

The Conceptual Analysis Of Religious Terms In “Sahih Al-Bukhari” By Imam Al-Bukhari

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Abstract: This article provides information about the concept, conceptual analysis and its content. In determining the conceptual feature, religious terms were used. In particular, religious terms found in the works of Imam al-Bukhari “Sahihul Bukhari”, Muhammad Muhiddin ibn Ahmad “Sahih Al-Bukhari” and Muhammad Muhsin Khan “The translation of the meanings of Sahih Al-Bukhari. Arabic-English” were subjected to conceptual analysis.

Keywords: Concept, conceptual analysis, translation, idea, religious term, revelation, Ramadan, companion.

Introduction: Before discussing the conceptual analysis of religious terms, we need to have some knowledge of what the concept is. Nowadays, the term “concept” is one of the most common concepts in linguistics, and any specialist working in a language-related field may encounter this term. The fact that the word concept has been defined differently by different scholars and researchers indicates the importance of this concept. In dictionaries we may come across various definitions of the word concept. In Collins Dictionary the term is defined as the following:

- 1) an idea, especially an abstract idea;
- 2) a general idea or notion that corresponds to some class of entities and that consists of the characteristic or essential features of the class;
- 3) the conjunction of all the characteristic features of something [5].

In Cambridge Dictionary the following definitions are given to the term:

- 1) a principle or idea;
- 2) to not understand about something [6].

Also, we can see the definitions in Merriam-Webster dictionary for concept:

- 1) something conceived in the mind: thought, notion;

2) an abstract or generic idea generalized from particular instances [7].

As it is clear from the examples, it is noticeable to say that the general meaning of concept is an idea or a notion.

METHODS

In this study, we mainly used empirical-theoretical and theoretical research methods. Using the methods of analysis and deduction of the empirical-theoretical method, we studied the object of research by dividing it into components and came to specific conclusions. The axiomatic method of the theoretical method was used. In this, a theory was created using logical proofs using deduction.

RESULTS

Now we will have a look at the opinions of some specialists about conceptual analysis. Concepts are the constituents of thoughts – the basic building blocks of whatever prepositions we form. Conceptual analysis is the philosophical study of those building blocks. Conceptual analysis, so understood, aims to elucidate complex notions by breaking them up into their simpler component parts [1; 153]. Conceptual analysis involves distinguishing terms, analyzing their meanings and representing fundamental entities or phenomena

within a discipline. It focuses on understanding abstract ideas or mental images represented by theoretical terms, constructing a framework for making sense of the world, and articulating concepts within an ontology [8]. Conceptual analysis is regarded as the primary method for studying concepts. Its goal is to map out the cognitive process of understanding a concept's meaning and to express the findings in a formalized semantic language. Analyzing the works of various authors involved in conceptual analysis reveals that it is not a singular method for examining concepts. Instead, these works are linked by a relatively common objective, while the approaches to achieving this objective are quite varied [2; 612]. According to E.S. Kubryakova, conceptual analysis is "a quest for common concepts that are encapsulated under a single sign, which determines the sign's existence as a recognized cognitive structure and leads to an understanding of the world. Concepts are seen as images representing the content of signs – units of consciousness that are part of the broader conceptual model of the world" [3].

After having had some information about conceptual analysis, now we pay attention to its religious aspects. Conceptual analysis of religious terms involves deep examination of core concepts (like 'God', 'sacred', 'faith', 'ritual') and broader terms ('religion', 'spirituality') to clarify their meanings, contexts, underlying assumptions, and relationships, often using methods from philosophy, linguistics, or theology to define, compare, and resolve ambiguities, helping understand diverse interpretations, from Islamic terms to Christian theology or Hindu Purusharthas. It moves beyond simple definitions to explore how these terms function, influence thought, and shape religious experiences, highlighting differences between essentialist (single definition) and polythetic (cluster of traits) approaches. Here are key aspects of conceptual analysis:

- Definition & Clarification: Defining terms like 'God', 'holy', 'worship', or 'divine' to establish precise meanings.
- Contextualization: Understanding how a term's meaning shifts across different traditions.
- Inter-Conceptual Relationships: Exploring how concepts relate.
- Philosophical Inquiry: Using philosophical tools (like Socrates' method) to find essential properties or, conversely, acknowledging cluster concepts (polythetic approach) where no single property defines everything.
- Identifying Ambiguity: Uncovering contradictions or paradoxes within concepts [9].

DISCUSSION

We analysed some religious terms used in "Sahihul Bukhari". In the first chapter of this book the term الوحى is given. The word was translated by Muhiddin ibn Ahmad as Revelation/Divine Inspiration/Inspiration and Muhammad Muhsin Khan translated it as Revelation/Divine Revelation.

These terms need to be defined by conceptual side. Because not every person is able to understand the real meaning of these words. Therefore, it would be better to give definitions as follows:

Divine inspiration is the concept of a supernatural force, typically a deity, causing a person or people to experience a creative desire. It has been a commonly reported aspect of many religions, for thousands of years. Divine inspiration is often closely tied to the concept of revelation, information being revealed or disclosed through communication with a deity or other supernatural entity or entities [4].

Moreover, in the fourth chapter of this book there is a term رمضان which was translated as Ramadan by both of the translators. The meaning of this term may be understandable for Muslim people who already follow the rules of Islam and know how to fast during the month of Ramadan. However, this term should be given definition in order to make the meaning clear. Otherwise, non-Muslim people who are not aware of Islamic rules may have difficulties and misunderstandings when they come across this term. So it is possible to give definitions like this:

Ramadan is the ninth month of the Islamic calendar. It is observed by Muslims worldwide as a month of fasting (sawm), communal prayer (salah), reflection, and community. It is also the month in which the Quran is believed to have been revealed to the Islamic prophet Muhammad [4].

In the 24th chapter of the second section we encounter the term الصحابة. This word is translated as companion into English. Hence, the word companion is a general word and cannot describe the core meaning. A companion can be a person who is together with another man and the man does not refer to the Prophet Muhammad (PBUH). Thus, this term really needs a definition:

The Sahabah, also known as the Companions of Muhammad, were the Muslim disciples and followers of the Islamic prophet Muhammad who saw or met him during his lifetime [4].

As a conclusion we can say that conceptual analysis of religious terms is a bit complex process and it requires not only linguistic knowledge but also to understand the meanings of the words. Above we tried to highlight

the meaning of concept and conceptual analysis, gave thoughts of some scholars on this issue and analysed some religious terms. The abovementioned information is not enough but this topic needs more study and research.

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