

The Methodology of Ayatollah Javadi Amoli in Tasnim Exegesis: With an Emphasis on Qur'an-by-the-Qur'an Method

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Abstract

Undoubtedly, knowing the methods of interpretation of the Qur'an is one of the most significant issues in every exegesis. Being familiar with the methods and the principles of any exegete is a prelude to judging any interpretation and its author. The exegete of Tasnim, Ayatollah Javadi Amoli, has dealt with requirements of society and answered lots of everyday questions. The most important and basic factor in Tasnim Exegesis is applying the Qur'an-by-the-Qur'an method since the paramount source for understanding the Qur'an is the Qur'an itself. Knowing an exegete's methods in interpretation will lead to ideal conclusions about his work. Consequently, the real value of this exegesis is relatively clear, and therefore, it can lead Qur'an researchers to refer to this invaluable exegesis.

Keywords: *Qur'an, interpretation method, Ayatollah Javadi Amoli, Tasnim, Qur'an-by-the-Qur'an interpretation*

I. Introduction

The Qur'an is God's eternal miracle, guiding all the individuals in all times and places. Since it's been sent from God, this holy book has been interpreted and clarified for addressees. In the time of the prophet Mohammad, the task of clarifying was appointed to him by God "we revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought" (Nahl, 44). After the prophet Mohammad, the Innocent Imams, his companions and then his followers took on the task instead. The science of interpreting the Qur'an is one of the most important sciences that has undergone different changes. Since the dawn of Islam up until now, Muslim scholars have been trying to carry the torch. Thus, thousands of different Qur'an interpretations whether brief or detailed versions have been written; these differences are due to the variety in methods and attitudes of their exegetes. A valuable interpretation, submitted to the scholarly and religious community in 15th century Ah, is from Ayatollah Javadi Amoli.

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In this research, Tasnim Exegesis is introduced. Moreover, the Qur'an-by-the-Qur'an method which is adopted by the exegete is studied.

II. Methodology

Although methodology is an expression applied extensively in the scholarly literature, there are different definitions for it. Seemingly, for a clear definition of methodology, one has to get familiar with the nature of method in the first place since there is a strong interdependence between them.

The expression “interpretation method” means the documentations used by the exegetes for understanding and interpreting the Qur'an's verses (Moadab 1990, 165). Other definitions for interpretation method are Interpretation Manhaj, Interpretation sources, and Interpretation Orientations. By scrutiny, their semantic borders can be separated. Some Qur'an scholars, alluding to these mistakes, claim that these expressions can be systematic by three terms: method, orientation, and style. According to this approach, interpretation method is nothing but judgment based on the sources and the documents of interpretation. Therefore, interpretation method means a reference to and a judgment based on sources such as the Qur'an, Hadith, contemplation, knowledge, Irfan, or a combination of all these sources.

The Scholarly Method of Ayatollah Javadi Amoli

Scholarly method means emotional and mental characteristics of Allameh Javadi Amoli in the course of learning, research, teaching, and writing. The work of every author reflects his scholarly conviction and the works of Ayatollah Javadi Amoli, particularly Tasnim Exegesis, are also reflective of his magnanimity and grandeur. Here, some of his characteristics are pointed out:

1. Scholarly Freethinking

Ayatollah Javadi's scholarly freethinking can be observed in criticizing and evaluating the views of various philosophy and Irfan disciplines and the views of some major poles of interpretation knowledge such as: Tabari (Javadi Amoli 1388 Sh, 13:598), Sheikh Toosi (Javadi Amoli, 1388 Sh, 10:389), Zamakhshari (Javadi Amoli, 2008, 15:473), and Fakhr Razi (Javadi Amoli, 2008, 15:228, 473).

2. Scholarly Comprehensiveness

Due to his scholarly comprehensiveness and extensive knowledge of Islamic literature, rhetoric, logic, philosophy, Kalam, Irfan, Sharia, Fiqh, Interpretation, and Hadith, there is no bias in his evaluations of scholarly subjects and topics.

3. Scholarly Open-mindedness

When dealing with other notions and questions, his open-mindedness would make him hospitable to many scholars and it was the factor that made his works, including *Tasnim Exegesis*, a vessel through which he expressed the proposed problems and ambiguities about Qur'an's principles. Expressing the objections of both the religious and nonreligious was one of the manifestations of this revered attitude.

