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About Some Persian-Tajik Lexis and Persian Izafetic Constructions in Navoyi's Poem "Saddi Iskandari"

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ABSTRACT

This article contains comments on the linguistic study of Navoi's creativity. Including Navoi's last epic "Khamsa" "Saddi Iskandari", the fact that the poet as a poet wrote his works in Turkic and Persian languages, Persian-Tajik words used in the work, their grouping according to the semantic field, a dictionary of meanings, Farsi-Tajik synonyms and antonyms, the use of superlatives, the activity of Arabic and Persian words in the use of superlatives. Opinions were also expressed on the use of conjunctions, pronouns and repetitions used in the works of Navoi.

KEYWORDS: bilingualism, Persian-Tajik words, lexical unit, word semantics, synonym, antonym, conjunction, noun, adjective, number, pronoun, izafet, izafet singular, word etymology.

INTRODUCTION

Alisher Navoi's epic "Saddi Iskandari" is the final epic of "Khamsa". First, the theme of Alexander was written in Firdawsi's epic "Shahnama". Later, Nizami Ganjavi wrote a special epic called "Iskandarnoma" about him. Khusrav Dehlavi wrote "Oyinayi Iskandari" as a response to this epic, while Abdurahman Jami called his epic "Khiradnomai Iskandari". Alisher Navoi reworked this topic in Turkish and named his work "Saddi Iskandari" ("Iskander's Wall") [10, 150].

LITERATURE ANALYSIS AND METHODS

In Uzbek linguistics, the study of Navoi's works and their linguistic research began in the 40s of the 20th century. A. Khayitmetov, B. Abdullayev, I. Haqqul, S. Ganiyeva, A. Qayumov, Yo. Ishakov, H. Jorayev are great literary scholars who conducted scientific research in the field of Navoi studies. B. Bafoyev, A. Nishonov, E. Umarov, S. Ashirboyev, A. Rustamov, M. Kadirov, F. Hayitmetov, N. Umarova, A. Karimov, Z. Isaqova, D. Abduvaliyeva are among the linguists who linguistically studied Navoi's works. The scientific research of scientists like Q. Muhiddinov, Kh. Doniyorov, U. Sanakulov made a worthy contribution to the research of the lexical-semantic features of Navoi's works.

Linguist N. Umarova in her monograph "Substantive and constructive forms of cause and effect relationship in praise of Navoi's ghazals" describes the word groups used in Navoi's ghazals, in particular, nouns,

adjectives, adverbs, pronouns, as well as connectives. Scientific opinions about the place of use are expressed [12, 27-89].

A "Annotated Dictionary of Linguistic Terms" by Hajiyeu [13, 21], "Historical Grammar of the Uzbek Language" by G'Abdurakhmanov and Sh.Shukurov [2, 224] and the Persian-Tajik language used by Navoi in a number of other scientific literatures are explained.

In the book "History of the Uzbek Literary Language" created by U. Tursunov, B. Orinboyev, and A. Aliyev, the fact that bilingualism was also reflected in the written literature during the time of Alisher Navoi, the authors who lived in the Middle Ages, especially in the 15th century, Most of them elaborate on the fact that they created their works in two languages, and Navoi, as a great poet, wrote his works in Turkish and Persian [11, 34-37]. Navoi aimed to turn the old Uzbek language into a literary language at the level of the Tajik language. As a result, he brought the fame of the Uzbek literary language to the world with his works such as "Khamsa", "Chor devan", "Majolis-un nafa'is", "Mezon-ul avzon", "Mahbub-ul qulub", "Muhokamat-ul lug'atayn". Spread

D. Abduvaliyeva expressed her scientific views on the fact that Persian words are often used in Navoi's works. He stated that 506 of the 3047 words in the work "Tarihi anbiyo va hukamo" are Persian-Tajik words. 601 of the 2418 words used in the work "Tarihi Muluki Ajam" are Fotcha-Tajik words [1,10].

RESULTS AND DISCUSSION

It is known that Navoi Zullisonayn occupies a worthy place in Uzbek classical literature as a poet and writer. The epic "Saddi Iskandari" is rich not only in Turkish, but also in Persian and Arabic words. Persian words in the work can be studied by combining them into the following semantic groups:

1. Homeland and vocabulary related to it: *diyor, zamin, dargoh, dargahnishin, xonaqoh*.
2. Vocabulary related to place names: *mayxona, oromjoy, oromgoh, butxona, dargoh*.
3. Vocabulary related to profession: *zarkash, bo'ryobof*.
4. Vocabulary related to celestial bodies: *osmon, ofto, sitora, xurshid, charx, moh (mah)*.
5. Vocabulary related to culture, music and art: *sozanda, xonanda, ohang, ovoz, hunar, doira*.
6. Vocabulary related to science and enlightenment: *kitubxona, kog'az, noma, donish*.
7. Vocabulary related to religious concepts: *banda, farishta, parvardigor, parvardigori olam, payg'ambar, xudo, xudoyo, xudovand, pari, kafan, gunah (gunoh), gunahkor (gunohkor), gumroh, farishta, do'zax, butxona, butparast*.
8. A lexicon representing abstract concepts: *baxt, balo, nafas, rohat, ranj, rashk, sabr-bardosh*.
9. Vocabulary related to the king and the palace: *taxt, toj, xazina, shoh, shah, ko'shk*.
10. Human body and vocabulary related to it: *sar, chashm, chehra, ashk, lab, labolab*.
11. Vocabulary used in everyday life: *chodir, charog', joynamoz*.
12. Flower and related lexicon: *bog', bo'ston, chaman, gul, gulgarg, gulgog', sunbul, nastaran (nastarin), nigin, nargis, g'uncha*.
13. Bird names: *kabutar, bulbul*.

14. Vocabulary related to morphology and syntax:

- a) Nouns: *afsona, bozor, Dom, Dona, doston, durdona, chok, zar, farzand*.
- b) Adverb: *oshkoro, orosta, behuda, bisyor, dam-badam, damodam, ziyod, nogoh, oson, haroson (qo'rqqancha)*.
- c) Adjectives: *arjumand, ashknok, baland, zarrin, daler, dardnok, dilbar, dono, dur, durust, dushvor, nozik, noyob*.
- d) Pronouns: *har, hamul*.
- e) Numeral: *nuxust, yak*.
- f) Conjunctives: *agar, gar, garchi, agarchi, chu, chun, chunki, goh, gahi, ki, yoxud, vale, hamonoki*.
- g) Particles: *nafaqat*.

Here, let's get acquainted with the analysis of some examples taken from the epic "Saddi Iskandari":

Ki, donish savodida har kimki shoh,

Aning xizmatida Bo'lub xoki roh (33-bet).

"Kimda-kim bilimdonlik olaminig shohi bo'lsa ham, Dehlaviy xizmatida xoki roh bo'lishi aniq"(Saddi Iskandariy, nasriy tabdil, 36-bet).

In the given duality words and phrases *ki, donish, har, shoh, xoki roh* are Persian, from them *ki* – conjunction, a noun *donish* formed from a verb *donestan (to know)*, *har* – subjunctive pronoun, *shoh*- noun, *xoki roh* – is Persian addition (isofa - the connection between the determiner and the determined, the subject and the subject) and means "soil of the road".

The ideas about the conjunctions -ki and -kim, which are often found in Navoi's works, can be found both in the studies on the history of the Uzbek language and in the works on the study of the current Uzbek literary language. It is noted that it is used in several semantic types of conjunctive clauses. But in the old Uzbek language, the conjunctions -kim and -ki, which form adverbial clauses, are chosen for more than one task. If it is, the reason is the task of forming compound sentences with adverbs. This function of these binders has a long history, and it is said that they were also used in monuments of the XI-XII centuries [2, 223].

According to the interpretation of linguist N. Umarova, the form -kim is Turkish in origin, and the form -ki entered the Uzbek language from the Persian-Tajik language. G. Abdurakhmanov and A. Rustamov stated that the connective and the adverb of place in the Pahlavi language - ki, the adverb of time - ku and the relative charge - all three forms came to Dari and were united while preserving their meanings. -ki color. The Uzbek language has adopted the form Dari. However, this form -ki has been absorbed into the Uzbek language, has become a variant of -kim and has developed according to the internal laws of the Uzbek language [12, 24]. The range of use of the conjunction ki(m) in Navai language is very wide. In the works of the poet, this conjunction connects almost all types of clauses to the main clause [12, 25].

It was used to form collective pronouns from the XI-XII centuries. This pronoun was also transferred to the Uzbek language as a result of the influence of the Persian-Tajik language, which independently and combined with original Turkic words form collective pronouns: every, every, everyone, any. Also, every word was added to the words always and when, and the words always and whenever were formed, which express the

meaning of time. Note that these pronouns are also called determining pronouns in many sources of the Uzbek language, in particular, "Annotated Dictionary of Linguistic Terms" [13, 21], "Historical Grammar of the Uzbek Language" [2, 224] and other literature. it is necessary to emphasize.

Nizomiycha gar nazmi cholok yo‘q,

Chu el muncha – cholok yo‘q, bok yo‘q (33-bet).

