, illustrating the prominent themes of each of the three levels and the relationships between them (Tavakoli 2019). Several interdisciplinary studies have been conducted in the field of Qur'an and administrative sciences, based on this method. Banshi (2014), in his Ph.D. thesis titled *Designing a Comprehensive Model of Effective Organizational Leadership with the approach of Iranian Islamic model of progress based on verses and narratives*, mainly used thematic analysis. Thematic analysis does not depend on the existing theoretical framework and is one of the basic qualitative methods that can be used in different theoretical frameworks and for diverse purposes. Tavakoli (2019), in a study titled *Designing and Explaining the Conceptual Model of the Foundations of Human Dignity from the Perspective of Religious Teachings with an Emphasis on Razavi Culture*, used the same research method while analyzing three levels of macro, unifying, and main themes extracted from verses and narratives. Based on the research findings, he acted to present a conceptual model of human dignity based on religious teachings and Razavi culture.

Rahimi and Ganjali (2017) conducted a thematic analysis study titled *"Explaining the Anthropological Foundations of Islamic Human Resource Management with an Emphasis on the Opinions of Allameh Tabatabaei."* Their findings, categorized into four propositions (innovative, affirming, contrasting, and complementary), emphasize the necessity of designing Islamic management systems based on an Islamic perspective of humanity. This approach aims to facilitate human growth and perfection, leading individuals toward their true dignity, which is a monotheistic life.

Grounded theory, as the fourth method, stands out as one of the most important qualitative research methods. It serves as a general methodology for theory development and was proposed by Glaser and Strauss (Fernandes 2004, 84; Nowrozi et al. 2012, 43). The implementation of this strategy has different plans, the most important of which is the systematic plan (Razini et al. 2015). This method, which uses the inductive approach (moving from the whole to the components), consists of three elements: concepts,

categories (classes) and cases or what is called hypothesis (Khosroabadi 2015). In this approach, while taking theoretical samples from interviews and texts to know the concepts, features and dimensions of the subject under study, the researcher used open coding (initial) to form the expected concepts of all cases without removing or selecting repeated cases (Corbin and Strauss 1998, 71). After identifying the concepts, they were compared and categorized, and the concepts with common aspects were compiled in the form of axial coding and the relevant components were formed to establish the initial background of the model. Subsequently, the dimensions of the research subject are extracted from the axial coding and written in the form of selective coding, so that the underlying variables extracted create the final model, which is only a natural result of selective coding (Razini 2015). Coding in this method is a form of content analysis and seeks to conceptualize topics that can be discussed in the mass of data (Danaei Fard 2005, 60). In the final stage of coding, which is called selective coding, the researcher theorizes (Razini et al. 2015). Based on the grounded theory method, several studies have been conducted as interdisciplinary studies of Qur'an and administrative sciences. For example, Khosroabadi (2015), in his doctoral dissertation entitled *The Model of Ethical Decision-Making Criteria of Managers Based on Islamic Teachings*, used the qualitative method of grounded theory. In addition, Mohammadi et al. (2015), in a study entitled *Studying the Theoretical Foundations of Individual Excellence in the Organization from the Perspective of the Holy Qur'an*, used the grounded theory method and Tafsir al-Mizan while extracting codes, concepts, and categories related to the presentation of the model of excellence of a person in an organization based on divine management.

### *3. Paradigmatic Criticisms on the Use of Prevalent Methods in Qur'anic Studies*

After the decline of the dominance of the positivist paradigm in the scientific sphere, several paradigms were used, among which the interpretive paradigm (structuralism) was more favored by the scholars of Qur'an and Hadith studies due to its subjective view (as opposed to the objectivist view of the positivist paradigm), the entry of values into the realm of cognition, the attention to human interactions and the influence of the knower and the knowable on each other, etc. Although this paradigm seems to be more compatible with the religious view than the positivist paradigm, there are serious paradigmatic issues separating it from the Islamic paradigm, which should be taken into consideration.

