

## SEMANTIC GUIDELINES IN THE ANALYTICAL INTERPRETATION OF THE HOLY QURAN BY ABBAS AL-FAHHAM

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### Abstract

This research aims to examine the semantic cues adopted by Dr. Abbas Al-Fahham in his analytical interpretation of the Holy Qur'an. It traces the methods and mechanisms he employs to derive Qur'anic meanings and determine their intended implications. The study explores the concept of the "semantic cue" as an element that influences the reader's understanding of the verses. The research focuses on the most cues that frequently appear in Al-Fahham's exegesis, such as prominent lexical semantics, grammar as a semantic determinant, syntactic structure, textual cohesion, as well as contextual and rhetorical factors. The study includes analytical applications and illustrative examples. The findings reveal that Al-Fahham tends to adopt an analytical approach that relies on multiple semantic layers. He does not settle for the surface meaning but delves into the linguistic structure of the Qur'anic text, drawing on precise linguistic and methodological tools that reveal the dynamic interaction between the text and its reader, and highlight its interpretative depth.

**Key words:** Semantic Cues- Lexical Semantics- Grammatical Semantics- Contextual Semantics- Analytical Exegesis

### Research problem:

Contemporary analytical interpretation is receiving increasing attention in Quranic studies, as it attempts to connect linguistics with Quranic meanings. Dr. Abbas Al-Fahham is one of the most prominent contemporary interpreters who has placed particular importance on interpreting Quranic meanings using precise analytical tools. Al-Fahham's approach relies on a set of "semantic guidelines" that contribute to constructing meaning and directing the reader toward a specific meaning, without explicitly stating it, but rather through the use of context, linguistic structure, Quranic lexicon, reasons for revelation, and other factors.

This phenomenon has not received sufficient attention, despite its centrality in analytical interpretation. Hence, the importance of this study, which seeks to establish the concept of "semantic guidelines" and analyze their models in Al-Fahham's interpretation, which raises the following questions:

What is the nature of the semantic guidelines that Abbas Al-Fahham relies on in his analytical interpretation?

How do these guidelines affect the direction of meaning within the Qur'anic text?

### Research methodology

The research is based on: the descriptive analytical approach: to describe and analyze the guidelines.

### Semantic Guides - Theoretical Foundation

In the language, indication is the clarification of something and guidance to its meaning. It is derived from the verb (dalala) meaning to clarify a matter with evidence that we understand. So, the evidence is what is used to indicate something,

so he guided him to the path; that is, he guided him with indication and evidence.<sup>1)</sup>In terminology, it is the science that studies “meaning” and the theories that accompany it, and the way in which we make words meaningful, as mentioned in the book (Definitions) by Al-Jurjani, in which he says: (Indication is the fact that something is in a state that requires knowledge of it by something else, and the first is the signifier, and the second is the signified)<sup>2)</sup>.

Every text contains signs and elements formulated with a distinctive expressive uniqueness. These signs and elements are present during the act of reading, and they are what direct the reader to the meaning, but they do not exercise their authority in a coercive manner. Rather, the text and the reader share an integrative relationship that aims to complete and perfect the text through the act of reading.<sup>3)</sup>.

These elements may be external or internal. The title of the surah, the place of its revelation, and the reason for its revelation represent external directives that contribute to its formation. Meaning for the interpreter. For example, the title is the linguistic sign that precedes the text. It comes at the top of the page and directs the reader to ask questions about what is coming; whether the content of the text is related to the title. Then he sets his expectations, or what is called the horizon of expectation.<sup>4)</sup>This statement applies to the addressing system in Surat Al-Aqsa. The Holy Quran. The title is a sign of signs, “It wants to say something, yet it cannot say anything unless there is someone who receives it and responds to what it wants to say. And unless there is a response from someone, there is no significance or meaning.”<sup>5)</sup>.

Semantics is a science that studies meaning according to specific rules and regulations, through which the speaker's intent is deduced. The semantics of words are related to the speech that is presented to explain either its literal or figurative meaning. Semantics may be identical if the word indicates its entire meaning, implicit if it indicates part of its literal or figurative meaning, or obligatory if it indicates a meaning outside its original meaning but necessary for it from the perspective of reason or custom.<sup>6)</sup>The gap between form and content does not lead to the disruption of the type of relationship existing between them, as the relationship depends on the movement of the mind in linking the signifier and its signified.<sup>7)</sup>.

