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# SEMANTIC FEATURES OF ARABIC LEXEMES USED IN ALISHER NAVOI'S "HOLOTI SAYID HASAN ARDASHER"

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### Abstract

This article examines the semantic features of Arabic lexemes used in Alisher Navoi's work *Holoti Sayid Hasan Ardasher*. The study focuses on the historical and linguistic role of Arabic borrowings in the formation and development of the Uzbek literary language. Special attention is paid to the morphological and semantic adaptation of Arabic lexical units, particularly the use of singular and plural forms, their semantic transformation, and their functional integration into the lexical system of classical Uzbek. The article demonstrates that Arabic lexemes in Navoi's text are not employed randomly; rather, they function as an important layer of vocabulary representing religious, philosophical, ethical, scientific, social, spatial, temporal, and abstract concepts. The analysis shows that many Arabic plural forms were assimilated into Uzbek with singular meanings, while in some cases singular and plural variants coexist and acquire distinct semantic or stylistic nuances. The study also reveals that Arabic vocabulary in *Holoti Sayid Hasan Ardasher* contributes to the elevated stylistic register of the text and reflects the influence of Arabic as a language of science, religion, and literature in the medieval Muslim East. The findings confirm the significance of interlingual contact in shaping the historical development of Uzbek literary vocabulary.

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**Keywords:** Arabic lexemes, Alisher Navoi, *Holoti Sayid Hasan Ardasher*, Uzbek literary language, lexical borrowing, semantic adaptation, plural forms, classical Uzbek, Sufi terminology, lexical-semantic groups.

### Introduction

Language develops in close connection with the social, cultural, political, religious, and intellectual life of the society in which it functions. No language exists in complete isolation from other languages. Throughout history, linguistic interaction among peoples has resulted in the enrichment of lexical systems through borrowing, semantic adaptation, and functional expansion. The Uzbek literary language, like many other languages, has developed both through its internal resources and through the assimilation of lexical elements from other languages. Among the borrowed layers of Uzbek vocabulary, Arabic lexemes occupy a particularly significant place due to the historical, religious, scientific, and literary influence of Arabic in Central Asia.

In the medieval Muslim East, Arabic functioned not only as the language of religion, but also as a language of scholarship, philosophy, literature, and intellectual communication. Many great Central Asian scholars, including al-Khwarizmi, al-Farabi, Ahmad al-Farghani, Ibn Sina, Abu Rayhan Beruni, and Mahmud Kashgari, wrote or engaged with Arabic as a major language of science and culture. As a result, a substantial number of Arabic words entered the lexical structure of Turkic languages, including Uzbek. These lexical borrowings became an integral part of the literary and scholarly language of the period.

Alisher Navoi's works provide valuable material for studying the historical development of Uzbek vocabulary and the role of Arabic lexical elements in classical literary discourse. His prose work *Holoti Sayid Hasan Ardasher* is especially important in this respect, as it contains numerous Arabic lexemes representing various semantic domains, including religion, ethics, Sufism, scholarship, social relations, personal qualities, abstract concepts, time, place, and

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material culture. The semantic and functional analysis of these units allows us to understand not only the lexical richness of Navoi's language, but also the processes through which Arabic borrowings were adapted to the Uzbek linguistic system.

One of the notable features of Arabic lexical borrowings in Uzbek is their morphological adaptation. In many cases, Arabic singular forms were borrowed and used productively in Uzbek, while some plural forms were also assimilated and began to function with singular meanings. In certain examples, both singular and plural variants coexist in the text, forming semantic and stylistic distinctions. Such phenomena demonstrate that borrowed words were not mechanically transferred into Uzbek, but were gradually reinterpreted according to the grammatical, semantic, and stylistic norms of the receiving language.

The relevance of the present study lies in the need to examine Arabic lexical borrowings not merely as historical loanwords, but as active semantic and stylistic components of classical Uzbek literary language. By analyzing the Arabic lexemes used in *Holoti Sayid Hasan Ardasher*, it becomes possible to identify their semantic classification, functional load, stylistic value, and role in the expression of religious-philosophical, ethical, and cultural meanings. This approach contributes to a deeper understanding of the lexical development of Uzbek, the history of interlingual contact, and the linguistic artistry of Alisher Navoi's prose.

