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DECOLONIZING ENGLISH: LINGUISTIC RESISTANCE AND LITERARY VOICE IN CONTEMPORARY MUSLIM WOMEN'S WRITING

Fahreta Fijuljanin
University of Novi Pazar
Novi Pazar, Serbia
fahreta.f@uninp.edu.rs, https://orcid.org/0000-0002-0961-9948

Samina Dazdarević
University of Novi Pazar
Novi Pazar, Serbia
samina.d@uninp.edu.rs, https://orcid.org/0000-0003-3127-3901

Jelena Lekić
University of Novi Pazar
Novi Pazar, Serbia
j.lekic@uninp.edu.rs, https://orcid.org/ 0000-0002-4578-8597

Abstract
This paper explores how contemporary Muslim women writers use English as a resource for linguistic decolonization. Based on a comparative analysis of selected literary texts, the study argues that English functions not only as a medium of communication but as a site of resistance and transformation. The analysis focuses on three linguistic domains – lexicon, syntax, and pragmatics – showing how authors employ lexical innovation, syntactic deviation, and pragmatic strategies to construct culturally grounded meanings and alternative epistemologies. The findings indicate that these writers reshape English through hybrid and translingual forms, challenging the idea of a standardized and monolithic language. By integrating insights from postcolonial theory and applied linguistics, particularly World Englishes and translingual practice, the paper conceptualizes linguistic decolonization as both a sociolinguistic process and a literary practice. Ultimately, it highlights the role of literature in amplifying marginalized voices and fostering a more inclusive global linguistic landscape.
Keywords: linguistic decolonization, Muslim women writers, World Englishes, translingual practice, lexical innovation, postcolonial literature, discourse and identity

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DEKOLONIZACIJA ENGLESKOG JEZIKA: LINGVISTIČKI OTPOR I KNJIŽEVNI IZRAZ SAVREMENIH MUSLIMANSKIH AUTORKI

Apstrakt
Ovaj rad istražuje kako savremene muslimanske autorke koriste engleski jezik kao sredstvo lingvističke dekolonizacije. Na osnovu komparativne analize odabranih književnih dela, rad pokazuje da engleski ne funkcioniše samo kao sredstvo komunikacije, već i kao prostor otpora i transformacije. Analiza je usmerena na tri lingvistička nivoa: leksiku, sintaksu i pragmatiku, pri čemu se pokazuje kako autorke koriste leksičke inovacije, sintaksička odstupanja i pragmatičke strategije za oblikovanje kulturno utemeljenih značenja i alternativnih epistemologija. Rezultati ukazuju da ove autorke oblikuju engleski jezik kroz hibridne i transjezičke forme, dovodeći u pitanje ideju standardizovanog i homogenog jezika. Povezujući postkolonijalnu teoriju i primenjenu lingvistiku, rad posmatra lingvističku dekolonizaciju kao sociolingvistički proces i književnu praksu, ističući ulogu književnosti u afirmaciji marginalizovanih glasova i stvaranju inkluzivnijeg globalnog jezičkog prostora.
Ključne reči: lingvistička dekolonizacija, muslimanske autorke, svetski engleski jezici, translingvalna praksa, leksička inovacija, postkolonijalna književnost, diskurs i identitet.

INTRODUCTION

This research examines how Muslim women writers use language in their English fiction. It aims to challenge conventional norms of English and explore how these writers reshape the language to make it their own. The study also considers how women use their voices in their stories to share mutual experiences and challenge the ways they are represented in the media. Additionally, it investigates how they adapt English to reflect their cultural and communal contexts, often blending different languages and styles to create meaningful expression. In doing so, the research highlights the power of language to shape our understanding of the world and our place within it. Overall, the study shows that English can be used in diverse ways, and that these writers make deliberate choices to use language that reflects their identities and perspectives.

