
Application of Standard and Non-Standard Syntactic Units in Alisher Navoi's Prose

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To cite this article:

Ashirbaev Samikhan. Application of Standard and Non-Standard Syntactic Units in Alisher Navoi's Prose. *International Journal of Applied Linguistics and Translation*. Vol. 7, No. 2, 2021, pp. 34-42. doi: 10.11648/j.ijalt.20210702.12

Received: November 26, 2020; **Accepted:** December 21, 2020; **Published:** April 26, 2020

Abstract: Alisher Navoi is the greatest representative of Uzbek literature and Uzbek literary language in the world. His works are studied not only in the Eastern countries but also in most countries of the world. The texts of Alisher Navoi's works have been thoroughly studied in terms of literary studies but this idea cannot be expressed concerning his language. Preliminary research on the phonetic, lexical, and grammatical peculiarities of the language of Alisher Navoi's works has been carried out but the language of his works has not yet been studied from theoretical and practical linguistics and stylistic point of view. In particular, the language of his poetic works was not an object of researches. It's a turn-around issue. The syntax of Alisher Navoi's works is less studied than at other levels. His prosaic works have been taken as a source in the researches carried out up to now. This article also studies his prose works and the views on the standard and non-standard syntactic units of the Alisher Navoi prose that paid little attention by researchers highlighted in it. Such an approach to the issue has never existed in either world linguistics or Uzbek linguistics. Most scientific works said that the syntactic analysis of the old Uzbek language, in particular, the language of Alisher Navoi prose is difficult. It is worth noting that not only the syntactic construction of Alisher Navoi but also its language system creates difficulties for analysis. There are particular reasons for this: 1) Our modern language with the language of his works has been distinguished for about 600 years; 2) The old Uzbek language, especially the language of Alisher Navoi, was under influence of the Persian language; 3) the current Uzbek language has gone away from the style of expression of thoughts in the language of Alisher Navoi's works. In particular, the language of Alisher Navoi differed from the language of other writers of that period by the use of non-standard phrases. Therefore, it was planned to study the complexities of his language on the example of the prose of Alisher Navoi's works in this article. Most of the statements and texts of the source analyzed in the article are non-standard.

Keywords: Sentence, Standard and Non-standard Sentences, Syntax, Transformation Method, Theme and Rheme, Linguistic Text

1. Introduction

Scientific research on the issues of the historical grammar of the Uzbek language in Uzbek linguistics has significantly developed in the traditional manner over the past fifty years. The scientific works on phonetics and Phonology, lexicography and lexicography of the Uzbek language, morphology and syntax have been created, and these materials are now widely used in the creation of the history of the Uzbek language. First these scientific works were implemented by Fitrat A, Borovkov A. K, Kononov A. N, Mutallibov S, Abdurahmonov G, Fozilov E, Shukurov Sh,

Nazarova X., Ne'matov H, Rustamov A, their ranks expanded in the following period. Most importantly, Uzbek scholars were able to demonstrate their high level of knowledge in reading manuscripts in Arabic script and conducting its linguistic research. Admittedly, our researchers approached these studies from a traditional linguistic point of view. This great task was the main focus of this period. Now it is necessary to approach the sources in a new way in linguistic research. It is worth noting that Alisher Navoi holds a special place in the history of Uzbek literature and literary language. The language of his works still fascinates scientists, because the language of his works occupies a central place in the development of the Uzbek

language as a whole, and therefore the subtle aspects of his works are a matter that must be studied not only by scientists of the world, but also by Uzbek scientists themselves. It is known that investigating the language of Alisher Navoi has never been easy. Particularly, syntax of the language is extremely inconvenient for research. This is largely due to Alisher Navoi's non-standard thinking and the frequent use of Arabic and Persian phrases in his language. The author has been working on the syntax of Alisher Navoi's works for a number of years and focuses on the construction of non-standard sentences in it. As noted in the abstract, the article focuses on the specifics of syntactic groups, non-standard cases at the beginning of a sentence, and issues that can still be discussed.

The topicality of the problem. So far, in the research conducted on the syntactic features of the old Uzbek literary language, only the standard cases in the language were analyzed and the analysis of non-standard syntactic units avoided. For the first time in this article, non-standard syntactic phenomena are considered along with standard syntactic units.

Methodology. As the subject of the article is devoted to the history of the Uzbek language, the historical method prevails in it and compared to the current Uzbek language. In the work, the description and analysis of the sentences in Alisher Navoi's prose carried out non-standard sentences analyzed in semantic and transformational methods.

The results. The language of Alisher Navoi's works is the basis of the literary language of the XV century [1], therefore, the language of his works is in the spotlight of experts but the syntax of his works, particularly his prose has been little studied. In this regard, Abdurahmonov's monograph dedicated to the history of Uzbek syntax also focuses on the syntax of Alisher Navoi's works [2]. Only S. Ashirbaev [3], I. Azimov [4], and M. Rakhmatov [5] studied the syntax of the language of Alisher Navoi's works. In these works, the syntax of the author's works is mostly described as more descriptively. This article is devoted to the less-studied topic of the syntax of the language of Alisher Navoi's works, standard and non-standard sentences, and their structural-semantic analysis. Actually, if the standard sentences are also compared to the current Uzbek language, it also is relatively non-standard.