“Nazmda Nizomiychalik mahoratli bo‘lmasa ham, lekin el orasida bunga teng keladigan boshqa kimsa yo‘q” (Saddi Iskandariy, nasriy tabdil, 36-bet). In this verse, *gar-shart* is used as a connective, *cholok* is a noun (skillful, agile), and *chu-* is used as a connective. The repeated use of the word *cholok* in this stanza has a positive effect on the fact that it rhymes with the word *bok* that comes after this word.

The epic "Saddi Iskandari" is a work rich in Persian additions. It is known that "izofa" is an Arabic word that means "to add, increase". Addition represents the relationship between the defined and the defined, the referent and the viewed. In this case, an unstressed -i or -yi sound is added between the determiner and the determined, between the demonstrative and the object. Examples of bytes involved in extrapolation include:

Yana dashtining sathi andoq vase‘

*Ki, yetmay qirog‘ig‘a **charxi sare‘*** (41-bet). “*Endi undagi dashtu sahrolarga kelganda, sathi shunchalik keng ediki, uning chegarasiga **tezyurar osmon** ham yetolmas edi*” (Saddi Iskandariy, nasriy tabdil, 44-bet). Baytda keltirilgan *charxi sare‘* izofiy birikma bo‘lib, *aniqllovchi sare‘* (*tezyurar*), *aniqlanmish charx* (*osmon*) so‘zlaridir.

*Nazarg‘a kelib **ganji beintiho,***

Vale har biri uzra yuz ajdaho (41-bet).

“*Bu yerlarda ganj-xazinalar nihoyasiz ekanaini ko‘rgani bilan har bir xazina ustida yuzlab ajdaho borligi ham aniq*” (Saddi Iskandariy, nasriy tabdil, 44-bet). The *ganji beintiho* words mentioned in this verse are connected by addition, and are the defining words *beintiho* (without care) and defined *ganj* (treasure).

*Bosilg‘ochki yanchilsa **mo‘ri zaif,***

Ne ish qilg‘ali bo‘lg‘ay, oyo, harif (43-bet). “*Bosilib-yanchilgan bechora chumolining qo‘lidan nina ish kelishi mumkin?*” (Saddi Iskandariy, nasriy tabdil, 45-bet). The words "mori zaif" in the verse are connected by addition and mean "weak (poor) ant".

In the epic, there are many cases where not two words, but more words are joined by means of addition. Including:

*Ki: «Yey **bulbuli zori alhonsaro,***

Vale so‘z riyozida dostonsaro (42-bet).

“*Ey zorlanib sayrovchi bulbul! Ba ey so‘z gulzorida dostonlar yaratuvchi shoir!*” (Saddi Iskandariy, nasriy tabdil, 44-bet).

It can be seen from the verse that "bulbuli zori" is a superlative compound, in which "bulbul" is defined, and "zori" is used as a determiner.

It is also possible to encounter situations where compounds involving *isofa* are used repeatedly in the saga:

Davotimki, ochti do'koni guhar,

Do'koni guhar yo 'qki, koni guhar (44-bet).

"Dovotim gavhar do'konini ochdi, gavhar do'koni emas, gavhar konini ochdi" (Saddi Iskandariy, nasriy tabdil, 46-bet).

The fact that the types of words according to their form and meaning, that is, synonyms, antonyms, homonyms, and paronyms are effectively used in the epic, shows the author's skill in using words. The following are examples of the use of antonyms:

Kishikim boqib oshkoru nihon,

Ko'rub bo'yla mehnat jahon dar jahon (41-bet).

"Har kim bu dashtlarga boqar ekan, bundagi mehnat-mashaqqatlar jahonga sig'masligini oshkoru nihon tushunadi" (Saddi Iskandariy, nasriy tabdil, 44-bet).

In the epic, one can witness that some antonyms are expressed by adding the prefix no-, which expresses the meaning of indivisibility, to a certain word:

Shukuh oncha yuzlandi jonim sari,

Tavon ham tani notavonim sari (43-bet). "Ko'nglim ko'tarilib, jonimga orom yetdi, notavon tanamga quvvat ham kirdi" (Saddi Iskandariy, nasriy tabdil, 46-bet).

CONCLUSION

As a conclusion, it should be noted that Persian-Tajik words are widely used in the work "Saddi Iskandariy", along with Turkish and Arabic words, and they can be studied by grouping them based on the semantic field. In particular, we believe that it is permissible to analyze the idiosyncratic units involving Persian-Tajik words in the form of Arabic+Arabic, Arabic+Persian, Persian+Arabic, Persian+Persian, Persian+Turkish.

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