Semantic guides in the Holy Quran are the elements or clues that direct the reader or listener toward a specific understanding of the meaning and help determine the significance of a word or verse within the overall context of the Quranic text.

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<sup>1)</sup>) Al-Tahdeed in Perfection and Tajweed, Abu Amr Al-Dani, p. 106

<sup>2)</sup>) Semantic Research in Ibn al-Jinni, Mahin Hajizadeh, Journal of Arabic Language and Literature, Issue(10), 2010 AD, pp. 9, 10, 50

(1) See: Text Question, Reading Questions, Khaled Saliki, Dar Al-Manahil Press, (n.d.), Morocco, 2008.p. 89

(2) Reception Theory between Jauss and Iser, Abdel Nasser Hassan Mohamed, Dar Al Nahda Al Arabiya, Cairo, 2002M, p. 40

(3) Exit from the Labyrinth - A Study of the Authority of the Text, Abdul Aziz Hamouda, Alam Al-Fikr Magazine, Issue 298, Kuwait, 2003: 111

<sup>6)</sup>) See: The Meaning of Context in the Holy Qur'an, Ali Hamid Khadir, Arab Academy in Denmark, 2014, p. 14

**(7) See: The Art of Conflict in Al-Sahifa Al-Sajjadiyya (An Analytical Rhetorical Study). Prof. Dr. Murtada Abbas Faleh, M.M. Asaad Jassab Mughmas. A research published in Tasleem Magazine, Second Year, Third Volume, Issues: Fifth and Six, 2018: 300.**

These guides are not limited to words alone, but include contexts, clues, situations, and expressive styles that contribute to guiding understanding and determining meaning. There are many semantic guides in the Quranic text, including:

### **1- Lexical prompts:**

Lexical meaning is the meaning that is unique to a word as mentioned in linguistic dictionaries. It differs from morphological meaning. For example, the word "Ghafur" (the Forgiving) denotes in its lexical meaning a person who is characterized by forgiveness. However, from a morphological perspective, the form "Ghafur" (the Forgiving) carries a meaning additional to the root of forgiveness, which is represented by abundance and exaggeration, as it is one of the forms of exaggeration. Lexical meaning represents what dictionaries prove of the meaning of a word, taking into account the order of its letters and its form, whether it appears in an independent word or its meaning changes with a change in the context of its attribution.<sup>1)</sup>

Semantics is concerned with studying the essence of words, whether in their individual lexical form or in their syntactic context, with a focus on their internal mechanisms that form the basis for the processes of communication and reporting.<sup>2)</sup> Semantics is concerned with understanding the nature of vocabulary and sentences on the one hand, and with understanding the nature of meaning itself on the other hand.

We can say that the lexical meaning is: the original or essential meaning of the word in the original linguistic situation, as it appears in the dictionaries, but in the Qur'anic context it acquires derived or branched meanings according to the context, and it affects the direction of the interpretive interpretation, even though "the strength or weakness of the soul and its expressions depend on its linguistic or lexical output so that it can save communication," but the context still has an important role in arriving at the meaning of the precise meaning of any word employed in it and to the extent of its centrality in it.<sup>3)</sup> The multiplicity of meanings for a single word is what is called homonymy; it is a single word that indicates two or more different meanings, meaning that a single word shares several different meanings and indicates them in multiple contexts.<sup>4)</sup>

The lexical meaning or lexical significance is the apparent literal meaning of the word; however, this significance may refer us to verbal homonyms or opposites, or what is called semantic development. The intended meaning must be formed and determined through the context, as the word has two significances: one is lexical, in which the meaning is multiple, and the second is contextual semantic, through which

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1)) See: The lexical significance in the books of interpretation and the implications arising from them - the verses mentioned in mercy as a model, Iman Muhammad Amin Hassan Bani Amer, Journal of the Faculty of Sharia and Law, Tafahna Al-Ashraf - Dakahlia - Egypt, Volume (20), Issue (4), 1439 AH - 2018 AD, p. 2501

<sup>2)</sup> Semantics, its origins and topics in the Arab heritage, Manqour Abdul Jalil, Arab Writers Union Publications - Damascus, 2001 AD, p. 26

(3) The psychological significance of the declarative sentence, emotional structures in the poetry of Dhafer Al-Haddad as an example. Prof. Dr. Kifaya Madkour Shalash, University of Basra, College of Arts. Research published in (Basra Research Journal), Issue No. 4, Volume 48, December 2023: 83.

