BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

RELIGIOUS AND CULTURAL LEXICON IN THE TRANSLATION OF "BAXTIYOR OILA"

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Doi: https://doi.org/10.5281/zenodo.22963875

Abstrac: Religious expressions occupy an important place in Shaykh Muhammad Sodiq Muhammad Yusuf's book Baxtiyor Oila, where they are used to convey moral guidance, family harmony, and Islamic values. This study examines the use and functions of religious expressions in the book Baxtiyor Oila. The research aims to identify the most common religious expressions and analyze their linguistic and pragmatic functions in the context of family life and social interaction. A qualitative research approach was employed through discourse analysis of selected passages from the book. The findings show that religious expressions are frequently used to express gratitude, prayers, blessings, advice, encouragement, patience, and reliance on God. In addition, these expressions help strengthen family relationships, promote ethical behavior, and reflect the religious worldview presented by the author. The study demonstrates that religious language in Baxtiyor Oila serves not only as a communicative tool but also as a means of educating readers about family values, spirituality, and social responsibility. The results may contribute to further research in pragmatics, discourse analysis, sociolinguistics, and Islamic studies.

Keywords: religious expressions, Baxtiyor Oila, Shaykh Muhammad Sodiq Muhammad Yusuf, discourse analysis, pragmatics, Uzbek culture, sociolinguistics, communication.

Introduction

Religion has long influenced the language, traditions, and social life of many nations. In everyday communication, people often use religious expressions not only to demonstrate their faith but also to express emotions, give advice, encourage others, or show respect. Such expressions have become an essential part of communication in many Muslim communities, including Uzbekistan. Their frequent use reflects both religious beliefs and national cultural traditions

In Uzbek society, religious expressions appear in different forms of communication, such as family conversations, public speeches, literary works, and everyday interaction. They are commonly used to express gratitude to Allah, ask for blessings, wish success, offer condolences, or encourage patience during difficult situations. Although these expressions originate from religious teachings, they also perform important communicative and pragmatic functions in daily life. The relationship between language and religion has attracted the attention of scholars working in pragmatics, sociolinguistics, and discourse analysis. Researchers have argued that the meaning of religious expressions cannot always be understood from their literal meaning alone because their interpretation depends on the context, the speaker's intention, and the relationship between interlocutors. Therefore, pragmatic analysis provides an effective framework for examining how religious expressions function in real communicative situations. Among contemporary Uzbek religious works, Baxtiyor Oila by Shaykh Muhammad Sodiq Muhammad Yusuf occupies a special place. The book discusses family relationships, marriage, child upbringing, mutual respect, and moral responsibility from an Islamic perspective. Throughout the text, the author frequently employs religious expressions to explain religious principles, provide practical advice, and

strengthen ethical values. These expressions are closely connected with the communicative purpose of the text and deserve linguistic investigation. Although Baxtiyor Oila has been widely studied from religious and educational perspectives, its religious expressions have rarely been examined from the viewpoint of pragmatics. This indicates a research gap that deserves further attention. A linguistic analysis of these expressions may contribute to a better understanding of how religious language functions in family discourse and how it reflects the cultural and spiritual values of Uzbek society.

The present study aims to analyze religious expressions used in Baxtiyor Oila and to identify their pragmatic functions within the context of family communication. The study also seeks to demonstrate how these expressions contribute to the transmission of Islamic values, moral guidance, and interpersonal relationships. The findings are expected to enrich studies in pragmatics, religious discourse, and Uzbek linguistics while providing a basis for further research on religious language in literary text

Literature Review

Religious language has become an important subject of linguistic research because it reflects not only people's beliefs but also their cultural values and communicative behavior. Scholars in pragmatics and discourse analysis argue that the interpretation of religious expressions depends on context, the speaker's intention, and the relationship between interlocutors rather than on literal meaning alone.[1] Consequently, religious expressions are regarded as an essential component of interpersonal communication in many societies.

The theoretical foundation of the present study is based on pragmatics. According to Leech, pragmatics investigates meaning in relation to speech situations and explains how speakers successfully communicate their intentions through language.[2] Similarly, Yule defines pragmatics as the study of speaker meaning and emphasizes that understanding an utterance requires consideration of contextual factors rather than linguistic forms alone.[3] These ideas are particularly relevant to religious expressions because they frequently convey implied meanings such as advice, encouragement, gratitude, or supplication.Another important contribution to pragmatic studies is Speech Act Theory proposed by Austin and later developed by Searle. Searle argues that utterances perform actions rather than merely convey information.[4] From this perspective, religious expressions such as prayers, blessings, invocations, and words of gratitude can be interpreted as speech acts because they perform communicative functions including requesting, advising, encouraging, warning, and expressing respect.

