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OPTATIVE MOOD OF THE VERB IN THE AZERBAIJANI LANGUAGE

Abstract: Optative mood of the verb functions in Azerbaijani - this indicates that the action is desirable. It is known that grammatical forms, in addition to their meaning in the language system, also have special meanings that appear in speech. In general, the meaning of grammatical forms, including optative, arising in context and appearing in speech, is greater than the basic meaning. In other words, the form of desire is ambiguous when implemented in context, in contrast to its basic meaning. Unlike other Turkic languages, in the modern Azerbaijani language, the optative mood is a fully formed and functionally stable grammatical feature. For this reason, synonymy involuntarily appears between grammatical forms in a number of Indo-European languages, as well as among additional meanings of grammatical forms in the Azerbaijani language. The meaning of any grammatical form in a context is synonymous with the basic meaning of another form.

Key words: grammatical form, optative mood, meaning, verb, speech patterns.

Language: English

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Introduction

Annotation

It is known that most of the words in the dictionary of the Azerbaijani language consist of verbs. In the grammar of the Azerbaijani language, the verb is the main part of speech, which includes words expressing action, that is, words more or less expressing the state, state of action, movement of an object, dynamic or not dynamic, more or less significant expression that gives the verb. In our language, verbs are grouped in the broadest sense as words expressing action, in a narrow sense as a state, situation, action. The verb is part of multi-category speech.

Main body

These categories find their expression in the verb in a collective and complex way. Proof of this is the fact that the verb has such forms as type, style, action, negation, form, tense, quantity, face and image, as well as general and special forms. No other part of speech in our language has so many categories. Each of the categories of the verb has its own order, its place in the sentence. The fact that the verb has such colorful features and categories was not only in the modern

Azerbaijani language, but also during its formation. [1; p. 14-15]

The suffix category, one of the verb categories listed above, is also a category that has been studied historically and has caused some controversy. The main purpose of this article is to study the form of desire, that is, the conditional mood, which is one of the categories of verbs, and get acquainted with ideas on this topic.

Unlike other Turkic languages, modern Azerbaijani has a fully formed, functionally stabilized grammatical attribute of the verb. In our language, the function of a desire form is to express a desire to do a job or an action. What distinguishes an image from others is the meaning of this image, which is in the language system and occurs outside the context. We know that in addition to the meaning of grammatical forms in the language system, there are also meanings that exist appear and have a special purpose in speech, or, more precisely, have meanings. In general, the meaning of grammatical forms, as well as the form of desire that appears in the text and is reflected in speech, is broader than the main meaning. In other words, in contrast to the basic meaning, the conditional image is ambiguous when it takes place in

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context. That is why synonymy between grammatical forms is manifested in the Azerbaijani language, as well as in some Indo-European languages, among other meanings of grammatical forms. The contextual meaning of one grammatical form is synonymous with the basic meaning of another form [2; p. 74]

With regard to the breadth of the contextual meaning of the grammatical form in relation to the out-of-context meaning, we can say that this phenomenon is legitimate. The complementary meaning of the grammatical form serves a special purpose. Thus, the meaning is realized under the influence of a number of means and serves to express grammatical meaning in more subtle, precise tones. This general aspect of grammatical forms also manifests itself in the form of desire (conditional mood). In the Azerbaijani language (-a, -ə, -ya, -yə) which are grammatical indicators of the form of desire, are synonyms of other well-established grammatical forms expressing internal additional meanings.

The book "Grammatical synonymy in the Azerbaijani language" discusses the formation of the form of desire and is listed as follows:

1) "The additional meaning of the form of desire is synonymous with the basic meaning of the imperative form." [2; p. 75]

This replacement has a specific purpose. The applicant refrains from speaking in a direct commanding tone, saying in the form of a request that the other person will do the job. It is clear from the general essence that the meaning expressed in the form of desire is not a desire, but a command. However, imperative verbs differ from optative verbs because the tone of the command is higher.

