



An Analysis of the Features of Imam Jawad's (AS.) Tafsir and Typology of his Interpretive Narrations

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<http://dx.doi.org/10.18415/ijmmu.v9i12.4158>

Abstract

Reviewing the interpretive narrations of the infallible Imams provides us with some useful information about the approaches, methods, and types of interpretation in their times. The scientific and cultural situations of Imam Jawad's (AS.) time as well as the aspects of his scientific character in his childhood which indicates his extrasensory connection with the source of the Divine knowledge make it increasingly essential to investigate his scientific sirah (style). Imam Jawad's (AS.) interpretive narrations are worthy of investigation in terms of both methodology and the interpretive content. This analytical-descriptive study aimed to examine the typology of his interpretive narrations to determine the interpretive approaches of his time as well as the examples of interpretation of the Qur'an in his expressions. The analysis showed that Imam Jawad's (AS.) approach in his interpretive narrations was mainly jurisprudential and theological, and his interpretive methods included interpreting the Qur'an based on the Qur'an, Sunnah, and the intellect. In addition, the interpretations of the ambiguous (Al-mubhamat) verses, (Al-mujmalat), single words (Al-mufradat), references (Al-isharat), and testimonies (Al-istishhadat) are other types of interpretation that were used by Imam Jawad (AS.)

Keywords: *Imam Jawad (AS.); Ahl Al-Bayt's Interpretation; Interpretation Method; Theology; Jurisprudence*

Introduction

Imam Muhammad ibn 'Ali ibn Musa Al-Reza (AS.) (195-220), known as Jawad Al-Aimah, mentioned in hadith sources as Abu Ja'far Al-Thani, is the ninth Imam of the Shiites. His distinctive feature is that he became Imam when he was still a child, which surprised everyone. His amazing scientific statements before the thinkers of the time made Ma'mun and his brother, Mu'tasim, give up such that Mu'tasim was forced to confess that "certainly, he is more Jurist than you all and know more about God, Prophet and his *Sunnah* and rulings; He recites Qur'an better than you all; he is also more aware of the decisive (*Muhkam*) and allegorical (*Mutashabih*), abrogated, manifest (*zahir*) and the hidden (*batin*), specific, general, revelation and exegesis" (Majlisi, 1983, V. 10, p. 382). To respond to the propaganda

and fuss of the enemies particularly their projection about this age, Imam Jawad (AS.) relied on Qur'an. In addition, to reject the impossibility of imamate in childhood, he referred to the prophecy of Jesus in his childhood, which has Qur'anic confirmation: God authenticated the Imam just like He did so about the Prophecy, saying "... And We gave him judgment while still a child"(al-Maryam: 12), so it is possible for a person to be given the wisdom in his childhood [like Yahya] or at his forty [like Yusuf] (Al-Kulayni, 1986, V. 1, p. 384).

The ample conversations, debates, and arguments that remained from Imam Jawad (AS.) indicated that his extraordinary knowledge in his childhood originated from the source of the Divine eternal knowledge. Among them, Imam's interpretive narrations, though a few, show the depth of his knowledge and insight into Qur'an interpretation. Examining his narrations, we can understand his interpretive approaches and his methods, and patterns of the interpretation of the Qur'an. In this paper, Imam Jawad's (AS.) interpretive style is investigated in terms of his interpretive approaches, methods, and Typology.

1. Imam Jawad's (AS.) Interpretive Approaches

In the interpretive narrations ascribed to Imam Jawad (AS.), there are two main jurisprudential and theological approaches, which are explained below.

1.1 Jurisprudential Approach

The prevalence of the jurisprudential (*fighi*) schools and thought in Imam Jawad's (AS.) time and the raising of purposeful questions made him make an attempt to correct the mistakes or dispel the jurisprudential doubts using Qur'anic verses in his arguments, which made his friends and enemies admire him.