In the following, we will discuss the paradigmatic critiques of the use of

structuralist (interpretive) methods in Qur'anic studies. Lawrence Neuman (2016) has raised questions about various research paradigms in the social sciences, and discussed the responses of each paradigm to these questions. Here, through the lens of some of these questions, we will critically examine the use of structuralist methods in Qur'anic studies:

**A.** In interpretive research, the ultimate goal of conducting social science research is simply to understand and describe meaningful social behavior (Neuman 2016, 104). In this paradigm, realities are viewed as social constructs created by actors in an intersubjective space, meaning that there is no such thing as an independent truth. However, in the Islamic perspective, particularly according to Tabatabai's theory about conventionalism, it is believed that, alongside social constructs, there also exist a set of real truths. Therefore, social realities are not merely conventional; they also consist of genuine truths. The Holy Qur'an speaks of truths that exist independently of human acknowledgment, regardless of time and place. However, interpretive studies often do not accept these truths, which creates a fundamental contradiction when using interpretive methods in Qur'anic studies. This could lead us to embrace the philosophical foundations of the interpretive paradigm.

**B.** Regarding the fundamental nature of social realities, the interpretative paradigm believes that social realities are fluid definitions of situations created through human interactions (Neuman 2016, 104-105). Accordingly, social realities are entirely the customs of humans created through human interactions. In this view, divine traditions and God's will play no role, whereas according to the Qur'an, such a basis is unacceptable.

**C.** Regarding the fundamental nature of humans, within the interpretive paradigm, a humanistic definition of humans is adopted, perceiving them as agents of free will within the framework of social norms. In contrast, Qur'anic research defines humans primarily as servants of God, and their existence finds meaning in relation to the Almighty Creator.

**D.** Regarding the issue of human determinism or free will, the interpretive paradigm fundamentally believes in the complete free will of humans (Neuman 2016, 106). It considers humans to be completely free in their choices and does not recognize any divine authority as a guide for human choices. Thus, this foundation of the interpretive paradigm is also in clear conflict with the Qur'anic view, as in the religious perspective, humans are created for the purpose of servitude, thereby rejecting complete free will.

**E.** In the interpretive paradigm, what is recognized as evidence and the criterion for the truth of propositions is the validity embedded in the context of fluid human interactions (Neuman 2016, 108). Apart from what is socially



generated and emerges from the context of social interactions, there is no criterion for the truth of propositions. From this perspective, Qur'anic scholarship that considers this holy book as a standard and criterion to evaluate the rightness or wrongness of social interactions and norms of the time is also in conflict with the foundations of the interpretive paradigm.

**F.** Regarding the role of values in research, the interpretive paradigm incorporates values into understanding. However, this paradigm emphasizes that the values of any group or society are not wrong; rather, values simply differ between different communities (Neuman 2016, 109). From this perspective, there is also a clear conflict between the interpretive paradigm and the Qur'anic view, in which right and wrong are meaningful concepts, whereas in the interpretive paradigm such a concept is completely meaningless.

#### *4. Componential Analysis Method: An Appropriate Approach in Qur'anic Studies*

Before delving into the processes involved in componential analysis, it is important to acknowledge previous research in this area. The methodological framework of componential analysis in Qur'anic studies in Iran was first formulated by Ahmad Pakatchi (2009) in his article entitled "Investigating the Components of Political Justice in Islamic Texts". Although the foundations of this approach could be traced back further, not necessarily as a methodological approach. For example, the history of componential analysis in semantics should be mentioned (Safavi 2014, 277). The earliest applications of the term "componential" were used by C. F. Hockett, a linguist from the American Descriptive School, in the 1940s (Oxford English Dictionary 2023). After the introduction of distinctive features by phonologists, and especially the universal components proposed by the Prague School linguists, and in particular Trubetzkoy's views, semanticists were also tempted to follow the phonological model and identify seemingly universal components in the study of meaning. The proposition of these semantic components and the analysis of meaning through this approach, commonly referred to as componential analysis, was intended for the analysis of different parts of words (Safavi 2022, 278).