4. Scholarly Modesty

Ayatollah Javadi Amoli's modesty in the Qur'an and Hadith knowledge is apparent everywhere in *Tasnim Exegesis* (Javadi Amoli, 2008, 1:143-149,157-184)

5. Methodology in Scholarly Deduction

One of the greatest academic characteristics of Ayatollah Javadi Amoli is systematicity which is reflective of his scholarly methodology. Consequently, without any interference of taste (his or others), he deals with the Qur'an through a consistent and incisive method based on the preliminary principles of the Qur'an itself and never crosses the borders of rules and principles.

6. Student-centered Teaching

This means attention to scholarly needs as well as intelligence level of the students and the addressees by letting them express their questions and criticisms. This attitude is one of the reasons for increase in the volumes of his books such as *Rahigh Makhtum* and *Tasnim*. In the same fashion, *Al-Mizan* was first written in two volumes and then after the emergence of knowledgeable and diligent students such as *Shahid Motahari* and *Ayatollah Javadi* (instructed by *Allameh Tabatabai*), was later expanded into twenty volumes.

7. Acknowledgment of Scholars and Pioneers

Several times in his works Ayatollah Javadi Amoli has acknowledged the praiseworthy works of the pioneers in various Islamic sciences. For example, He has frequently praised his own master *Allameh Tabatabai* (Javadi Amoli, 2008, 1:199, 231, and 283)

8. Observing Politeness and Justice in Criticism

In many of his works, Ayatollah Javadi Amoli has dealt with both criticism of the notions proposed by earlier scholars and the evaluation of his contemporaries' perspectives. In this course, he always observed decorum and justice when criticizing and never heaped vituperation upon the scholars or vehemently argued against them.

Introducing Tasnim Exegesis

Tasnim Exegesis is the work of the prominent, contemporary exegete Ayatollah Javadi Amoli adopted from his interpretation teachings in seminaries which started in the autumn of 1982. After about 30 years, his teachings are still ongoing. Writing of Tasnim Exegesis began in 1991 and until its publication in 1996, 32 volumes was written.

Fortunately, after *Almizan Exegesis*, which gained a high position and worldwide popularity among all the exegeses of the Qur'an, Tasnim has achieved a similar status; Tasnim Exegesis has achieved a worldwide acceptance including the decision of the Organization of Islamic Cooperation (OIC) in 1996 which it chose Tasnim as the best Research in the arena of Islamic and Qur'anic studies, and also introduced Ayatollah Javadi Amoli as one of the three most prominent exegetes in the Islamic world.

Ayatollah Marefat, a contemporary Qur'an researcher, recognizes Tasnim as a high Irfanic exegesis, and calls its exegete "Arif Hakim" (Marefat, 1997, 2:532). The word "Tasnim" is adopted from the verse 27 of Mutaffifin Sura "For they shall drink the water of Tasnim". Tasnim is a celestial spring which is the source of "purifying drink", exclusive of God's true followers. This Arif Hakim named his exegesis as "Tasnim", because the Qur'anic revelation, the all-encompassing science, is like a flowing fountain by which wisdom and knowledge are nourished and validated. Tasnim Exegesis is written in Persian, is well-organized, and has a fluent prose.

Tasnim Exegesis Writing Method

Tasnim writing method is innovative. At first, the exegete introduces some verses, and then he discusses its scholarly and practical status in a separate chapter. By this separation, it is easier to access the verses and their interpretation. Of course, in some cases, the exegete introduces some verses together due to the interdependence and semantic relation between them. Then, he states his interpretation in four parts under the verses that are:

1. Selective Interpretation
2. Interpretation
3. Subtleties and referents
4. Narrative discussion

Verses are not translated in Tasnim Exegesis. After introducing verses, the exegete presents a selection of interpretations, so he can give an interpretation in different levels according to each level. If someone is to understand the meaning of a verse without knowing (or being able to discover) the rhetorical aspects of the verse or dealing with narratives, he/she can do so by simply reading the selective interpretation. The reason behind the preference of selective interpretation over translation is the implausibility of a precise translation (if plausible, then a lack of equivalent effect) due to the limitations of translation language (Eslami, 2008, 110)

