EXAMINATION OF THE CONCEPT OF IQTISAS IN TERMS OF CONSTRUCTIVIST GROUNDED THEORY METHOD

Yunus Çakır[1]

[1]ORCID No. 0000-0003-0172-242X
Ph.D., Lecturer of Faculty of Theology, Yozgat Bozok University, Yozgat, Türkiye

ABSTRACT

It has been stated that the usage of the concept of iqtisas is common in the Arabic language. However, it is seen that this usage cannot find a place in the sources at the conceptual level. This leads to uncertainty about the framework and usage area of the concept of iqtisas. In our study, a more specific conclusion has been reached about the content and application of the concept of iqtisas and its application examples by examining it with the constructivist grounded theory method.

KEYWORDS: *Arabic Language and Retoric, Iqtisas, Constructivist Grounded Theory Method*

INTRODUCTION

The rhetorical aspect of the Arabic language has been the subject of many studies throughout history. One of the concepts included in these studies is the concept of iqtisas. However, although it is a phenomenon widely applied in language, it is noteworthy that this concept is mentioned at a limited level in works related to rhetoric. In this study, first the definitions of the concept of iqtisas in the literature will be determined by applying the constructivist grounded theory method[1] which is one of the qualitative research methods. Afterwards, it will be examined whether the verse text(ies) used as examples in these definitions are also used for similar purposes in Qur'an tafâsîr. Thus, it will be tried to reach the content of the concept of iqtisas based on the usage examples of the phenomenon of iqtisas.

CONSTRUCTIVIST GROUNDED THEORY METHOD

One of the qualitative research methods is the "Constructivist Grounded Theory Method". It is stated that this method, outlined by Charmaz (d. 2020), is systematic, flexible, and has guiding and constructivist features. [1] On the other hand, this method differs from other methods in that it includes the collection of data such as literature analysis and application examples in order to reach the grounded theory regarding the subject under research.[2] Therefore, in our study, the literature on iqtisas will first be examined. Afterwards, it will be investigated whether the sample iqtisas applications obtained in the literature are found in tafâsîr, especially rhetorical tafâsîr. A final evaluation will be made regarding the existence of the concept of iqtisas by evaluating the data obtained.

LITERATURE REVIEW

The concept of iqtisas at the center of our study is formed as a word from the root letters "k-s-s" (ق-ص-ص) and is inflected in the ifti'âl meter. This word includes the meanings of "to trace, to convey words or news, to tell". [3-5] Additionally, when this word is used with the letter 'ala (عَلَى), it also includes the meaning of "to narrate sensitively".[6, 7] The term meaning of

this word was expressed by Ibn Faris (d. 395/1004) as "the transfer of a word or news in the same or another surah".[5, 8] Abû Hilâl al-'Askarî (d. after 400/1009) expressed iqtisas as "the transfer of a news or word". In addition, al-'Askari stipulated that the expression with iqtisas must be correct and real.[5, 9] al-Zarkashi (d. 794/1392) [10] and al-Suyûtî (d. 911/1505) [11] included this subject in their works by creating a section with the information provided by Ibn Faris under the title of el-Iqtisas.[5] This situation can be considered as evidence that iqtisas has such importance that it can be created a separate title among other Qur'an sciences. Ibn Abi'l-Isba' al-Mısrî (d. 654/1256) discussed iqtisası under the title of îcâz and expressed it as "It is when the mutakallim tells a story in a few words and in such a concise way that nothing is taken away from it".[12] According to İsmail Durmuş, the term iqtisas is mentioned as a concept used in the science of bedî' and is expressed as "the concise transfer of a word or news that is mentioned extensively in a verse in another place of the Qur'an".[4] As can be seen, while the concept of iqtisas was initially mentioned as a form expression of the Qur'an, it was defined more comprehensively by Ibn Abi'l-Isba' al-Mısrî.[13] Additionally, Ibn Abi'l-Isba' al-Mısrî stated that there are many expressions like this in the Holy Qur'an.[12, 7] Among the examples presented regarding the concept, the verse 40/32nd of the Surah al-Mu'min will be mentioned below and the interpretations in which the iqtisas application within the scope of this verse is carried out will be examined.