In addition, it is necessary to mention Natural Semantic Metalanguage linguistic theory (NSM), formulated by the Polish linguist Andrzej Boguslawski. In this theory, vocabulary is broken down into a set of semantic primitives. This theory was formally developed by Anna Wierzbicka at the University of Warsaw and later at the Australian National

University in the early 1970s, and by Cliff Goddard at Griffith University in Australia (Goddard & Wierzbicka 2002). This theory, with its focus on decomposition and reducing a set of terms to more elementary and smaller concepts, serves as an inspiration for the componential analysis method.

Among the inspiring theories in the methodical formulation of componential analysis, one must mention the deconstruction theory of Jacques Derrida, a French postmodern philosopher. He introduced deconstruction as a technique that can take the inquiring mind out of the familiar and usual space and examine the most complex issues. The inspiration from this theory is to arrive at a tool for revealing the state of complex structures. Therefore, deconstruction is carried out with the aim of being able to ask better questions about the research topic and identify what cognitive windows exist for entering into its depths and exploring it.

Returning to the article "Investigating the Components of Political Justice in Islamic Texts", it should be noted that Pakatchi (2009) aims to explore political justice by analyzing and breaking down this concept into its related components from Islamic texts. He also states that political justice, as discussed in contemporary political thought, is a product of intellectual discourse from the 19th and 20th centuries. Therefore, this concept and other related concepts can only be understood in the context of this historical period, and trying to find them directly in classical texts will lead to nothing but meaninglessness, error, or at best "reduction. A hasty search for this concept in the Qur'an and Hadith, based on a superficial understanding of modern political justice and an attempt to find this meaning in the texts without relying on a specific method, or a reductionist search for political justice within the general framework of the texts on justice and fairness, cannot yield reliable results.

Furthermore, he authored another research paper titled "Social Trust in Nahj al-Balaghah" in the book "Social Ethics in Nahj al-Balaghah" (Pakatchi and Salmannejad 2021), utilizing the componential analysis method. In this article, he also presented social trust as a constructed concept and a modern product, while expanding the semantic scope of trust in Islamic sources. He concluded that most discussions on this topic pertain to intra-group trust, which has been extensively addressed within the Islamic Ummah. He identified honesty, benevolence, trustworthiness, etc., as the most important components associated with it. He also pointed to the phrase *mu'allafah qulūbuhum* (the joining of hearts) as an emphasis on the necessity of establishing and increasing inter-group trust.

Despite being familiar with the terms analysis and analytical studies, one might still wonder what kind of operation is referred to as analysis in the

world of research. The French term "analyse" and the English term "analysis" both originate from a Latin word, which itself is derived from the Greek word ἀνάλυσις. This original word is composed of two parts: the prefix ἀνα- (ana-), meaning "again, anew," which is placed at the beginning of a verb to signify performing that action again; and the verb λύω (*lúō*), meaning to break something down into multiple parts (Skeat 2005). Based on the etymology, this word means to decompose something anew, i.e. to decompose something that has previously been combined into a connected and unified structure back into its constituent parts (Pakatchi 2023, 207).

In its technical sense, "analysis" refers to the effort to understand the function of smaller units within a larger unit. Within this larger unit, the goal is not to identify the recognized elements or the relationships between them, but rather to identify the smaller units, not necessarily elements, which are distinguished only by their function and for which no other independence is sought. The emphasis here is on the word "function," and in the analysis we are looking for the function of the parts within this structure, i.e., what function the smaller units have within the larger unit. The use of the phrase "smaller units within a larger unit" indicates that we are dealing with two units in which a structure composed of smaller units is of interest, units which, when combined, form a larger unit. The function of the smaller units within a structure is of great importance to us. If, in the humanities, we take away the "function" of the smaller units, they will have no particular importance to us, and no independence will be sought for them. In essence, analysis in the humanities, including Islamic studies, is the study of functions within a structure, and the relationship between the part and the whole is not the subject of discussion at all, a mistake that is often made.