After the Selective Interpretation, the exegete presents a part referred to as Interpretation in which he uses a lot of Arab's literature. The third part, the Subtleties and Referents, is the most important in terms of Ijtihad. The exegete's analysis ability, dominance on theoretical and scholarly Irfan, and his command on philosophy and Kalam is apparent in this part. For example, about *bismillah al-rahman al-rahim* (in the name of God) he writes: *bismillah al-rahman al-rahim* from the the servants of God is tantamount to” *کن*’ (*kon*) from the God. If the exalted God is determined to do something, it will be done with the command of” *کن*’ (Javadi Am oli, 2008, 303). In the fourth part “Narrative discussion” which is the last of each chapter, Ayatollah Javadi Amoli classifies the narratives and in the end he provides a summary under the title of “Reference”.

Characteristics of Tasnim

Some of the characteristics of Tasnim in the first volume is as follows; it is written in the time of the Islamic Republic of Iran and the liberation of religion in Iran. Tasnim assigns the position of the Seghl Akbar ² and the Seghl Asgar ³ and how they relate to each other. Topics presented in Tasnim were in educational contexts and among a large number of scholars, so it is authentic. Tasnim is written in Persian with some familiar words and a fluent style. For each verse of the Qur'an, Tasnim dedicates a separate chapter (Javadi Amoli, 2008, 1:19-27). Here we point out some other features:

1. Tasnim attends to needs and questions

The author of Tasnim is a contemporary, therefore, his interpretation is consistent with the present-time needs and questions. Although he applies some logical, philosophical, and Irfanic expressions that are common and understandable to specialists, he also uses the common language of officials, traffic and municipal agents, soldiers, and Isargaran to simplify understanding of his intentions (Javadi Amoli, 2008, 1:226, 248). Not only does he apply everyday common language, but also he actively uses the language of the contemporary scholars. However, considering his background in previous written works and his social and political activities, such dynamic use of language is not unlikely. His presence in today's waves of thought is the main reason for the inclusion of contemporary ideologies in Tasnim Exegesis. Thus, what is nowadays called “new language” and “new ideology” in the sociopolitical system, are attended to in Ayatollah Javadi Amoli's exegesis. Some examples are: Religion Pluralism (Javadi Amoli, 2008, 5:80), Secularism (Javadi Amoli, 2008, 1:239), Guardianship of the Islamic Jurist and Theocracy (Javadi Amoli, 1388 Sh, 8:70), and the influence of expectations from a verse on its interpretation (Javadi Amoli, 2008, 1:224)

1.The Qu'ran.

2.Ahl AL-Bayt: the prophet Muhammad's family.

2. Introduction and Criticism of Commentaries

One of the remarkable aspects of Tasnim is the criticism and rejection of commentaries, in a way that the exegete politely shows his disappointment when rejecting some of them. As for rejecting the perspective of Muhammad Abdeh (he divides the orders of Prophet Muhammad into two types, asserting that one type is related to Ijtihad and therefore subject to mistakes). He says: “This perspective is false, because Prophet Muhammad never states anything about religion unless it is based on the Revelation “Nor does he speak from [his own] inclination. It is not but a revelation revealed” (Najm, 3-4)”. Prophet Muhammad never stated anything about the religion and Ahkam, unless it was based on the Revelation. Some other examples are rejecting Qartbi's, Zamakhshari's, Bizavi's perspectives, and rejecting Maghniya perspective about the relation of convention and the Qur'an (Javadi Amoli, 2008, 1:165, 2:159, 178)