The language of Alisher Navoi's prose is syntactically complex and unique. In this literary language, all the resources of the Uzbek language at that time were used efficiently. In this article, we will consider three aspects of the old Uzbek language, which are characteristic of the syntactic construction. They are:

1. Application of syntactic units in Alisher Navoi prose.
2. The beginning of the sentences in the prose of Alisher Navoi.
3. Analysis of sentences that require special discussion.

2. Application of Syntactic Units in Alisher Navoi Prose

All syntactic units in the Uzbek language recorded in the prose of Alisher Navoi. These syntactic units, although, according to the existing standards in terms of naming, sometimes come up with difficulties in the analysis of some syntactic groups in terms of structure, sometimes complexity of thought, and complex syntactic integrations. Therefore, even in the standard syntactic units in the prose of Alisher Navoi, there are non-standard elements. Now we proceed to the analysis of syntactic units in the prose of Alisher Navoi.

2.1. Linguistic Text

It is known that such a syntactic unit attracts the attention of linguists in the following period, it is called by the terms of major syntactic integrity A. A. Reformatskiy [6], R. Rasulov [7], I. R. Galperin [8], but this phenomenon of speech by Alisher Navoi has not been studied. To this can be attributed the following text, which expresses the relationship of theme and rheme: *Faqirning ani ko'rarga ko'ib orzum bor erdi. Oshnolig' bu nav' voqe' bo'ldikim, Sulton Abusaid Mirzo zamonida Mashhadda g'aribu xasta bir buq'ada yiqilib erdim. Qurbon vaqfasi bo'ldi. Olamning aqso bilodidin xalq imom ravzasi tavofig'a yuz qo'ydilar. Rasmdurkim, musofirlar muta'ayyin biqo' gashtiga ham borurlar. Ul buq'adakim faqir yiqilib erdim, jamoati mavolivash el sayr qilib, devorda bitilgan abyotni o'qub, bir bayt ustida bahsqa tushtilar. Bir ulug'roq kishikim, ul jamoat anga tobe' erdilar, ul jamoatni ilzom qildi. Faqir za'f'holida ul jamoat jonibidan so'z ayittim. Anga dedilarkim: "Bu be'mor yigit ham bir so'z ayitadur". Ul ulug'roq kishi xud shayx Kamol ermishkim, ziyoratg'a kelgan ermish. Boshim ustiga kelib, mabhasni orag'a soldi. Faqir javob bergach, u o'z so'zidan qaytib, tahsinlar qilib, holimni tafahhus qildi ersa, ul ham faqirni eshitkan ekandur va ko'rar havasi bor ekandur, xushvaqt bo'lub va diljuylug'lar qilib, qoshimda o'turdi va so'z asonosida bu muammosinkim, "Qutb" hosil bo'lur, o'qidikim:*

O-ne ki dar havoi sari zulfi yori most,

Az sar guzashta avvalu dar oxirat xobast (Mazmuni: yor ishqida yurgan kishi oxiratdan, ya'ni bir kun dunyodan o'tishidan bexabardir).

Munung ustida ham so'zlar ayitildi, manzilg'a borib, tuhfa va tabarruk va savg'ot yo'suni bila yibardi va to anda erdi, doim kelur erdi. Shayx bila oshnolig' taqribi bu nav' voqe' bo'ldi (MN). Meaning: I longed to see the poor man him during the reign of Sultan Abusaid Mirza, I fell ill in a part of Mashhad. It was the Eid al-Adha. People from different parts of the country were walking around the imam's garden. During this period, the pilgrims, ie those who came from other places were traveling in the sightseeing places of the city. A group of virtuous (or learned) people who were walking in the place where I was sick came in, read a poem written on the wall, and got into an argument. An older man defeated the group in a contest. As far as I

know, the group belonged to him. I expressed my opinion on the side of the defeated Group. They told him, "This sick guy has a word to say." The greatest man was the Sheikh Kamal, the pilgrim who came to pray. He came over my head and started again. When I answered, he returned to his word, praised, and inquired about my condition (who I was), and he heard the poor man too, and he has a desire to see, he sat in front of me, cheerfully and said warm words, and during the conversation this problem, "Qutb" is formed, I read:

0-ne ki dar havoi sari zulfi yori most,

Az sar guzashta avvalu dar oxirat xobast. Meaning: a person who is in love is not aware of life after death- one day he will die.

We talked about it, he went to his country, sent gifts, blessings, and gifts, and when he came here, he always came to see me. The relationship with Sheikh was a kind of "event."

Evidently, this text begins with the phrase "oshnolig' taqribi bu nav' voqe' bo'ldi", ends with the same phrase, and includes information. It also includes simple sentences, compound sentences, exclamation sentences, introductory constructions, which form a large speech unit. Such texts are widely used in the prose of Alisher Navoi, and its linguistic research is of the linguistic tasks of our linguistic research.

It should be noted that in the scientific work carried out on linguistic text (known to us), including in the research of Sh. N. Turniyazova, who studied Uzbek texts [9], specific indicators (beginning and end) that determine its structure were not considered. In this text, the word *oshnolig'* (acquaintance) serves as such an indicator. This shows that the language of Alisher Navoi prose is different from the current Uzbek language and is non-standard concerning it.

2.2 Compound Sentences

There are many types of compound sentences in Alisher Navoi's prose.