Furthermore, within this larger unit, the elements are not meant to be identified, with that indivisible view of an element as, for instance, in chemistry. The subject of discussion in the process of analysis is the component and not the element, although that component, at another level of analysis, may itself be broken down into other components. One of the problems we encounter in defining the phenomenon of analysis is that some imagine, like the work of a chemist in a laboratory, that we are supposed to arrive at indivisible elements. A chemist in the laboratory obtains two hydrogen atoms and one oxygen atom from the decomposition of water, but keep in mind that in the humanities, we never encounter an indivisible element in this sense. The analytical approach to problem-solving has a very long history, but in the last century, especially in the humanities, this approach has gained increasing importance.

In many cases, when encountering phenomena, a situation arises for the

researcher where it seems that in comparative or historical studies, there is no longer much progress, and it seems that there is no possibility of gaining further knowledge about that phenomenon; this is where the researcher turns to analysis (Pakatchi 2023).

## *5. The process of implementing the componential analysis method*

This section is a brief description of the four steps in the component analysis method.

### *5.1. The First Step: data collection*

The initial step in the method involves collecting data from six specified sources. "It is important to note that the first and most important step in the componential analysis method is a precise and realistic understanding of the studied term." To achieve this goal, the required data must be collected by referring to these sources. At this stage, the goal is to reach a comprehensive and reliable understanding of structured concepts in the modern world. To this end, we refer to six categories of sources:

**A. Etymological sources:** These sources clarify the basic and first meanings of a term based on identifying its root. For example, in the English language, Skeat's etymological dictionary (titled "An Etymological Dictionary of the English Language") and, in French, Dauzat's etymological dictionary (titled "Dictionnaire étymologique de la langue française") can be mentioned. Additionally, in the German language, two etymological dictionaries in the field of humanities are the reference point for elites: firstly, Kellogg's etymological dictionary (titled "An Etymological Dictionary of the German Language") and Duden's etymological dictionary (titled "Etymologie der Deutschen").

**B. Vocabulary sources:** These sources provide the meaning of words based on their literal meaning, rather than their idiomatic usage. By comparing these dictionaries with etymological sources, we can trace the evolution of root meanings and identify differences and new, developed meanings. Looking at all three languages – English, French, and German – these dictionaries hold considerable weight: in English, the Longman Dictionary of American English and Webster's New Collegiate Dictionary; in French, Littré's Dictionnaire de la langue française; and in German, the Duden dictionary (which was also mentioned in the previous section).

**C. Bilingual vocabulary sources:** These sources utilize two or more

languages as a basis, providing equivalents in another language. The meanings presented in this category, alongside other meanings, are very inspiring and help determine the types of axial meanings that bridge the mental space between the two languages. These sources reveal which concepts Muslim thinkers considered equivalent to the selected concept. For example, the following dictionaries related to different languages can be mentioned: French to Arabic dictionary, Handjéri's Persian and Turkish dictionary, Sen's English to Persian dictionary, Byramji's English to Persian dictionary, Abcarius's English to Arabic dictionary, Faeq's German to Ottoman Turkish dictionary, Saeed Nafisi's French to Persia dictionary, and Sulayman Hayyim's English to Persian dictionary.

So far, based on these three categories, a relatively comprehensive understanding of lexical meanings can be obtained from different perspectives. The following three categories address meanings that are in relation to those collected in the literal part of the analysis format.

**D. Terminological source dictionaries:** The focus of these sources is not on individual words, but on defining the terms specific to each science, considering their position and interaction with other terms. They move from a general understanding to a specialized one. Nowadays, scholars in the humanities and social sciences have written numerous dictionaries of terms with different approaches for their disciplines and scientific fields.