### The main part

Language, as a means of communication among people, develops in close connection with the social, political, economic, and cultural life of the society it serves. Any change in the life of society is reflected in its language. There is no nation in the world that exists completely isolated from relations with other nations. These interactions are also manifested in the languages of the peoples concerned: nations borrow words from one another and contribute words to each

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other's languages. The lexical system of every language develops and expands, firstly, on the basis of its internal resources and capabilities, and secondly, through borrowing words from other languages. This is a natural process [1: 160]. The lexical composition of the Uzbek literary language consists of native and borrowed layers: the native layer is formed by Common Turkic and purely Uzbek words, while the borrowed layer contains numerous Arabic, Persian, Tajik, Mongolian, Russian, and international words that entered through the Russian language. The proportion and relationship of these layers have varied across different historical periods under the influence of objective socio-political changes [2: 60-65].

It is well known that during the Middle Ages, Latin functioned as the international language in Western Europe, while Church Slavonic served this role among the Eastern and Southern Slavs; in the eastern part of the Muslim world, Arabic was used as the international language. World-renowned scholars of Central Asia such as Abu Ali ibn Musa al-Khwarizmi, Abu Nasr al-Farabi, Ahmad al-Farghani, Abu Ali ibn Sina (Avicenna), Abu Rayhan Beruni, and others wrote their works covering various fields of science in Arabic. Even the great Turkologist and linguist Mahmud Kashgari, who lived and worked in the 11th century, was compelled to write his work "Devonu Lug'otit Turk" in that language. The situation was nearly the same in almost all countries under the rule of the Caliphate [3: 113].

In his work "Muhokamatul Lug'atayn" (1499), Alisher Navoi described the characteristics of the Arabic language as follows: "Among all these languages, the Arabic language stands distinguished by its elegance and demonstrates a miracle through the adornment of eloquence and artistry; in this, the speakers of no other language can make such a claim..." [4: 44]

"...Just as Latin in Europe once served as an international language and the language of science, Arabic in Asia held a similar position for about three hundred languages. In this, the role of Uzbek and Tajik scholars and writers was very

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significant. If Tajik words entered the Uzbek language through spoken communication, literature, and other means, Arabic words, firstly, entered through books, madrasas, and religion, and secondly, through the Tajik language”[5: 123].

Arabic loanwords that entered the Uzbek language have their own specific features of integration. In particular, it was mainly the singular forms of Arabic words that were borrowed into Uzbek: *bob (avbob)*, *bayt(abyot)*, *vazn (avzon)*, *avval (avoyil)*, *amr (avomir)*, *ariza (avoriz)*, *oxir (avoxir)*, *varaq (avroq)*, *vatan (avton)*, *vaqt (avqot)*, *vahm (avhom)*, *davr (advor)*, *din (adyon)*, *javob (ajviba)*, *jins (ajnos)*, *jasad (ajsod)*, *zavq (azvoq)*, *zid (azdod)*, *aziz (aizza)*, *libos (albiso)*, *lutf (altof)*, *mavj (amvoj)*, *mol (amvol)*.

Conversely, the plural forms of some words were also borrowed: *afkor (fikr)*, *arosat (arsa)*, *axlat (xilt)*, *aqрабо (qarib)*, *avlod (valad)*, *vujud (vajh)*, *kibor (kabir)*, *aslaha (siloh)*, *ayyom (yavm)*, *talafot (talaf)*.

Words borrowed in plural form are usually used in Uzbek with a singular meaning. The fact that they originally represent plural forms is generally not perceived in Uzbek: *muvaqqiyat*, *ma’lumot*, *ziddiyat*. In such cases, pluralization in Uzbek is formed by means of the suffix *-lar*, as in: *muvaqqiyatlar*, *ma’lumotlar*, *ta’limotlar*, *ziddiyatlar*.

In the work “Holoti Sayid Hasan Ardasher”, such words are used frequently. For example, *Avqot a. (primary form: vaqt) times, periods; days: Chun alar kichik yoshdin fazoyil va kamolot iqtisobig’a avqotlarin sarf qilur ermishlar* (“Holoti Sayid Hasan Ardasher”, p.76).