<sup>4)</sup> See: Research in Semantics between the Ancients and the Moderns, Magdy Ibrahim Muhammad Ibrahim, Dar Al-Wafa for the World of Printing and Publishing, Alexandria, 1st ed., 2014 AD, pp. 97-100.

the meaning is established. The lexical significance is the meaning that dictionaries record for the linguistic term, taking into account the order of its letters, as we mentioned previously. However, its significance will not be organized in the Qur'an except through the context. An example of this is the word (tawla):

- God Almighty said: "And when he turns away, he strives throughout the land to cause corruption therein" (Al-Baqarah: 205). The meaning is: he takes over the kingdom and becomes a governor. Al-Fahham says in his interpretation of the verse: "Taking away means dominating the necks of people, and striving means walking quickly, a metaphor for being concerned with the matter."<sup>1)</sup>
- God Almighty said: (Indeed, it has been revealed to us that the punishment is upon whoever denies and turns away) (Taha: 48). The meaning is: turned away. Al-Fahham says: "And turning away is turning away from God's signs and His verses out of arrogance and haughtiness."<sup>2)</sup>
- God Almighty said: (And he among them who took upon himself the greater part thereof will have a great punishment) (An-Nur: 11). The meaning is: He began with it and bore the brunt of the matter. Al-Fahham says: "And he who was concerned with magnifying the slander and spreading it among the Muslims with the intention of violating the house of the Messenger, may God bless him and grant him peace."<sup>3)</sup>
- God Almighty said: (And he turned away from them and said, "Oh, my sorrow over Joseph") (Yusuf: 84). The meaning is: he turned away. Al-Fahham says: "And he turned away: he moved away and isolated himself from them."<sup>4)</sup>
- God Almighty said: (And whoever takes God and His Messenger and those who have believed as allies - then indeed, the party of God - they will be the victorious) (Al-Ma'idah: 56). The meaning is to obey God and support His Messenger and the believers. Al-Fahham says: "The meanings of the word 'guardian' include the owner, the supporter, the backer, and the lover."<sup>5)</sup>

It is clear from this that Al-Fahham does not deal with lexical meaning as a rigid word, but rather as a flexible semantic system that interacts with the textual context and is renewed with the renewal of the word's position in the Qur'anic structure, which makes lexical meaning, for him, a vital tool for guiding understanding and establishing meaning in light of the rhetorical and cognitive context of the text. A word has several different lexical meanings, but that meaning varies according to the context in which it appears. Al-Fahham was able to extract the appropriate lexical meaning for each context in which it appears in his analytical interpretation of the Holy Qur'an.

## **2- Contextual prompts:**

Context is "a general framework in which the elements of a text and its linguistic units are organized. It is a measure by which sentences are connected and linked together, and a communicative linguistic structure through which the sum of the cognitive elements that the text presents to the reader is taken into account. The context links the referential movements between the elements of the text, so the

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1)) Analytical interpretation: 1/295  
2)) Analytical interpretation: 9/182  
3)) Analytical interpretation: 10/132  
4)) Analytical interpretation: 7/218  
5)) Analytical interpretation: 4/35

meaning of a word or sentence is not understood except by connecting it to what comes before and after it within the context.”<sup>1)</sup>

Context is of great importance in determining the meanings of words. The meaning of words remains ambiguous and open to all possibilities until they are placed in a specific context, then their meaning becomes clear. Every word has a lexical meaning in itself, and a contextual meaning in the context in which it appears.<sup>2)</sup>The contextual meaning is often broader in its impact on the reader and listener, as the context employs all the elements of meaning for the intended expression, directed towards the intended meaning.<sup>3)</sup>

Hence, the contextual guidelines in the Holy Quran include the general context of the verse or surah, through which the recipient is directed towards the meaning understood from the word between the words preceding and following it in the Quranic verse.

