

IKRIMAH INTERPRETIVE PRINCIPLES (PRINCIPLES MONITORING DOCUMENT)

Ehsan Roohi Dehkordi,

Assistant professor of Department of Quran and Hadith Sciences of Shahrekord University (dr.ehsanroohi@gmail.com, corresponding author)

Majid Roohi Dehkordi,

Assistant professor of Department of Quran and Hadith Sciences of Shahrekord University. mjdroohi@yahoo.ie

Abstract. Interpretive principles of each interpreter are called his attitudes and mental statements toward Quran's interpretation that shows his vision and insight to Quran's interpretation science and interpretation features. Considering contextual nature of Quran, Ikrimah principles in interpretation are divided into two categories of monitoring document and monitoring context that this article only explains Ikrimah principles in the field of monitoring document principles. In this field, Ikrimah interpretive narrations show that he has considered Quran as a divine book. This documental basis of Ikrimah toward Quran proves two other sub-principles for him that he has accepted the accuracy of all contents of the Quran and considered it as a wisely book but Ikrimah's look through Quran documental way also can be found in interpretational narrations that he believed mediating Gabriel in revelation of the Quran to the Prophet Muhammad (PBUH). He has known the content of current Quran accurately same as that very Quran which had been revealed to Prophet Muhammad (PBUH). Therefor he introduces Quran as a book without distortion of course with various readings.

Key words: principles, interpretive principles, Ikrimah interpretive principles, monitoring document principles and documental principles.

Introduction. Principle analysis knowledge is a primary and important knowledge in each kind of subject or scientific issue that either that science's foundations are built on it or identifies, explains and proves the most important features of that science. Therefor in each link of scientific subject or knowledge, discussing principles are from first steps that should be taken strongly so this article is sought to identify, explain and prove first interpretive principles and thoughts of Ikrimah in field of Ikrimah interpretive characterology.

Considering contextual nature of Quran, Ikrimah principles in interpretation are divided into two categories of monitoring document and monitoring context that this article only explains Ikrimah principles in the field of monitoring document principles.

In order to discover Ikrimah's interpretive principles, the most efficient tools are scientific works and interpretive narrations of Ikrimah that are his interpretive and scientific thoughts' fruit. Through studying these works and narrations, Ikrimah's interpretive thoughts can be extracted using principle analysis rules.

1. Quran's document monitoring principles

According to dividing Quran to document and context, the first section of principles is allocated to Quran's documental features. As it was mentioned, Quran's document monitoring principles are categorized in several kinds which include: 2-1 related principles to Quran's creator

In this category of principles, this Quran's feature is evaluated that Quran as a created and happened phenomenon needs to have creator and author its nature is derived from him. As it was proved, this creator is Almighty God and Quran with all its possessions such as letters, words, phrases, signs and verse, surah and verse arrangement are attributed to him.

In his interpretation on Quran, Ikrimah also believed this principle and knew God as Quran's creator. In his interpretation, he repeatedly attributes Quran's verses to God and introduces them as God's utterances. As an example two below narrations can be mentioned:

From Ikrimah or Saied Ibn Jobair, from Ibn Abbas, he said: Then Allah Almighty said to His Prophet peace be upon him and those with him from the believers who support them" Do you hope that they accept your religion and believe in you? Whereas a party of them heard the words of Allah"¹⁶

In this narration, Ikrimah mentions a verse from Al-Baqarah Surah and considers it as revealed to the Prophet Muhammad (PBUH) by God.

By proving divinity of Quran, two features of being accurate and wise can be proved for Quran.

Therefor two other principles are abstracted from Quran divinity which includes:

2-1-1 the accuracy of all Quran's content

The accuracy of all contents of the Qur'an is because of its creator's truth and honesty that no non-right and dishonest can be attributed to him. And no falsehood is attributed to him and his way. As verse "No falsehood finds way to it neither in present nor in future; the descending of it is by the source-wisdom commander of goodness" (Fussilat/42) proves this indicator for Quran that no falsehood can be seen in Quran. The phrase "neither in present nor in future" in this verse shows that this indicator is eternal for Quran and involves descending time till doomsday.¹⁷

¹⁶ interpretation of the Great Quran (Ibn Kathir), version 1, p. 201

¹⁷ Tafsir al-Mizan, version 17, p 398

²¹The instrument for Quran revelation (AL-Vahedi), p 309

Giving the reason of this verse revelation, Ikrimah discussed Quraysh three questions of prophet (PBUH) about Companions of the Cave, Zolqarnein and spirit. Prophet waits for Gabriel to answer these questions till after a while Gabriel came to him. Prophet asked him why he has been late, after expressing regards toward mission's doorstep; he called himself as divine commissionaire who only comes down whenever there is a mission for him. Gabriel revealed mentioned verse from Almighty God on prophet.²²

This narration vividly shows Gabriel's surrender in front of divine territory that had revealed verses without any defects a determined time.