In the cited passage, in addition to the plural form *avqot* (a word that is no longer used in modern Uzbek), the plural nouns *fazoyil* and *kamolot* are also employed: *fazoyil* (singular: *fazilat*) – virtues; *kamolot* (singular: *kamol*) – completeness, maturity, perfection, flawlessness; talent; virtue; perfection of knowledge (Navoi’s Works Dictionary, p. 631; p. 303).

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In the work, both the singular form *xulq* and the plural form *axloq* of the same word are used. *Xulq* (Arabic) refers to 1) the set of a person's manners and psychological characteristics; temperament, character; and 2) habitual, repeatedly occurring behavior, custom, or conduct (Explanatory Dictionary of the Uzbek Language, Vol. IV, p. 338). *Axloq* (Arabic – a person's nature) refers to etiquette and standards of behavior in interpersonal relations (Explanatory Dictionary of the Uzbek Language, Vol. I, p. 120): ...*Alarning hamisha axloqi om erdi. Ulug' kichikka suchuk so'z va mufrit xulq zohir qilurlar erdi* (“Holoti Sayid Hasan Ardasher”).

The plural form of the word *bayt* is *abyot*: *Va turkigo'y shuarodin Mavlono Lutfiy she'rlaridin abyot o'qilur erdi... Bayt* (Arabic) refers to 1) a two-line poetic unit written in aruz meter, a poetic fragment; and 2) more generally, a poem or poetic piece written in this genre (Explanatory Dictionary of the Uzbek Language, Vol. I, p. 74).

The plural form of the word *she'r* is *ash'or*: *Forsiy ash'oridin hazrati Xoja Hofiz Sheroziy... devonig'a ko'p aqidalari bor erdikim, balkim ul devondin aksari alarning xotirida erdi va ko'p abyot majolisda ul devondin mazkur qilurlar erdi...* (“Holoti Sayid Hasan Ardasher”).

In this passage, the plural form *majolis* is also used. *Majolis* (Arabic – singular: *majlis*) refers to gatherings, assemblies, or meetings (Navoi's Works Dictionary, p. 350).

The plural form of *shoir* is *shuaro*, and the plural form of *fozil* is *fuzalo*. These words also occur in the work: *Va zamonning shuaro vazurafosidin alarning viqosi xoli ermas erdi, balki darveshlar va ahlulloh dag'i doim alarning uyin musharraf qilib, suhbat turar erdilar* (“Holoti Sayid Hasan Ardasher”).

In the cited example, in addition to the words *shuaro* and *fuzalo*, the plural form *zurafo* is also used. *Zurafo* (Arabic – singular: *zarif*) refers to refined, elegant, or witty people (Navoi's Works Dictionary, p. 260).

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In “Holoti Sayid Hasan Ardasher,” both the singular form *lutf* and the plural form *iltifot* are used. *Lutf* (Arabic – plural: *altof*) denotes gentleness, compassion, courtesy, kindness, or benevolence. *Lutfi oliy* means supreme grace or favor, while *lutf aylamak (etmak)* means to show kindness, do a good deed, or bestow a favor (Navoi’s Works Dictionary, p. 341).

*Ayyom* and *asbob* are also words occurring in plural form. However, the singular form of *ayyom* was not borrowed into Uzbek. In contrast, *sabab* was borrowed in its singular form. Its plural form, *asbob*, has developed a different meaning in modern Uzbek, where it is used to denote tools, implements, or equipment. *Ayyom* (Arabic – singular: *yawm*) means days, periods, occasions, eras, times, or seasons; *ayyomi foniy* refers to bygone or transient days; *za’f ayyomi* denotes periods of weakness or illness; *ayyomi visol* refers to the days of union or reunion; and *ayyomi shabob* signifies the days of youth (Navoi’s Works Dictionary, p. 37). *Asbob* (Arabic, singular: *sabab*) means causes, excuses, necessities, equipment, or tools (Navoi’s Works Dictionary, p. 60): *Yigitlik ayyomidakim, rindliq va lavandvashliqlar boshidur, bu toifa kunduz va kechalar alarning maskanidin chiqmaslar va barcha asbob alar uchun muhayyo erdi* (“Holoti Sayid Hasan Ardasher”).