The study is grounded in the assumption that linguistic variation is not merely a stylistic phenomenon but also a means of negotiating identity, agency, and cultural belonging. Within postcolonial and translingual contexts, departures from standardized linguistic norms often function as deliberate strategies through which writers articulate alternative perspectives and challenge dominant modes of representation. Accordingly, the objectives of this study are to identify and categorize the linguistic features that characterize the selected texts, examine their contribution to the construction of cultural and ideological meanings, and demonstrate how such features operate as systematic and purposeful resources rather than incidental stylistic choices. In doing so, the study highlights the role of literature as a site of linguistic innovation and cultural expression, with particular attention to the voices of Muslim women writers.

This research was prompted by questions about how the language in these texts differs from standard English, particularly in terms of words, sentence structure, and overall meaning. Another key question concerns how these distinctive linguistic

features are used to challenge traditional English norms, and how authors employ similar strategies to make English their own. The study focuses on two contemporary novels written in English by Muslim women: Leila Aboulela's *Minaret* and Kamila Shamsie's *Home Fire*. It examines selected passages in which the characters' identities, sense of belonging, power, and language are interrogated and explored. The goal is to provide a detailed and thoughtful analysis of the language in these passages and its relation to the process of decolonization. By examining these linguistic patterns, the study seeks to enhance our understanding of these complex issues and to illuminate how language can be used to address important social and cultural themes, revealing the experiences of Muslim women in contemporary society.

THEORETICAL FRAMEWORK

This study represents an intersection of linguistics, postcolonial theory, literature, and World Englishes, and conceptualizes language as a means of power, identity, and ideological struggle. This part combines various perspectives on linguistic decolonization to recognize the plurality and legitimacy of English through literature.

The concept of linguistic decolonization is discussed in the work of Ngugi wo Thiong'o (1986:16), who observes colonial language as the instrument of epistemic and cultural domination. From this point of view, language cannot be separated from the global perspective, while colonial languages highlight the marginalization of indigenous identities.

Ndhlovu and Ndlovu-Gatsheni (2013:10) argue that the way we study languages today has been influenced by the history of colonialism, which favored Western ways of thinking over those of Indigenous and Global South communities. To decolonize linguistics, we need to do more than just add non-Western languages to the existing system - we also need to change the way we produce, categorize, and validate linguistic knowledge. This means challenging the dominant Western epistemologies and creating space for alternative perspectives and approaches. By doing so, we can work towards a more inclusive and equitable understanding of language and its role in shaping our world.

Castaneda-Pena et al. (2024:10) are among the Latin linguists who critique the dominance of Global North theories in applied linguistics and language methodology and emphasize knowledge production from margins, advocating for locally grounded theories from linguistic experiences. He supports analyzing language usage shaped by colonial histories, globalization, and resistance. This integrated framework enables the current study to critically examine languages as a political, epistemic, and ethical practice in ongoing processes of decolonization.

Further study draws on World Englishes practice, as Kachru (1985:11), and challenges the notion of a single standard English. His model highlights the existence of multiple legitimate Englishes shaped by cultural, historical, and sociolinguistic realities. Discussing the perspective of World Englishes and translingual approaches to analyzing language tends to observe and describe the

fluidity across linguistic and semiotic aspects. Upon closer examination, there are no boundaries on language use, and meanings can often be reviewed and debated. Such practice is revealed through syntactic combination, code-mixing, untranslated words and phrases, and geographically and culturally unique norms.

Finally, the paper examines the language and identity in Muslim women's postcolonial and diasporic texts. For non-native speakers, as they both are, non-standard English is highly important due to the articulation of cultural and religious identities. These are often ghosted in Western discourses and resist adaptation and assimilation, claiming narrative authority. The synthesis of decolonization in linguistic World Englishes and translingual discourse, the paper implements a special framework for investigating how non-native women writers use the English language as a politically charged literary resource. Consequently, female narratives articulate distinctive voices at the intersection of gender, religion, power, and language.