Ikrimah's description from the quality of Quran's revelation on prophet proves this theoretical principle that he had accepted Gabriel's trusteeship in revealing verses on prophet.

Accepting Quran's documental chain second ring's health by Ikrimah rejects doubts on this ring and confirms Quran's non-distortion with the size of providing Quran's documental chain second ring's health.

But in third level of this process, prophet himself (PBUH) is discussed as revelation receiver. Quran's documental chain this ring's health refers to prophet's honesty and health that if he had received Quran without any defects from Gabriel.

About mentioned principle, Ikrimah also believes that prophet (PBUH) had been innocent in receiving Quranic revelation and had received Quran's verses without any defects. Going for interpreting Quran and his lack of complaint against fault or negligence of the Prophet (PBUH) is itself a clear evidence for accepting this principle by Ikrimah because if he didn't believe prophet's honesty and infallibility in receiving Quranic revelation; shouldn't interpret Quran in a very complete way or in case of his belief was based on this, he was expected to mention it among his two thousands interpretational narrations at least several times. Opposite of this, he sometimes referred to this principle and mentioned prophet's honesty and infallibility occasionally in verses related to receiving revelation by prophet. In all narrations that shows the reason of descending that verse which he uses in verses' interpretation; he attributes the descending versed on prophet that shows his belief to prophet's infallibility and accuracy in receiving verses. As an example verse 120 from surah can be mentioned.

In interpreting this verse, Ikrimah mentions the reason of its revelation that with descending this verse some of hypocrites said that whoever disobeys prophet's order will die. Following this claim of hypocrites the verse of "and the believers should not all collectively go out to fight; of every group of them why should not a number stay to acquire and study the knowledge of religion. So that they may warn their people when they return to them from the war; Perhaps they become of their duty to Allah and abstain from the disobedient of Allah's commands (Taubah/ 122) and verse "and those who dispute about Allah with the believers who have accepted to follow the divine path, their argument is utterly absurd in the sight of their creator; Allah's wrath will be on them and for them will be a severe chastisement" (Shura/16)²³ were revealed.

Ikrimah attributes the revelation of this verse on prophet to Almighty God. This attribution shows this binding concept that he had the assumption of prophet's infallibility in receiving revelation in his mind.

After reaching Quran to prophet (PBUH), his much broader responsibility starts that he has to give descended Quran in forms of verses and surah to his people that according to comprehensive infallibility of the Prophet (PBUH) especially in stating Quran, prophet (PBUH) used to read Quran's verses without any defects for people.

In this Quran's documental ring, Ikrimah also believes that prophet (PBUH) had infallibility in announcing Quran's verses and read Quran's verses as they were revealed on him without any lack or defects. A sample of Ikrimah's narrations proves this subject:

"And he does not withhold out of envy and niggardliness what is revealed to him from the unseen" (Takwir/24).

In interpreting this verse, Ikrimah states that prophet hadn't been tightfisted about what was revealed on him.²⁴ This statement of Ikrimah from mentioned verse shows that he used to think that prophet didn't have any stinginess in announcing revelation to people and used to tell them everything without ant defect.

The acceptance of Quran's documental chain fourth ring health rejects doubts about this ring and confirms non-distortion of Quran same as Quran's documental chain third ring health.

According to what passed, without any changes or defects, Quran was revealed for people from God but in the maze of reaching Quran to the people of the present day, now it is Prophet's people's turn to be investigated how they react in receiving Quran.

In this phase of Quran's life, history is also witness for that the Muslim in that time maintained and recorded Quran using strong memories, enthusiasm and desire derived from Prophet (PBUH) encouraging to memorize Qur'an and using available writing instruments and they unanimously agreed about Quran's content in a way that there aren't any reports based on disagreement in Quran's content in that time.