1.1.1 Jurisprudential Argumentation

Imam Jawad's argumentation with the thinkers in formal circles of the time, particularly about Jurisprudential issues is one of the most shining parts of his life. This made everyone acknowledge his scientific status. For example, in the case of the thief who had confessed to his theft and the jurists of Mu'tasim's court had conflicting opinions on his *Hadd* (punishments defined by Islamic law). Some believed his hands had to be cut off from the wrist, while others argued they had to be cut off from the elbow. Each group presented Qur'anic evidence for their opinion. Ma'mun asked Imam Jawad's (AS.) opinion. Imam said both groups were wrong and that his hand had to be cut off from the joints of his fingers. When he was asked about the reason, he said "The Almighty God said 'The places of worship belong to Allah...!' (Al-Jinn: 18) and God shall not cut off his hope". Getting surprised at Imam's subtle argument, Ma'mun ordered to do so.

1.1.2 Jurisprudential Questions

Imam Jawad (AS.) answered Jurisprudential questions using Qur'anic evidence. Accordingly, he taught people how to understand Qur'an. For instance, in response to Abu Al-Hassan ibn Husain's letter in which he asked Imam (AS.) about the dawn prayer (*salat*) and the true time of the morning (*Fajr*), he referred to the fake dawn which is the horizontal and vertical whiteness before the true rise of the Sun and determined the time of the dawn prayer and the abstinence from eating and drinking (Al-Kulayni, 1986, V. 3, p. 282; Al-Hurr Al-Amili, 1988, V. 4, p. 210) (See note 1).

In the same vein, Imam Jawad (AS.) presents explicit Qur'anic evidence for other issues such as divorce, death (Al-Kulayni, 1986, V. 6, p. 113), inheritance (Al-Kulayni, 1986, V. 7, p. 120), and the Rulings Pertaining the offense of *Qazaf* (accusing someone of adultery) (Al-Kulayni, 1986, V. 7, p. 403; Al-Saduq, 1992, V. 3, p. 539).

1.1.3 Explaining the Limits of Jurisprudential Issues

Presenting comprehensive and detailed responses to jurisprudential questions is another aspect of Imam Jawad's (AS.) scientific character. For example, in explaining the verse "*Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or shall have their hands and feet cut off from opposite sides, or be banished from the land. That is a disgrace for them in this world, and in the Hereafter, there is a great punishment for them*" (Al-Ma'ida: 33), he states "the sentence of whoever wages war against God, seize someone's wealth, and kill them is to be killed and crucified. On the other hand, the sentence of whoever wages war against God, seizes someone's wealth, but doesn't kill them is to be exiled. Then, the Almighty God made an exception for some, saying "*excepting those who repent before you capture them, and know that Allah is all-forgiving, all-merciful*" (Al-Ma'ida: 34) (Qomi, 1983, V. 1, p. 168). This can be seen in his debates about the rulings of the expiation to compensate for haunting in hajj, which surprised those present in Ma'mun's assembly and made them admire Imam (Qomi, 1983, V. 1, p. 183; Mufid, 1992, V. 2, p. 283; Tabarsi, 1982, V. 2, p. 444).

1.1.4 The Causation of the Rulings

While interpreting jurisprudential verses, the Imam Jawad (AS.) sometimes explained the reasons for the legislating rulings. For instance, Muhammad ibn Sulayman once asked him about the verse "*As for those who accuse their wives [of adultery], but have no witnesses except themselves, the testimony of such a man shall be a fourfold testimony [sworn] by Allah that he is indeed stating the truth*" (an-nur: 6). Muhammad ibn Sulayman asked, "why when a man accuses his wife of adultery, his testimony is regarded as four testimonies, while when others make such an accusation, *hadd* is applied to them?" Imam Jawad presented a detailed explanation of the causation of this ruling, the gist of which is as follows:

The husband's testimony is regarded as four testimonies since he can enter the privacy of his wife at any time. If he testifies alone and says "I was it with my own eyes", the ruling will hold and his testimony is regarded as four testimonies. However, if the same man makes the same claim about someone else, his testimony is not accepted, and four people must testify to prove the accusation. Otherwise, *hadd* will be applied since an important question is raised "how did a stranger get informed about the accused's privacy?" (See, Al-Kulayni, 1986, V. 7, p. 403; Al-Saduq, 1992, V. 3, p. 539) (See note 2).