DATA AND CORPUS

This research examines how Muslim women writers use language in their work, particularly when addressing issues of culture, power, and identity. It focuses on a selected group of texts, primarily novels, in which local language and cultural practices are woven into the narrative. Specifically, the study looks at two novels: *Minaret* by Leila Aboulela (2005) and *Home Fire* by Kamila Shamsie (2017), which exemplify contemporary literary trends. *Minaret* is especially noteworthy for its exploration of the experiences of Sudanese women relocating to a new country, how their faith shapes their lives, and their evolving sense of self. The author's use of language, such as incorporating Arabic words, altering conventional sentence structures, and diverging from standard cultural norms, is central to this study. Analyzing these linguistic features provides insight into how language conveys complex ideas about identity and culture. The inclusion of localized language and cultural references enriches the narrative, making these novels valuable resources for understanding the experiences of Muslim women in diverse cultural contexts.

Overall, this study aims to illuminate how language is used to shape and reflect the identities of Muslim women writers and their characters. *Home Fire* explores themes of identity, loyalty, and the privileges associated with citizenship. The language in these novels is enriched through code-mixing, code-switching, syntactic variations, and distinctive lexical choices, reflecting translingual practices. The selection of these authors is justified by their diasporic and Muslim identities, making them exemplary cases of the decolonization of English within contemporary literature.

The corpus consists of the selected chapters, with a total size of approximately 3,000 words, which is sufficient for qualitative analysis. The chapters were chosen purposefully to highlight instances in which both authors employ non-standard English to convey cultural, ideological, and narrative meanings.

Regarding the criteria for novel selection, we emphasized the necessity of including non-standard English features, such as borrowings, code-switching, non-standard syntactic structures, and ideological centrality, as the texts needed to engage with postcolonial issues. Additional criteria included comparability, allowing cross-

analysis of the authors' linguistic patterns, and narrative focus, ensuring that the texts address characters' identities.

The selected passages were examined through a combination of manual close reading and computational text-processing techniques. Computational tools were used exclusively for corpus organization, concordance searches, keyword identification, and frequency checking. The annotation, categorization, and interpretation of linguistic features remained qualitative and researcher-driven throughout the study. The excerpts were selected through purposive sampling. Only passages containing linguistically salient features relevant to the study's objectives were included in the corpus. Three selection criteria guided the process: (1) the presence of non-standard English features, including lexical borrowing, untranslated religious terminology, code-switching, and hybrid constructions; (2) thematic relevance to issues of identity, religion, belonging, migration, and postcolonial experience; and (3) comparability across the two novels, enabling a systematic contrastive analysis of the authors' linguistic strategies. The analytical framework was organized around three linguistic categories: lexical, syntactic, and pragmatic features. Lexical analysis focused on borrowings, untranslated cultural and religious terminology, semantic reconfiguration, and hybrid lexical constructions. Syntactic analysis examined deviations from standard English patterns, code-switching structures, and translingual sentence formations. Pragmatic analysis explored culturally specific meanings, identity positioning, and the discursive functions of linguistic choices within the narratives.

This process allowed us to identify differences in word usage, sentence structure, and the ways meaning is conveyed, including the use of foreign words, word order variations, politeness strategies, and narrative techniques. By conducting this analysis and compiling a small corpus of examples, we can systematically identify the linguistic patterns employed by the authors.

METHODOLOGY

This study examines how language is used in novels written by Muslim women from postcolonial backgrounds. Methodologically, the study adopts a qualitative comparative discourse-analytic approach informed by postcolonial theory, World Englishes, and translingual practice. The analysis combines close textual reading with systematic linguistic annotation in order to identify recurring patterns of linguistic innovation and cultural meaning-making across the selected texts. It integrates literary analysis with the study of linguistic patterns and variations of English worldwide. The aim is to understand how these authors employ language to convey their unique perspectives and challenge conventional ways of thinking.

The research process involves several steps, including close reading and annotation of the texts, identification of linguistic patterns and themes, and interpretation of the results in context. By combining insights from linguistics, literature, and postcolonial theory, the study demonstrates how language can function as a powerful tool for decolonization and social change. It explores how Muslim women writers innovate with English, blending diverse styles and dialects to create a

distinct narrative voice. The study's interdisciplinary approach allows for a deeper understanding of the complex interactions between language, culture, and power. Ultimately, it seeks to bridge linguistics and literature in postcolonial studies, highlighting the central role of language in shaping our understanding of the world and our place within it. A limitation of the study is the relatively small size of the corpus (approximately 3,000 words). Since the research is qualitative in nature, the findings are not intended to be statistically generalizable. Rather, the selected texts function as illustrative case studies that provide insight into broader processes of linguistic innovation, translingual practice, and the negotiation of cultural identity in contemporary Muslim women's writing.

