



2528-9705

Örgütsel Davranış Araştırmaları Dergisi
Journal Of Organizational Behavior Research
Cilt / Vol.: 3, Sayı / Is.: S2, Yıl/Year: 2018, Kod/ID: 81S2270



INTERPRETIVE METHOD OF IKRIMAH

Ehsan ROOHI DEHKORDI*, Majid ROOHI DEHKORDI

Assistant professor of Department of Quran and Hadith Sciences of Shahrekord University, Iran.

***Corresponding Author**

Email: dr.ehsanroohi@gmail.com

ABSTRACT

The best way of familiarity with İkrimah's interpretative personality is identify his theoretical and practical principles in issue of interpretation of the Qur'an. This article intends to identity and explains the part of İkrimah's practical principles in the interpretation entitled his interpretative method. To achieve this objective, it was necessary to interpretive narratives of İkrimah's from valve of way of interpretation and how to concept verses to be studied. From this study such an outcome that İkrimah in the interpretation of verses has used from the sources and various tools, influenced by certain rules and regulations.

Keywords: Method, Interpretive Method, Interpretative Method of İkrimah, Interpretation Method of İkrimah.

INTRODUCTION

The methodology is a public knowledge that is raised in all sciences. This knowledge with bechance the great phenomenon of "scientific renaissance" took itself the new definition and rules and regulations allocated the high position in sciences geometry to itself. If nowadays many of studies on various scientific fields have attracted to this subject.

In knowledge of interpretation also issue for methodology is considered as an important part of this knowledge and is responsible for identifying different ways to interpret the Quran. Achieve to this goal is possible through the variety ways and from the most common of them is that interpretive method of former commentators to be identified with detailed and accurate study of their interpretations.

This paper with same target of Muslim interpreter is from the period of followers has chosen as İkrimah and interpretation attributed to him to identify his interpretive method has to studied. İkrimah's interpretive narratives show that despite the short life of knowledge of interpretation during the followers, he has used a variety of resources and tools to interpret the verses of the Quran.

Terminology

The term of "interpretive method", is a term composed of two components of method and interpretation that each component must first be defined separately to can be defined the term combined of those two. Method in word to different meanings like attitude, approach, rules and regulations, way, norms, practices, styles, manner, order, though, procedure, form, tradition, tradition, design and manner have used (Dehkhoda, 1998).

In terms also for this word has been viewed from the perspective of different sciences and different definitions of it have been proposed. Some of these definitions are:

Set of several activities¹ to achieve the goal² (understanding of Quran) based on the principles theories and tastes (Ayazi, 2009).

It is a rational process that must be followed for access to knowledge (Sarookhani, 1996).

The use of special tool or source to interpret the Quran to explain the meaning and purpose of the verse that gives concrete result (Zanjani, 1994).

Trends, perspectives and specific taste those commentators in their interpretation working, such as interpretive scientific, philosophical, mystical and traditional trends (Mesbah Yazdi, 2001).

Rules and regulations that a commentator has used on his accepted method (Mesbah Yazdi, 2001).

From this definition comes that the term of method has used in various contexts. Sometimes the method with scientific trends and sometimes with interpretation sources and sometimes with the rules and conditions of interpretation has been considered as similar. This term sometimes with general terms like the way of achieving goal and set of activities to achieving the goal also have been defined.

From assessment comes from these definitions that method of interpretation of the Qur'an is a concept different from the scientific tendency of interpreter and interpretation resources. Because of this method is a process that is done with the purpose of interpretation of the Qur'an. In this process also is used from the interpretation resources as well as trends and scientific specialties of the interpreter in this process are effective. Thus, the interpreter determines his interpretation with use of resources such as reason, tradition and intuition and in selection of resources, ways of using them and how to preference them to each other, is interpreter's scientific trends that have played a decisive role.

But the definition of reach the goal and method of set of activities in order to achieve the goal is general definition that although has determined boundaries of method; but has not determined tradition of the same concepts. So is necessary be opened this definition and redefined more accurately.

If passed the terms of method; literally means path, way, manner and is looking for a certain purpose can be adopted. Putting this term in next to term of interpretation, makes clear this goal which means the method in the interpretation, how to get to the meaning and the meaning of words and phrases of the Qur'an and is how to discover the meaning of the Qur'an's revealed.

