

Study of Lexical Units with the "Ahl" Component, Whose Scope of Consumption is Limited, In the Works of Alisher Navoi

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Abstract: The article aims to research the rich literary heritage and lexicon of works of the great thinker, scientist, poet Mir Alisher Navoi. In this regard, the lexical-semantic analysis of lexical units whose use is limited or out of use according to the scope of use, the use of Arabic, Persian-Tajik isophasic compounds with the "Ahl" component, which is the object of our research, in Navoi's work, semantics and methodological features are explained. At the same time, such units are expressed which were in wide use in the poet's time, but which, after the passage of time, were difficult for the reader to understand without the help of a certain explanatory dictionary, or each word in the compound. Linguistic units, which understand the lexical meaning, but are not used as an isophical combination as a whole, are highlighted.

Keywords: words with a limited scope, obsolete units, isophical compounds, historical words, archaisms, slang, vulgarism, barbarism, neologism, term, component.



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Introduction

As we all know, in the historical development of the Uzbek language, the immense literary and spiritual legacy left by our great ancestor, Alisher Navoi, holds special significance. Analyzing and interpreting the lexical, semantic, stylistic, and contextual usage of the vocabulary units employed in the works of this eminent poet is one of the pressing issues facing contemporary Uzbek linguistics

Literature analysis and methods

Lexical units that are widely used in the national language and are common and comprehensible to all its speakers are referred to as lexemes with unrestricted semantic domains. In contrast, lexical units with restricted semantic domains are further classified into groups such as regionally restricted words and socially restricted words. Regional restrictions primarily concern dialectal vocabulary, while social restrictions encompass obsolete (historical, archaic) words, jargon, slang, vulgarisms, barbarisms, neologisms, and technical terms.

The period during which Alisher Navoi lived and produced his works is separated from the present day by an almost five-century-long historical development. It is evident that as a result of societal growth and transformation, many concepts in socio-economic and spiritual-cultural life

have become entirely obsolete or have fallen out of use. A linguistic unit that has acquired an obsolete connotation in the present period of the language is termed an archaism. "An archaism coexists alongside the lexical unit that it signifies the reality it names," states O. Saparniyazova¹. Archaisms are employed in literary texts to realistically portray the events of the period being depicted and to ensure the historical authenticity of the work².

Nearly all Uzbek linguists have expressed similar views regarding lexical units with restricted semantic domains. Comprehensive information, analysis, and findings on this subject are presented in H. Dusmatov and Z. Mahmudova's textbook *Foundations of Stylistics*, S. Karimov's monograph *Functional Stylistics of the Uzbek Language*, Sh. S. Mahmadiyev and T. J. Enazarova's textbook *Uzbek Dialectology*, and M. Amonov's PhD dissertation titled *Linguistic Study of Izof Constructions in the "Baburnoma"*³.

Results and discussion

Research indicates that Izof constructions borrowed from Arabic and Persian-Tajik languages are recognized as linguistic phenomena in contemporary Uzbek. In spoken language, the formation of new Izof constructions as needed is not observed; instead, they generally exist as pre-prepared lexical units close to the word and are listed as linguistic units in explanatory dictionaries. During our study and linguistic analysis of Alisher Navoi's works, it was found that more than 150 lexical units containing the "Ahl" component were employed. A comparison with modern Uzbek explanatory dictionaries revealed that nearly all Izof constructions have become obsolete in the current language period. Examples of such units include *ahli azo*, *ahli alam*, *ahli asr*, *ahli aql*, *ahli baliyyat*, *ahli binish*, *ahli vayl*, *ahli vara'*, *ahli vidod*, *ahli vifoq*, *ahli vuquf*, *ahli darvesh*, *ahli daqiq*, *ahli joh*, *ahli julus*, *ahli iyodat*, *ahli irtidod*, *ahli irfon*, *ahli ihtido*, *ahli karam*, *ahli kufru din*, *ahli mazallat*, and *ahli maoniy*. Below, we will analyze these lexical units:

Zikrida ohim damodam o'yladurkim, ***ahli zuhd***

Har zamon bir mad o'qurda oyati qur'on chekib. ("Topmadim" 56-bet).