**E. Encyclopaedic sources:** These sources convey information about a term to the audience in a concise and abstract form. Comprehensiveness, a historical approach in presenting the material, mentioning prominent and influential figures in the selected topic, and the introduction of primary sources are unique features of this type of source, making them very helpful and effective in the process of componential analysis. Today, we see both dedicated encyclopaedias focusing on specific topics and general encyclopaedias. "Encyclopaedia Britannica" and "Micropedia" are prominent examples of general encyclopaedias that are widely referenced. In the field of science, many encyclopaedias with different approaches exist.

**F. Applied sources:** These sources encompass works written by thinkers in their specific fields, along with other works and authors that have been influenced by these works. In these sources, terms, definitions, and discussions around them can be traced in full detail, and it is possible to follow the comparison between theories through their approach.

The arrangement of these six sources is based on a progression from the initial meaning of a term to its evolved meaning. By referring to these sources, one can observe the trajectory of a term's meaning and identify which meaning from the beginning plays a prominent role in the

construction of the concept as a whole, and has played a more decisive role in its formation.

## *5.2. The Second Step: Data Coding*

Coding is the stage where we identify the components of a term based on the definitions and data gathered from various sources. To achieve this, the definitions, explanations, and phrases found in the translation of the term should be systematically categorized into components or codes, ensuring comprehensiveness and clarity. These codes must be unambiguous, avoiding multiple meanings that could potentially mislead the researcher.

## *5.3. The Third Step: Summary*

At this stage, the role of each identified code/component within the term should be specified. In other words, we need to understand the relationship between these codes and combine similar codes to determine their relative prominence. This stage reveals which code or component was instrumental in the term's evolution from its root meaning to becoming a scientific term. Through a type of formulation analysis, we can identify the axial components from the sub-components and determine which is central, with the rest of the components being associated with it.

The emphasis on the steps mentioned so far highlights the importance of structure in the analysis. In componential analysis, the role of the components within the structure is crucial. Therefore, it is not enough to simply identify the components; we need to understand how each component contributes to the whole. Consequently, componential analysis cannot be conducted without considering structure.

Returning to the importance of structures, it's essential to emphasize the significance of a network perspective in componential analysis. This importance becomes particularly evident after examining encyclopaedic sources. It's crucial to remember that in componential analysis, we are not seeking dictionary definitions, as these definitions are unable to reveal the existing structures and networks between concepts. Without understanding these structures, we risk conflating concepts and facing significant ambiguity in the relationships between them.

Another important consideration is to pay attention to the meanings of obligation in addition to the implied meaning when searching for and summarizing data. Analysis is not limited to internal components alone. In human relationships, external components can be far more prominent than implied components.

### *5.4. The Forth Step: Searching for Verses Matching with the Extracted Components*

This stage involves searching and exploring the concept in religious texts, specifically in the Qur'an, based on the extracted components. There are two primary approaches:

**A. Keyword Adaptation:** This approach involves using keywords that have a meaning close to the received code. We search for verses that contain these keywords, thereby identifying relevant passages.

**B. Character Analysis:** This approach focuses on characters, symbols, and imagery present in verses, rather than solely relying on words directly related to the code. Sometimes, characters and symbols can implicitly convey the concept, making them relevant for analysis. This approach is not applicable to all words, but it can be helpful for understanding the deeper meanings embedded within the verses.

## *6. Conclusion*

The Renaissance sparked a surge in human sciences, leading to various debates and perspectives regarding their relationship with Qur'anic teachings. Numerous researchers have attempted to analyse human science concepts within the Qur'anic text using different methods and perspectives, aiming to create religious human sciences. However, the immaturity of Islamic humanities has also impacted research methodologies, often borrowing from other paradigms. This borrowing creates fundamental paradigm problems and practical limitations within this field, highlighting the need for methods rooted in the Islamic paradigm.

This study introduced the componential analysis method as a potential solution for bridging the gap between human sciences and the Qur'an. By employing this method in Qur'anic studies, we can achieve more mature and insightful results. It allows for a systematic analysis of concepts by breaking them down into components and identifying their roles within the text. This method helps to overcome limitations associated with borrowed research methodologies and enhances a more mature approach to Islamic humanities.

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