1.2 Imam Jawad's (AS.) Approach in Theology

Responding to theological questions is another area in which Imam Jawad (AS.) was significantly active. He attempted to correct the deviant ideas and cope with misunderstandings.

1.2.1 Responding to the Theological Question

Imam Jawad's (AS.) precise, detailed and patient answers to the theological questions indicate the depth of his insight. Here we suffice two examples:

In response to a man who asked about the quality of attributing God's essence to the traits which He attributed to himself in the Qur'an, Imam Jawad (AS.) precisely explained all the possible problems. He argues that God's attributes are not His essential attributes and that the attributes mentioned for God are abstracted from His eternal essence which contains all perfections and is free from any defect. For instance, if we consider God All-Knowing, it means there is no ignorance in His essence. If we consider God All-Powerful, it means there is no inability and weakness in His essence. If we consider God All-Hearing and All-Seeing, it means nothing is hidden from Him. The same holds about His other attributes. (Al-Kulayni, 1986, V. 1, p. 117; Al-Saduq, 1977, p. 193) (See note 3).

In a narration, Abu Hashim asked Imam Jawad (AS.) about the meaning of "Al-Wahid" (the One). Imam (AS.) answered, "all numinously expressed the Oneness of God, as He says "if you ask them who created them, they will definitely say, "God"" (Al-Kulayni, 1986, V. 1, p. 118; Tarihi, 1996, V. 3, p. 157). Moreover, in another hadith, Imam Jawad (AS.) was asked about the meaning of "Al-Samad" (self-sufficient). He responded, "The master who is steadfast in both little and much" (Al-Kulayni, 1986, V. 1, p. 123; Bahrani, 1995, V. 5, p. 801).

1.2.2 Correcting the Doctrinal Misunderstandings

Imam Jawad's (AS.) approach to correcting doctrinal misunderstandings in his interpretive narrations is also interesting. For example, Ja'far ibn Muhammad Sufi asked Imam Jawad (AS.) about the reason the Messenger of God was called *Ummi* (the untaught). Knowing there were some wrong perceptions about this, Imam (AS.) said, "what do people say about it?" the man said, "people think the prophet was called untaught since he did not know how to read and write". Lama said "they have lied ... how it is possible while God says in one of the precise verses that " *It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error*" (Al-Jum'a: 2). How the Messenger of God taught them while he was not able to do so? I swear to God, the Messenger of God (PBUH) could read and write in 72 languages, and he was called untaught just because he was from Mecca which was the mother city of the Muslims: "... so that you may warn the Mother of Cities and those around it ..." (Al-An'am: 92) (Al-Saduk, 1982, p. 53; Al-Huwaizi, 1994, V. 2, p. 78).

1.3 Interpretive Approach

The necessity of people's need for Imams (AS.), on the one hand, and the prevalence of different sects led Imams (AS.) to pay special attention to guardianship and Imamatus in the interpretation of the Qur'an. They also drew their audience's attention to guardianship and Imamatus of the infallibles (AS.) and their enemies and deniers through presenting esoteric and interpretive meanings of the Holy Qur'an. This approach is also obvious in Imam Jawad's (AS.) narrations. Take the followings cases as examples:

In interpreting the verse "Indeed Allah enjoins justice and kindness, and generosity towards relatives, and He forbids indecency, wrongdoing, and aggression. He advises you, so that you may take admonition" (Al-Nahl: 90), Imam Jawad (AS.) stated that by justice, it was meant Hazrat-i Muhammad (PBUH), by kindness, it was meant Imam Ali (AS.), and by generosity towards relatives, it was meant generosity towards Ahl Al-Bayt (AS.). Regarding the same verse, he states that "whoever believes in the Imams and follows their orders, and does not exceed their obedience" (Al-Kulayni, 1986, V. 1, p. 414).