The Arabic Izof construction *ahli zuhd* in this verse conveys meanings such as "ascetics" and "those devoted to asceticism." Its usage is limited in contemporary Uzbek literary language and is found exclusively in historical texts.

Ko'zlari jonu ko'ngul naqdin olib, sarf ettilar,

Aylagandek ***ahli din*** amvolini kuffor xarj. ("Topmadim" 107-bet).

In this ghazal, the Arabic Izof construction *ahli din* conveys meanings such as "believers in religion" and "pious individuals." As can be seen, each word within this Izof construction retains its lexical meaning, but the entire phrase is not used as an Izof construction.

In Alisher Navoi's ghazals, constructions like *ahli xirad* – meaning "alert individuals," "intelligent and perceptive people," *ahli fano* – meaning "people who have forgotten themselves and are devoted to the divine," "mystics," and *ahli vafo* – meaning "faithful," "loyal individuals," "those who exceed their promises," as well as similar Arabic and Persian-Tajik Izof constructions, are not used in contemporary Uzbek literary language. Consequently, readers are unable to understand the meanings of these terms without the assistance of a dictionary.

¹ Yo'ldoshev M., Muhamedova S., Saparniyazova M. "Matn lingvistikasi". O'quv qo'llanma. Toshkent, "Ishonchli hamkor". 2021. B. 224.

² O'sha asar. 110 -bet.

³Dusmatov H., Mahmudova Z. "Uslubshunoslik asoslari". Darslik. Farg'ona – 2022. B.443.; Karimov S. "O'zbek tili funksional stilistikasi". Monografiya. Samarqand – 2010. B.154.; Mahmadiyev Sh.S., Enazarova T.J. "O'zbek dialektologiyasi". O'quv qo'llanma. Samarqand – 2021. B.283.; Amonov M. "Boburnoma"dagi izofiy birikmalarning lisoniy tadqiqi. Fil. Fan.b.falsafa doktori (PhD) diss. Farg'ona – 2020. B.168.

Javhari jonim olib tut jur'aye, ey mug'bacha
Kim, bu naqd *ahli fanoning* budiyu nobudidur.
(“Topmadim” 173-bet).

In these verses, the author describes the existence of mystics as solely their inner soul, portraying them as individuals who have completely forgotten themselves and are devoted to the divine.

Firoq shomiki, *ahli xirad* berur pandim,
Magarki do'zax ulu bu oning azobi erur.
Sabo nasimi aningdek esar chamandinkim,
Degaysen, *ahli vafo* umrining shitobi erur. (“Topmadim” 198-bet).

In this passage, we can also observe that the Izof constructions *ahli xirad* and *ahli vafo* were actively employed in Navoi's works.

Yer yuzin bahr etti ashkim, eyki, aytursen meni,
Tog'lar uzra nedin *ahli junun* yanglig' yurur. (“Topmadim” 207-bet).

The Persian-Tajik Izof construction *ahli junun* conveys meanings such as "poets," "lovers"; "madmen," and "fools," and is employed in Navoi's ghazals in reference to madmen who are unable to attain love. In the following verse, the lyric hero's love has reached such an extent that his tears, unable to reach their destination, have transformed the earth's surface into a sea. He himself wanders over the mountains like a lover. In this verse, the poet presents beautiful examples of the artistic devices of simile and hyperbole.

As a synonym for the aforementioned Izof construction *ahli junun*, the lexical unit *ahli Majnun* is also employed.

Yod etarlar vodii ishq *ahli Majnun* sayrini,
Bexabar har yon quyundeckim bu sargardon borur.
(“Topmadim” 205-bet).

Both components of this Arabic Izof construction retain their individual meanings and are not used as an Izof construction.

Conclusion

In conclusion, the eminent thinker Alisher Navoi employed over 150 lexical units containing the "Ahl" component in his works. Nearly all of these units are presented as Arabic and Persian-Tajik Izof constructions. In some of these constructions, both words retain their individual lexical meanings and, although they are comprehensible to the reader, they are not introduced into speech as fixed expressions. Due to these characteristics, they are analyzed as lexical units with restricted semantic domains.

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