IQTISAS APPLICATIONS IN THE QUR'AN WITHIN THE SCOPE OF VERSE 40/32ND OF SURAH AL-MU'MIN

One of the verses given as an example of the application of the subject of iqtisas is the verse 40/32nd of the Surah al-Mu'min, which is stated in the Qur'an as ﴿وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ﴾ "O my people, I truly fear for you the day when you will flee."[5, 8] The information obtained from the tafâsîr regarding this verse will be discussed chronologically. First of all, in the fourth century of the Hijri, al-Māturīdī (d. 333/944) stated that the verses 40/32-33rd of the Surah al-Mu'min are related to the

34th verses of the Surah Abasa in his tafsîr titled "Te'vîlâtu Ehli's-Sunne". Al-Māturīdī stated that there is an explanation in the verses 40/32nd and 33rd of the Surah al-Mu'min about one's escape from the fire on the Day of Judgment. While expressing this, he explained, "As in the 34th verse of Surah Abasa." From this statement, it is understood that he made iqtisas from the 34th verse of the Surah Abasa.[14] It was stated by Ibn Faris, one of the scholars of the fourth century Hijri, that he made an iqtisas of the verses of Surah Abasa 80/34, 35, 36, 37th.[5, 8] According to Ibn Faris, when the word التَّنَادِ in the verse is read as نَدَّ, an iqtisas is made from the verse ﴾يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴿ "On that day, a person will run away from his brother", which is the 80/34th verse of Surah Abasa, until the end of the story.[8] It is noteworthy that al-Zamakhshari (d. 538/1144), one of the leading scientists in the field of rhetoric in the sixth century Hijri, established a relationship between the 40/32nd verse of the Surah al-Mu'min and the 34th verse of the Surah Abasa. While doing this, al-Zamakhshari also mentioned the text of the verse.[15] Al-Razi (d. 606/1210), one of the scientists of the seventh century Hijri, used the expression يندون كما تند الإبل "They run away like a camel" in his interpretation of the 40/32nd verse of the Surah al-Mu'min. While using this word, he also stated that the same meaning is in the 34th verse of Surah Abasa by mentioning the wording of the verse. This shows that he also benefited from the iqtisas method.[16] al-Baydawî (d. 685/1286), another scholar of the seventh century Hijri, explained the explanation of أَن يَنِدَّ بعضهم من بعض "running away from each other" in his interpretation of the 40/32nd verse of the Surah al-Mu'min by saying "as in the 34th verse of the Surah Abasa ". Therefore, it is understood that al-Baydawî used iqtisas by referring to the 34th verse of Surah Abasa while interpreting the 40/32nd verse of the Surah al-Mu'min.[17] Abû Hayyân (d. 745/1344), one of the scholars of the eighth century Hijri, mentioned the word نَدَّ البعير اذا هرب to indicate that the word نَدَّ, which is mentioned as the root of the word التناد in the verse, is used to express the flight of the camel. While doing this, he then established a connection between them by mentioning the words of the 34th verse of Surah Abasa. [18] This can be considered as an example of his use of iqtisas. Abu'l-Su'ud (d. 982/1574), one of the scholars of the tenth century Hijri, described the explanation of the people like al-Baydawî "running away from each other" as in the 34th verse of Surah Abasa. This statement shows that he also applied the use of iqtisas like al-Baydawî.[19] Al-Ālusī (d. 1270/1854), a scholar of the thirteenth century Hijri, unlike other mufassirs, explained the expression يَوْمَ الهرب والفرار as يَوْمَ التناد "the day of escape". It is seen that al-Ālusī also uses the iqtisas form of expression by mentioning the wording of the 34th verse of Surah Abasa.[20]

EVALUATION OF FINDINGS

In the tafâsîr of al-Māturīdī, Ibn Fâris, az-Zamakhshari, al-Baydawî, al-Razi, Abû Hayyân, Abu'l-Su'ud and al-Ālusī, who lived in chronologically different periods, it is seen that the text of the 34th verse of Surah Abasa is shared in explaining the meaning of the 40/32nd verse of the Surah al-Mu'min. This situation, considering that these verses are given as examples for the application of the concept of iqtisas[5, 8], shows that the expression form of iqtisas is applied without being mentioned as a concept. As a matter of fact, when examined with the constructivist grounded theory method, it was understood that
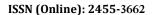
the concept of iqtisas - although its name was not mentioned as a concept - was used in different time periods.

CONCLUSION

It has been observed that the concept of iqtisas, defined by Ibn Faris, one of the scientists who lived in the fourth century Hijri, has been mentioned to a limited extent in the literature as a concept, although it is a widely used form of expression. In today's studies, it has found a place only in some dictionaries. Within the scope of our study, it was examined whether this concept was applied in the tafâsîr within the scope of the 32nd verse of the Surah al-Mu'min with the constructivist grounded theory method. As a result of the examination, it was concluded that the application examples of the concept were included in the tafâsîr, but the name of the concept was not mentioned. Studies on the use of the concept of iqtisas itself and/or its application examples outside of tafâsîr will contribute to a more comprehensive understanding of the subject.

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