

# Semantic Analysis of Lexical Units Expressing the Concept of “Person” in “Ravzatu-s-safo”

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## Annotation

This article examines the linguistic representation of the concept of "person" in the 15th-century historical chronicle *Ravzatu-s-safo* ("The Garden of Purity"). By analyzing terms such as *insān*, *bashar*, *kas*, and *shakhs*, this study elucidates how the author utilized a diverse lexical range to denote biological existence, social hierarchy, and moral agency. The research highlights the synthesis of Persian and Arabic vocabulary as a tool for historiographical precision and stylistic elevation.

**Keywords:** Munis, Ravzatu-s-safo, Timurid Lexicography, Concept of Person, Insān, Bashar, Semantic Analysis, Justice, Historical Terminology.

## Introduction

The literature and historiography of the Timurid Renaissance are characterized by a sophisticated and rhythmic prose style known as *Saj'* [1]. *Ravzatu-s-safo* stands as a monumental example of this era, serving not only as a record of world history but also as a complex linguistic artifact [4]. In medieval Persian historiography, the "person" is the central engine of history; however, this concept is not monolithic [2]. The author employs various terms to describe individuals based on their spiritual, physical, or social status. This study aims to identify these lexical units and analyze their contextual application.

## Methodology

This research utilizes a descriptive-analytical approach combined with contextual semantic analysis. The methodology involved:

- Extraction:** Identifying key passages involving human descriptions, royal decrees, and philosophical reflections.
- Etymological Classification:** Grouping terms by their origin (Arabic loanwords vs. indigenous Persian) [5].
- Sociolinguistic Analysis:** Examining how specific terms correlate with the social standing of the subjects described [4].

## Results and Analysis

The analysis reveals that the concept of "person" is stratified into several distinct lexical categories, each carrying specific semantic weight:

Lexical Unit	Origin	Primary Connotation	Contextual Usage
<b>Insān</b> (انسان)	Arabic	Philosophical/Intellectual	Used for "humanity" as an enlightened or noble species.
<b>Bashar</b> (بشر)	Arabic	Physical/Mortal	Emphasizes the physical presence or mortality of man.
<b>Kas</b> (کس)	Persian	General/Indefinite	Standard term for "someone" or "a person" in narrative prose.
<b>Shakhs</b> (شخص)	Arabic	Individual/Formal	Refers to a specific figure or a "personage" with physical form.
<b>Nafar</b> (نفر)	Arabic	Quantitative	Used primarily as a numerical counter for soldiers or groups [3].

The results show that the author rarely uses these as simple synonyms. For example, *Insān* is frequently linked to *ʿAql* (intellect), while *Bashar* is often used when discussing human frailty or biological limits.

### Discussion

The choice of terminology in *Ravzatu-s-safo* reflects the socio-political hierarchy of the 15th century [2]. The "person" in the text is often defined by their relationship to the state and the concept of *Adolat* (Justice).

- **Person as a Moral Subject:** When discussing kings or saints, the author uses elevated terms like *Zoti sharif* (Noble Being) or *Insāni kāmīl* (The Perfect Man).
- **Person as a Political Subject:** The term *Raiyyat* (Subjects/Citizens) is used when the individual is viewed through the lens of state protection and duty.
- **Justice and the Individual:** The author posits that the primary duty of a "person" in power is *Adolat*—defined as "placing everything in its rightful place" [1]. Thus, the terminology shifts based on whether the person is the executor of justice (The Ruler) or the recipient (The Subject).

The heavy use of Arabic-derived synonyms served to elevate the register of the text, aligning it with Islamic scholarly traditions while maintaining the narrative flow inherent in Persian historiography [2], [5].

### Conclusion

The representation of the "person" in *Ravzatu-s-safo* is a sophisticated tapestry of Persian and Arabic elements. The text distinguishes between the spiritual (*Insān*), the mortal (*Bashar*), and the social individual (*Kas/Shakhs*). This lexical precision allowed the author to maintain a clear social hierarchy within his historical narrative. Understanding these nuances is essential for a contemporary reading of Timurid political philosophy and linguistics [4].

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