Furthermore, in interpreting the verse "O you who have faith! Keep your agreements. You are permitted animals of grazing livestock, except what is [now] announced to you, disallowing game while you are in pilgrim sanctity. Indeed, Allah decrees whatever He desires" (Al-Ma'ida: 1), Imam Jawad (AS.) told the questioner that "the Messenger of God (PBUH) Pledged their allegiance for the caliphate of Ali (AS.) in ten different places, then God revealed the following verse: "O you who have faith! Keep your agreements..." (Al-Qomi, 1983, V. 1, p. 160; Bahrani, 1995, p. 216).

2. Methods of Interpretation of Qur'an

2.1 Interpretation of Qur'an Based on Qur'an

Undoubtedly, the most reliable source of interpreting the Qur'an is the Qur'an itself since as Imam Ali (AS.) stated about Qur'an that "some verses interpret another verse and some other act as proof for another. To understand the meaning of a verse, the meaning of one verse is drawn upon another verse" (Sayyid Razi, n.d., p. 192)

Reflecting on Qur'an, one understands that some contents have been expressed ambiguously and briefly in some verses and comprehensively and clearly in other verses. Moreover, Qur'an describes itself as "a clarification of all things" (Al-Nahl: 89). The famous saying "Qur'an verses interpret one another" is also an indication of the interpretation of the Qur'an based on the Qur'an (Ma'rifat, 1998, V. 2, p. 22). This method of interpretation is clearly seen in Imam Jawad's (AS.) interpretive style, which is confirmed by the following interpretations of Qur'an verses:

To determine from where a thief's hand must be cut off, Imam Jawad (AS.) interpreted the verses "As for the thief, man or woman, cut off their hands as a requital for what they have earned. [That is] an exemplary punishment from Allah, and Allah is all-mighty, all-wise" (Al-Ma'ida: 38) and "The places of worship belong to Allah, so do not invoke anyone along with Allah" (Al-Jinn: 18) and stated his hand must be cut off from the last knuckles and not to cut off the palm of his hand (Ayyashi, 1960, V. 1, p. 319; Tabataba'i, 1996, V. 20, p. 58

Abd Al-Azim Al-Hasani's comprehensive narration from Imam Jawad (AS.) who had narrated from Imam Sadiq (AS.) about the interpretation of Kaba'ir (major sins) in the Qur'an. The questioner, 'Amru ibn 'Abid, enquired about the meaning of the Kaba'ir in the verse "*Those who avoid major sins and indecencies, apart from [minor and occasional] lapses. Indeed, your Lord is expansive in [His] forgiveness. He knows you best since [the time] He produced you from the earth and since you were fetuses in the bellies of your mothers. So do not flaunt your piety: He knows best those who are Godwary*" (an-Najm: 32).