In the work, the word *af’ol* is also encountered: *Qoshida aziz va mukarram va muhtaram bo’lmishlar. Bu hamida xisol va pisandida af’ol jihatidan yaxshi va yomon ahli zamon* (“Holoti Sayid Hasan Ardasher”).

*Af’ol* (Arabic, singular: *fe’l*) means actions, deeds, acts, or conduct. The expression *noxush af’ol* denotes improper, unpleasant, or reprehensible behavior (Navoi’s Works Dictionary, p. 66). The singular form of *holot* is *hol*. This word denotes states, conditions, moods, or circumstances. Although *holot* is used in the work, the synonymous form *holatlar* also occurs: *Ul podshoh bu holatlaridin alarg’a farzandona iltifotlar qilur ermish va o’zining ba’zi farzandlari – hakim, ba’zi holati ko’nglig’a yoqmas ermish* (“Holoti Sayid Hasan Ardasher”).

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*As'hob* (Arabic, singular: *sohib*) means companions, interlocutors, associates, or friends (Navoi's Works Dictionary, p. 62); *at'ima* (Arabic, singular: *taom*) means foods or meals (Navoi's Works Dictionary, p. 64).

In addition to the words mentioned above, the work also employs Arabic plural forms such as *atvor* (singular: *tavr*), *ashrof* (singular: *sharif*), *akobir* (singular: *kabir/akbar*), *advor* (singular: *davr*), and *ulamo* (singular: *olim*). While these words appear in plural form, *fan* (plural: *funun*) and *had* (plural: *hudud*) are used in their singular forms. In some cases, both singular and plural forms of certain words are used, such as *majlis – majolis*, *lutf – iltifot*, and *xulq – axloq*.

The word *manozil* (singular: *manzil*) is already in the plural form, yet the suffix *-lar* is additionally attached to it, forming *manzillar*. Thus, this word exhibits the phenomenon of pleonasm.

The Arabic lexical borrowings used in the work can be classified into the following semantic groups:

**Lexical units expressing personal names and social roles:** *zot* (owner of something, person, essence, intrinsic nature), *podshohi haqiqiy* (the True King, referring to Allah), *mahbub* (beloved; lover, beloved man or woman, friend, or cherished person), *ahbob* (friends, companions, loved ones), *abno* (sons, children), *musohib* (interlocutor, companion, friend), *ahl* (possessor, owner; those belonging to a group), *faqir* (poor, needy, destitute, one who renounces worldly pleasures), *shayxul-mashoyix* (chief of sheikhs, the greatest religious leader), *olim* (a person of high scholarly level, knowledgeable person), *xulafo* (caliphs), *huzzor* (those present), *haqiqatmaob* (one oriented toward truth; source of truth), *mushoyix* (plural of *shayx*; elders, sheikhs), *muhofiz* (protector, guardian, watchman), *as'hob* (companions, interlocutors, friends), *ashrof* (people of nobility and distinction, elite class), *aqida* (leader, guide), *ashrof* (people of nobility and distinction, elite class), etc.

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**Lexical units expressing names of objects:** *qufl* (lock), *maxluq* (created being; creature), *izo* (bones), *inon* (reins, bridle), *uzor* (face, countenance, temple/side of the head), *qutb* (the axis passing through the center of everything and its two ends), *masnad* (support, throne, elevated seat, seat of authority), *zany* (decoration, ornament, beauty), *bob* (door, gate), *mulk* (personal property, wealth), *me'roj* (ladder, stairway), *xarj* (expenses, expenditure), *bazl* (gift, charity, donation, generosity), etc.

Among **lexical units denoting clothing items**, the word *kisbat* (clothing, attire) is used.