2.2.1. Complex Compound Sentence

The following is an example of this: *Chun mulkdin ba'zi aqolim va kishvarda sart salotini mustaqil bo'ldilar, ul munosabat bila forsiygo'y shuaro zuhur bo'ldilar* (In some parts of the world and after the establishment of the Tajik kingdom, the following Persian poets appeared on this occasion): *qasidada Xoqoniy va Anvari va Kamol Ismoil va Zohir va Salmondek, va masnaviyda ustoz Firdavsiy va nodiri zamon shayx Nizomiy va joduyi hind Mir Xisravdek va g'azalda muxtariy vaqt shayx Muslihiddin Sa'diy va yagonai asr Xoja Hofiz Sheroziydekki, bularning ta'rifi yuqoriroq chun shammai surulubdur va vasflarig'a qalam urulubdur, so'zni uzatmoq hojat ermas va kalom tatvilin ma'ni ahli mustahsan demas* (ML). Meaning: In the poem Haqqani and Anwari and Kemal Ismail and Zahir and Salman, and in the Masnavi the scholar of science Firdausi and the best of the time sheikh Nizami and the magician Indian Mir Khisrav and in the ghazal Muslihiddin Saadi and like Khoja Hafiz Shirazi

the only one in the century, their character is mentioned a little above and because they are addressed, there is no need to extend the word, and the word should be extended that the educated people do not prefer. In this sentence, *qasidada Xoqoniy va Anvari va Kamol Ismoil va Zohir va Salmondek va masnaviyda ustoz Firdavsiy va nodiri zamon shayx Nizomiy va joduyi hind Xisravdek va g'azalda muxtariy vaqt shayx Muslihiddin Sa'diy va yagonai asr Xoja Hofiz Sheroziydek* is a separated part of the poem, which defines the constructive post-position that is *ul munosabat bila forsiygo'y shuaro*. The sentence above structured based on subordinating and linking principles. The sentence *chun mulkdin ba'zi aqolim va kishvarda sart salotini mustaqil bo'ldilar* comes as adverbial sentence to *ul munosabat bila forsiygo'y shuaro zuhur bo'ldilar*. And this sentence is followed by the main word **chun**. The sentences *bularning ta'rifi yuqoriroq chun shammai surulubdur* and *vasflariga qalam urulubdur* are interrelated and have formed a compound sentence that is linked by means of a conjunction. Together they embarked on a cause-and-effect relationship with the sentence that *ul munosabat bila forsiygo'y shuaro zuhur qildilar*. The construction *sozni uzatmoq hojat ermas va kalom tatvilin ma'ni ahli mustahsan demas* also formed a compound sentence connected to each other by a conjunction and entered into a cause-and-effect relationship with its predecessor (it also consists of two interconnected sentences). The features of the compound sentence for Alisher Navoi prose is also seen in the following sentence: *Axloq va sifoti darveshona va suluk va ravishi bexeshona, advor va musiqiy ilmida mohir, soyir fazliyotda komil erdi* (MN). Meaning: his morals, beliefs, and character were like those of a dervish, and he had a habit as a young child, skilled in music and his science, mature in intellect. This sentence divided into two groups according to the sentence section of the implicit subject interpreted as:

1) Sentences denoting the subject implicit focus determinant.

2) Sentences stating that the subject implicit sentences. The first category includes *axloq va sifoti darveshona, suluk va ravishda bexeshona* and *advor va musiqiy ilmida mohir, soyir fazliyotda komil erdi* can be belong to second category. These pairs also equally related to each other;

- The usage of two-component sentences is also typical for the prose of Alisher Navoi: *O'zung asrardin agar maloldur, yana biron ani asramoq maholdur* (MQ). Meaning: If you cannot take care of yourself, no one can take care of you. This can be an example of a conditional compound sentence;

2.2.2. Linked Compound Sentences

Ul qochar erdi va bu qovar erdi (TMA). Meaning: that man was running away and this man was persuading. *Yaxshi tab'i bor erdi, turkchaga mayli ko'prak erdi* (MN). Meaning: He wrote poetry well, trying to write more in Turkish (Uzbek).

- Simple sentences with two parts. Such sentences are also characteristic for the prose of Alisher Navoi, they are used in complicated and uncomplicated types. In this regard, we

must stop the notion of the term “complicated simple sentence” in the literature, because this term is understood in two meanings. G. Abdurahmonov [10] and D. Boltaboyeva [11] believe that the application of separated parts, address, and introductory parts in a sentence complicates it. Some authors even consider that the application of united parts in a sentence implies its complicity. It is possible to accept both views, which cannot contradict each other.

2.3. Complicated Simple Sentences

The following types of them were used in the works of Alisher Navoi:

2.3.1. Simple Sentences that Are Complicated by Introductory Words

Itifoqo, o'zi dag'i bir chohg'a tushub halok bo'ldi (TMA). Meaning: as expected, he fell into this pit and perished. *Alqissa, Kobuliy bu she'rni bitib, navvobdin birining vositasi bila oliy majlisqa yetkurubdur* (MN). Meaning: Kabuli had written this poem in this way and delivered it to the high poetry conference with the help of one of the duty person.

