

DOI: <https://doi.org/10.5281/zenodo.11069614>

JURISPRUDENTIAL CONCLUSIONS ARISING FROM MANSUBOT

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ANNOTATION

When translating Arabic texts into any language, the meaning and conclusions to be extracted from them are undoubtedly closely related to the rules of grammar. Especially when talking about the religion of Islam and its foundations, Nahw science is very important. Even the systems, rulings and requirements of the entire Theology can be changed based on the Arabic rules in the Arabic text. Jurisprudential requirements and duties of believers sometimes change depending on which grammatical system Arabic words belong to. The purpose of this article is to highlight these changes.

Key words: *Nahw, theological source, Theology, purity, menstruation, muannas, muzakkar, Arab nation, mujtahids, Companions and followers.*

Introduction

According to statistical data, 430-450 million people of the world are Arabs. The Arabic language is not only the mother tongue of the Arab nation, but it is also the language that carries theological sources and scriptures. The Arabic language cannot be imagined without the science of Nahw, which is its lifeblood. That is why, from the ancient past until today, the science of language and all factors related to it have not lost their importance. Caliph Omar ibn Abdul Aziz said the following beautiful ode about the science of Nahw:

“Certainly, science is an ornament for a young man. The owner of Nahv is respected wherever he is. For a person who does not know Nahv science, it is necessary to remain silent without talking about Nahv”.

Methodology

The translation process is such a complex process that the translation of Arabic texts in particular requires a lot of responsibility, in which the translator should not forget the content of the Arabic text and Arabic sources and pay attention to the numerical categories and grammatical features.

The meaning and essence obtained during the translation process of Arabic texts is undoubtedly closely related to the grammar rules. Especially when talking about the religion of Islam and its foundations, Nahv science is very important. Even the systems, rulings and requirements of the entire Theology can be changed based on the Arabic rules in the Arabic text. Jurisprudential requirements and duties of believers sometimes change depending on which grammatical system Arabic words belong to. For example, let's take the ayah Karima about women's menstruation. This is what is said in verse 227 of Surah Al-Baqara:

"Divorced women wait in their souls for three periods"

Data collection and Analysis

The famous scholar Ismail ibn Kasir says about this verse:

“All the Salaf and successor scholars and mujtahids are mentioned in the verse **ثَلَاثَةَ فُرُوءٍ** express several opinions about the meaning of the phrase. They can be divided into two sides.

First side: This is called the period of purity. In Imam Malik's "Muwatta" Ibn Shihab mentions Urwa, and Urwa mentions Aisha (he cites several evidences and hadiths that express the same meaning). This judgment (in the verse **ثَلَاثَةَ فُرُوءٍ** saying the period of purity) is the school of Malik and Shafi'i"

At this point, the author presents some more evidence and the opinions of the Companions and followers. We did not touch on them based on the topic.

“Second party: - Here **ثلاثة قُرُوء** refers to the period of menstruation. Divorced women do not complete their Iddah until they are clean from the third menstruation. This ruling is the madhhab of Abu Hanafa and his disciples, as well as the madhhab of Ahmad ibn Hanbal according to the authentic word¹.

It is known that Maliki and Shafi'i scholars are of the opinion that "Idda period of divorced women is the time of three purity". Of course, they also provide some evidence for their opinion. The interesting part of the matter is that both sides present Surah Al-Baqara verse 228 as their evidence in addition to their other arguments. So, one verse is the same basis for two different opinions. The main issue here is in the verse **قُرُوء** that depends on the meaning of the phrase.

Result and Discussion

The scholars of Maliki and Shafi'i - "the phrase quru in the verse means purity. Because in the verse **ثلاثة** the word count is appropriate. This situation is counted **قُرُوء** requires that the word be negotiated according to the rule of Nahw. According to the verse **قُرُوء** from the phrase muzakkar is considered a noun **طهور** that is, the meaning of purity is meant. In conclusion, women's period of Eid is not their three periods, but three periods of purity.

One of the Hanafi scholars, Mulla Ali Qari, may God bless him and grant him peace, supported the words of the Hanafis:

"In this matter, the opinions of some scholars that - if the count is muzakkar, then the count is muannas, and if the count is muannas, the count is muzakkar - is not important. Because one name has two names, one is muzakkar and the other is muannas " **بُرٌّ** and **جِنَّةٌ** " like (wheat) nouns, the above rule does not apply to them. Because the similarity sign in such names is not a real sign. They say that the phrase Quru in the verse is similar to that², here they support the idea that the period of menstruation is three periods.

¹ Тафсиру ал-Қурани ал-Азим. 1-жуз. 277-саҳифа. Ал-Ҳафиз Имаду ад-Дийн абу ал-Фидаи Исмоил ибни Касир ад-Димашкий. Дарул маърифат Байрут. Лубнан . милодий 1679 йил. Учинчи нашр.

² Фатху бабил инаях би шарҳи ан-Ниқоях. 2 жуз. 168 саҳифа. Байрут Лубнан. 1997 йил қайта нашр. Имом фақийх муҳаддис Нуриддин Аълий Қорий.

Conclusion

In conclusion, the translation process is such a complex phenomenon that the translation of Arabic texts in particular requires a lot of responsibility, as mentioned above, in which the translator must not distort the content of the Arabic text and Arabic sources, preserve the meaning and focus on numerical categories and grammatical features. With this information, we would like to state how important the grammatical analysis of Arabic texts is. Grammatical changes on singular numbers and nouns are also gaining importance in current social issues of women.

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