**Lexical units related to occupations and fields of science:** *kasb* (acquiring, mastering, obtaining), *xizmat* (service, work, position, assistance), *qazo* (jurisprudence, judicial affairs, court matters, execution, judgment, fate, destiny), *mahorat* (skillfulness, mastery, craftsmanship, dexterity), *mulozamat* (companionship, servitude, service, being in attendance), *iqtibos* (quotation, borrowing, citation), *risola* (booklet, letter), *ulum* (sciences), *ishtig'ol* (occupation, engagement, activity), *sarf va nahv* (names of grammatical sciences, where *sarf* denotes morphology and *nahv* denotes syntax), *tafsil* (detailed, clear and explicit explanation), *arabiyat* (Arabic language and literature), *mantiq* (logic), *kalom* (theology, doctrine of faith, knowledge related to the Qur'an), *fiqh* (Islamic jurisprudence, legal-religious rules), *muammo* (enigma, hidden meaning), *tarix* (history, recorded events), *tasnif* (classification, categorization), *she'r* (poetry), *ash'or* (poems, verse, arrangement, ordering, compiling), *abyot* (poetic couplets, verses), *bayt* (a two-line verse unit), *nujum va advor* (plural of cycles/periods, a branch of music theory), *jumla* (whole, group, entirety), *matla'* (place of rising; the opening line of a poem), *fard* (single, solitary; isolated verse), *masnaviy* (poetic form of couplets), *shuaro* (poets), *zurafo* (the refined, elegant ones), *majlis* (assembly, gathering, council), *majolis* (plural of majlis, gatherings).

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In the work, *lug'at* is used in the sense of “lexicography, the science dealing with dictionaries”; *arabiyat or arabiyot* in the sense of “Arabic language and literature studies”; *mantiq* as “the science of forms and laws of thinking, logic”; *kalom* as “a field of speech and communication studies or Qur’anic linguistic studies”; *fiqh* as “the science of Islamic law and religious rules”; *hadis* as “sayings of the Prophet Muhammad and narrations about him”; *tafsir* as “detailed exegetical interpretation of the Qur’an studied as a separate discipline in madrasas”; and *musiqiy, advor* as terms used in the sense of “a branch of music theory.”

**Lexical units related to ethics, manners, and speech culture:** *adab* (good upbringing, appropriate behavior, pleasantness in conduct, good manners), *tavoze* (observance of etiquette, humility), *hilm* (gentleness, mild temperament), *hayo* (shame, modesty, honor, decency, humility, etiquette), *rahm* (compassionate, merciful, kind), *muloyim* (suitable, appropriate, convenient; polite, well-mannered), *muloyimat* (gentleness, softness, harmony, suitability), *siyar* (character traits, behaviors, description of people’s conditions), *lutf* (gentleness, compassion, good conduct, kindness), *arz niyoz* (greeting, supplication), *takallum* (speaking, talking, conversation), *xijolat* (shame, embarrassment, feeling uncomfortable due to shame), *af’ol* (actions, deeds, behaviors), etc.

The word *adab* is of Arabic origin and denotes “literature; good upbringing; a certain form of conduct; good morals and etiquette in social and personal life; politeness and refined behavior.” *Hilm* means “gentle temperament, mildness, patience and endurance”; *tavoze* means “humility, modesty, self-effacement, respect and honor”; *hayo* means “avoiding improper and shameless behavior; shame and modesty”; *takallum* means “speech, conversation, speaking”; and *mutanaffir* means “one who feels aversion or disgust.”

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**Lexical units related to natural objects and natural phenomena:** *nasim* (breeze, gentle and pleasant wind, morning breeze), *falak* (sky, heavens).

**Terms related to Sufism:** *fano* (non-existence; in Sufism, the annihilation of the self and renunciation of all worldly existence), *quds* (purity, holiness, sacredness; *Nasimi Quds* – the breeze of purity), *maqom* (place, position, level; rank or stage; in music, a fundamental melody or mode), *suluk* (spiritual path, righteous conduct), *solik* (a Sufi practitioner who follows a spiritual path), *valoyat* (saintliness, holiness, closeness to God), *murshid* (spiritual guide, mentor; Sufi master), *murid* (disciple, follower, seeker), *tariq* (path, way, method, principle, cause), *tariqat* (Sufi order or spiritual path), *tolib* (seeker, learner, one who desires or pursues knowledge or truth), *takmil* (completion, perfection, making something whole or perfect), *irshod* (guidance to the right path), *ibodat* (worship, devotion), *faqir* (poverty; also spiritual renunciation of the world), etc.