2.3.2. Simple Sentences Complicated by Introspection and Commentary

Va Tahmuras, devba o'g'li erdi, otasi holidin voqif bo'lub, devlarni otasi qasosig'a halok qildi (TMA). Meaning: Tahmuras was the son of a Hercules, he became aware of his father's conditions and killed the giants in revenge for his father. *Mavloni Sirriy mavloni Ali Shihob o'g'lidurkim, yuqori mazkur bo'ldi, abdo'vash yigitdur* (MN). Meaning: Mawlana Sirriy was the son of Mawlana Ali Shihab was written in the previous pages), young saint man.

2.3.3. Simple Sentences Complicated by United Parts

Subject comes as united: *Forsiygo'y turk beklar va mirzodalar bo'xsamoqni forsiy til bila tilasalarki, ado qilg'aylar* (ML). Meaning: It is impossible to express in Persian the word obey of the children of the noblemen and governors of Persia. *Bu jihatdin avbosh va arzol yig'ilib g'avg'o qildilar* (TMA). Meaning: poor, hooligans and means gathered and shouted.

Predicative united: *Har kishini tiladi, topmadi* (TMA). Meaning: He wished for yeverone, but could not find them. *Bu munosabat bila arab salotinidag'i Ibrohim Mahdiydek, Ma'mun Halifadek va bulardin o'zga ham salotinzodalar g'arro nazmlardin qasoid ayittilar va qavoid zohir qildilar* (ML) Meaning: with this attitude, like Ibrahim Mahdi Ibrahim in the Arabic kingdom, Ma'mun Khalifa and others, the Sultans recited ode from the bright poems and analyzed them theoretically.

Object united: *Xushnavis kotib so'zga oroyish berur va so'zlaguchiga va ko'zlaguchiga osoyish yetkurur* (MQ). Meaning: A beautiful writer makes a secretary weave, making it yeasier for the speaker and the reader... *ani va jam'i atbo'in tiriklay chohlarg'a sarnigun ko'mdurdi...* (TMA). Meaning: ... and buried all subordinates alive to the wells as their head down...

Attribute united. *Ulkim qanoatqa mu'tod bo'ldi va shoh-u*

gado tardidin ozod bo'ldi (MQ). Meaning: he has become accustomed to it and the king been freed from hesitation. *Ba ul muxtalif mijoz va munqalib roy kishi yerdi* (TMA). In addition, he was controversial, heavy client and changeable minded men.

Modifier united: *Manzur chun bu holni bildi, mehr va shafqat bila boshig'a keldi* [MQ]. Meaning: a fan, knew this, and when he found out, he came to him with love and compassion. *Ardasher zarurat va vahmdin ul xidmatqa mashg'ul erdi* (TMA). Meaning: Ardasher was engaged in this work out of necessity and fear.

2.4. Uncomplicated Simple Sentences

This includes simple sentences that do not contain introductory words, introductory and explanatory constructions, and cohesive parts: *Shig'ol jonibin tutmoq tovuq tuxmin qurutmoqdur* (MQ). Meaning: the job of the fox catch the hen and eat its eggs. *Faqirdin o'zga kishi aning she'rida so'z ayta olmas erdi* (MN). Meaning: no one besides me could speak in his poem.

2.5. Direct Speech

Such sentences also used in different types of structures

2.5.1. Both the Author's Sentence and the Direct Speech Consists of Simple Sentences

Va Tabariy debdurlarkim: "Omil va Tabaristonni dag'i ul bino qildi" (TMA). Meaning: And Tabari said: "He built Omil and Tabaristan". *Bu toifani vosillar debdurlarkim, "Ishqdin vasl maqsudi hosildur "* (MQ). Meaning: This category called by the people full in love that love's purpose is to reach yeach other's will;

2.5.2. The Sentence of the Author Consists of a Joint Sentence

Biri Mozandaron qaydidurkim, Rustamni Firdavsiy "Shohnoma"da debdurkim: "Haftxon yo'li bilan borib, ani qutqardi" (TMA). Meaning: in the history of Mozandaron, Firdavsi saysl Rustam in his "S'hohnama": "He went the way of Haftkhan and saved him". *Avvalg'i qism avom ishqidurkim, avomunnos orasida bu mashhur va shoe'durkim, derlar: "Falon falonga oshiq bo'lubtur"* [MQ]. Meaning: the previous part is about the poor people, whether they are famous or popular among the common people, they say, 'someone is in love with someone';

2.5.3. The Direct Speech Consists of a Joint Sentence: Some Say

Ba'zi debdurlarkim: "Ul payg'ambar erdi, ammo ancha yaxshi osor va sifoti bor erdikim, Kayoniylarda andoq podshoh o'tmadi" (TMA). Meaning: Some of them say, "He was a prophet, but I had a very good knowledge and attributes, no one could be as him from Kayoniys. *Muqarrab hazrati Boriy Xoja Abdulloh Ansoriy quddisa sirrihu dedikim: "Ul takallumg'akim Mansur dam urdi, men ham urdum, ul oshkor ayitti va men yashurdum"* (MQ). Meaning: Hazrat Muqarrab close to Allah the possessor of a pure soul said:

Mansur spoke about this opinion, and I joined him, he said brightly but I hide.