3. Dealing with the Qur'anic Science and Interpretation Method

Ayatollah Javadi Amoli presents the Qur'an's scholarly subjects and also expresses his own points of view both in the long prefaces and in the interpretation sections. Sometimes he invents new expressions for his intentions such as Descent Atmosphere and Descent Climate, and distinguishes between these and Descent Situations (Javadi Amoli, 2008, 1:232-236). The Qur'an's scholarly subjects which he has dealt with are as follows: the exterior and interior of the Qur'an (Javadi Amoli, 2008, 1:232-236), verses congruency (Javadi Amoli, 1388 Sh, 11:539, 569), the Abrogating and the Abrogated (Javadi Amoli, 2008, 11:512), Qur'an interpretation resources (Javadi Amoli, 2010, 1:59), and interpretation types (Javadi Amoli, 2008, 1:58). Through extracting his viewpoints on these subjects, it is possible to realize his opinions about the Qur'an science. In the preface, he also presents interpretation methods and also his own interpretation method, explaining the reason for choosing the Qur'an-by-the-Qur'an method and its justification. The author has scrutinized the relation between intellect and the Qur'an (Javadi Amoli, 2008, 1:169), the Narration and the Qur'an (Javadi Amoli, 1388 Sh, 1:131), and also expresses his own narration principles in this part (Javadi Amoli, 2008, 1:154-156). Therefore, the preface of Tasnim Exegesis encompasses principles, sources, and interpretation levels of the author.

4. The Choice of Titles

Another outstanding feature of Tasnim is the titles that the author has chosen for each part. Titles such as: Verses' Congruency, Selective Interpretation, Subtleties and References, Notice, and Narrative Discussion. The choice of these titles for each part and the choice of some other incidental titles are a response to the requirements of readers. In this way, the relation between the author and the users is improved.

5. Extensive Use of Sources

The author uses a myriad of sources, but for the sake of avoiding verbiage he doesn't mention every single one of them. Fortunately, except in volumes 1 and 2, there is a reference at the end of all volumes. The extensiveness of the sources is a sign of the author's hard-work, and their types shows the exegete has not limited himself by merely using Ceramic sources.

The Interpretation Method of Ayatollah Javadi Amoli

Ayatollah Javadi Amoli superficially describes his interpretation method in his book *The Source of Thinking* in five volumes (Javadi Amoli, 2007, 1:449). His interpretation method is Ijtihad-oriented which is of three types, namely Qur'an-by-the-Qur'an, Qur'an-by-the-Sunnah, and Qur'an-by-the-Thought. In the first type, the verses are explained with help of other verses, In the second type, by the narratives of prophet Muhammad and Imams, and in the third type, by reason and deduction.

One of the salient features of Javadi Amoli's interpretation method is that the three putative types of method are applied on a methodological basis, and as the master himself asserts, a perfect amalgamation is implemented (Javadi Amoli, 2008, 1:129). Among these three types, Qur'an-by-the-Qur'an is the most efficient, in that the Qur'an is axiomatic, self-evident, and interpretative by itself, and has a paramount importance in accessing the Qur'anic knowledge.

Qur'an-by-the-Qur'an Interpretation

The best and the most efficient way of interpreting the Qur'an, which is Ahl AL-Beyt's interpretation method as well, is a method known as Qur'an-by-the-Qur'an. In this method, every verse of the Qur'an is elucidated and blossomed by contemplation on the other verses. The specification of incidental verses through cardinal verses and deduction through the stronger verses in interpretation is based on this fact that some of the Qur'an's verses have all the substantial materials to form a firm cognitive foundation, and some other verses are only responsible for a small proportion of this foundation. The second-class verses are elucidated and interpreted with the help of the first-class verses (Javadi Amoli, 2008, 1:61)

Tracing the history of Qur'an-by-the-Qur'an method and examining the old interpretations of The Innocent Imams makes it clear that such a method originates in the first days of the revelation descent and interpretation emergence. In fact, the basis of such a method was founded by the hands of Prophet Muhammad and then The Innocent Imams in a way that the first manifestation of interpretation and elucidation of the Qur'anic concepts was implemented in the Qur'an-by-the-Qur'an method.

It is quoted from Imam Ali: “The Book of Allah is that through which you see, you speak and you hear. One part of it speaks for the other part, and one part testifies to the other” (Nahjul Balaqha, 133)

And it is narrated from him that in the interpretation of the word “oppressors” in the verse “my covenant does not include oppressors” (Bagharah, 124), he maintains that the equivalent of “oppressors” is “polytheists” regarding another verse of the Qur’an “verily the polytheism is a major oppression” (Momen Mashhadi, 2008, 2:140)

Such a method was not exclusive of the Qur'an descent era, and a number of students from Ahl AL-Beyt's interpretation schools and some 6th and 7th century exegetes, have used the Qur'an-by-the-Qur'an method. Exegetes such as Ibn Abbas, Saeed ibn Jabir, Maghatel, Mojahed, Akramah, and Ibn Zeyd took advantage of the Qur'an verses in their interpretations (Rajabi, 2008, 208). This method is highly valued among exegetes because of the dignity and grandeur it has among other methods.