In this ring of Quran's documental way, there is a different idea from Ikrimah. In his interpretation, he sometimes talks about high position of the Quran reciters and introduce them as people who are grace of God who are

²² The instrument for Quran revelation (AL-Vahedi), p 309

²³ Jameo Albayan Fi Tafsire Al-Quran, version 11, p 50

²⁴ Al-Dor Al-Manthur Fi Tafsir Al-Mathur version 6 322

safe from oldness.²⁵ It is because in this part of life that is oldness, human suffers forgetfulness and loosing of memory which have dangerous consequences.

Ikrimah's statement from mentioned verse shows that he had believed in common phenomenon of recitation of the Quran in beginning of Islam in his thoughts and this phenomenon besides keeping and writing Quran as history claims had been the first method of Muslims to protect Quran.²⁶ Therefor in Ikrimah's point of view, Quran had been considered by Muslims in beginning of Islam and they paid great attempt in maintaining it but in front of this position, there is another opposite view of Ikrimah as well. In his interpretation of A-Ahzab surah has said that this surah in current Quran is shorter than what had been revealed on prophet. He believes that the volume of Ahzab surah is same as Baqarah or even bigger than that and there had been a verse in this surah called Rajm which can be seen in current Quran.

This narration of Ikrimah shows that the thought of Quran's comprising distortion has been existed in his mind and he believed Quran's comprising distortion in high extent. Accepting Ikrimah's thought about Quran distortion shows that he had seen Quran's documental way damaged in this phase that Muslims in that time didn't work properly and this carelessness had led to forgetting of some verses in mentioned surah such as Rajm one.

Second phase of Quran's life happened after Prophet (PBUH) passed away that Quran was collected by Muslims' attempt in form of "ما بين اللفتين" and Islamic society agreed on one united context of Quran.

This unity of Muslim opinion on Quran in its post-collective era has existed till now and the only mentioned doubt in this era are existing various recitations which are derived from reciters' Ijtihad and disagreement and cannot damage Quran's credit.²⁷

It can be concluded from interpretive narrations of Ikrimah that he didn't have stable position in this ring of Quran's documental chain in a way that sometimes he mentioned the story of collecting Quran and the high position of collectors and introduce them as people who are safe from oldness.²⁸ This interpretation of Ikrimah from mentioned verse, aside from its correctness or wrongness shows that he considered high position for collecting Quran such as maintain and writing it. His particular attention to collect and maintain Quran shows that he believed collecting and maintaining Quran in beginning of Islam and considered it as a very important issue. Therefor Ikrimah believed this agreement and accepted Quran's health.

He cannot stand his position and there are some narrations from him that show his thoughts based on Quran's distortion.

As it was passed, he had believed Ahzab surah comprising distortion. He also confess the small distortion of Quran such as (those who perform prayers) in verse ... and those who perform prayers regularly and pay alms and believe in Allah and in the day of resurrection to all of them, we shall surely give a great reward) (An-Nissaa/ 162) and the occurrence of mistake in developed Quran by Osman²⁹, showed his idea about Quran's distortion. Therefor because of these vivid phrases based on Ikrimah's belief in Quran's distortion, it should be said that he wasn't stable in his idea about the strength of Quran's documental way in phase of collecting Quran.

As what has been passed; Ikrimah's basis in this phase of Quran's documental way same as previous one is famously opposite in a way that by accepting Quran's distortion, he had seen Quran's documental way in ring of Quran's collector as a damaged and hurt way.

As it was mentioned; out of monitoring principle on Quran's documental way, two other sub-principles were abstracted as well which include:

2-2-1 Quran's distortion

As it was passed; by proving the hypothesis of sameness between current Quran and The Quran that was revealed, it can be concluded that opposite of other passages, Quran has not been distorted in its life and has passed his life from when it was born till now healthily.

But it seems that Ikrimah wasn't stable about the mentioned subject and surrendered in front of governing condition on the society of his life and companied common reports and narrations about Quran's distortion. Therefor in his interpretive narrations sometimes indicates that some of Quran's words have been recorded mistakenly or some parts of revealed Quran on prophet has not been received by us completely. A sample of his narrations about this includes:

25... عن الجبر قال: من زرا القرآن لم يرد إلى أرذل العمر وذلك قوله تعالى "أَنْ تَرَوْا كُفْرًا تَسْرَبُوا بِهِ فَيُرَدِّدَ إِلَى مَنْ أَرَادَ" (سورة التوبة: 12) "أَنْ تَرَوْا كُفْرًا تَسْرَبُوا بِهِ فَيُرَدِّدَ إِلَى مَنْ أَرَادَ" (سورة التوبة: 12)

