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# SEMANTIC-STYLISTIC ANALYSIS OF LEXICAL UNITS CONTAINING THE “AHL” COMPONENT EXPRESSING PERSON MEANING (BASED ON THE WORKS OF ALISHER NAVOI)

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## Abstract

This article investigates the semantic and stylistic features of lexical units containing the “ahl” component that express person meaning, based on the works of Alisher Navoi. The role of the “ahl” component in these lexical units, their functional load in speech, and their stylistic purpose within artistic texts are revealed. The study analyzes the classification of these units into semantic groups expressing social status, profession, belief, moral qualities, and other concepts related to a person. Methods such as semantic analysis, stylistic contextual approach, statistical method, and textological criteria are employed for deep analysis. The results contribute new scientific perspectives to linguistics in identifying the structural and stylistic features of units expressing person meaning.

**Keywords:** Ahl, person meaning, semantics, stylistics, Navoi, literary text, lexical unit.

## Introduction

Alisher Navoi's works deeply reflect the lexical, phraseological, and stylistic richness of the Uzbek literary language. Particularly, Arabic-origin attributive constructions, including lexical units with the “ahl” component, play a special role in expressing the social-spiritual layer of the language. Such units not only



denote social groups but also reflect individual personal qualities, beliefs, and moral states. This article analyzes “ahl” component units that express person meaning from semantic and stylistic perspectives. The “ahl” component is an Arabic-derived word meaning “owner,” “member of a group,” or “representative.” It typically forms attributive phrases in the form “ahl-i + noun,” which denote persons belonging to a specific group or their moral or social status. The issue of lexical units expressing person meaning has been studied extensively in Uzbek linguistics and general linguistics, covering categories such as person, verb morphology, pronoun systems, syntactic subject, and sentence structure. In Uzbek linguistics, scholars like Abduaziz Rajabov<sup>1</sup>, Shavkat Rahmatullayev<sup>2</sup>, M.Tursunov<sup>3</sup>, I.G‘aniyev<sup>4</sup>, and S.Jumayev<sup>5</sup> have researched this topic. In Turkic and general linguistics, N.A.Baskakov<sup>6</sup>, A.N.Kononov<sup>7</sup>, and Johannes Benzing<sup>8</sup> are noted. It is worth mentioning that the use of lexical units with the “ahl” component holds a significant place in the works of Alisher Navoi and his contemporaries.

## Methods

This study employs both qualitative and quantitative methods harmoniously. The primary source is a corpus of texts consisting of prose and poetry samples from Alisher Navoi’s works. The research methods include:

- **Corpus linguistics:** Lexical units with the “ahl” component from Navoi’s works were extracted electronically, and their usage in contexts was analyzed via automated search.
- **Semantic analysis:** Semantic aspects of “ahl” component units were examined to clarify what person-related meanings they convey. Examples include “ahl-i hunar” (professionals), “ahl-i isyon” (rebels), “ahl-i safar” (travelers).

<sup>1</sup> Rajabov A. The Category of Person-Number in Verbs and Its Morphological Expression // Language and Literature. — 1994. — No.1. — pp. 42–47.

<sup>2</sup> Rahmatullayev Sh. Modern Uzbek Literary Language. — Tashkent: Uzbekistan, 2006.

<sup>3</sup> Tursunov M. Morphology of the Uzbek Language. — Tashkent: Teacher, 1995.

<sup>4</sup> G‘aniyev I. Grammar of Modern Uzbek Literary Language. Part I: Morphology. — Tashkent: Fan, 1985.

<sup>5</sup> Jumayev S. Expression of Person in Sentence Structure // Philological Issues. — 2002. — No.4. — pp. 78–83.

<sup>6</sup> Baskakov N.A. Turkic Languages. — Moscow: Nauka, 1960.

<sup>7</sup> Kononov A.N. Grammar of the Modern Turkish Language. — Leningrad: Nauka, 1959.

<sup>8</sup> Benzing J. Introduction to the Study of Turkic Languages. — Wiesbaden: Otto Harrassowitz, 1959



- **Stylistic-contextual analysis:** The use of these units in poetic contexts was studied to understand their stylistic purposes, including image creation, moral evaluation, or depiction of social groups.
- **Statistical analysis:** Frequency of various types of “ahl” component units was determined, with the most common forms described statistically.
- **Comparative method:** The “ahl” component units were compared with other lexical units expressing person meaning in Uzbek linguistics to highlight unique features. Through the combined application of these methods, the role of the “ahl” component in creating person semantics was clarified scientifically.