Allameh Tabatabai whose interpretation is known as the quintessence of the Qur'an-by-the-Qur'an method, believes that the foundation of The Innocent Imams' interpretations was formed by this method, and it was the prevailing method in their time. “Prophet Muhammad and Ahl AL-Beyt's methods in instruction and interpretation of the Qur'an, as it is clear from the interpretative narrations, is the same method as we mentioned” (Tabatabai, 1983, 1:12)

He believed that a myriad of The Innocent Imams' interpretative narrations is on the basis of deduction from a verse in explanation of another verse or reliance on the meaning of a verse for elucidation of another, which is called Qur'an-by-the-Qur'an interpretation (Tabatabai, 1983, 1:12).

Ayatollah Javadi Amoli who has much utilized this method maintains that “Qur'an-by-the-Qur'an method is based on this fact that some verses of the Qur'an have all the substantial materials to form a firm cognitive foundation, and some other verses are only responsible for a small proportion of this foundation. The second-class verses are elucidated and interpreted with the help of the first-class verses” (Javadi Amoli, 2008, volume 1, page 61). The first main factor in Tasnim Exegesis is avoidance of approaching the verses from a viewpoint except that of the Qur'an, a method whose founders were The Innocent Imams and Allameh Tabatabai revived it in our time (Javadi Amoli, 2008, 1:19)

The wise thoughtful author of Tasnim bases his approach on the absolute domination of Qur'an over Qur'an and rejection of any scientific superiority over the Qur'an. He doesn't approve of discussing any branch of science independently along with the Qur'an. In the meanwhile, he asserts that the value of science is illuminated by the light of revelation so that both the sun of revelation and the moon of other sciences (which are lit by revelation) can be manifested. Fiqh, Kalam, Irfan, and Hakmat have all utilized the Qur'an, but their limitations never restricted the vast ocean of knowledge in God's verses. In fact, they have enhanced and gained a hue of Qur'an thanks to this knowledge (Javadi Amoli, 2008, 1:19)

Types of the Qur'an-by-the-Qur'an Interpretation

Some of the most important types of the Qur'an-by-the-Qur'an interpretation included in Tasnim are as follows:

1. Sometimes the meaning of a verse is clarified through its context or its ultimate purpose. For example, contemplation on the context of Tathir verse (the previous and the next verses) shows that it is addressed to certain groups, in exception of prophet Mohammad's wives, because the verses 28 to 34 of Ahzab Sura are all contained with plural forms and pronouns, and the only sentence that contains the message of Tathir includes two masculine plural pronouns; therefore, such a pronoun does not coincide with the past and future context of the mentioned sentence and this sentence is completely independent from its former and latter verses whether it is revealed independently or as a digression (Javadi Amoli, 2008, 1:113)

2. Sometimes with the aid of the context of sentences, the meaning of an equivocal word is clear. For example, in the verse "As he said to his companion not to grieve, for indeed Allah is with us. And Allah sent down his tranquility upon him and supported him with angels you did not see" (Tawbah, 40), this question arises that "him" after the words tranquility and support refers to whom. Does it refer to Prophet Muhammad or his companion? Considering the previous pronouns which all refer to Prophet Muhammad, it can be said "him" here refers to the prophet Muhammad again (Javadi Amoli, 2008, 1:113)

3. Sometimes from mentioning the antecedent or the pronoun in a verse it becomes clear which part of other verses are deleted. For example, in the verse "And to the Thamud, [we sent] their brother Salih" (Araf, 73) the deleted part [we sent] is specified by another verse "We had certainly sent Noah to his people" (Araf, 59)

4. Sometimes the part which is removed is the cause or the reason for something, and in the subsequent verses it appears. For example, the polytheists said to God's messengers that "Indeed, we see you in clear error" (Araf, 60), but the reason for such a statement appears in the subsequent verses "Indeed, they were a blind people" (Araf, 64) (Javadi Amoli, 2008, 1:115)