RESULTS AND DISCUSSION

In this section, we delve into the analysis of two fictional novels, *Minaret* and *Home Fire*, focusing on their lexical, syntactical, and pragmatic deviations from Standard English. These deviations are systematically categorized into three distinct groups:
(a) Borrowings, untranslated;
(b) Restructuring English lexemes; and
(c) Composition of lexical formation.
The findings reveal how both novels employ these systematic vocabulary departures as techniques for transforming dominant linguistic norms. These aberrations are not merely stylistic choices but are functionally significant, ideologically motivated, and strategically systematic. They play a crucial role in expanding the expressive capacity of English as a multicultural and culturally enriched medium. The subsequent table will further illustrate the specific results of the lexical analysis of both novels, demonstrating their innovative approach to language.

Table 1
Comparative Analysis of Islamic Lexical Items in Minaret and Home Fire

Category	Minaret (Aboulela)	Home Fire (Shamsie)	Function in Decolonization
Religious lexical borrowing	*hijab:* "She pulled her *hijab* closer…" (Aboulela, 2005:36) Retains Islamic specificity; resists translation into Western categories.	*veil:* "heads of *veil*ed women' (Shamsie, 2017:122) cultural/visual signifier	Aboulela uses **lexical retention and semantic specificity** (hijab), preserving strong cultural indexing, while Shamsie relies on **lexical substitution and semantic generalization** (veil), reducing

			explicit religious meaning.
Ritual terminology	*azan:* "We heard the dawn *azan* as we turned into our house.''(Aboulela, 2005:37) Maintains theological precision.	'Allah would hear even a *prayer* whispered.'Indirect equivalents (e.g. references to prayer/faith) (Shamsie, 2017:158) Less ritual-specific, more contextual.	Minaret employs **lexical retention with high indexicality** (azan), maintaining a culturally specific signifier, whereas Home Fire uses **lexical generalization and reduced indexicality** (prayer), aligning with the neutralizing tendencies of global English. .
Divine reference	*Allah:* "I tell myself that Allah will protect me' (Aboulela, 2005:83) Rejects Christianized "God".	'Allah would hear even a prayer' (Shamsie, 2017:158)	Both novels exhibit **lexical retention with strong religious indexicality** (Allah), preserving Islamic specificity and resisting semantic substitution (God), thereby reinforcing linguistic decolonization.
Formulaic expressions	*Inshallah* (Aboulela, 2005:86) Encodes divine contingency.	Insha Allah (Shamsie, 2017:121)	Both novels show **lexical retention and pragmatic encoding** (inshallah / insha Allah), marking divine contingency and

			reinforcing Islamic discourse within global English.
Cultural-religious events	*Eid* (Aboulela, 2005:99) Untranslated, context-driven meaning	*Eid* (Shamsie, 2017:178)	Both novels employ **lexical retention and contextual inferencing** (Eid), preserving a culturally specific marker while supporting linguistic decolonization. .
Semantic reconfiguration (English lexemes)	*home*, *modesty* "Khartoum was no longer home" (Aboulela, 2005:100) Spiritual/cultural meaning	*home*, *belonging* "This country is your home" (Shamsie, 2017:195) Politicized meaning	Minaret shows **semantic reconfiguration** (home) toward spiritual-cultural meaning, while Home Fire reflects **semantic politicization**, linking home and belonging to national identity and exclusion..
Institutional / political lexicon	Minimal presence	*citizenship*, *security risk*, *revoked* (2017:203) Bureaucratic discourse	Minaret shows minimal institutional lexicon, whereas Home Fire foregrounds bureaucratic terms (e.g., citizenship, security risk, revoked), reflecting politicized state discourse.
Hybrid lexical	*Allah + English syntax*	*Allah + English co-presence*	Both novels use

constructions	(2005:203) Translingual layering	"hijab + perfect English" (2017:158)	**hybrid constructions,** but Minaret foregrounds **translingual layering**, while Home Fire reflects **syntactic integration** into globalized English discourse.
Absence of glossing	No translation of key Islamic terms	No translation of Urdu kinship terms	Both novels use **non-glossed lexical retention**, leaving Islamic and Urdu terms untranslated and relying on contextual inference, thereby supporting linguistic decolonization through reader adaptation.

