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The Objective Trend of the Quranic School of Al-Sadr as a Model

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ABSTRACT

The Noble Qur'an and the Sunnah of His Messenger, peace be upon him, are the two most important sources of legislation and the generality of Islamic culture for the masses of Muslims. Throughout the centuries, only those who are distinguished by perversions and whose opinion is not taken into account in criticizing consensus or achieving agreement, have left these postulates. There was no greater blessing than the revelation of the Qur'an to this nation after the heavenly books were distorted and the divine laws were altered according to whims and interests.

The topic of the research (the objective trend of the Qur'anic school of Mr. Al-Sadr as a model), the reason for choosing this position lies in knowing the position of Mr. Al-Sadr and the extent of his interest in the interpretation of the Noble Qur'an.

Introduction

Praise be to God, Lord of the Sublime, and prayers and peace be upon the most honorable of creation, Muhammad, the Messenger of God, his good and pure family, and his strange and fruitful companions.

The Noble Qur'an and the Sunnah of His Messenger, peace be upon him, are the two most important sources of legislation and the generality of Islamic culture among the masses of Muslims. Throughout the centuries, nothing has emerged from these postulates except those who are distinguished by deviations, whose opinion is not considered in criticizing consensus or achieving agreement.

There was no greater blessing than the revelation of the Qur'an to this nation after the heavenly books were distorted and the divine laws were changed according to whims and interests.

Allah says: Certainly, did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. Al-Imran (164)

It is the Book that falsehood does not come to it from before it or from behind it, so whoever seeks guidance in other than it has gone astray, how is it not when God has manifested His creation with the Qur'an, as the Commander of the Faithful said (So He, Glory be to Him, was manifested in His Book without them having seen it with what He showed them of His ability).

The Islamic nation has agreed that the honorable Sunnah is the second source after the Book, and even went to the fact that all that people need is found in the Book and the Sunnah.

The topic of the research (the objective trend of the Qur'anic school of Mr. Al-Sadr as a model), the reason for choosing this position lies in knowing the position of Mr. Al-Sadr and the extent of his interest in the interpretation of the Noble Qur'an. The research included two demands, the first requirement: the objective interpretation, and the second requirement: the Qur'anic school of Mr. Al-Sadr. And our last prayer is that praise be to God, Lord of the Worlds, and prayers and peace be upon the master of creation, Muhammad, and upon all his family and companions.

Objective Interpretation

First: Definition of Objective Explanation: Objective Explanation consists of two parts that are composed of a descriptive structure, namely, the interpretation and the subject.

Interpretation is a language: from the interpretation, which is disclosure and elucidation, which is to show the reasonable meaning, and the interpretation is an exaggeration of the interpretation. **Allah says: And they do not come to you with an argument except that We bring you the truth and the best explanation. Al-Furqan (33)**

In terminology: a science by which the meanings of the verses of the Qur'an are revealed and the meaning of what God Almighty wants from them is revealed according to human power.

As for the definition of the subject in the language: from the placement, which is to make the thing in a place, whether it is in the sense of depreciation and reduction, or in the sense of casting and fixing in the place, and it was said that puts puts a place, it is a place, as well as a place that transcends and does not transgress, and this meaning is noticeable in the objective interpretation; Because the interpreter is linked to a specific meaning and does not pass it on to others until he finishes explaining the subject that he committed to .

In terminology: an issue, or a matter related to an aspect of life in belief, social behavior, or aspects of the universe, to which the verses of the Noble Qur'an have been exposed .

As for the definition of the term objective interpretation after it became a science of one of the forms of interpretation, contemporary researchers have many definitions of it, including:

1- It is a statement of what is related to a topic of intellectual, social or cosmic life from a Quranic angle in order to come up with a Quranic theory regarding it.

2- It was said: It is the collection of the scattered verses in the surahs of the Qur'an related to the same subject, verbally or wisely, and their interpretation according to the Qur'anic purposes.

So, objective interpretation is a collection of Quranic verses that talk about one topic common to the goal, and arranged according to the revelation, then discuss them with explanation and detail, and its benefit is independent tracking of the topics of the Quran topic by topic, in which the interpreter completes the idea and investigates it so that he can fully understand the meaning and its purposes, and show the contexts different so that the insider or reader can easily understand all aspects of the topic. In light of this, objective interpretation may be divided into two types: speaking about the surah as a whole with an explanation of its general and specific purposes and what is in it.

Second: The emergence of objective interpretation: This term – objective interpretation – did not appear until the fourteenth century AH, when this article was decided within the subjects of the Department of Interpretation at the Faculty of Fundamentals of Religion at Al-Azhar Mosque. The life of the Messenger of God.