عبد بن حميد و ابن جرير عن عكرمة نحوه و نحوه أنه قال ينزل تلك الميزة في الحرم لكي لا يعلم من بعد علم شيئا أحد من زرا القرآن و قال يحيى أن يخصيص القرآن في آية هو بما خصص به خالف الظاهر. (روح المعاني في تفسير القرآن العظيم ج 15 ص 397)

²⁶ Quran's history article 211 and 257

²⁷ More explanation refers to: Ali Akbar Babaei, researching in accurate reciting of Quran, the journal of Quranic researches, no 75

²⁸ 28 و روي هذا عن ابن عباس و عكرمة حتى قال عكرمة: من جمع القرآن لم يرد إلى أرذل العمر. (تفسير القرآن العظيم) ابن كثير ج 8 ص 420
²⁹ و أخرج ابن أبي داود عن عكرمة قال لما أتى عثمان بالمصحف رأى فيه شيئا من لحن فقال لو كان المملى من هذيل و الكاتب من ثقيف لم يوجد فيه هذا. (الدر المنثور في تفسير المأثور، ج 2، ص 246) عن عكرمة و غيره جاء فيه أنه لما

كُتِبَتِ الْمَصْرَاحُفُ عَرَضَتْ عَلَى عَثْمَانَ نُوحِدَ نِيهَا حَرُونَا مِنْ الْأَحْنِ قَالِ َ نَهْرُوها نَانِ الْغَرَبِ سِيغَرها أَوْ زَالِ سِيغَرها بِالْعَرَبِيَّةِ. (التفسير الحديث ج 1 135)

و أخرج ابن الضريس عن عكرمة قال كانت سورة الأحزاب مثل سورة البقرة أو أطول و
كان فيها آية الرجم³⁰

Mentioned narration of Ikrimah considered Ahzab surah in present Quran shorter than what had been revealed on prophet. He believed that the volume of Ahzab surah is same as Baqarah or even bigger than that and there had been a verse in this surah called Rajm which can be seen in current Quran. This narration of Ikrimah shows that the thought of Quran's comprising distortion has been existed in his mind and he believed Quran's comprising distortion in high extent.

As it was passed; Ikrimah's narration based on distorting Ahzab surah has been reported with an interrupted document and is considered weak in Shiite Rejali lexicon but in case of this narration's correctness and its cooperation with other ones, it cannot be considered as an evidence for Quran's distortion again. But it seems that narration is in spiritual position of Quran. It means that many narrations of revelation reason, interpretive narrations³¹ and Stating the purpose of verses³² as interpreting Ahzab surah have been existed in companions' codices that because of conflict with the interests of the government and royal family of early Islam have been ruined and we haven't received them. The strongest evidence on accurateness of this analysis of Ikrimah's narration's content is that Quran is the last divine leading version and the necessary thing for efficiency of this version is its health from each kind of damage and hurting.

2-2-2 Multiplicity of Quran's recitation

As it was passed; from the other results of Quran's documental way health principles is that Quran is a united reality which is manifested in a recitation and this recitation is remained healthy and undamaged from the time of revelation till now.

But it seems that about Quran's recitation, Ikrimah believed multiplicity of Quran recitation. It means that he believes that Quran verses were revealed in different recitations and reading Quran with these recitations is permitted. Studying his interpretive narrations show that he had proposed different recitation from the famous one for many Quran verses that sometimes these recitations have led to changing in meanings in verses and have broken red lines of various recitations' permission. Below narration can be mentioned for this subject:

"They said: beseech your creator and nurturer on our behalf to make plain to us what kind of heifer she is? To us all heifers are alike and we shall then be guided. If Allah wills" (Baqarah/70)

In Ikrimah's interpretation from this verse, there is a narration which is based on reciting this verse which is reported as:

...33 عن عكرمة انه قرأ ان الباقر تشابه علينا.

In reciting mentioned verse, Ikrimah has recited Al-Baqar as Al-Boqer while these two words are totally different whether grammatically or semantically in a way that Baqar is rhythmic with "Faal" is concrete noun but Boqer is rhythmic with Foel and abstract but in meaning they are also different from each other, Baqar means cows and Boqer means piercing which aren't related to each other at all.