Although some method of interpretation to how to discover the meaning and purpose of the Qur'an's verses³ and system provided by a group of rules and homogeneous criteria (Rashad, 2008) have defined. And this position is common concept and compound which includes a variety of components as sources of interpretation and how to using them in the interpretation to be determined by rules and regulations (Shaker, 2003).

According to what the passed, method of interpretation, the process of discovering the meaning and purpose of Quartic verses and the revealed means by using resources of interpretation affected by rules and regulations are clear.

Detailed explanation of method of interpretation, need to explain a few terms of meaning, purpose, resources, rules and regulations. These terms are defined as:

¹ Theoretical and practical principles of research in the humanities and social sciences, Page 25

² Textbook of methods and trends in the interpretation of the Quran 21

³ Textbook of methods and trends in the interpretation of the Quran 21



Meaning: concept comes from the appearance of the word and phrase. This concept has no connection with intention of the author and Maten and only derived from the appearance of the word and phrase.

Intention: The concept comes from the inside of the word and phrases. This concept is derived from the inner layers of the word and expression that of course there is sense of connection and association between it and apparent meaning and expression.

Sources: tools used in the interpretation of the Qur'an into two categories of rational, traditional and intuitive are divided. Traditional sources are dividable own in two categories of the Qur'an and narrations.

Rules: units of constituent methods (Rashad, 2008).

Conditions: the terms and conditions of effectiveness and application of methods and rules (Rashad, 2008).

According to the proposed definition, Ikrimah method in the interpretation of the Quran can be identified by detecting valid interpretation sources behind the Ikrimah the rules and regulations of using these resources.

Interpretive method

By description that is proposed of method, to identify Ikrimah's interpretive method, at first credible sources to interpret of the Qur'an to Ikrimah are introduced and then rules and regulations of using these resources, are explained in the examples provided. Some of these resources include:

Literary Sciences

The most important sources of interpretation, is a literary sciences that due to the nature of language the Qur'an over other sources of interpretation in all schools and interpretive methods are used.

Knowledge of terminology

The most common literary knowledge in the interpretation of the Qur'an is knowledge of terminology that defines the terms of the Quran. Ikrimah also in his interpretation takes the abundance of this knowledge and many of terms are meant the Qur'an. Some of his narrations in terms interpretation of the Qur'an are:

Narration mentioned in the interpretation of verse "...

وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوىَ ..."

“And we sent down to you manna and quails” (Al-BAQARAH: 57).

Two words of food and tranquility has meant.

He »food« has considered something like rain that God has revealed it to them. »food« is something like a thick sauce. And »tranquility« is a bird larger than a sparrow.

It seems that Ikrimah impression from the word of »food« arose from the use of the verb »sent down« in verse. Ikrimah from this verb have used that »food« must be something like rain that with the verb “sent down” is used. Ikrimah this rule only in the concept ology of »food« is used and it is for the word of "solo" is not used. While the verb of sent down to both »food« and »tranquility« has been attributed and it cannot be limited only to one word.



In this regard Ikrimah said, “Tur” here means a mountain.

Mentioned narration in interpretation of verse of

“And, we raised over you the mount”

(Baqarah / 63) from Ikrimah has been quoted and the word of «mount» has meant to the mountain.

Knowledge of conjugation

One of the branches of science literature is knowledge conjugation whereby construction and building of every word of words, word of Arabic is known. Ikrimah in its interpretive narrations takes advantages from this knowledge and divine revelations from the perspective of knowledge conjugation are interpreted. Some of these narrations include:

And, Ikrimah said “they sat with their backs leaned on ornamented furniture and found before them bridal chambers”. So, the word “leaning on” is derived of the Arabic term, rhyming with “Ifi’al” unless the letteris transformed to.

Mentioned narration in interpretation of verse:

“They and their wives rested their backs on the thrones” (YASIN: 56)

(Yasin / 56) from Ikrimah has been quoted.

In this narration, the verb “leaning on”, for an Arabic equivalent “is made of the root conjugated to rhyme with “Ifi’al”. The letter “ء” has been transformed to therein.