Drawing from Qur'an verses, Imam Jawad (AS.) define the major sins as polytheism "... *whoever ascribes partners to Allah, Allah shall forbid him [entry into] paradise ...*" (Al-Ma'ida: 72), despair of God's mercy "... *do not despair of Allah's mercy. Indeed no one despairs of Allah's mercy except the faithless lot*" (Yusuf: 87), feeling secure from God's devising "*Do they feel secure from Allah's devising? No one feels secure from Allah's devising except the people who are losers*" (Al-A'raf: 99), the cursing of parents "... *and to be good to my mother, and He has not made me self-willed and wretched*" (Maryam: 32), killing someone "*Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; Allah shall be wrathful at him and curse him and He shall prepare for him a great punishment*" (Al-Nisa': 93), accusing someone of adultery "*Indeed those who accuse chaste and unwary faithful women shall be cursed in this world and the Hereafter, and there shall be a great punishment for them*" (an-Nur: 23), consuming the property of orphans "*Indeed those who consume the property of orphans wrongfully, only ingest fire into their bellies, and soon they will enter the Blaze*" (Al-Nisa': 10), fleeing from war "*Whoever turns his back [to flee] from them that day—unless [he is] diverting to fight or retiring towards another troop—shall certainly earn Allah's wrath, and his refuge shall be hell, an evil destination*" (Al-Infal: 16), usury "*Those who exact usury will not stand but like one deranged by the Devil's touch*" (Al-Baqarah: 275), doing magic "... *though they certainly knew that anyone who buys it has no share in the Hereafter. Surely, evil is that for which they sold their souls, had they known!*" (Al-Baqarah: 102), "... *and do not commit fornication. (Whoever does that shall encounter its retribution. The punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever*" (Al-Furqan: 68-69), false oath "*There shall be no share in the Hereafter for those who sell Allah's covenant and their oaths for a paltry gain, and on the Day of Resurrection Allah will not speak to them nor will He [so much as] look at them, nor will He purify them, and there is a painful punishment for them*" (Al-i 'Imran: 77), refusing to spend in the way of Allah "... *therewith branded on their foreheads, their sides, and their backs [and told]...*" (Al-Tubah: 35), perjury and concealing one's testimony "... *And do not conceal your testimony; anyone who conceals it, his heart will indeed be sinful, and Allah knows well what you do*" (Al-Baqarah: 283), drinking wine "*God forbids drinking wine, just as He forbids worshipping idols*", deliberate abandonment of prayer, or the abandonment of any action that God has made obligatory "*Whoever leaves the prayer intentionally, God and His Messenger will have no duty toward him*" (the Holy Prophet), and breaking Allah's compact "*it is such on whom the curse will lie, and*

for them will be the ills of the [ultimate] abode" (Al-Ra'd: 25) (Al-Kulayni, 1986, V. 2, p. 286; Al-Saduq, 1992, V. 3, p. 563).

The issue of the Prophet's being *Ummi* (the untaught) and the incorrect interpretation of it by some scholars and Imam Jawad's (AS.) reference to the Qur'an shows that Imam Jawad (AS.) relied on Qur'an to Qur'an interpretive method (also see, Saffar, 1983, p. 226; Al-Saduq, n.d., V. 1, p. 124)

2.2 Interpretation of Qur'an Based on *Sunnah*

One way to understand the meanings of the Qur'an is to interpret it based on the *Sunnah* of the infallibles (AS.). In fact, the *Sunnah* of the infallibles (AS.) is a source to enquire Qur'anic knowledge. According to the *mutawatir* (mass transmitted/most authentic) hadith of *Al-Thaqalayn*, Imams (AS.) are equivalent to the Qur'an. If someone resorts to one Imam while abandoning the others, it means he has abandoned both. "To reach to the complete one religion, one must cling to both" (Jawadi Amuli, 2000, V. 1, p. 132).

In interpreting Qur'an, Imam Jawad (AS.) used a mixed method, using both Qur'an and *Sunnah*. For example, in determining the *hadd* of cutting off the hand of the thief, which was discussed above, he first quotes the Holy Prophet (PBUH) and says the places of worship mentioned in the verse " *The places of worship belong to Allah*" (Al-Jinn: 18) mean the parts of *vozu* (ablution), including the palm and, then, concludes that *hadd* must be the fingers knuckles (Ayyashi, 1960, V. 1, p. 319; Tabataba'i, 1996, V. 20, p. 58).

Another example is his interpretation of *Kaba'ir* (major sins). After drawing upon several verses, he quotes from the Holy Prophet (PBUH), saying "Whoever leaves the prayer intentionally, he detests God and His Messenger commitments" to show leaving the prayer intentionally is a major sin (Al-Saduq, 1992, V. 3, p. 563).