5. Sometimes the verses which are interpreted along with each other have no semantic relation but an intrinsic relation. For example, the words "أب" and "والد". Although "أب" refers to father, it also refers to someone except father in the Qur'an, an uncle for instance. Therefore, this question arises about Abraham that his father was an idolater or his uncle "And when Abraham said to his "أب" Azar, do you take idols as deities?" (An'am, 74). It can be understood from another verse that idolater Azar was not Abraham's father, and also the person who was his father was a monotheist as opposed to a polytheist. As Qur'an reads: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives" (Tawbah, 133)

The request of forgiveness of Abraham for his uncle was only due to a promise to encourage him and when he realized his uncle is God's enemy, he separated from him and no more sought forgiveness for him. As Qur'an reads: "And the request of forgiveness of Abraham for his uncle was only because of a promise he had made to him. But when it became apparent to Abraham that his uncle was an enemy to Allah, he disassociated himself from him"

(Tawbah, 114). In his late days of life, he said in his prayers: “Our God, forgive me and my parents and the believers the Day the account is established” (Abraham, 41).

Therefore, the idolater Azar was not Abraham's father, because Abraham disassociated himself from him after he realized Azar was a polytheist. Moreover, Abraham sought forgiveness for his father and mother late in life, so it becomes clear that his parents were worthy of the forgiveness request, that is, like all other believers and not the polytheists (Javadi Amoli, 2008, 1:117-118)

6. Sometimes just a profound conceptual relation among the verses can be a doorway to verse-by-the-verse interpretation. For example, from the verse “Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the throne, above what they describe” (Anbiya, 22) which is called the Abstention Proof, it may be conceived that if gods rule the world due to their knowledge of truth and rejection of ambition, therefore, no corruption will be there since the source of corruption is gods’ ignorance of truth or their ambition (Javadi Amoli, 1388 Sh, volume 1, page 119-122). God gives this example for his divine monotheism: “Allah presents an example: a man owned by quarreling partners and another belonging exclusively to one man- are they equal in comparison? Praise to be Allah! But most of them do not know (Zamar, 29). God maintains that a man under the rule of two quarreling masters comparing to a man under the rule of only one master are of no equal quality. Thus, in the light of current discipline and integrity of the world, we realize that only one God is responsible for the ruling affairs. As the verse “[He] who created death and life to test you [as to] which of you is best in deed- and he is the Exalted in Might, the Forgiving -” (Malek, 2) refutes any kind of incongruity.

The exegete has got help from the Qur'an itself for understanding the verses, and has interpreted a verse by another. Because the interpretation method of Tasnim is Qur'an-by-the-Qur'an, examples of such a method are seen in various parts of this exegesis.

Validity of the Qur'an-by-the-Qur'an Interpretation Method

The Qur'an-by-the-Qur'an interpretation is valid only if the form of the Qur'an and the verses are the means of reason. In fact, the basis of this method is abolished if one cannot interpret from the form. Some of the contents of the Qur'an Kareem are harmonious with the intrinsic nature of humans and the extrinsic world. From the aspect of style and eloquence, it is justificative, clear and applies an incisive reasoning. When the Qur'an claims that its words are from God, it is with evidence; and its proof is calling all the people to a challenge; and when guiding to monotheism, religion, revelation, prophet-hood, and resurrection, it gives reasons for each one.

Allameh Tabatabai believes that Prophet Mohammad's reasoning must be understood from the Qur'an itself. From the verses such as: “Obey Allah and obey the Messenger” (Nisa, 59) and “And take whatever the Messenger has given you; and refrain from what he has forbidden you” (Hashr, 7) (Tabatabai, 1983, 25)

Therefore, the question is this: Is Qur'an's reasoning intrinsic? Because the Qur'an Kareem is God's words and through I'jaz proves itself to be from God, it is one of the religious sources whose reasoning is intrinsic such as the absolute reasoning. Furthermore, the outcome of contemplation on the Qur'an and putting together all its verses is certainly a proof even if a wrongdoer testifies that it is not as such. The content of the Qur'an is some parts absolute, and some parts speculative. The first is called "the absolute proof" and the second "the speculative proof". At any rate, Qur'an Kareem as the words of a religion, is intrinsic in reasoning, and therefore, dependent on nothing but itself (Javadi Amoli, 2008, 1:63).