Knowledge of syntax

Knowledge of syntax is from other branches of literary sciences that is famous to knowledge of Arabs and specifies Arabs of words and sentences. The Qur'an also to its linguistic nature consists of words and sentences that each of them has particular Arabs.

Determining the Arabs of terms and the words of the Qur'an is introduction for good understanding the Qur'an. The Qur'an sciences in their evolution has turned to the science named the Qur'an's Arabs and independent literature has been achieved in this area. As well as many commentators deal to combine and Arabs of word in cases of dispute and challenging and words of the Quran to provide a good understanding of the verse.

Ikrimah also in his interpretation takes advantage from knowledge of syntax and words and phrases of the Qur'an combined and makes Arabs. Sample of his interpretation narrations in this issue include:

Ikrimah said: “the connective ‘that’ here has been used to indicate the punishments warned to them by their fathers”. So, “we” becomes the second objective very much like the eminent God’s word: “verily, we warned you of a close chastisement” (NABA’A: 40).

Mentioned narration in interpretation of verse of

whose fathers had not been warned” (YASIN: 6).



(Yas / 6) From Ikrimah has been quoted. Him in this narration deals to combination of two verses and considers the word of "we" in the meaning of the word of "those" to the second object for the verb of "making fearful and warn". He cites in properly of this combination to the use of this article of "warn" with two objects to the verse of "verily, we warned you against a painful chastisement" (NABA'A: 40).

The rhetoric science

Of the most beautiful and the most complex literary science is the rhetoric knowledge that the Qur'an as the most rhetoric written version has used the arrays and the rules of this knowledge. It is therefore necessary to use this knowledge in order to interpret and explain the Qur'an better and more accurate. Ikrimah in his commentary sometimes takes advantage of the rhetoric knowledge and presents rhetorical interpretation of the verse of the Qur'an. Some of these include:

And Mujahid and Hassan and Ikrimah said: "affection means marriage and blessing means children both of which have been used ironically therein".

The narrative in verse interpretations

"And amongst His sign is that He created wives for you of your own type so that you could be tranquilized and then placed love and mercy between you" (Al-RUM, 21).

(Rom/21) has been reported by Ikrimah

He considers ironic definition for the two words of "affection" and "blessing" and presents the word "affection" means marriage and the word "Mercy and Kindness" means a child. The use of the word "Mercy and Kindness" within the meaning of marriage is ironic use and the reason for this usage is that the main factor for creating love between husband and wife is marriage act and the use of the term "Mercy and Kindness" within the meaning of the child is because God grants a child to the husband and wife after their marriage act.

Regardless the right or the wrong of this narrative, Ikrimah has used the rhetorical allusion industry in this narrative and has been presented meaning beyond the apparent meaning of the verse.

Arabic poems

The power and richness of literature in the period of ignorance had reached to the point that the language and literature was the most prominent knowledge of those days and Pre-Islamic Arabs had launched a market to present their literary achievements which named, "Akaaz" market.

So literature and, especially, poetry were remained from this period particularly "the poems of seven famous ignorance era poets as a reference of literature and language has always been a concern and commentators companion, functional and even previous period commentators sometimes refer to use these texts in order to interpret the Qur'an.

Ikrimah as a functional interpreter occasionally refers to Pre-Islamic lyrics.

The following example can be cited as a sample:

"The order and regularity of the pearls on the chest; the necklace and the jewelry spreading over the chest added to her dignity"



It is said about Ikrimah that when he said when being asked about his statement that “it exists from between the groins and loins (Al-TARIQ: 7), the man’s loin and the woman’s groin”. Have you not heard the poet’s verse:

“it exists from between the groins and loins” (Al-TARIQ: 7)

Ikrimah in the interpretation of the verse to explain the meaning of word “groins” notes to the verse poem that the purpose of the “groins” is the breasts that pearls are placed on them and upper chest and throat, because of this pearls gain value.

Narrations

The second source of religious doctrines deduction is a large collection of Narrations that interpretation knowledge also uses it a lot.

Importance and priority of narrations in of the interpretation knowledge is controversial and challenging issues that is accompanied with a lot of ups and down in the evolution of this knowledge. This difference so far that converts the interpretive populations to the collections throughout Narrations and sometimes has made the populations empty of narrations.