1.2.3 Interpretation of the Qur'an Based on the Intellect

The use of reasonable argument in Imam Jawad's (AS.) interpretive narrations indicates the important role of intellect in interpreting the Qur'an. When Imam (AS.) was asked about the Holy names and attributes of God (see, the theological approach above), he convinced his audience as an intellectual theologian. Doing so, he taught everyone that the intellect is an essential source to interpret the Holy Qur'an (Al-Kulayni, 1986, V. 1, 117).

Using intellect-based principles in interpreting allegorical (*Mutashabih*) verses, Imam Jawad (AS.) made the allegorical meaning of the verse clear. In response to Abu Hashim's questions about the verse "The sights do not apprehend Him, yet He apprehends the sights ..." (Al-An'am: 103), imam (AS.) said, " O Abu Hashim, the memory of the hearts is more accurate than the sight of the eyes since sometimes you apprehend Sand, India and other cities which you have not visited with your heart but you cannot understand them using your eyes. Hearts cannot apprehend God, let alone the eyes (Al-Kulayni, 1986, V. 1, p. 99). Moreover, in response to the question whether God can be considered as a thing, he said, " yes, the thing that frees Him from the *Ta'til hadd* (i.e., there is no God) and *Tashbih hadd* (stimulating Him to creatures)" (Tabarsi, 1982, V. 2, p. 442).

3. Interpretation Types

According to the existing narrations, the main types of interpretation used by Imam Jawad (AS.) can be categorized as follows:

2.3.1 Interpretation of the Ambiguous (*Al-Mubhamat*) Verses

There are some ambiguous verses in Qur'an. Sometimes people asked Imam Jawad (AS.) to explain about them. For example, 'Abd Al-'Azim Hasani wrote Imam (AS.) a letter and asked about Dhu'l-Kifl. He responded "God sent one hundred and twenty-four thousand prophets, three hundred and thirteen of who were the apostles, and that Dhu'l-Kifl is one of the apostles. He lived after the time of Solomon and just like David, judged among the people. He never got angry except for the Almighty God. His name was Obadiah. He is the one whom God mentioned his name in his book: "*And remember Ishmael, Elisha and Dhu'l-Kifl—each [of whom was] among the elect*" (Sad: 48).

3.3.2 Interpretation of the Single Words (*Al-Mufradat*)

Undoubtedly, one of the keys to understanding the Qur'an is to understand the meaning of its words. It is so important that Al-Raghib Isfahani (1991, p. 54) argues that understanding the words of the Holy Qur'an is a basic need for those who want to understand the meaning of the Qur'an. Some also believe that to use the facts, teachings, ruling, and customs of the Holy Qur'an, one must first understand the exact and accurate meanings of the words (Mustafawi, 1981, V. 1, p. 5). In some of his narrations, Imam Jawad (AS.) focuses on the words in two different ways:

3.2.1 Presenting the Meanings of the Words

In a narration about the verse "... *But should someone be compelled, without being rebellious or transgressive, there shall be no sin upon him...*" (Al-Baqarah: 173), Imam Jawad defined "transgressive" as thief and the word "rebellious" as "someone who goes hunting for entertainment, not to provide his family" in the verse "... and the animal strangled or beaten to death, and that which dies by falling or is gored to death, and that which is mangled by a beast of prey—barring that which you may purify" (Al-Ma'ida: 3), he defines *al-Munlhanqah* as "an animal whose throat is pressed so that it suffocates and eventually dies", *al-Mawquda* as "an animal that gets sick such that it cannot move and finally dies of it", *al-Mutaraddyah* as "an animal that falls from heights like maintain or into a well and dies", and *al-Nnatihah* as "an animal that is wounded by an animal with horn and dies of it and any animal that is hunted and eaten by the wild animals" (Al-Saduq, 1992, V. 3, p. 343; Tusi, 1986, V. 9, p. 83)