The concepts of *shariat*, *tariqat* and *haqiqat* are associated with the notion of the “perfect human being” (komil inson). The meaning of the word *fano* in dictionaries is “non-existence, extinction, death, and in Sufism, the abandonment of the self and union with Allah.” In the work, the words *tolib* and *murid* are also used. The word *tolib* is defined in “Navoi’s Works Dictionary” as follows: *Tolib* (Arabic) – seeker, inquirer, one who tends toward something, one who desires or searches; *tolib bo’lmoq* – to wish, to desire, to incline; *tolibi ilm* – student, seekers of knowledge (Navoi’s Works Dictionary, p. 612).

*Murid* (Arabic): 1. One who seeks, desires, or follows. 2. In Sufism, a disciple who follows a spiritual master or pledges allegiance to a sheikh (Navoi’s Works Dictionary, p. 418). The word *murshid* is used in the sense of “one who guides,” as in *piri murshid*.

The word *maqom* is defined in “Explanatory Dictionary of the Uzbek Language” as follows: *Maqom II* (Arabic): 1. Place or position. 2. Rarely used: rank or status. To reach a high rank (Explanatory Dictionary of the Uzbek Language, Vol. II, p. 569).

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*Zikr* and *zokir* are cognate words: *zikr* refers to invoking or mentioning the name of Allah. *Zikr* (Arabic) means speaking, mentioning, or explaining; *zikr etmoq* means to speak, to mention, or to explain. *Zikri jahr* refers to audible or open invocation of God (Navoi's Works Dictionary, p. 252). *Zokir* (Arabic): 1) one who mentions or invokes; 2) one who repeatedly remembers or invokes the name of Allah (Navoi's Works Dictionary, p. 255). *Orif* is an Arabic word meaning knowledgeable, wise, or enlightened.

*Mahbub and mahbuba* (Arabic) refer to a beloved male and female lover, or a cherished and beloved person (Navoi's Works Dictionary, p. 383). In Sufism, the term *mahbub* is also used in reference to Allah.

**Lexical units expressing qualities or attributes:** *muloyim* (appropriate, suitable, fitting, harmonious), *moyil* (inclined, leaning to one side, sloping), *mumtoz* (selected, distinguished, chosen), *mutakabbir* (arrogant, proud, conceited), *mujmal* (brief, concise, requiring further explanation), *aziz* (dear, precious, esteemed), *mukarram* (honored, respected, revered), *muhtaram* (honored, respected, esteemed), *azim* (great, large, mighty), *musharraf* (honored, privileged; one who has attained a blessing or honor), *muxtasar* (shortened, brief, concise), *mutaassir* (affected, influenced), *maxmur* (intoxicated, slightly drunk; still under the influence of wine), *naqiz* (opposite, contrary, contradictory), *mulavvan* (variegated, multicolored, decorated), *laziz* (delicious, tasty, pleasant), *motomiy* (mourning, wearing black as a sign of grief), etc.

**Lexical units expressing abstract concepts:** *kamolot* (plural of *kamol*: perfection, completeness, maturity), *holot* (states, moods, conditions), *g'araz* (purpose, intention, aim), *ilzom* (being compelled/overpowered; inability to object; defeat), *taassuf* (regret, sorrow, lamentation), *azimat* (determination, will, resolution, firm decision), *farog'at* (peace, tranquility, comfort, rest, freedom from care), *tahoshi* (avoidance due to fear; withdrawal, hesitation), *iztirob*

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(restlessness, anxiety, disturbance), *sabr-u toqat* (patience, endurance), *havl* (fear, dread), *ta'b* (inclination, desire, disposition), *tavr* (manner, state, mode; behavior, style, method, order), *maqsud* (goal, intention, desired aim), *tug'yon* (overflowing, rebellion, excess, disobedience), *shavq* (intense desire, strong passion, eagerness, ardent longing), etc.

“Holoti Sayid Hasan Ardasher” asarida bulardan tashqari, *muloyamat*, *mahorat*, *xijolat*, *rivoyat*, *dalolat*, *maoniy*, *mulozim*, *nihoyat*, *mansab*, *xizmat*, *ta'b*, *moyil*, *kamolot*, *iqtisod*, *jins*, *mumtoz*, *zamon* kabi arabcha soʻzlar ham qoʻllangan.