Some types of the narrations applied in Ikrimah’s interpretation are:

The use of narrations in the interpretation of the Qur'an in the early days of Islam had been very impressive and remarkable. As if This phenomenon can be seen clearly in the followers' period and Ikrimah as a functional commentator uses the different species of narrations in his interpretation. He has cites most of narrations with no document and its narrator that seems its position as a functional has made him be as the narrator of narrations and covers the real narrator of narrations.

Some of the species of narrations had used in the interpretation of Ikrimah include:

Sacred narrations

The narrative in verse interpretations

“And, we made you such a moderate nation so that you might bear witness to the other people and the messenger be your witness” (Al-BAQARAH: 43) has been narrated by Ikrimah.

In this narrative reports dialogue between Prophet Noah (EIN) and Almighty God and informs witness of the Prophet on his nation. If the above verse is also presented the Holy Prophet (PBUH) introduce as a witness on his own nation.

The holly Prophet(SAW)'tradition and the Hadith of Imam Ali (EIN)

Among the sources of narrative commentary, the Prophet' tradition and the hadith of Imams have a perch and majestic position. So that can be found among these narrations the interpretation of many internal and external layers of verses.

The validity of this interpretation can be based on honesty and trustworthiness of the Prophet and Imam Ali Lyhma and verses and hadiths indicate clearly referring to it in the interpretation of the Quran.

Ikrimah also like other interpreters early Islamic accepted the basis on his interpretive thought and occasionally use the narrations of the Prophet and Imam Ali Lyhma in his interpretation.

An example of these narrations in the interpretation of Ikrimah includes:

Blackout Prophet (PBUH) implies that the Prophet (PBUH) after the blackout said recites the above verse and any persecution that would be stricken to the believers called it as a disaster.



But apart from quoted Mursal by the Prophet (PBUH), Ikrimah according to the period of his life has also narrated from Imam Ali's narration. Examples are as follows:

I heard Ikrimah saying that “Imam Ali (PBUH) used to refresh ablution for every prayer and read this AYA: O’ you who have found faith, wash your faces when rising to say prayers” (MA’IDA: 7).

His interpretation of the verse:

“O’ you who have found faith, when you rise up to say prayers wash your face and hands to the elbow and touch with moist hands your crown of the head and your feet to the ankle” (MA’IDA: 7).

In response, Ikrimah bases his answer on Imam Ali (PBUH)’s way of conduct that the Imam acted drawing on the AYA stating that “O’ you who have found faith, wash your faces when rising to say prayers”.

They have known necessary to renew ablution for every Salat.

Due to the above, we can infer from the interpretive narrations of Ikrimah that he considered the interpretive narrations of the Prophet and Imam Ali peace is upon him in the interpretation of the Qur'an as a proof.

Cause of revelation narrations

One of the widely used narrations in Ikrimah interpretation is Cause of revelation narrations which are presented more as the occasions of revelation narrations. Some of these include:

“Rather you are eternal and everlasting and nobody will take your place therein”. The sublime God descended the AYA: “they said we will not be suffering the fire of hell but for several days” (BAQARAH: 80).

Has been cited by Ikrimah

This narration refers the revelation of above verse to the story of the Jewish fight with the Prophet (pbuh) knows.

The story was that Jewish claimed that they will stay at the hell only 40 days and after a period of 40 days, Islam' folk will replace them in hell. The Prophet replied them you'll be persistent in hell and nobody will replace you in hell.

It was after this event that the above verse was revealed to the prophet and canceled the Jewish claim to the short period of their presence in the hell.

“And those who are ... eternal” was particularly revealed to Imam Ali (PBUH) and he was the first believer and the first person who said prayers at the side the prophet.

The narration in verse interpretations

“And those who found faith and did good deeds, they are the fellows of heaven and will remain therein forever” (BAQARAH: 82).

Has been cited by Ikrimah



He refers the above verse to the person of Amiralmomentin Lyhma and he proves his claim that Ali ibn Abi Talib (Lyhma) is the first believer to the Prophet and the first person whom pray with him.