2.5.4. The Author's Sentence, the Direct Speech Also Consists of a Joint Sentence

Ardasher hayrat qilib, kayfiyatini yaxshi ma'lum qildi ersa, vazir amonat huqqani tilab, ul rozni oshkor qildikim: "Men bu kunning fikrin qilib erdim, homilani o'turmay, tuhmat daf'i uchun o'zumba bu holni ravo ko'rdum, podshohzoda tug'di va o'n yashabdur va oti Shohpur qo'yulubdur". Ardasher astonished and announced that he was in a good mood, Vazir entrusted the box and revealed the secret: "I was waiting for that day to come. I was thinking of this day. I was waiting for that day to come, in order to repel the slander against him, I took it upon myself that the prince was born and lived for ten years, and his horse was named Shahpur".

2.5.5. The Direct Speech Consists of the Largest Syntactic Wholeness

Shayx quddisa cuppyhu dedikim: har ne bu xaloyiq duo bila tilaydurlar, borini menga beribdurlar, balki ortuqroq ko'nglum uyida beribdurlar, andin ne istay, duo qilib ne tilay, alarki ogahlik tilaydurlar, menga matlub bir zamon g'aflattur va o'z holima evrulgay, bir nafas muhlatturkim, aning vujudi sadamatidin betobu tavonmen va ul og'ir yuk ostida xasdek notavonmenkim, aning jamoli hayratidin o'zumdin xabarim yo'qtur va o'zluqidin asarim yo'qtur" (MQ). Meaning: pure soul S'heikh Quddisa said: All these people are praying, they have given me everything, but they have given more in the house of my heart, and what they want, what they do not pray, they ask for awareness, I can't breathe, I am ignorant of a time that is desirable for me, and I am in a state of despair, change, I take a deep breath, his body sudden blows, bad events, misfortune I am strong and I am weak under that heavy burden, I am unaware of his beauty and I am unaware of myself I don't know about her amazing beauty and it's as if I've lost myself.

1.5.6. Direct speech in the form of dialogue is also found in the prose of Alisher Navoi: *Majzubkim yillar kafshsiz sayr etib erdi, kafsh degan nima yodidin ketib erdi, bilgachkim, kafsh dunyoda mavjud, tabassum bila dedikim:*

1. *Kishi tilasa, qaydin topar? Xorun dedikim:*
2. *Bozorda ko'bdur, olur ani har kishikim oyog'ig'a xubdur. Bahlul so'rdikim:*
3. *Har kim ani olmoq mayli qilur, ammo bahosi qaydin topilur? Xorun ayittikim:*
4. *Bahosin biz saranjom qiloli va sening uchun sotqun olali. Bahlul dedikim:*
5. *Ani kiygan gahi oyog'idin chiqarsa, kim asrar, kecha o'lsa, kim saxlar?*

(MQ).

If a person wishes, where can he find it? Aaron said:

1. There are a lot of in the market, and everyone can get to their feet. Bahlul asked:
2. Everyone wants to buy a moment, but the price is saved? Aaron said:
3. Let's deal with the price and buy it for you. Bahlul said:
4. If he put off it, who will keep it, and if he die last night,

who will keep it?

The form of direct speech is also characteristic of Alisher Navoi's poetic works. /we give full information in next article/.

3. The Beginning of the Sentences in the Prose of Alisher Navoi

Analysis of the text of the Alisher Navoi prose shows that the sentences in it begin with auxiliary words, and not with nouns and other independent words, as in the current Uzbek language, almost in all versa.

3.1. The Conjunction – Va

In this task, in particular, the linking word *va* is actively used. Moreover, we know from the works of Professor G. Abdurahmanov that in the time of Alisher Navoi, the conjunction was used as a sign to indicate the beginning of a sentence, as well as to connect the cohesive parts [12] and this idea approved by the other Turkish linguist specialists [13]. In the preparation of academic publications and this feature of linking word *va* not taken into account in all places. For example: *ammo har qaysining zikrida tafzil qililibdur, hisob qilgan kishi topar va muluki tavoyifni ba'zi to'qson kishi debdurlar va ba'zi ellik kishi va ba'zi ham bulardin ortuq – o'ksuk debdurlar, valilimu indollohiy (MN).* Meaning: but in the each statement, the good ones are distinguished, the one who understands will find it, and the muluki tavoyif is said by some to be ninety, and by others to be a little more or less. In this case a new sentence should have been started with the phrase *va muluki tavoyifni*, but in this place and the use of the word must have distracted the preparer for publication. This is characteristic not only of the texts we have chosen but also of almost all academics of the old Uzbek language.

The conjunction "va" in the works of Alisher Navoi, the binder not only fulfilled the grammatical function (the function of linking parts of speech and sentences) but also performed the logical function, that is, in the modern Uzbek literary language, fragments of ideas separated by paragraphs and dots. This is particularly noticeable in the work Muhokamatul lug'atayn. For example: *Va tush lafzida ham bu nav' uch ma'ni bor. Va yana yon lafzida va yoq lafzida ham bu holdur. Va bu nav' lafziki, anda uch ma'ni bo'lgay, hadd va hasrdin ko'prak topilur (ML).* Meaning: There are this kind of three meanings in his word. Again, this is true of both the side word and the side word, and there are many words with three meanings like that.