Tracing the verses that dealt with a particular issue and combining their meanings and interpreting some of them to each other, which scholars later called the interpretation of the Qur'an by the Qur'an, was known in the first breast, and the Messenger of God, peace and blessings be upon him, resorted to it when he was asked about the interpretation of some noble verses, including: The two sheikhs narrated on the authority of Abdullah bin Masoud, who said: When this verse was revealed : **It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance.** Al-An'am(82)

This is difficult for the people, so they said: O Messenger of God, who among us does not wrong himself? He said: (It is not what you mean, did you not hear what the righteous servant said: **And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.** Luqman (13)

Al-Bukhari narrated that the Messenger of God, may God bless him and grant him peace, explained the keys to the unseen in the Almighty's saying: **And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the**

earth and no moist or dry [thing] but that it is [written] in a clear record. Al-An'am(59)

He said: (The keys to the unseen are five): Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted. After that, the scholars established a rule in the principles of interpretation that it is necessary to return to the Holy Qur'an itself in order to know the interpretation of a verse. In the interpretation of the Qur'an - that the Qur'an be interpreted by the Qur'an, so whatever is more beautiful in one place has been explained in another place, and whatever is abbreviated in one place has been expanded in another place.

Among the most prominent of these examples is the Almighty's saying: **And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Surat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them.** Al-Nahl (118)

This noble verse indicated that what was forbidden to the Jews was narrated by God Almighty to His Prophet, and by referring to the verse in which the prohibitions were mentioned to them, we find that the verse of Al-An'am has detailed this summary and removed that ambiguity in the Almighty's saying:

And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful. Al-An'am(146)

As well as what is related to the taboos of the cattle of livestock for this nation, we find in that several verses that show that .

The jurists have collected these verses related to one subject in their jurisprudence books, so they collected what is related to ablution and tayammum under the book of purity and derived from them the rulings related to them, as they collected what was mentioned about prayer, standing, kneeling and reading in it under the prayer book, and what is related to obligatory charity, banks and types of money that gives charity. Some of them are under the book of zakat, and the same is true for all other chapters of jurisprudence of worship, transactions, statutes and walking.

Third: Research Methods in Objective Interpretation:

1- Tafsir with the famous: such as Al-Muharrir Al-Wajeez by Ibn Attia, Jami' Al-Bayan fi Tafsir Al-Qur'an by Ibn Jarir, and the Great Interpretation of the Qur'an by Ibn Kathir.

2- Tafsir by opinion: What is meant by opinion here: Ijtihad after knowing the interpreter of the words of the Arabs, and scholars have differed from the past regarding the permissibility of interpretation by opinion between permissible and opposed.

3- Interpretation of the Jurists: Among the explanatory productions of the jurists: The provisions of the Qur'an for Jasas, which talks about the verses

that are related to the rulings only, and the Book of the Collective of the Rulings of the Qur'an by Abu Abdullah Al-Qurtubi, for interpretations.

4- Tafsir of Sufism: It is of two types: a Sufi indicative interpretation and a theoretical Sufi exegesis, including: the signs of the signs by al-Qushayri.

5- Exegesis in the modern era, which was concerned with various factors, the most important of which are: scientific expansion and being influenced by doctrine, creed and atheism, which was based on freedom of opinion, as well as the social color of interpretation, and one of its pioneers was Muhammad Abdo. The Qur'an brought it and changed it from the truth to metaphor or representation, and they followed the Mu'tazilah in some of its teachings.

Muhammad al-Sadr as a model

He is Sayyid Muhammad Baqir bin al-Sayed Haider bin Ismail al-Sadr. He was born on the twenty-fifth of Dhul-Qa'dah in the year (1353) in the city of Kadhimiya, from a house famous for knowledge. Al-Sadr was known for his early brilliance, and his scientific presence, which was characterized by originality and intellectual freedom. In this regard, Al-Khoei says: "Sayyid Muhammad Baqir Al-Sadr had worked hard at the age of fourteen and before he reached his age was a scholar of Muslim diligence".

The most important characteristic of the thought of the martyr Muhammad Baqir al-Sadr is the desire for renewal and the desire to transcend the ancients without departing from the legal constants. And his movement was trying to fit between the development of Hawza studies and the achievement of data in the field of contemporary non-Hawza Islamic thought.

The martyr Muhammad Baqir al-Sadr is considered one of the scholars who contributed to speaking in the field of objective interpretation, and who reviewed a wonderful and constructive talk in that field. His books varied in several fields, such as: philosophy, economics, logic, theology, principles, and jurisprudence. He has in all these fields theories, innovations, creativity, genius movement, and scientific ability accompanied by modern information.

Since his theories in the field of objective interpretation did not receive enough attention, were subject to scrutiny, sometimes criticized, and were subject to confusion, it is necessary that they be subject to analysis and research, and to be a field for comparison with other theories. Hence, we begin at the outset to talk about his method of objective interpretation, and the research and criticisms that have been presented in this part, accompanied by various models and methods.