When we examine *Minaret* by Aboulela and *Home Fire* by Shamsie, it becomes clear that altering the use of language, what is often referred to as the transformation of dominant linguistic conventions, is a complex process. It is not merely about incorporating words from other languages but involves reshaping English as a whole system for conveying meaning. This aligns with Pennycook's (2007:6-15) observation that English, as a global language, is shaped by the people who use it in diverse contexts. Similarly, Canagarajah (2013:41) emphasizes that multilingual speakers can combine their languages creatively to construct meaning. Thus, reworking dominant linguistic conventions is not simply about adding new words to English but about using the language in ways that reflect the diversity of its speakers. This process entails examining words, meanings, contextual usage, and the underlying ideas and values they convey. By doing so, we recognize English as a dynamic system, capable of adaptation and transformation by its users. While both novels contest monolingual standards associated with standardized Anglo-American

English, they employ distinct strategies: *Minaret* emphasizes lexical preservation and theological precision, whereas *Home Fire* foregrounds hybridity and the integration of politicized discourse. These findings suggest that linguistic decolonization is not monolithic but operates along a continuum between resistance and adaptation.

The use of Islamic dress terminology in *Minaret* and *Home Fire* illustrates how lexical choice mediates the representation of religious identity in global English. In *Minaret*, the term hijab in "She pulled her hijab closer…" (2005:36) retains strong Islamic specificity and resists translation into more generalized Western equivalents such as "veil," thereby renegotiating linguistic authority through lexical retention. This aligns with Ngũgĩ wa Thiong'o's (1986:16) view that language is deeply embedded in cultural epistemologies and that preserving indigenous terms is essential for resisting colonial forms of knowledge production. In contrast, *Home Fire* uses the more generalized expression "heads of veiled women" (2017:122), where the veil functions as a cultural and visual signifier rather than a precise religious marker. This reflects a neutralizing tendency within global English that dilutes explicit religious indexing while enhancing translatability and accessibility. However, this does not necessarily signal cultural erasure; rather, it can be read through Bhabha's concept of cultural hybridity as the reconfiguration of identity within globalized linguistic systems. Overall, while *Minaret* foregrounds lexical resistance through specificity, *Home Fire* demonstrates a shift toward more generalized representation within global English discourse.

A notable divergence between the texts emerges in their treatment of ritual terminology. In *Minaret*, the use of azan in "We heard the dawn azan as we turned into our house" (2005:37) preserves ritual specificity and theological precision, thereby resisting equivalence-based translation. This aligns with Spivak's (1993:56) critique of translation as a process that can erase cultural and semantic particularities embedded in language. In contrast, *Home Fire* employs more generalized references to prayer and faith, as in "Allah would hear even a prayer whispered" (2017:158), which prioritizes contextual meaning and accessibility over ritual precision. This contrast highlights a tension between cultural specificity and global comprehensibility, suggesting that linguistic representation in global English often negotiates between preserving religious particularity and ensuring broader interpretability. While *Minaret* foregrounds ritual specificity as a form of linguistic decolonization, *Home Fire* reflects a tendency toward lexical neutralization within global English discourse.

The use of Allah in both *Minaret* and *Home Fire* constitutes the preservation of an Islamic divine reference that resists substitution with the Christianized lexical norm "God," thereby maintaining theological specificity within English-language discourse. In *Minaret*, "I tell myself that Allah will protect me" (2005:83) reflects a direct, intimate invocation of the divine that underscores personal faith while rejecting a Christianized equivalence. Similarly, *in Home Fire*, "Allah would hear even a prayer" (2017:158) retains the Arabic divine term within a broader sociopolitical narrative context. In both texts, the consistent use of Allah functions as a strategy for pluralizing English and preserving Islamic epistemologies,

preserving Islamic epistemological framing and resisting semantic replacement within global English.