A word taken out of context may not indicate a meaning, or it may deviate from the meaning intended by the Wise Lawgiver in the Qur’anic discourse. An example of this is the word (isti’ala), which, out of context, refers to fire, as it is the thing that burns. As for the Almighty’s saying: (He said, “My Lord, indeed my bones have weakened, and my head has flared with white hair, and I have never been, in my supplication to You, my Lord, unhappy”) (Maryam: 4), Abbas Al-Fahham says in the context of his interpretation of this verse: “It flared up” is a metaphor for fire, as he likened the hair of the head to fire, then deleted it and pointed to one of its requirements, which is the ignition that combines spreading and the color of the flame. The image is a report of Zachariah’s old age, because a lot of white hair is one of its signs.<sup>4)</sup>Perhaps the mention of the gray hair that spread across his head and was symbolized by the burning in it is an indication of the miracle of his giving birth to John, peace be upon him, after he reached this age symbolized by the burning in the verse. And in the verse there is clear evidence that the context is directed towards the meaning of the word in the Holy Qur’an according to Al-Fahham.

### **3- Grammar prompts:**

Grammatical semantics is based on the position of a single word in a sentence and the meaning it acquires from this position, such that the structure in which it occurs is what gives it its meaning. Abdul Qahir Al-Jurjani referred to this idea in his book, *Dala’il Al-I’jaz*, saying: "It is inconceivable that thought would be attached to the meanings of words individually, devoid of grammatical meanings," explaining that it is not enough for a word to occur alone to convey meaning, but rather its presence in a structural context is what gives it its meaning. The following are examples that

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<sup>1)</sup>The impact of context on understanding the Qur’anic text, Abdul Rahman Bu Dar’a, *Ihya’*, No. (25), 2007, p. 73

(2) See: *The Structures of the Abstract Tripartite Sources and Their Meanings in Al-Sahifa Al-Sajjadiyya*, by Walaa Jabbar Safih (University of Basra, College of Arts, a research published in *Tasleem Magazine*, Second Year, Third Volume, Fifth and Sixth Issues, 2018: 91.

<sup>3)</sup> See: *The linguistic and contextual significance of the word “nation” in the Holy Qur’an*, Bushra Rajai Rajab Ali, *Annual of the College of Islamic and Arabic Studies for Girls in Mansoura - Egypt*, Issue (25), 1445 AH - 2023 AD, p. 950.

<sup>4)</sup> *Analytical Interpretation*, Abbas Ali Al-Fahham, Dar Al-Sadiq Cultural Foundation, 1st ed., 2023 AD, 9/95

illustrate grammatical semantics.<sup>1)</sup>Grammatical semantics in the Quran studies the meanings conveyed by words and sentences in the Holy Quran based on the rules of the Arabic language. These semantics guide the reader to understand the meanings of the verses and derive legal rulings from them.

In the Almighty's saying: (You alone do we worship, and You alone do we ask for help) (Al-Fatihah: 5), we find in it an advancement and a delay, and the basic principle in the sentence is that the object is delayed after its verb, but it is advanced in the verse <sup>(2)</sup>Al-Fahham says: The placing of the accusative pronoun before its subject in both sentences is for the sake of specificity; meaning that worship of Him, glory be to Him, is restricted to Him alone, meaning there is no god but Him, and likewise the restriction of seeking help in everything that the servant seeks from his affairs to Him, and likewise in placing worship before seeking help because true worship is a way of seeking help, and its meaning is submission and humility, and it is only for God because He deserves that from His creation.<sup>3)</sup>

And in the words of God Almighty: (God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone among the worlds") (Al-Ma'idah: 115), Al-Fahham pointed to the indication of the nominal sentence to the realization in His words (Indeed, I will send it down upon you), saying: "The words of God Almighty suggest a quick response to Jesus' request, and the bringing of the affirmative sentence in the form of a nominal sentence because it is definitely realized in response to Jesus' supplication."<sup>4)</sup>The Qur'anic expression came in the form of a nominal sentence that suggests the inevitable fulfillment in response to the call of Jesus, peace be upon him.