Then we show the viewpoint of the martyr al-Sadr in the matter of objective interpretation, and analyze the level of that discourse, and then others' criticisms of it. The Martyr al-Sadr put forward a special concept for him about the interpretation different from what is prevalent in the concept of interpretation, which he called the interpretation of the meaning, in contrast to the prevailing interpretation, which is intended to elucidate the word, not the meaning.

The opinions of the martyr al-Sadr with the objective interpretation

1 The objective interpretation is considered complementary to the ordinal interpretation, but rather it lags behind it. If there is no ordinal interpretation, the objective interpretation has no effect. On this basis, the objective interpretation does not negate the ordinal interpretation.

2- Comparing the two interpretations, we note that the objective interpretation has many advantages and advantages, while the ordinal interpretation has defects and problems, so that it will not rise except with the objective interpretation. Among the most important of these problems that are taken upon him is that it does not clarify the final and comprehensive discourse in relation to the Qur'an's view of the subject, and the interpretation of a single verse of the Qur'an does not give us the meaning that is conveyed throughout the Qur'anic discourse, at a time when we need to clarify the final Qur'anic discourse while noting its understanding in All common verses.

3- The method of objective interpretation - according to what the martyr al-Sadr sees, is the only way that we are able to follow in order to obtain the basic theories of the Qur'an in various aspects of life.

4 The objective interpretation does not only review the explicit and understandable topics in the Qur'an, but includes, according to its view, all topics that are in the field of religion, and pour into the chain of human life, and around which questions and problems revolve.

5- One of the important differences in the direction of objective interpretation in the view of the martyr al-Sadr is the element of objective, as he believes that we cannot give the title of objective interpretation to any group of verses that were collected together and deal with a special topic. The objective interpretation can address one of the life issues, or religious and social issues, and tries to research the opinion of the Qur'an; Otherwise, what we want from studying some Qur'anic science research, in order to know and reveal the status of the Qur'an in those areas, cannot be called (objective interpretation). Such a trend arises from mixing objective interpretation with Qur'anic sciences, and foretells the homogeneity of images and apparent colors with each other.

Al-Sadr's General Approach to Interpretation

Martyr Al-Sadr dealt with the sciences of interpretation study and criticism. He identified the features of his integrated approach to interpretation, then opened a new horizon for a new approach in the interpretation of the Noble Qur'an, identified its features, and presented steps in practical practices in interpretation.

The general approach to interpretation, according to his vision, is for the interpreter to come out with a specific point of view in which he determines his position on the means of proof that he relies on in his interpretation, including the extent to which he relies on the appearance of the word, on the texts of the Sunnah, on the news of Sundays, and on rational clues in interpreting the Qur'anic text. . It is not possible to practice interpretation without carefully studying these differences .

First: Interpreting the Qur'an with the Qur'an: It is considered the oldest exegetical method, and the first to adopt it was the Holy Prophet ﷺ, and the imams of Ahl al-Bayt (peace be upon them) and some of the Companions and followers followed him, and the martyr al-Sadr was not far from this wonderful method and the best way of interpretation, but he made it the best method in Understanding the Qur'an, as he said: "The best methods for understanding the Qur'an are those that focus on the Qur'an itself".

There are many models put forward by the martyr al-Sadr for the interpretation of the Qur'an by the Qur'an, and the best witness to this is what he adopted from an objective interpretation of the Holy Qur'an is the interpretation of the Qur'an by the Qur'an. There are several models, including:

The first model: Martyr al-Sadr combines two Qur'anic verses to infer that the nation exercises its role in the caliphate within the legislative framework.

And those who respond to their Lord, and pray regularly, and conduct their affairs by mutual consultation, and donate from what We have provided for them. Al-Shura (38)

And the Almighty said: **The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.** Al-Tawbah(71)

The first text gives the nation the power to exercise its affairs through consultation unless there is a special text on the dispute, and the second text talks about the guardianship and that every believer is the guardian of the other, and he wants the guardianship to take over his affairs with the presumption of branching off the enjoining good and forbidding evil, and the text is apparent in the validity of the mandate between All believers are equal, and this results in adopting the principle of consultation and the opinion of the majority in the event of disagreement.

- Martyr al-Sadr cited the thirteenth verse of Surat Luqman as evidence that what is meant by those who are unjust are the polytheists. The Almighty said:

And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood." Al-Ahqaf (11)

Second: The narrative interpretation approach: The first attempts at interpretation depended on the hadith of the Messenger of God, peace be upon him, and what was transmitted from the predecessor, and then it was included in the codification of rational sciences in addition to the textual interpretation, and this aspect began to swell gradually, influenced by general knowledge, various sciences, and divergent opinions.