The Companions narrations

Of those narrations used in the interpretation of Ikrimaha are the narrations quoted from the Companions which Ikrimah quoted most of them from his master Ibn Abbas. Some of these narrations include:

And, it is narrated from Ikrimah regarding Ibn Abbas that it is stated in the words of the eminent God: “SAFA and MARWEH are the signs and marks of the God” (BAQARAH: 158). He said there have been statues and idols on SAFA and Muslims did not turn round them for the idols and statues so the sublime God revealed the following AYA: “it is faultless if you perform circumambulation (TAWAF) between SAFA and MARWEH” (BAQARAH: 158).

The narration in verse interpretations

“Verily, SAFA and MARWEH are the signs of the God so he who wishes to set on the God’s Home Pilgrimage and fulfill the lesser Hajj, can stride between them and the God is thankful and knowledgeable of those who do good voluntarily and wishfully and zealously” (BAQARAH: 158).

In his interpretation of the above verse he notes to sabotage of the pagans during Hajj that they placed idols on Mount Safa to prevent the act of effort between Safa and Marwa. But the verse released to the prophet and invited the Muslims to effort between Safa and Marwah despite the presence of idols.

Narratives of followers

Ikrimah in his interpretation sometimes uses from narratives of followers and in many cases reports narratives without mentioning its narrator. It seems that him as a functional interpreter has quoted narratives from himself and his scientific and age position has provided grounds for accepting these narratives. Hence can be placed without document narratives of Ikrimah in the category of followers of narratives, but some of the real narratives of followers in interpretation of Ikrimah include:

He said he had heard Ikrimah saying that “I heard it from Abdullah saying that how bad is business of Qurans?”

This narrative in interpretation of verse of

“So, woe to those who write books of their own and attribute them to the God so that they might sell them for trivial prices so woe to them of these writings and to what they earn thereof” (BAQARAH: 79) from Ikrimah has been quoted. He cites this narrative from the functional universe to name of Salem Ibn Abdullah Ibn Nomar and news from a phenomenon to name of trade in codices to the period followers. This trade the Quran remembers same as a “trivial price and value”. Ikrimah cites narrative from other followers like Said ibn Jubayr and Hassan Basari.

Quran verses (interpretation of Quran to Qur'an)

Qur'an to order of being light of and tebyan, Himself is sufficient to explain the meaning and his purpose; although all the teachings of religion cannot be found in the Qur'an. So many commentators in the interpretation of Qur'an's verses refer to other similar verses. Ikrimah also



in his interpretation refers to other Qur'an's verses sometimes and by putting together similar verses offers the new interpretive of verse. Examples are as follows:

In interpretation of the verse "Those to whom we have descended a heavenly book and read it the way it deserves being read and they have faith therein" (BAQARAH: 121), Ikrimah mentions the following statement:

"They read it the way it deserves being read means that they follow it the way it deserves being followed. Have you not heard the word of the sublime God stating I swear to the moon when it goes after the sun (SHAMS: 2) which means that the moon followed the sun".

Mentioned narration in interpretation of verse of:

"Those to whom we have descended a heavenly book and read it the way it deserves being read and they have faith therein" (BAQARAH: 121).

(Baqarah / 121) from Ikrimah has been quoted. He means Recite to follow in interpretation of the moon when it goes after the sun" in confirming this meaning that article of "Recite" it meant to follow and obey has been used.

Wisdom

From other important resources and tools in interpretation of the Qur'an is the essence of wisdom that in both established and confirmed position of religious concepts plays a role. If the Ikrimah also pay attention to this interpretive source and accepted its authority in interpretation.

Ikrimah's interpretive narrations study shows that he has been granted a special place for wisdom in the interpretation of the Quran and in the process of interpretation of Quran's verses to takes advantage to plenty of it an example of it, is referred.

... It is narrated from Ikrimah that "on a day amounting to fifty thousand years" (Ma'arij: 5). He said one day of the then time of destiny and determination will be passing like it is fifty thousand years".

It is narrated from Ikrimah that "on a day amounting to fifty thousand years" (Ma'arij: 5) that is the resurrection day⁴.

And Ikrimah declared the amount: "it is the day in which the trial will be taking fifty thousand years common in the earthly world". Ikrimah: "and that time will take fifty thousand years from the very beginning of life till the last day of survival and nobody will understand who it elapses and also nobody is sure of the number of the remaining days but the God".