And in the Almighty's saying: (And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner") (Hud: 25), Al-Fahham says: "Indeed, I am to you a clear warner." He used the nominal sentence confirmed by "in" to inform them, and he presented the related word "to you" to convey the meaning. He only mentioned the warning in order to frighten them because they were a disobedient people who worshipped idols, so that was more effective in deterrence.<sup>5)</sup>Here, we find that the meaning of the nominal sentence suggests verification, stability, and constancy.

As for the meaning of the verbal sentence, we find it in the Almighty's saying in Surat Al-Baqarah: (But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers) (Al-Baqarah: 24). Al-Fahham says: "His saying (prepared for the disbelievers) the verbal sentence is an attribute of the Fire, and the preparation is the readiness to meet the disbelievers, to increase the terror and intimidation."<sup>6)</sup>He described the fire as having already been prepared and made ready to receive the unbelievers, as a form of intimidation and terror.

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<sup>1)</sup>) The terms of beliefs, worship, and transactions in Sahih Al-Bukhari - a semantic study -, Muhammad Buwadi, Abbas Ferhat University, Setif, Algeria, p. 50, adapted  
(2)Grammatical significance and its manifestations in the Holy Qur'an, Nadira Tayeb Al-Hajj Mubasir and Asmaa Khalaf, The International Academic Journal of the Arabic Language, Volume (1), Issue (1), 2019 AD, p. 32

<sup>3)</sup>) See: Analytical Interpretation: 1/16

<sup>4)</sup>) Analytical interpretation: 4/118

<sup>5)</sup>) Analytical interpretation: 7/32

<sup>6)</sup>) Analytical interpretation: 1/56

And in the words of God Almighty: (And the first forerunners [in Islam] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment.) (At-Tawbah: 100), Al-Fahham says in his interpretation of the verbal sentence (Allah is pleased with them and they are pleased with Him): “The verbal sentence is an account of the subject, so all of these are from the categories and with that restriction they attained Allah’s pleasure and attained His blessings.”<sup>1)</sup>Satisfaction includes all those who adhere to this restriction from the immigrants and all those who followed them with goodness. The meaning of the verbal sentence here refers to renewal and continuity for all those in whom this restriction is fulfilled. The meaning of the verbal sentences refers to renewal and continuity, while the meaning of the nominal sentences refers to fulfillment and stability.

Al-Fahham demonstrated a profound awareness of the grammatical structure of Quranic sentences. He utilized the rules of inflection, positions of precedence and postponement, omission and mention, nominal and verbal sentences, and linking tools to uncover meanings that cannot be accessed through superficial reading. Thus, for him, grammar became a semantic guide that directed meaning and illuminated the text's objectives according to the logic of language and the context of discourse.

#### **4- Rhetorical prompts:**

Magdy Wahba pointed out in the Dictionary of Arabic Terms that eloquence “is the matching of eloquent speech to the requirements of the situation. It is necessary to think about honest, valuable, strong, innovative, coordinated, and well-arranged meanings, while being careful in selecting words and styles according to the context, locations, topics, and the situation of those for whom it is written or delivered.”<sup>2)</sup>

Since eloquence is “the conformity of speech to the requirements of the situation...”, one of the first tasks of the rhetorician is to contemplate the Arabic word, to see the extent of its harmony and conformity with the requirements of the situation, and eloquent speech: “is that which the speaker depicts in a way that suits the conditions of the addressees.”<sup>3)</sup>The situation - as defined by rhetoricians - is: (i.e., for everything that the situation requires, to the extent possible. What is meant is complete conformity. And his saying, “for what the situation requires,” means for what is appropriate to the situation, not what is required by it.)<sup>4)</sup>This means that the conditions or situations are the set of non-linguistic indicators that affect the language of eloquent speech, leaving in it imprints and expressive styles that are compatible with it, and diversify according to its diversity.