## Results

The study shows that “ahl” component lexical units in Alisher Navoi’s works serve to express many semantic groups, including:

- **Profession-related units:** Examples include ahli hunar (craftsmen) [ANATIL, 182], ahli fano (those devoted to mysticism) [ANATIL, 180], ahli qalam (writers, poets, clerks) [ANATIL, 181]. These Arabic-Persian attributive units specifically denote professional groups. Below, we will provide some examples:

Qit’a: “Erur **ahli hunar** qoshida hunar,

Ayb yopmoq, dog‘i hunar topmoq”. (“Khazoyin ul-maoniy” IV.p. 733)

“Bir kishi o‘zni qilur **ahli fano** bazmida xos,

Kim qilur o‘zluki birla o‘zidin o‘zni xalos”. (“Khazoyin ul-maoniy” III. p.275)

**Religious and moral groups:** Units like ahli din (believers), ahli taqvo (pious people), ahli zuhd (ascetics). Ko‘nglum ichra but g‘ami, kufr ichra o‘lsam yaxshiroq,

**Ahli din** ollinda borg‘uncha bu islomim bila. (“Khazoyin ul-maoniy” III. p.566)

“Dayrdin sarxush chiqib yuz noz ila, ey mug‘bacha,

**Ahli taqvo** ichra o‘t sol, molishi islom ber”. (“Khazoyin ul-maoniy” IV. P.177)

“Bo‘ldilar begona **ahli zuhd** xush davlat bukim,

Qildi man’ ul qavm birla oshnolig‘din meni.” (“Khazoyin ul-maoniy” I. p.652)

The previously mentioned ahli din refers to believers, the faithful [ANATIL, 173]; ahli taqvo refers to pious people, those who are devout [ANATIL, 179]; ahli zuhd



refers to ascetics, those devoted to asceticism [ANATIL, 174] — these terms are used in relation to representatives of religious and moral groups.

- **Social and political groups:** Units such as ahli saltanat (rulers), ahli fitna (troublemakers), ahli mansab (officials). For example, ahli saltanat mostly appears in prose, denoting rulers or the political elite. Ahli davlat indicates wealthy or high-status people, often used negatively. Ahli mansab relates to officials and can carry connotations of hypocrisy and worldly struggles.

- **Travel-related groups:** ahli safar (travelers), ahli hijron (those in separation or exile).

“Yorutti vasl sham’i **ahli hijron** tiyra avqotin,

Mening shoming’a, vahkim, qilmadi davron sahar paydo.” (“Khazoyin ul-maoniy” IV. p.39)

- **Behavioral and spiritual qualities:** Units like ahli mehr (kind-hearted), ahli yomonlik (evil-doers), ahli hasad (envy), ahli vafo (loyal), ahli g’urur (proud), ahli muhabbat (lovers). These denote personal traits or moral qualities.

“Turfaroq budurkim, ulkim jon anga qildim fido,

Bovar aylab holima har neki deb **ahli hasad**”. (“Khazoyin ul-maoniy” I. p.142)

“Bekas o’lsam, ne taajjubkim, vafoda jon berib,

Topmadim **ahli vafo**, bori jahonni axtarib”. (“Khazoyin ul-maoniy” IV. p.60)

“Egilib o’psa yer **ahli g’urur** hurmat uchun,

Shabih erur anga mutlaqki mast qilsa namoz.” (“Khazoyin ul-maoniy” I. p.217)

“Men kibi aylab vafo, ko’rgan jafo topilmag’ay,

Axtarilsa sarbasar **ahli muhabbat** daftari.” (“Khazoyin ul-maoniy” II. P.596)

In these instances, ahli hasad refers to envious individuals, those who harbor jealousy and suffer from others' happiness; ahli vafo denotes the loyal, the faithful, those who keep their promises [ANATIL, 172]; ahli g’urur refers to the proud, those filled with arrogance [ANATIL, 182]; ahli muhabbat means lovers, friends, those devoted to love [ANATIL, 176]. These expressions are used to describe individuals' behavior and moral qualities.

The frequency of use in poetic contexts was also identified, with units like ahli hunar, ahli fitna, ahli taqvo most common. Their stylistic use ranged from insult, respect, religious evaluation, sarcasm, to idealization.



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## Discussion

The results emphasize that “ahl” component units reflect the artistic style of Navoi, providing concise yet impactful information about social roles, moral evaluations, or positions in society. The “ahl” component often conveys plural persons but also carries strong semantic weight in personalized imagery. For example, expressions like ahli fitna (troublemakers) and ahli isyon (rebels) depict not only destructive forces but social threats in artistic depictions. Conversely, ahli taqvo has positive connotations reflecting religious-cultural values.

For example: “Lutfung ollida kirib ravzag‘a **ahli isyon**,

Qahring o‘lg‘onda tushub vaylg‘a **ahli taqvo**.

Sharqdin g‘arbni bir dam borib **ahli talabing**

Kim bo‘lub himmat ayog‘i bila ul qavm ravo”. (“Khazoyin ul-maoniy” III. p.9)

In these verses, the phrase ahli isyon is an izofa construction meaning disobedient individuals, rebels, insurgents [ANATIL, 175]; while ahli taqvo appears as a variant of ahli taqvi, denoting pious and devout individuals [ANATIL, 179]. Ahli talab is used to refer to people who pursue desires or aspirations [ANATIL, 179]. The study also notes that while the “ahl” component’s usage in modern Uzbek has decreased, its stylistic and semantic significance in historical texts remains high, highlighting its importance as a historical lexical layer and linguistic value.

## Conclusion

According to the results, lexical units with the “ahl” component in Alisher Navoi’s works serve as a broad means of expressing person meaning. They not only indicate social status but also deeply express spiritual and moral aspects. Stylistically, these units were actively used in Navoi’s poetics for evaluation, creating contrast, enhancing images, and idealization. The lexical-semantic and stylistic analysis allows these units to be recognized as an independent semantic group in linguistics. This forms a foundation for future research into the historical roots, evolutionary changes, and lexicological and stylistic studies of person-related units in modern Uzbek.



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