Ayatollah Javadi, confirming that the Qur'an accounts for both the documentary value of narrations and their justificative value, maintains that: "The Qur'an is the Resalah's evidence without any inter-mediator, and the Imamah's evidence with an inter-mediator. The Qur'an itself needs neither evidence nor proof, and its reasoning is intrinsic from each aspect. Therefore, the narrations must be validated by the Qur'an, and their content also be evaluated by this holy book.

This is the message of the Qur'an which regards itself as the primary and the Innocents' Sunnah as the secondary, and also the message of the Innocents which regard themselves as the secondary and the Qur'an as the primary (Javadi Amoli, 2008, 1:85).

He proves the independence of the Qur'an in reasoning and specification of principles, and also the solidity of the interpretation method Qur'an-by-the-Qur'an with some reasons:

1. The Qur'an is an illuminating book. The illuminating feature of the Qur'an is due to its clear principles which are immune to ambiguity and vagueness, and also because of the fact that it releases all societies of any kind of disbelief and immorality or confusion in choosing a path. Thus, the illumination of the Qur'an necessitates all the verses which are reflective of the extent, the circumstances, and the proofs of a Qur'anic knowledge to be examined in relation with each other so that the Qur'an would not be ambiguous in any part. As the Qur'an reads "There has come to you from Allah a light and a clear Book" (Ma'idah, 15)

2. The Qur'an regards itself as the clarifier of all: "And we have sent down to you the Book as clarification for all things" (Nahl, 89). If a book is expressive of all the knowledge necessary to the guidance of human beings, it is self-evident and its verses interpret each other. The reason why the Qur'an is Tebyan is that the Qur'an manifests all the prospering guidance, and therefore it is also its own Tebyan. Every verse of the Qur'an alone does not manifest all things. Thus, putting together all the verses according to their surface and deep meaning, renders a clear understanding of Qur'anic verses.

3. The immaculate God has told the individuals to contemplate on the verses of the Qur'an, and he claims the Qur'an is without any contradiction: "And do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction" (Nisa, 82). The message of this verse is inviting everyone into thorough contemplation on all the parts a book which was sent down in a period of various conditions (difficult or easy, peace or war, and defeat or victory) during about a quarter of a century.

This verse is one of the best proofs for the efficacy of the Qur'an-by-the-Qur'an method because if the verses of the Qur'an were inconsistent, each one representing a different fact without any agreement or logical, verbal, or oral relations (e.g. generalization or specification, confirmation or indication), arguing about agreement or disagreement of the verses would be absurd. In fact, the claim for the agreement between the verses necessitates their relation with each other. In other words, if the opponents of Qur'an claim there is a contradiction in the verses, reliance on any other way will not persuade them except the verbal reasoning of the verses through the Qur'an-by-the-Qur'an method. The reason for this is that these opponents do not believe in the prophet-hood and innocence of the Prophet Muhammad, and therefore, they will not settle their disputes through reliance on the Prophet's judgement (Javadi Amoli, 2008, 1:65)

III. Conclusion

1. Some of the significant issues which every Qur'an researcher is in pursuit of them are as follows: a) the necessity and the possibility of forming a methodology for the interpretation of the Qur'an. b) How to present an interpretation method with systems, principles, and without any personal attitudes. c) Indicating the components of a correct interpretation method. d) Pathology of the interpretation methods.

2. Considering the fact that the exegete is a contemporary and, therefore, familiar with the scholarly needs and the addressees' level of thought, he aptly deals with the current issues through a method based on Ijtihad, analysis, and thought. Moreover, he has presented some appropriate solutions for new problems.

3. In Tasnim Exegesis, the interpretation methods Qur'an-by-the-Qur'an, Qur'an-by-the-Sunnah, and Qur'an-by-the-Thought are amalgamated in a methodological form, but among these three methods, the most efficient is the Qur'an-by-the-Qur'an interpretation.

4. The central factor in Tasnim Exegesis is dealing with the verses only from the Qur'an perspective, a method first established by the Innocent Imams and revived by the late Ayatollah Tabatabai in our time.

5. The Qur'an is not dependent on anything but itself in reasoning. Also, the Qur'an's reasoning is intrinsic because from Ayatollah Javadi Amoli's perspective, it is Tebyan and individuals can think about it. Therefore, the Qur'an-by-the-Qur'an method is a highly creditable one frequently used by the exegete in the Qur'an.

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