3.2. The Conjunction – Va Yana

In such a syntactic task, the suffix *yana* is also involved, the suffix *va yana* is also used in reinforcement position. The sentence mentioned above is a typical example of this. An example of a sentence that begins with *yana*: *Yana ba'zi lafzg'a bir "lom" ilhaq qilurlarkim, ul shayning ul sifatda rusuhig'a dalolat qilur... (ML).* Meaning: *yana* forms a

certain quality of this form by adding a letter *lom* to some words. The word *yana* came together with the conjunction *dag'i* and served for the prohibition of manning: *Yana dagi rasoilg'a qalam surubmen* (ML). Meaning: and I wrote the brochure (brochure) again. The word *yana* came with the word *ulkim*, signifying the emphasis of the sentence to be considered: *Yana ulkim fahm jinsi ojizlarni ham moyil, balki mushtag'il ushbu navg'a ko'rar va zamon va rasm ahli tariqidin chiqmog'ni munosib ko'rmas va bu nav' bila qolur* (ML). Meaning: And again, those who understand tend to do so and see the need to engage in it, and do not consider it appropriate not to deviate from the existing rules, and remain in this habit.

3.3. The Conjunction – *Chun*

Alisher Navoi not only mastered lexical elements from Arabic and Persian, but also mastered the structure of building Persian sentences, ready-made vocabulary in Arabic [14]. Most sentences are taken directly from the Persian language with the model. Due to this, phrases beginning with the Persian-Tajik *chun* conjunction are common in the texts under study. For example, *Chun bu tariqda himmat oliy erdi va tab' bebok va louboliy, o'targ'a qo'ymadi va tomoshasidin to'ymadi* (ML). Meaning: In this regard, he was generous, bold, and fearless in writing poetry, and he did not allow others to pass him by and did not get tired of observing them. *Chun ko'ngli bu jonibdin tindi, aysh-u nashotqa mayl qildi* (TMA). Meaning: When his heart calmed down on this side, he was given to life.

3.4. The Conjunction – *Ammo*

In Alisher Navoi's works, however, the sentences also begin with a conjunction *ammo*. In such cases, however, the sentence used by the conjunction is part of a larger syntactic integrity (text), stating that the text content plan contradicts the previous text content plan: *Bu nav' juft kishiga qovushsa, balki mundoq komgorliq ilikka tushsa, nihoniy g'am va mehnatda hamroz-u hamdamnng bo'lg'ay va mahfiy va pinhon dard-u mashaqqatqa damsoz-u mahraming bo'lg'ay, ro'zg'ordin har jafu yetsa, anising ul va charx-i davvordin har ibtido kelsa, jalising ul, ko'nglung g'amidin ul g'amnok va badaning za'fi malolatidin ul halok. Agar husn-u jamoli o'rta chog'lig'dur va muvofaqati rishtasi muxolafatqa bog'liqtur, xavf-u rijo bila tirilmakdur va hikmat-u mador bila maoshini bilmaktur. Kadxudoning ba'zi mushkuli bo'lsa, osondur; ammo ko'prak holidi ko'ngul harasondur. Bu nav'ni ham nofarjomliq va nokomliq bila tahammul qilg'ay, sabr qilg'ay va har nechuk bo'lsa, o'tkargay* (MQ). Meaning: if a person achieves such a partner, or achieves such happiness, he will be with you in all your sufferings, even in your secret hardships, if you have shortcomings in your life, you will have a friend, if you have worries, you will have a partner, if you have grief, he will be your partner. Help you. If she is moderately beautiful, you will always be disappointed in her. It is easy when the head of the family is in trouble, but in most cases, he is patient and endures the

weight when the heart is troubled. After the text, the next text begins with the conjunction *ammo*: *Ammo nosoz juft muhlik marazdur. Oshkoru nuhufati salita bo'lsa, ko'ngul andin ranj va qabiha bo'lsa, ruhg'a andin shikasta, yomon tillik bo'lsa, abushqa ko'ngli andin yaralig', yomon islik bo'lsa, erga andin yuz qarolik, mayxora bo'lsa, uydin obodlig' bartaraf, badkora bo'lsa, uy andin baytul lutf* (MQ). Meaning: But it is a disease that kills the faulty couple, if it is shameless to do shameless things secretly, the heart is offended by it, and if it is evil, the soul is harmed by it, if it is bad language, the elders are offended by it, if it smells bad, it is unhappy for the husband. No, if it is immoral, the house becomes a brothel.

Indeed, however, the linker expressed a contradictory attitude of the two major syntactic units, but at the same time ensuring the consistency, coherence of the thoughts of the writer, and also used it to emphasize the content of the next text.

However, the conjunction came at the beginning of the sentence and was used as a modal word: *Ammo bu toifani haq taolo noqis-i vajab yaratibdur va kamol-u rostlig'ini zotlaridin havotibdur* (MQ). Meaning: But this category of people was created God with the lack of them and alienated the intellect from their descendants. This sentence can start even without a conjunction *ammo*, but the modality observed from the sentence not be fully manifested.

In the above sentences, however, conjunction *ammo* taken from the place where the sentence came from along with other prose texts, then the following sentence taken directly after the poetic text: *Ammo shug'l va komronliq chog'ida ko'ngul mulki xalq hujumi bulg'og'ida va goh amorat masnadida o'lturdim* (MQ). Meaning: But in my kingdom and happy times my heart was in the anxiety of the people, and sometimes in the office of emirate.