Semantics is a set of rules that explain how to match speech to the requirements of the situation, so that it comes in harmony with the purpose for which it was presented, so that the speaker avoids error in conveying the intended meaning. Through it, the

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1)) Analytical interpretation: 6/132

2) Dictionary of Arabic Terms in Language and Literature, Magdi Wahba - Kamel Al-Mohandes, Lebanon Library - Beirut, 2nd ed., 1984 AD, p. 79

3)) The Jewels of Eloquence in Meanings, Rhetoric, and Poetics, Ahmad bin Ibrahim bin Mustafa Al-Hashemi (d. 1362 AH), edited, proofread, and documented by Youssef Al-Sumaili, Al-Asriya Library - Beirut, p. 41

4)) Al-Idah in the Sciences of Rhetoric: 1/41

reason that calls for advancing or delaying, deleting or mentioning, brevity at times and prolixity at other times, as well as separation and connection are known.<sup>1)</sup>

Al-Maraghi summed up the benefits of the science of semantics by saying:<sup>2)</sup>

- 1- To understand the secrets of eloquence in prose and poetry, to draw inspiration from its methods and follow its approach, just as the Prophet, may God bless him and grant him peace, used to boast about his eloquence when he said: (I am the most eloquent of those who speak with the letter Dad), and he said: (I have been given the essence of speech, and speech has been concisely concise for me).
- 2- To understand the miraculous nature of the Holy Qur'an, in terms of the beauty of its composition, the brilliance of its structure, and the sweetness and richness it contains, so that we may be certain of its eloquence and grasp the secret of its fluency, considering it an eternal miracle throughout the ages.

Abbas Al-Fahham benefited from rhetorical significance in his analytical interpretation of the Holy Quran, and in directing the reader towards the hidden meanings that the rhetorical methods in the Holy Quran carry, including:

- Allah the Almighty says: (O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light) (An-Nisa': 174). So we find Al-Fahham saying that the generality of the call in the verse (O mankind) is for all religions, and the proof that he brought to them is the Qur'an, and it was specific to explaining the miracle of Islam after explaining the validity of the prophethood. And bringing the same formulation indicates a mixture between the two meanings, because the word proof is considered a metaphor for the Qur'an or for the Prophet (<sup>3)</sup>Here, we find that Al-Fahham used metaphor to convey the meaning.
- And in the words of God Almighty: {O my people, enter the Holy Land which God has assigned to you and do not turn back [to the land] and [thus] become losers.} (Al-Ma'idah: 21), and Al-Fahham mentioned in his interpretation of His words (and [thus] become losers, that the turning back is a metaphor for the bad consequences of their breaking the covenant, and in the wording there is a metaphor for the loss of capital, meaning the loss of reward in this world and the hereafter.<sup>4)</sup>
- And in the Almighty's saying: (When Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed You are the Hearing, the Knowing.") (Al-Baqarah: 127), Al-Fahham says that raising is pulling from the ground, and it is a metaphor that indicates the length of the walls and the height of the building, and the present tense verb is raised to evoke the state of affairs because it indicates the state and the future.<sup>5)</sup>We see Abbas Al-Fahham using rhetorical connotations to direct the reader towards interpretation.

### **Research conclusion**

This research demonstrates that Abbas Al-Fahham's analytical interpretation does not rely solely on the apparent meanings of Quranic texts, but rather is concerned with

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1)) See: The Sciences of Rhetoric "Al-Bayan, Al-Ma'ani, Al-Badi'", Ahmad bin Mustafa Al-Maraghi (d. 1371 AH): p. 41

2)) See: Rhetoric Sciences, Ahmed Mustafa Al-Maraghi: p. 42

3)) See: Analytical Interpretation: 3/224

4)) See: Analytical Interpretation: 3/278

5) See: Analytical Interpretation: 1/182

uncovering the deeper layers of meaning by evoking semantic directives, whether linguistic, such as morphological and syntactic structures, or contextual, such as the reasons for revelation and rhetorical context, or cultural and cognitive, deriving its reference from heritage, history, and contemporary reality.

Al-Fahham demonstrated a remarkable ability to trace the internal relationships within the Qur'anic text, employ textual evidence, and connect multiple words and contexts. This gave his interpretation a flexible, interactive character, through which he was able to highlight the richness of meaning in the Qur'an, far removed from rigidity or literal interpretation.

The effectiveness of these guidelines in producing meaning confirms that a conscious interpretive reading of the Qur'anic text cannot dispense with elements of internal and external guidance. This makes Al-Fahham's experience of scientific and interpretive value worthy of consideration and use in other approaches.

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**Second: Research and periodicals**

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