



THE LINGUOCULTURAL INTERPRETATION OF
THE “OILA/FAMILY” CONCEPT IN RELIGIOUS
TEXTS

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ABSTRACT

This article examines the linguo-cultural interpretation of the “oila/family” concept in Islamic and Christian religious texts. Based on selected passages from the Qur'an, Hadith, and the Bible, the study explores the representation of marriage, parental responsibilities, spousal relationships, and family values. Particular attention is paid to the concepts of love, respect, compassion, responsibility, and forgiveness. The comparative analysis reveals shared moral and spiritual values associated with family relationships across religious traditions. The findings highlight the significance of religious discourse in shaping cultural perceptions of the family as a fundamental social and moral institution.

The family is a fundamental institution established through marriage, while the term nikoh (marriage) is defined in the Uzbek explanatory dictionary as “getting married, entering into matrimony, marital relations, and the union of husband and wife” [1].

In Islamic jurisprudence (Sharia), marriage is defined as “a contractual bond that establishes the right to marital intimacy” [2]. In the Holy Qur'an, Allah the Almighty states: “And marry the unmarried among you and the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them from His bounty. And Allah is All-Encompassing and All-Knowing” (Surah An-Nur, 24:32).

Marriage is also regarded as one of the fundamental Sunnahs shared by all the prophets of Allah. Had marriage not been considered an essential religious practice, Allah would not have



ordained it for His prophets. This emphasizes the particular significance attributed to marriage within Islamic teachings.

In Islam, the importance of marriage extends beyond merely encouraging matrimonial unions and discouraging celibacy. Religious teachings also place considerable responsibility on community leaders and those in positions of authority to facilitate marriage among unmarried men and women within their societies.

The Qur'anic verse cited above addresses parents, guardians, and Muslim community leaders, emphasizing their responsibility to facilitate marriage for unmarried sons and daughters, relatives, and other individuals under their care, including those in need of assistance.

Marriage is a particularly sensitive and significant institution, and the aforementioned Qur'anic verse explicitly indicates that poverty should not be regarded as a justification for avoiding marriage. Accordingly, postponing marriage under the pretext of financial hardship, expressed in Uzbek by the idiomatic phrase “qo‘li kaltalik” (financial constraints), is considered inconsistent with Islamic principles. Indeed, it is frequently observed that individuals who previously demonstrated little concern for their financial circumstances become more responsible after marriage and make considerable efforts to improve their economic well-being. Thus, establishing a family is regarded not only as a Sunnah but also as a source of baraka (divine blessing and prosperity). Before marriage, young men are generally dependent on their parents or earn money primarily to satisfy their personal needs. However, after establishing a family, they tend to work more diligently to provide for their wives and children, improve their living conditions, and overcome financial difficulties. From a linguo-cultural perspective, the Qur'anic verse under consideration demonstrates that the semantic component of baraka (blessing and prosperity) is closely associated with the conceptual sphere of oila (family).

In his work *Baxtiyor oila* (A Happy Family), Shaykh Muhammad Sodiq Muhammad Yusuf presents the following views on the foundations and purposes of family life in Islamic teachings: “A family is established to seek the pleasure of Allah the Almighty and to cultivate the moral virtues and Islamic etiquette exemplified by the Prophet Muhammad (peace be upon him). These ethical principles and moral qualities cannot be fully realized outside the family. Consider, for instance, kindness, gentleness, justice, and mutual assistance” [1]. In essence, the family constitutes a fundamental social and spiritual environment in which religious and moral values are manifested, cultivated, and reinforced. Relationships between parents and children represent one of the highest expressions of love and affection. Furthermore, children raised in families guided by religious beliefs and moral principles are expected to develop into responsible individuals capable of contributing positively to their religious community and homeland.