4. The Sentences that Require Special Discussion for Analysis

In the prose of Alisher Navoi there are such simple sentences that such sentences differ significantly from those in the current Uzbek language. Such a sentence can be analyzed only the use of a positional and transformational method. These are the following:

4.1. The Sentence that Arise Debate in Appointing of Its Subject

Such a sentence is reflected in this example: *Va alar to'quz kishi saltanat qildilar* (TMA). The sentence is not complicated in terms of appearance, but as the subject of the sentence, there is a difficulty in deciding which word form to distinguish. This occurs in connection with the fact that both the word form *alar* (they) in the sentence structure and the combination of *to'quz kishi* (nine person) formally used in the nominative case. This phrase can be formed both in the type of *alar saltanat qildilar* (they reined), and in the construction of *to'quz kishi saltanat qildilar* (nine person reined). The plural compatibility of the possessive and

predicate in them also requires this. Both the subjects have a solid position in these transformers. Nevertheless, in the original variant, which Alisher Navoi gave, it will be necessary to distinguish which one prevails, because the positions of *alar* and *to'quz kishi* forms are equal in these places. Therefore, it is necessary to assess the importance of the morphological possibilities of these word forms in the syntactic position in terms of transformation and position, that is, *va alardin to'quz kishi saltanat qildilar* (and nine of these men reined). In such transformations, the first option has the advantage, but this option also corresponds to the logical direction of the text.

4.2. The Sentences that Requires Special Explanation

In spite of being easy to define predicate and subject in the sentence, understanding requires a special explanation *Zihi, muvaffaq bandaiki uldur* (MN). Meaning: what a successful person. In this sentence, the combination *muvaffaq bandaiki* (the successful person) in the possessive position, the word *uldur* in the predicate position are involved. The use of the conjunction *-dur* also indicates that the word *uldur* is a predicate. However, this sentence is understood in the context that *ul* is a person who has achieved all the good intentions, because of which the part that comes in the position of subject is predicate in the mind of the person, while the part that comes in the position of predicate is ravaged as subject. This also serves as an example showing that the logical and syntactic categories are not exactly the same. In the same place, the use of *(-i* in the phrase *bandai* is a sign of “*yoe ishorat*”) the particle *-ki* indicates the difference of this sentence from the current Uzbek language. Particle *-ki* is used in the word *bandaiki* to reinforce the meaning of the word, to emphasize that it is a subject in a sentence. This is one of the peculiarities of the old Uzbek language.

4.3. A simple Sentence with a Separated Part

In the prose of Alisher Navoi there is a simple sentence, which in form reminds a compound sentence, but according to the plan of content, it is also noted that simple sentences with separated parts come in the postposition in relation to the subject: *Va ul kishikim, bu laqab topti, ul erdi. Va Kayoniylardin avval kishikim, saltanat qildi, Kayqubod erdi* (TMA). Meaning: And that man, he got that nickname, he was. And before the Kayani, my man, who reigned, was Kayqubod. At first glance, this combination of *bu laqab topti* and the analytical form of the *saltanat* are look like to the introductory constructions or indicates the existence of a separate sentence - a compound sentence. However, this unit and the analytical form of those statements is so ingrained in the plan of expression and content that without them the main content of the sentence will not be revealed. Considering that these words can be transformed into “*Va bu laqab topgan kishi ul edi*” and the other “*Va Kayoniylardin avval saltanat qilgan Kayqubod erdi,*” they can be regarded as a simple sentence involving a separate section.

In the first sentence, the *bu laqab topdi* indicates the

syntactic tautology of the word *ul*, while in the second sentence, the analytic form *saltanat qildi* refers to the syntactic tautology of the implicit attribute. In both sentences, the compound and the word in the analytic form we use come as a separate determinative of the sentence, and the *-ki* tool, which was used before, also indicates that it is a separate part, because the *-ki / kim* particles also indicate the presence of separate constructions in the sentence. This reported in our previous work [15]. The question of the formation of a separate determinant at this point may be controversial

4.4. Elliptical Sentence

In some sentences formed under the influence of the live folk language tautology is prevented due to the elliptical of part/ the word represented by noun/ that carries the main lexical meaning of the predicate: *Har oinakim, saltanat Sheruyag'a vafo qilg'ancha, anga qildi* (MN). Meaning: yevery month, the kingdom came to him until he was faithful to Sheruya. It is understood that if the sentence has been fully reconstructed, it would to be formed in the manner that *har oinakim, saltanat Sheruyaga vafo qilg'ancha anga vafo qildi*, that is, in the analytic form, the word *vafo* is understood to be in the same place as the auxiliary verb *qildi*. The fact that the word *vafo* not used with the word *qildi* is due to the author's avoidance of tautology or yellipsis of the sentence.

The following sentence also be cited as one of the sentences formed under the influence of the live folk language: *Mir Murtoz kichik yoshdin berikim ilm kasbiga mashg'uldur, anga tegrukim ko'prak ulumda donishmand bo'ldi, o'z mutolaasi bila bo'ldi* (MN). Meaning: Mir Murtoz has been yengaged in science since he was a child, he was wisdom man in the science relate to him. This sentence consists of a compound sentences transformation. The construction *anga tegrukim ko'prak ulumda donishmand bo'ldi, o'z mutolaasi bila bo'ldi* attracts attention in this sentence. This construction yexpresses a result-cause relations'hip. It is also possible to reconstruct the structure in such a way that *anga tegrukim ko'prak ulumda o'z mutolaasi bila donishmand bo'ldi*. In it, firstly, the modality in the original construction of the sentence, and secondly, the semantics (result-cause) that are yemphasized and distinguished by the structure of the sentence, would not have found their yexpression.