2.2.3 Explaining the Meanings of the Words Through Examples

In another type of narration, the meanings of the words are explained by giving examples. Quoting from his father and grandfather who quoted from Imam Sadiq (AS.), Imam Jawad (AS.) related that in response to 'amru ibn 'Abid Basari's question about "the major sins" in the verse "Those who avoid major sins and indecencies, apart from [minor and occasional] lapses. Indeed, your Lord is expansive in [His] forgiveness..." (Al-Najm: 32), he presented examples of the major sins drawing from Qur'an verses (see, Al-Saduq, 1992, V. 3, p. 343). This narration was discussed in the interpretation of the Qur'an based on Qur'an.

4.3.3 References (*Al-Isharat*)

Allusions (*Al-isharat*) means to mention a verse in the narration because it is related to the content of the narration. For example, Imam Jawad (AS.) said, "delaying repentance is deception and negligence and leads to confusion and distress. Disobeying God leads to destruction and those insisting on doing wrong are not safe from God's deception, so No one feels secure from Allah's devising except the people who are losers" (Ibn Shu'bah, 1983, p. 456). It is clear that Imam (AS.) considers insisting on doing wrong as an example of feeling secure from Allah's devising and, then, refers to the verse "*Do they feel secure from Allah's devising? No one feels secure from Allah's devising except the people who are losers*" (Al-A'raf: 99). In other words, by referring to the above verse, Imam (As.) mentions one example of feels secure from Allah's devising, which is insisting on doing wrong.

Similarly, in another narration about Al-Nisa' sermon, Imam (AS.) said, "Whenever someone proposes to your daughter and you like his religiousness and trustworthiness, accept his proposal. Unless you do the same, there will be strife in the land and great corruption (Tusi, 1986, V. 7, p. 396).

In this narration, Imam (AS.) considers refusing the proposal of a religious and pious man as one case of occurrence of sedition and corruption on the earth, referring to the verse "*As for the faithless, they are heirs of one another. Unless you do the same, there will be strife in the land and great corruption*" (Al-Infal: 73).

5.3.4 The Testimonies (Al-Istishhadat)

By testimonies, it is meant that Imam presents his ideas and, then, explicitly states that what he says is the very words of God who said such and such. For instance, in a narration about the aversion to sleeping after sunrise, He said that the Graceful God provides sustenance from sunrise to sunset. Then, he explicitly stated that According to God, "... And ask Allah for His bounty..." (Al-Nisa': 32). And this is the very words of God (Ayyashi, 1960, V. 1, p. 240). Similarly, he said "people are all brothers. If this brotherhood is not used on the path of God, it will result in enmity, and, then, added that this is the word of God who said "On that day, friends will be one another's enemies, except for the Godway (Al-Zufraf: 68) (Al-Irbilii, 1961, V. 2, p. 349).

Conclusion

Imam Jawad's (AS.) interpretation method shows that due to the special scientific, cultural and political situation of the time, he sought to explain the Divine teachings and dispel the suspicions and doubts about the religion. To do so, he used the most effective source, the Holy Qur'an. The existing interpretive narrations of Imam Jawad (AS.) indicated that he made use of the public tribunes and official circles to clarify the issues. The interpretations of the Qur'an which remained from Imam Jawad (AS.) prove he applied an appropriate method of interpretation. He mostly used a theological-jurisprudential interpretation approach. Further, the methods he used to interpret Qur'an included interpreting based on Qur'an, *Sunnah*, and the intellect. Using the precise verses, drawing upon the Holy Prophet (PBUH) and Imams' (AS.) *Sunnah* in theology and jurisprudence, and, particularly, relying on certain intellectual arguments in interpreting Qur'an are the main characteristics of his interpretive narrations.