Formulaic expressions such as *inshallah* in *Minaret* exemplify the transfer of pragmatic norms across languages, encoding a culturally specific modality of divine contingency that cannot be fully captured through direct English equivalents. This aligns with Canagarajah's (2013:41) notion of translingual meaning-making, where meaning is constructed through the interaction of multiple linguistic and cultural resources. Similarly, *Home Fire* uses *insha Allah* (2017:121) as a retained formulaic expression, preserving its Islamic pragmatic function within global English discourse. In both texts, *inshallah / insha Allah* encodes divine contingency and reinforces Islamic discursive presence in English through lexical retention rather than translation.

The use of *Eid* without glossing in both *Minaret* and *Home Fire* exemplifies a strategy of retaining culturally specific terminology without mediating it through translation or explanation. This aligns with Spivak's (1993:76) call for ethical engagement with alterity, where cultural and linguistic difference is preserved rather than assimilated for the reader's convenience. In both novels, *Eid* functions as an untranslated cultural-religious marker whose meaning is constructed through context, thereby positioning the reader within a space of interpretive responsibility. Rather than subordinating non-Western cultural references to Western expectations of transparency, both texts disrupt the normative hierarchy of intelligibility by preserving the integrity of Islamic cultural specificity. Consequently, *Eid* in both *Minaret* and *Home Fire* contributes to the pluralization of English through its contextualized but untranslated presence.

Beyond lexical borrowing, both texts engage in the resemanticization of core English lexemes such as home and belonging. In *Minaret*, these terms are redefined through spiritual and diasporic experiences, while in *Home Fire*, they are politicized within the context of citizenship and migration. This demonstrates that linguistic transformation extends beyond lexical borrowing to include the resemanticization of existing English lexemes. This internal reconfiguration of meaning supports Pennycook's (2007) argument that English is continually reshaped through situated linguistic practices.

The prominence of bureaucratic and political terminology in *Home Fire*, including citizenship, security risk, and revoked, highlights the role of language in constructing and regulating the racialized "Other." This aligns with Michel Foucault's (1972:124) concept of discourse as a mechanism of power. The relative absence of such terminology in *Minaret* foregrounds personal and spiritual transformation rather than institutional critique. This difference highlights how linguistic resistance and norm transformation can operate across different domains of social experience, from personal feelings to big institutions. The manifestation of these strategies varies according to the sociocultural and ideological concerns foregrounded in each text. While one text privileges intimate and spiritual dimensions of experience, the other foregrounds institutional and political forms of discourse. Together, these contrasting approaches illustrate the diverse mechanisms through which linguistic transformation may be articulated in postcolonial writing.

Both novels employ distinct forms of linguistic hybridity. Aboulela uses Arabic words in English sentences, while Shamsie combines Urdu and English. These practices demonstrate that English functions as a flexible and adaptive linguistic resource rather than a fixed and homogeneous system. English emerges as a dynamic and negotiable linguistic system rather than a stable and homogeneous entity. Through these linguistic practices, the authors contest monolithic conceptions of English and foreground its plural and translingual character. Instead, the novels demonstrate the heterogeneous and plural character of English. Such practices expand the expressive capacity of English and reinforce its multilingual potential. Such hybridity reflects Bhabha's (1994:37-39) "third space," where new linguistic and cultural forms emerge through interaction and negotiation.

The absence of glossing for culturally specific terminology represents a deliberate narrative and ideological strategy. By not doing this, the authors are saying they don't think they need to make non-Western ideas easy for Western readers to understand. This strategy enacts what Canagarajah (2013:98) describes as linguistic pluralism, positioning readers as active participants in meaning-making rather than passive recipients. It also aligns with Spivak's (1993:56) emphasis on the ethical responsibility of engaging with difference.