4.5. The Sentences Structurally Changing

Sentences also used to describe the process by which one of the components of a compound sentence begins to transform into a nominal sentence: *Yana haqiqat ahlining sarxayl va sarafrozi Xoja Hofiz Sheroziy nukat va asrorinki, anfosini "ruhul-quds" din nishon aytur va "ruhulloh" anfosidin asar yetkurur* (ML). Meaning: Also, the representatives of poetry are leader and glorious Khoja Hafiz Shirazi, delicate thought and owner of mysteries spirit of Jabriel from the breath of Jesus) delivers a work. The first part in the sentence *yana haqiqat ahlining sarxayl va sarafrozi Xoja Hofiz Sheroziy*

nukat va asrorinki is a combination of prepositional and postpositional attribute, at the same time it is formed as a result of the transformation of speech, but it cannot hold a subordinate and dominant position in relation to the next sentence, it only shows its subject. In this regard, it is related to nominal sentence to some extent.

Conversely, we can see the transformation of a simple sentence into a compound sentence in the following sentence: *Qabri ma'lum emaskim, qaydadur* (MN). Meaning: the grave not known, where it is. It is possible to transform this sentence in such a way *qabri qaydaligi ma'lum emas*, but it would have failed to carry out the plan of expression and content which the writer had intended, in which the possessive in the original variant had the function of having the definite article and the component of the rule in the compound sentence. Of course, such statements formed under the influence of the folklore language.

In Alisher Navoi's prose, there are such simple / complex / sentences that are very difficult to interpret. For instance, *Butparastliq yaxshiroqkim xudparastliq* [MQ]. Meaning: Idolatry (Christianity) is better than selfishness. It is not difficult to understand that the word *yaxshiroq* is a predicate and the word *budparastliq* is a subject in the sentence, what is the function of *butparastliq* and the grammatical function of the auxiliary word *-kim* in content of *yaxshiroq* requires further discussion. In our view, when this sentence transformed like *butparastliq xudparastliqtin yaxshiroq*, the function of the word *xudparastliq* as an object in speech becomes clear, but even if such a transformation corresponds to the content plan of the sentence, in its plan of expression it equates the function of the *-kim* load to zero. Now it is necessary to determine the function of the auxiliary word *-kim*. It is related to the word *xudparastliq* comes in the postposition and separated from it. As mentioned above, the *-ki//kim* auxiliary word can also indicate the presence of separated parts in a sentence. Therefore, we consider this sentence as a simple sentence with a separate object.

Sentences that are difficult to syntactically analyze and cause controversy found not only in simple sentences but also in compound sentences. The following is a typical example: *O'n sekiz ming olam va odam yaratib, bir kishini ofarinish daftaridin muntaxab ul qila olur, anga keldi musallam bu umur, gar o'zi musbatlig' bu bo'ldi sabab* (MQ). Meaning: Eighteen thousand universes and human beings be created and one person can be selected from the Book of Creation. This sentence structured based on the rhyme of the word *muntaxab* to the *sabab*, but the words in this rhyme cannot indicate the end of the compound sentence components. The undisputed component of this sentence is the construction of *o'n sekiz ming olam va odam yaratib, bir kishini ofarinish daftaridin muntaxab ul qila olur*. This component of the compound sentence is complicated by the relative pronoun, and its subject differs from modern Uzbek by the fact that the compound noun / *ul* / is in the interjection of the predicate *muntaxab qila olur*. The component *anga keldi musallam bu umur, gar o'zi*

musbatlig' bu bo'ldi sabab of the sentence is very complex, and the semantic and grammatical relations'hip between them and the previous sentence is prof. G. Abdurahmanov [1-9] points out, it is very confusing. Such statements are a characteristic feature of Alisher Navoi's prose, and it should be the object of special research and its solution should be on the agenda.

5. Discussion

The sentences analyzed above are structurally different from the current Uzbek language. Even though the form is similar to the current Uzbek language, it is difficult to determine the parts of speech. Particularly, at the beginning of the speech, the use of conjunctions is not typical for the current Uzbek language. This case is not clear to specialists currently engaged in the Uzbek language, the current Uzbek language does not begin with the conjunctions, but only in some Persian assimilation is noticeable. Due to this such a sentence structure can lead to various debates in modern Uzbek linguistics, on the contrary, it is natural that it arouses interest among the specialists engaged in not only in Uzbek language, but also in comparative typology.

6. Conclusion

Although the current Uzbek literary language is a direct continuation of the old Uzbek language, certain features of the structure of the language appeared during the historical development. This opinion is obvious from the above analysis. At the same time, the syntax of Alisher Navoi's works should be understood as a unique reflection of the world in this structure. It should be noted that the preservation of standard and non-standard in the syntax of Alisher Navoi was carried out in accordance with the requirements of the traditional literary language of his time, preserving the luxurious and superior style. Most importantly, the non-standard statements analyzed in the article should be considered not only in the old Uzbek literary language, but also in Alisher Navoi's own style.

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