These narrations in interpretation of verse of:

"On a day amounting to fifty thousand years" (Ma'arij: 5). (Ma'arij / 4) from Ikrimah has been quoted. He in interpretation of phrase "On a day amounting to fifty thousand years" provides several impressions and none of them are not documented to narration. He sometimes describes

⁴ "Jame'e Al-Bayan fi Tafsir Al-Quran, v.29, p.45



the meaning of this phrase the same day that day as much as fifty thousand years, God's judgment is revealed. He in another version means the phrase to Day of Judgment.

Another speculation of Ikrimah in the interpretation of mentioned expression is that on that day, as much as fifty thousand years of the world, fairly accounting is done.

He in another interpretation, the meaning of the phrase mentioned introduces as during the life of the world that no creature know except God Almighty from time elapsed and time remained from time of world.

Four interpretive impression of Ikrimah from mentioned verse indicates his intellectual vitality that can to offer a variety of semantic interpretations from a phrase.

Ikrimah does not any of his impressions to documenting narratives. It seems mentioned interpretations to arise from the intellectual perceptions and abstractions.

Ikrimah in first version, the "Day" in same common sense of the day considers and the words » "On a day amounting to fifty thousand years" analyzes to judicial of fifty thousand years. As in the verse, has been used removal literary industry and puts in figurative language, without mentioning any judicial, it's meaning in the context and hidden of verse.

This impression of Ikrimah although is a literary impression but using discovery process removal literary rule in verse itself is intellectual process that does its power of wisdom.

Ikrimah in the second his impression also takes advantage from power device of wisdom and based on the fact that only day that the world is different from other days; is day of Resurrection; the meaning of "day" in verse introduces the Day of Judgment.

But in third impression, Ikrimah "Day" in same common sense of the day considers and meaning of the phrase "On a day amounting to fifty thousand years" fairly accounting in fifty thousand years considers as in this day as much affairs speed go up that accounting of humans in the same day as the accounting them with normal speed during fifty thousand years is done.

From this impression comes Ikrimah in that Day is similar a normal day; But has such a high intellectual capacity that accounting on that day as the accounting is done during the fifty thousand years.

This section of the impression of Ikrimah that considers intellectual capacity for the day apart from its physical size, that this capacity is different with ordinary days; it requires the application of reason. Because mental withdrawal of interpreter for this reason that day has physical and spiritual capacities; it demands intellectual operation.

On the other hand, considering the different intellectual capacity for the promised day requires the application of the power of reason. Because normally that day should be have normal capacity both in substance and in a means like the other days.

He in this his interpretation, however "On a day amounting to fifty thousand years" considers only for one day, which is the same as Day of Judgment. According to the description mentioned in the verse that is the special attribute and also mental withdrawal of interpreter to the Day of Judgment as the only day of described to this attribute requires intellectual operation that Ikrimah with the use of his reason has reached to it.

But fourth impression of Ikrimah also rose as speculation of human reason that perhaps the meaning of the verse from this day is lifetime of the world.

Ikrimah in this his appropriation from common sense of "Day" that according to the famous wrong to means of day is used; Exits and it meant of period and lifetime is used. This withdrawal



of semantic words from the current meaning, needs operations needs that device of wisdom do it.

On the other hand, may be bug to this impression of Ikrimah that if the target verse was lifetime of the world; Humans could with its exact account to achieve date of end of the world and starting Judgment and with knowledge of this date mark a different life for themselves.

But Ikrimah answers to given smooth that no creature is not aware of this date except God Almighty this Ikrimah's respond to its given smooth needs operations that that performs alone power of wisdom.

With regard to what happened; Apart from assessing mentioned intellectual interpretations, great use of Ikrimah from wisdom in his interpretive narrations, indicates credibility and authority of wisdom to Ikrimah as a source of perceptions in knowledge of interpretation.