**Lexical units expressing place and time:** *jonib* (side, direction, aspect), *hazira* (an enclosed place; a burial chamber in a cemetery; a barrier used to confine animals), *xilvat* (secluded, isolated place), *jihat* (direction, side, aspect), *manozil* (stopping places, stages on a journey), *xonaqoh* (Sufi lodge), *amnobod* (peaceful place, place of security), *olam* (world, universe), *mehrob* (mihrab; a semicircular niche or decorated recess in a mosque), *visoq* (house, room), *manzil* (resting place for travelers; dwelling; distance between two points), *majma'* (meeting place; gathering, assembly), *maskan* (residence, dwelling), *vaqt* (time, period, moment, season), etc.

Among Arabic **words expressing quantity**, the word *arbain* (forty; chilla period) is used.

In “Holoti Sayid Hasan Ardasher,” in addition to the above, Arabic words such as *muloyamat*, *mahorat*, *xijolat*, *rivoyat*, *dalolat*, *maoniy*, *mulozim*, *nihoyat*, *mansab*, *xizmat*, *ta'b*, *moyil*, *kamolot*, *iqtisod*, *jins*, *mumtoz*, and *zamon* are also used.

In conclusion, the analysis of Arabic lexical borrowings in Alisher Navoi's “Holoti Sayid Hasan Ardasher” demonstrates that these units are not randomly used, but are systematically integrated into the text and function across a wide range of semantic domains. The borrowed lexemes actively participate in the expression of religious, philosophical, ethical, scientific, social, spatial, temporal,

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and abstract meanings, which indicates their high functional load in the lexical structure of the work.

A significant feature of these Arabic borrowings is their morphological and semantic adaptation within the Uzbek literary language of the period. In many cases, plural Arabic forms are used to express singular meanings in Uzbek, while in other cases both singular and plural variants coexist, sometimes acquiring differentiated semantic or stylistic nuances. This reflects a dynamic process of linguistic assimilation, where borrowed elements are not only preserved but also reinterpreted according to the internal system of the receiving language.

Furthermore, the material shows that Arabic lexemes in the text are closely associated with the expression of elevated stylistic register, scholarly discourse, and Sufi-philosophical concepts. This confirms the strong influence of Arabic as a language of science, religion, and literature in the medieval period, particularly in the works of Central Asian scholars and writers.

Overall, the study of Arabic lexical elements in “Holoti Sayid Hasan Ardasher” highlights both the historical depth of Uzbek lexical development and the significant role of interlingual contact in shaping its literary vocabulary.

### Conclusion

The analysis of Arabic lexemes used in Alisher Navoi’s *Holoti Sayid Hasan Ardasher* shows that these lexical units constitute an important and functionally active layer of the vocabulary of classical Uzbek literary language. They are employed across a wide range of semantic fields, including personal names and social roles, objects, occupations and branches of knowledge, ethics and speech culture, natural phenomena, Sufi terminology, qualities and attributes, abstract concepts, place and time, and quantity. This semantic diversity indicates the depth of Arabic influence on the lexical structure of Uzbek literary discourse during the medieval period.

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The study demonstrates that Arabic borrowings in the text underwent both morphological and semantic adaptation. In many cases, plural Arabic forms were assimilated into Uzbek and used with singular meanings, while in other cases singular and plural variants coexist within the same text. Such usage reflects the dynamic nature of lexical borrowing and shows that Arabic words were integrated into Uzbek not as foreign elements, but as productive linguistic units adapted to the internal norms of the receiving language.

A particularly important feature of the analyzed material is the close connection between Arabic lexemes and elevated stylistic expression. Many of these units are associated with religion, science, philosophy, morality, and Sufi thought. Their use contributes to the scholarly and spiritual tone of the text and reflects the cultural-intellectual environment in which Navoi created his works. This confirms that Arabic was not only a source of lexical enrichment, but also a medium through which complex religious, philosophical, and ethical meanings were expressed.

Overall, the study of Arabic lexical elements in *Holoti Sayid Hasan Ardasher* reveals the historical depth, semantic richness, and stylistic refinement of the Uzbek literary language. The findings highlight the importance of interlingual contact in the development of Uzbek vocabulary and demonstrate the significant role of Alisher Navoi's works as a valuable source for historical lexicology, semantics, and the study of lexical borrowing.

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