Discourse analysis also provides an appropriate framework for examining religious language. Brown and Yule state that language should be analyzed within its communicative context because meaning is created through interaction between speakers and listeners.[5] Religious expressions therefore contribute not only to textual cohesion but also to persuasion, politeness, and the transmission of cultural values. The relationship between language and religion has also been discussed in sociolinguistic studies. Crystal notes that religion influences vocabulary, styles of communication, and patterns of social interaction in many speech communities.[6] Religious expressions are therefore not simply lexical items; they reflect historical traditions, cultural identity, and shared beliefs. In recent years, researchers have increasingly investigated religious discourse

from pragmatic and discourse-analytical perspectives. Their findings indicate that religious expressions perform multiple communicative functions beyond their literal religious meanings. They may express sympathy, gratitude, encouragement, hope, or solidarity depending on the communicative situation. Such studies demonstrate that pragmatic analysis is an effective approach for examining religious language.

In Uzbekistan, Shaykh Muhammad Sodiq Muhammad Yusuf is widely recognized for his contribution to Islamic scholarship and religious education. His work Baxtiyor Oila is devoted to family life, marriage, child upbringing, and moral responsibility in accordance with Islamic teachings. Although the book has been widely appreciated for its educational and spiritual value, little attention has been paid to the linguistic characteristics of its religious expressions. Most existing studies focus on its religious content rather than on the communicative functions of the language employed by the author.

Therefore, the present study attempts to fill this gap by analyzing religious expressions in Baxtiyor Oila from a pragmatic perspective. The research focuses on identifying different types of religious expressions and explaining how they function in the context of family discourse and interpersonal communication.

The religious expression “Nikoh”

Extract from the book: Albatta, Alloh meni nikohdan dunyoga keltirdi, zinodan dunyoga keltirmadi

Indeed, Allah brought me into this world through lawful marriage and not through adultery.

English translation : marriage

The religious expression: shukr

Extract from the book: “Agar bizga solix farzand bersang shukr qiluvchilardan bo’lamiz (A’rof surasi 7:189)

If You should give us a righteous child, we will surely be among the grateful.”

The religious expression: halol

English translation: halal, lawful (adjective): allowed or permitted according to Islamic law.

Extract from the book: Bugungi kunda sizlarga barcha pok narsalar halol qilindi. Kitob berilganlarning taomi sizlar uchun haloldir. Sizlarning taomingiz ular uchun haloldir. Shuningdek, mo’mina iffatli ayollar va sizlardan oldin Kitob berilganlardan bo’lgan iffatli ayollar ham (nikoh uchun haloldir), agar ularga mahrlarini berib, pok nikoh bilan uylansangiz, zino qilmasangiz va yashirin o’ynash tutmasangiz.

Translation: Today all good, pure foods have been made lawful for you. Similarly, the food of the People of the Book is permissible for you and yours is permissible for them. Also lawful for you in marriage are chaste believing women as well as chaste women from among the People of the Book…

The religious expression: burch

English translation: obligation

The religious expression: gunoh

English equivalent: sin (Oxford Learner’s Dictionaries); blame (The Clear Quran, Qur’an 2:236).

The religious expression: Mahr

English equivalent: dower (Oxford Learner's Dictionaries); bridal gift (The Clear Quran, Qur'an 2:236).

Extract from the book: Agar xotinlaringizni ularga qo'l tekkizmay turib yoki ular uchun mahrni belgilamay turib taloq qilsangiz, sizga gunoh yo'q. Ularni boyi boricha, kambag'al esa o'z holicha, yaxshilik ila bahramand eting. Bu yaxshilik qiluvchilar zimmasidagi burchdir.

There is no blame on you if you divorce women before the marriage is consummated or the bridal gift has been appointed. But give them a suitable compensation —the rich according to his means and the poor according to his means—a gracious gift, which is an obligation on the good-doers The present study analyzed the English translation of selected Islamic religious expressions found in the book *Baxtiyor Oila*. The analysis focused on the lexical equivalents of terms such as *nikoh*, *shukr*, *halal*, *gunoh*, *mahr*, and *burch* by comparing their dictionary meanings with their translations in the English version of the Qur'an and Hadith. The findings show that these expressions have both linguistic and religious meanings, and therefore they cannot always be translated literally.

The comparison also revealed that translators choose different English equivalents depending on the context. For example, *halal* is rendered as *lawful* or *permissible*, *mahr* as *bridal gift*, and *gunoh* as *blame* in specific Qur'anic verses. These choices help preserve the intended meaning of the original text and make it easier for English readers to understand Islamic concepts correctly.

In conclusion, translating religious expressions requires not only linguistic knowledge but also an understanding of Islamic culture and context. Choosing appropriate equivalents improves translation quality and helps avoid misunderstanding. Future studies may examine a wider range of Islamic terms and compare their translations in different English versions of the Qur'an and Hadith.

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