Notes

1. God bless you! The (True) Fajr is the horizontal white line, not the ascending (or vertical) one (False Fajr)! Thus, do not do *salat* before the true Fajr, whether in travel or not, since the Almighty God makes it clear that "[during fasting time] eat and drink until the white line is distinguished from the black line (night). Therefore, the white line is the horizontal line that when appeared, eating and drinking become forbidden (*Haram*). In addition, by the appearance of the white line, doing *Salat* is obligatory (*wajib*) (Al-Kulayni, 1986, V. 3, p. 282; Al-Hurr Al-Amili, 1988, V. 4, p. 210).
2. Hazrat Ja'far bn Muhammad (AS.) was asked the same question. He answered, " it is because when someone accuses his wife of adultery, he is asked " how did you know that your wife committed adultery?" if he says that he witnessed it himself, he must swear the God four times and testify it. The reason his testimony is accepted is that the husband is allowed to enter the privacy of his wife, where nobody else, even her children and father, can enter, and watch her. Therefore, when someone claims that he witnessed his wife's adultery, he must swear the God four times. However, if he says that he has not seen it himself, she is accused of adultery and will be punished based on Islamic law unless she presents clear proof. However, if someone else claims so, he is asked "how did you see her in her privacy while you are accused of entering her

privacy?" so if you are telling the truth, you must be punished (see, Al-Kulayni, 1986, V. 7, p. 403; Al-Saduq, 1992, V. 3, p. 539).

3. Your words have two meanings. If you mean God is numerous and plural, God is so superior that cannot be pluralized. If you mean these names and attributes are eternal. Being eternal has two meanings: 1) if you say God has always been aware and worthy of them, you are right. 2) If you say their image, letters, and *al-mufradah* are eternal, I seek refuge in God, there was nothing with God in eternity; rather there was God but there was no creature. Then, He created these names and attributes to intermediate between Him and His creatures. Through them, creatures can supplicate to God, and worship and remember Him. There was God, and there was no remembrance. The One who is remembered is the same very eternal God who has always existed and the names and attributes are His creatures and their meanings and target is the very God that does not deserve discrepancy and coalescence. Whatever has components has discrepancy and coalescence (but God is One). Therefore, it should not be said that "God is coalescent. God is neither less nor more. Rather, He is inherently eternal since everything that is not one is divisible. God is One so He cannot be divided into components and cannot be less or more. Everything that is divisible and can be less or more is a creature indicating its Creator. When one says God is All-able, they convey that nothing can make Him weak. Saying so, we show that He is not unable. Rather, everyone other than Him is unable. In addition, when one says God is All-knower, they convey God is not ignorant. Rather, everyone other than Him is so. Once God destroys everything, He will destroy even the words and alphabets. The one whose knowledge is eternal is eternal. The man asked "(if the words disappear) how can we call our Lord All-Hearer? Imam (AS.) said that "since whatever can be perceived through ears is not hidden from God. I don't describe God as having physical ears. I call Him All-sighted since He is aware of everything that can be perceived by eyes including colors, people, etc. But I don't describe Him as having physical eyes. I call Him All-attentive, he is aware of the slightest things including the mosquito and even smaller than it and its growth, intelligence, sexual desire, showing affection to its offspring, riding on one another, finding food and drink for its children in the mountains, deserts, rivers, and dry-lands. Accordingly, I understood the Creator of the mosquito is All-attentive. I also call my Lord All-omnipotent not because He is physically powerful, the quality which is found among the creatures. Otherwise, He is assimilated into His creatures, and His power can increase and decrease. However, everything that is incomplete and has a flaw is not eternal. Everything that is not eternal is unable. Thus, the Almighty God is neither similar nor different from any being. He does not have any end, physical eyes. People must not assimilate Him to anything nor limit Him or think that He has been created. He is superior to His creatures (Al-Kulayni, 1986, V. 1, p. 117; Al-Saduq, 1977, p. 193).

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