But if we consider Boqar as the plural form for Baqar³⁴, Ikrimah's recitation will be close to the famous recitation in the world because both words of Baqar and Boqar mean cows. But in spite of closeness of these two recitations semantically, this recitation wouldn't be accurate because Baqar is irregular plural and the rest of sentence in order to its accordance with it in number, should be said as plural or female singular while this verse has used singular verb of "Tashabaha" that of course is compatible with noun Baqar because these kinds of nouns can be compatible with male subject and since various recitations of Quran are accepted conditionally and one of their acceptance conditions is agreement with the most eloquent and the most famous Arabic rules,³⁵ mentioned recitation because of incompatibility with Arabic grammar will be rejected. Therefor they have disagreed Ikrimah's recitation³⁶.

This interpretive principle of Ikrimah isn't compatible with impretive principles of most of Muslim scholars because famous attitude among Muslim scholars is Quran's recitation unity and consider the conflict in reciting Quran as an event after Quran and an Ijtheadic subject by narrators³⁷. Therefor there are many verses in Quran that have been recited in a united way and don't have reciting disagreement and undoubtedly this recitation is the real one by Prophet (PBUH)³⁸ that has necessary competencies such as accordance with practical style of Muslims, fame, frequency, fame in beginning of Islam, compatibility with literal, rational and traditional certainties.³⁹

Conclusion. It can be concluded from this study that Ikrimah's principles monitoring Quran document are divided into two categories of principles monitoring the issues related to Quran's creator and the ones that are related to Quran's documental way. In former one, Ikrimah considered Almighty God as the creator of Quran.

³⁰ Al-Dor Al-Manthur Fi Tafsir Al-Mathur version 5 180

³¹ History and Quran science, p 295

³² Important realities about Quran 128

³³ Al-Dor Al-Manthur Fi Tafsir Al-Mathur version 1 78

³⁴ Al-Mofradat Fi Qarib Al-Quran p 138

³⁵ Quranic sciences, p 219

³⁶ Al-Tebyan Fi Tafsir Al-Quran v 1 298

³⁷ Al-Bayan

³⁸ The way of interpreting Quran, p 50

³⁹ The way of interpreting Quran pp 43-46

With proving the divinity of Quran, two features of accuracy and wisdom can be proved for Quran that Ikrimah believed in them but in principles monitoring Quran's documental way he believed that before Quran revelation on Prophet (PBUH) was first received by Gabriel from God and he received Quran without and deficiency.

In third phase of this process, Prophet is discussed as the Quranic revelation receiver that Ikrimah had accepted his infallibility as a person who could receive Quranic revelation without any defects as the basis for his interpretation and Prophet also was infallible in announcing Quran verses for people and used to recite verses same as what he had received without any defects. But in next level of Quran's life, Ikrimah takes weird position and shows as if Ahzab surah is distorted in spite of common Quran recitations, its maintenance in early Islam and this surah is shorter in present Quran than Quran which was revealed for Prophet.

Ikrimah's interpretive narration shows that he had the thought of Quran's comprising distortion have been existed in his mind and he believed Quran's comprising distortion in high extent while this thought is not true in many Muslim scholars' point of view.

In next ring of Quran documental way, Ikrimah also doesn't take stable position in a way that sometimes he accepts the agreement about Quran's health in his pre-assumption in his interpretation and sometimes accepting Quran distortion, sees Quran documental way damaged and distorted in Quran collectors.

From principle monitoring Quran documental way, two other sub-principles also were abstracted for Ikrimah which include: Quran's distortion and Quran's multiple recitation that these two principles are rejected according to Muslims scholars.

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SETTING STANDARDS FOR SUSTAINABLE TOURISM, AS A SOURCES OF ENTREPRENEURSHIP

A. Momayez,

University of Tehran, amomayez@ut.ac.ir

J. Swenson, E. Poser

Abstract. Tourism is no doubt one of the largest industries and sources of entrepreneurship in the world. Behind fuels, chemicals and automotive parts, it is fourth in the amount of export income it generates.

Over the recent decades, a plethora of tourism certification programs have sprung up worldwide in an effort to recognize tourism businesses who truly work to reduce negative impacts by using sustainable practices. This worldwide proliferation of tourism certification programs, however, has led to consumer confusion, lack of brand recognition and widely varying standards. Here the best practice standards for tourism certification programs is used as laid out in the Mohonk Agreement, and the recently released Global Sustainable Tourism Criteria, envisioned to serve as the common