The concepts of motherhood and fatherhood have existed since the origins of humanity. Several chapters of the Holy Qur'an, the sacred scripture of Islam, emphasize that showing kindness to parents, treating them with respect, and fulfilling their needs are among the most important obligations of children. According to Islamic teachings, the origins of humanity are



traced to Adam, the first human being created by Allah. The creation of humankind, its expansion across the Earth, the establishment of family relationships, and human experiences of both the blessings and hardships of worldly life are ultimately associated with Adam (peace be upon him) and the divine will of Allah.

Fathers play an essential role not only in bringing children into the world but also in their upbringing and personal development through their efforts, moral example, and responsibility for the family's well-being. Similarly, the invaluable contribution of mothers to the upbringing and development of children has been acknowledged and praised throughout human history. The Prophet Muhammad (peace be upon him) is reported to have stated, "Paradise lies beneath the feet of mothers," thereby emphasizing the importance of honoring mothers, seeking their approval, and receiving their blessings. According to a narration, when a Bedouin asked the Prophet whether his father or mother had a greater claim upon him, the Prophet replied, "Your mother," three times, and mentioned "Your father" only upon the fourth inquiry. Another narration recounts that a young man asked one of the Prophet's companions: "I carried my mother on my shoulders to Mecca and helped her circumambulate the Kaaba seven times. Have I now fulfilled my obligations toward her?" The companion reportedly responded: "No, even this act cannot compensate for a single occasion on which she lost sleep to breastfeed you."

Religious texts contain numerous Hadith narrations that emphasize not only the importance of honoring and respecting parents but also the inevitability of punishment for children who demonstrate disrespect or disobedience toward them. The Prophet Muhammad (peace be upon him) is reported to have stated: "Allah may defer the punishment for whichever sins He wills until the Day of Judgment; however, He does not delay the punishment for causing distress to one's parents. The punishment for filial disobedience is hastened." Another narration attributed to Imam al-Bukhari reports the words of Abdullah ibn Umar: "The tears of parents indicate their dissatisfaction with their child, and this constitutes a grave sin."

The Qur'anic verses and Hadith narrations discussed above suggest that, despite differences and instances of discrimination among religious traditions, the importance of parents and filial responsibility is universally acknowledged across religions. The preservation of discipline, moral values, and harmonious relationships between parents and children within the family is closely associated with their awareness and understanding of religious teachings.

Islamic teachings establish specific principles and regulations intended to ensure the continuity and stability of marital relationships. Within this framework, husbands and wives, as the principal members of the family, are assigned distinct responsibilities and obligations, while their respective rights are also clearly defined. In addition to fulfilling his financial obligations toward his wife, a husband is expected to perform his interpersonal and moral duties with dignity and consideration. These responsibilities include the following:



1. A husband should treat his wife with kindness and demonstrate patience in the face of difficulties arising within marital relationships. In Surah An-Nisa, Allah the Almighty states: “And live with them in kindness” (Surah An-Nisa, 4:19).

According to Islamic teachings, marital relationships should be founded on love, compassion, mercy, and mutual affection. Within this framework, primary responsibility for maintaining these relationships is assigned to the husband. When both spouses sincerely fulfill their familial responsibilities, the family is more likely to achieve happiness and stability. Furthermore, children raised in such an environment are expected to receive a sound moral upbringing and develop into individuals capable of making positive contributions to society.

A comparative examination of these principles through biblical texts reveals a similar representation of marital relationships within the conceptual sphere of oila (family):

“But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.” [Corinthians 11:3]

“Ammo shuni bilishingizni istaymanki, har bir erkakning boshlig‘i Masih, ayolning boshlig‘i erkak va Masihning boshlig‘i Xudodir”. [Korinfliklarga 11:3].

This biblical passage emphasizes the husband's responsibility as the head of the family and presents this role as an aspect of fulfilling divine expectations. Within the Christian interpretation reflected in the passage, a man is encouraged to follow God's teachings, assume responsibility for his household, and exercise leadership within the family.

2. A husband should express affection toward his wife through humor, kindness, and emotional warmth. The Prophet Muhammad (peace be upon him) exemplified respectful and affectionate treatment of his wives by demonstrating kindness, generosity, and consideration for their material and emotional well-being. He maintained a warm and sincere relationship with them, frequently engaging in humor and expressing affection. Aisha (may Allah be pleased with her) is reported to have stated: “When he was alone with his wives, he was the gentlest and most generous of people, frequently laughing and smiling.”