And the narrative interpretation as seen by Mr. Al-Sadr is: "The interpretation that focuses on the hadith and interprets the Qur'anic text with what was narrated from them, peace be upon them, or what was narrated

from the Companions and their followers” . Al-Sadr sees the authenticity of the trust report in practical matters that have a legitimate effect, and as for his opinion about the authenticity of the trust report in the field of interpretation, this is what we did not find through his writings.

Third: Interpreting the Qur'an with Reason and Ijtihad: Scholars have conflicting opinions about the meaning of the rational interpretation method, and there are many sayings regarding its meaning. Each person judges this method on the basis of his understanding. Martyr al-Sadr - like all Shiite jurists - believes that the intellect is one of the sources for deducing the legal ruling, and it has authority in this field. The principle of induction, of which action constitutes one of its pillars, and it is a valid tool for knowledge, and worthy of reliance on it and proof by it if it leads to a complete and undoubted realization of a fact.). Hence, al-Sadr believes that jurisprudential deduction depends on rational rules, as it gives great importance to reason in interpretation, especially in the objective interpretation of the Holy Qur'an.

Al-Sadr believes: “It is impossible for there to be any conflict between the explicit legal texts and the definitive evidence of reason. The rulings of reason are absolutely definitive.”

Martyr al-Sadr and the objective approach

The objective approach of the martyr al-Sadr has received and continues to receive the attention and study of many Islamic writers and researchers, due to its characteristics and features that distinguish it from the approaches of other religious scholars and reformist thinkers. The curriculum was mature, complete, clearly defined, with a defined frame, at the chest.

His proposal for the principle of objective interpretation was aimed at evoking the spirit of the age and its pulse as an element of reading and understanding the Qur'an, based on the Qur'anic text, an absolute text that comes down to every age in a way that suits it. Al-Sadr clarified the foundations on which the objective interpretation rests, the expected results and the way to deal with the Qur'an. The martyr Al-Sadr defined the objective interpretation by saying: “It is the social relationship from the point of view of the Holy Qur'an” .

His method at the beginning of the work is to clarify the subject and the original question. Therefore, in the chapter on the necessity of stability in historical events, it shows the importance of revealing the historical traditions from the Qur'an, and emphasizes what we are in connection with. He makes use of graphic templates for research, measurement of the subject, and a comparison between its differences, and this comparison in order to identify the differences.

Another important point, which he emphasized a lot in theoretical research, is to benefit from science and human experience in evaluating the subject, and to refer to the solution approach. This question is very important, and a good exegete understands it, and is able to apply it to the Qur'an. The one who takes the subject from the Qur'an, such as: patience in the Qur'an, covenant in the Qur'an, and guidance in the Qur'an, may not face any difficulty in the issue, but if someone wants to take a look at the sensual and

external issues of society, the difficulty of understanding the subject and knowing experiences becomes more complicated. For example: freedom was one of the problems of humanity, and humanity has suffered throughout the ages from tyranny and suffocation more than anything, wars, poverty, inequality, and lack of justice, all of this came under the shadow of tyranny. Humanity has reached this conclusion, which is that as long as there is no freedom, there will be no justice, and since there is no freedom, the power will be in the hands of certain people, which necessitates the spread of corruption and exploitation, and there will be no supervision and control only from within the product, and then Authority can be limited and dismantled; To prevent its corruption in any place with freedom of expression and social freedom. This is the human experience.

As for this section, what is the statement of the Qur'an about that? Martyr Al-Sadr discusses the issue with this view in the study of the philosophy of history. At the beginning of the topic, he was interested in procedures, laws, and traditions in the movements of history, and he wonders: Have such laws been referred to in the Qur'an? Are there miracles in science and trends? Is it possible to witness such miracles in the field of history? Through these questions, he answers the suspicions and problems that lie in the matter, and follows up the topic in an analytical and descriptive manner.

Conclusion

1. Proving the authenticity of the honorable Sunnah is essential in the religious system, and the truth that cannot be neglected, according to many Qur'anic contents, such as the Almighty's saying: **He who obeys the Messenger has obeyed Allah ; but those who turn away - We have not sent you over them as a guardian.** An-Nisa (80)
2. Saying that one of the two sources of religious knowledge is sufficient, from the Book and the Sunnah, represents a dangerous turning point that cannot be accepted or accepted. But what represents the image of the right to Islamic knowledge is to say that the Qur'anic text has advanced in order; Because it is the first and basis in the legislation and in the understanding of religion.
3. The objective trend was distinguished among peers in the era among the owners of the objective school.
4. Mr. Al-Sadr had an important role in interpreting the Qur'an in an objective direction, and in enriching the exegetical process.

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