The study demonstrates two complementary modes of transforming linguistic authority. *Minaret* exemplifies a strategy of lexical preservation and cultural continuity, whereby religious and cultural meanings are maintained without translation or semantic reduction. *Home Fire* exemplifies a model of hybridity and political discursivity, integrating multiple linguistic resources and engaging with institutional power structures. Together, these models demonstrate that English can be reworked across multiple levels of linguistic practice, transforming English into a medium capable of expressing diverse, non-Western realities. As Ngũgĩ (1986:34) argues, reclaiming language is central to reclaiming identity; these texts illustrate how such reclamation can occur within, rather than outside, the English language.

CONCLUSION

This study has shown that contemporary Muslim women writers use English not just as a neutral way of communicating, but as a space for expressing identity, negotiating meaning, and reshaping cultural perspectives. Their writing presents English as a flexible, global language shaped by different social, cultural, and religious contexts rather than a single fixed standard.

Across the analysis, three interrelated levels of linguistic practice were identified: lexical choice, syntactic structuring, and pragmatic expression. These include lexical retention (*hijab, azan, Allah, Eid*), formulaic expressions (*inshallah*), and semantic reconfiguration of English lexemes such as home and belonging. Together, these features construct hybrid and translingual meanings that challenge monolingual norms of intelligibility.

A comparative reading shows that *Minaret* predominantly reworks dominant linguistic conventions through lexical preservation and ritual specificity, while *Home Fire* integrates Islamic terminology within broader global English discourse, often producing partial semantic neutralization alongside sociopolitical

recontextualization. This contrast highlights different modes of negotiating cultural specificity within global English.

Theoretically, the study brings together Ngũgĩ wa Thiong'o's concept of language as cultural memory, Spivak's ethics of alterity, Pennycook's notion of English as translocal practice, Canagarajah's translingual framework, and Bhabha's "third space." Collectively, these perspectives position the transformation of linguistic norms as both a discursive practice and a literary strategy through which marginalized epistemologies reshape English from within.

Ultimately, the findings suggest that English in contemporary Muslim women's writing functions as a contested and productive space of meaning-making, where linguistic boundaries are reconfigured rather than fixed, and where cultural and religious identities are actively inscribed into global discourse.

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REZIME

Ovaj rad istražuje kako savremene muslimanske autorke koriste engleski jezik kao sredstvo lingvističke dekolonizacije, preispitujući njegovu tradicionalnu ulogu kao jezika kolonijalne moći i transformišući ga u prostor kulturne afirmacije, otpora i identitetskog pregovaranja. Polazeći od postkolonijalnih teorijskih perspektiva i savremenih sociolingvističkih pristupa, istraživanje analizira načine na koje književni tekstovi ovih autorki redefinišu odnose između jezika, kulture i moći. Na osnovu komparativne analize odabranih književnih dela, rad pokazuje da engleski

jezik ne funkcioniše samo kao sredstvo komunikacije, već i kao prostor stvaranja novih značenja, osporavanja dominantnih jezičkih normi i artikulacije alternativnih kulturnih i epistemoloških perspektiva. Analiza je usmerena na tri lingvistička nivoa: leksiku, sintaksu i pragmatiku, pri čemu se ispituje kako autorke koriste leksičke inovacije, pozajmljenice iz lokalnih jezika, sintaksička odstupanja i pragmatičke strategije radi očuvanja kulturne specifičnosti i izražavanja složenih identitetskih pozicija. Rezultati ukazuju da ove autorke oblikuju engleski jezik kroz hibridne i transjezičke forme koje dovode u pitanje ideju standardizovanog i homogenog jezika, potvrđujući koncept *World Englishes* i translingvalne književne prakse. Povezujući postkolonijalnu teoriju, primenjenu lingvistiku i analizu književnog diskursa, rad posmatra lingvističku dekolonizaciju kao istovremeno sociolingvistički proces i književnu strategiju. Zaključuje se da savremena književnost muslimanskih autorki značajno doprinosi afirmaciji marginalizovanih glasova, razvoju jezičke raznovrsnosti i izgradnji inkluzivnijeg globalnog književnog i jezičkog prostora.