The Bible states: “In the same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself” (Ephesians 5:28).

“Xuddi shu tarzda, erlar o‘z xotinlarini o‘z tanasi kabi sevishlari kerak. Xotinini sevgan o‘zini sevadi.”

These biblical teachings suggest that love, affection, and mutual appreciation between spouses constitute essential foundations of marital stability. A comparative examination of sacred texts indicates that these values occupy a central position in the religious conceptualization of family relationships.

3. A husband should demonstrate forgiveness and understanding toward his wife. When a wife makes certain mistakes, her husband is expected to respond with patience and forgiveness. According to Islamic teachings, marital relationships should be characterized by love, respect, moral integrity, gentle communication, kindness, and tolerance. In Surah Ash-Shura, Allah the



Almighty states: “But whoever pardons and makes reconciliation, his reward is with Allah” (Surah Ash-Shura, 42:40).

Accordingly, a Muslim who refrains from retaliation, chooses forgiveness, and seeks reconciliation through tolerance is believed to receive a divine reward. Husbands and wives should therefore remain mindful of each other's virtues and contributions, regardless of the circumstances they encounter in their marital lives.

Within the traditional Islamic understanding presented in the text, the husband is regarded as the head of the family. Respect and obedience toward the husband are considered important factors in establishing a family environment in which children also demonstrate respect and obedience toward their father. Such relationships are believed to promote harmony, affection, and stability within the household. Conversely, a wife's disobedience toward her husband is presented in this interpretation as a potential cause of marital conflict, family breakdown, and other undesirable consequences.

Religious texts also contain numerous Hadith narrations emphasizing not only the importance of honoring and respecting parents but also the consequences of disrespectful behavior toward them. The Prophet Muhammad (peace be upon him) is reported to have stated: “Allah may defer the punishment for whichever sins He wills until the Day of Judgment; however, He does not delay the punishment for causing distress to one's parents. The punishment for filial disobedience is hastened.”

Another narration attributed to Imam al-Bukhari reports the words of Abdullah ibn Umar: “The tears of parents indicate their dissatisfaction with their child, and this constitutes a grave sin.”

The Qur’anic verses and Hadith narrations discussed above suggest that, despite differences and instances of discrimination among religious traditions, the significance of parents and filial responsibility is widely acknowledged across religions. Furthermore, the maintenance of discipline, the preservation of moral values, and the stability of parent–child relationships within the family are closely associated with individuals' awareness and understanding of religious teachings.

The analysis of religious texts demonstrates that the “oila/family” concept constitutes a significant linguocultural phenomenon reflecting the moral, spiritual, and social values of different religious traditions. The examination of selected passages from the Holy Qur’an, Hadith literature, and the Bible reveals that family relationships are primarily conceptualized through such fundamental values as love, mutual respect, compassion, responsibility, forgiveness, and moral commitment.

The findings indicate that the conceptual sphere of “oila/family” encompasses several interconnected semantic components, including marriage, parental responsibility, filial respect, marital harmony, and spiritual well-being. In Islamic discourse, particular emphasis is placed on marriage as a sacred institution, respect for parents, and the moral obligations of spouses.



Similarly, biblical texts highlight love, mutual care, and responsibility as essential foundations of family relationships.

From a linguocultural perspective, the comparative analysis identifies both shared moral principles and culturally specific interpretations of familial roles and responsibilities. In particular, the Uzbek concepts of oila and baraka reflect the close relationship between family life, spiritual prosperity, and culturally embedded religious beliefs.

Thus, the study concludes that the “oila/family” concept extends beyond its conventional understanding as a social institution and functions as a multidimensional cultural and spiritual construct. Its representation in religious discourse contributes to the preservation and transmission of moral values, the strengthening of family relationships, and the continuity of cultural traditions across generations.

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