Personal talent and taste

One of the bottlenecks and difficult points of interpretation of the Qur'an, are disconnected letters. These letters consists of the alphabet; various meanings have been transported And different perceptions of them Based on the taste of his own has offered. Some of these accounts are as follows:

Carrying the disconnected letters on voice sentences

Ikrimah in the interpretation of some of these verses, the disconnected letters has seen in the structure of voice sentences and has carried on different meanings. Some of his interpretive narrations in this area include:

Mentioned narration interprets verse of "يس" (Yasin / 1) to mean of human. Ikrimah offers his interpretation without any causal and why the voice of this verse and carrying verse on the meaning of human does not say a word.

This narration verse of "Taha" (Taha / 1) interprets a sentence voice on the meaning of man. Ikrimah in further explaining his understanding of the verse does not say a word.

Carrying the disconnected letters on the sworn statements

Ikrimah offers variety impressions in the interpretation of the disconnected letters. He sometimes says this in the words of the oath. Some of his interpretive narrations in this area include:

Mentioned narration of Ikrimah's interpretation of the verse of "Elm" (Baqara / 1) he introduces this verse sentence in the structure of the oath.

Carrying the disconnected letters of divine names

Ikrimah was asked about the abbreviation ordered by the God. He said: "it says that the God is magnificent, leading, sublime, trustworthy and truthful".

He also mentioned that is one of the abbreviations (Maryam / 1) the sentence composed of five adjectives of the Lord knows that these attributes are: Great, Hadi Ali, Amin and Sadegh. It seems these names are derived from each of the letters used in this verse. Thus, the word of "magnificent" is derived from the word, the term "leading" is derived from the word, the word "trustworthy" is derived from the word the word "sublime" is derived from the word and the word "truthful" is derived from the word.

It is worth telling that Ikrimah in his interpretation of this verse has not given any logic and reasoning.



Ikrimah in mentioned narrative verse of abbreviation introduces to means name of the God Almighty and these names is considered as keys of divine treasures.

Carrying the disconnected letters on inanimate objects

Mentioned narrative in interpretation of verse of “I swear to the praised Quran” (Q / 1) from Ikrimah has been reported. He in this narrative, the disconnected letter "Q" has known to mean a mountain that encompasses on the ground. This mountain made of stone emerald and brunette color of brunette of heavenly. And the sky with his two shoulders like a dome had tent on the mountain.

That the Ikrimah the letter of "Q" in Mentioned verse means to be a mountain; it is a strange and illogical interpretation. Moreover, surrounded by the mountains on Earth, gender expression and color of this surrounding mountain and the sky over this mountain in this narration is of the other strange content that does not tolerate any logic and reasoning it.

CONCLUSION

With a study that was conducted over the interpretative narrations of Ikrimah and interpretation of attributed to him; It follows that he has used a variety of resources and tools in his interpretative method some of which include: Literary science include knowledge of terminology, conjugation knowledge, knowledge of syntax and knowledge of rhetoric;

Narratives include the tradition of the Holy Prophet and Imam Ali Hadith, narratives occasion of revelation, sacred narratives, narratives and narratives Companions followers; Qur'an (Koran interpretation of the Qur'an), wisdom, intuition and personal taste that cases can be observed in carrying the disconnected letters to voice sentences, carrying the disconnected letters the oath sentences, carrying the disconnected letters on the names of God and carrying the disconnected letters on inanimate objects clearly.

References

- Amid Zanjani, AA, principles and methods of interpretation of the Quran (Zanjan), Tehran, Ministry of Culture and Islamic Guidance, third, 1994 n.
- Ayazi, Seyed Mohammad Ali, principles and methods of interpretation of the Quran, Tehran, Islamic Azad University, Science and Research, first (2009 p).
- Beyro, Alan, 1987, culture, social sciences, B. sarookhani, third, Tehran, 1996 Sh.
- Dehkhoda, Ali Akbar, Dehkhoda dictionary under certain Mohammad Jafar Shahidi, Tehran, Tehran University, the second, 1998, p.
- Mesbah Yazdi, Mohammad Taqi, Quran Geology (Misbah), Qom, Imam Khomeini Research Institute, second, 2001 n.
- Rashad, A., Introduction to discover principles and religious statements, Tehran, Islamic Culture and Thought Research Center, the first (2008 p).
- Shaker, MK, principles and methods of interpretation, Qom, the center of the Islamic world, the first (2003 p).