It is widely accepted in art style that the form of a request is synonymous with the form of an order. From the point of view of social belonging, a person with a lower position usually turns to his boss not in the form of an order, but in the form of a request.

This synonymy is explained, on the one hand, by the richness of the internal capabilities of the language, and on the other hand, by the semantic-grammatical and genetic closeness of the order form to the request form. In the modern Azerbaijani language, the form of a request is synonymous with the form of an order, and it is mainly expressed in the second person.

In speech, the conventional image does not cause confusion, the context easily neutralizes the true meaning (i.e. desire) of this image, and the general meaning is understood as it is objectively. [2; p. 76]

Another mood, which is synonymous with the optative mood, is the conditional mood. Synonyms between these moods are used in our language from ancient monuments to the present day. The fact that the form of the conditional mood is synonymous with the optative form manifests itself in the subordinate clause and in the compound clause without a

conjunction. The subordinate clause formed by the property of the conditional mood, in contrast to the subordinate clause formed by the property of the conditional mood, occupies an unstable place in the subordinate complex sentence. In other words, if the conditional sentence formed by the conditional form of the verb comes earlier, the conditional sentence expressed by the optative form of the verb can appear both after and before the main sentence. As for the difference between the conditional form and the conditional meaning of the optative form, there is no grammatical difference between them, but there is a certain difference in the shades of meaning. The main difference in the form of the suffix -a, -ə is the definition of a conditional meaning. [2; p.77]

2) The forms -sa, -sə are optative forms and are used not only as a synonym for the mood category, but also as a synonym for tense suffixes. Thus, the complementary meaning of this form is synonymous with the main meaning of a certain future tense of the verb. For example: I adopted you from the very beginning and I hope that you will be my son and keep my will. [2; p. 77-78]

The meaning of the future tense of the verb in the optative form differs from the future tense of the verb with the suffix -acaq, -əcək. An action expressed in the form of an optative or the origin of an action, the implementation and execution of an action to a certain condition is simultaneously the desired implementation of this condition. A verb in the form of an optative can not only express the meaning of the future tense, but also create shades of desire in a general sense.

1) A verb expressed in the optative form can be synonymous with the main meaning of the present tense verb, for example: Are you saying these words to me now? [2; p. 77-78]

"A verb in the form of an optative means the desire for an action not taken in the future."

For instance:

Singular	Plural
Ip. I should read	I p. We should read
IIp. You should read	II p. You should read
IIIp. She should read	IIIp. They should read

[3; p. 316]

He should read

It is known that the main indicator of this form, which indicates that the action that the speaker desires, are the suffixes -a, -ə.

In almost all periods of the existence of our language - from ancient to modern - the main purpose of the form -a, -ə, was to express the meaning of desire. One of the features that distinguishes the form of desire in the Azerbaijani language from other forms of the verb is that the suffix -a, -ə, which is the main indicator of this form, retains many of its additional meanings in the past (especially in the living language of speech, as well as dialects and accents) have not yet

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completely freed themselves from their historical semantic wealth. [4; p. 75]

We know that in the modern Azerbaijani language the form of desire or optative is formed by adding the suffix -a, -ə (-ya, -yə) to the root of the verb and the ending of the person (without adding the ending ending in the third person singular and adding the suffix -lar, -lər).

In the modern period of the Azerbaijani language, the expression of the form of desire is almost the same as in the past. The main difference in the structure of the optative form is that the face of the verb in the first person has a separate phonetic structure. [4; p. 75]

We are faced with cases where the form of the optative expresses meanings other than the meaning of desire. Thus, in the modern Azerbaijani language, the form of desire, i.e. optative also means probability, guess. The -a, -ə form may be more pronounced when expressing this meaning, perhaps with modal words.

When discussing the meaning of probability in our time, it is necessary to point out that these values have a common future meaning. We can say that this shade of the form of desire means both the probability and the assumption in the future tense. Z.I. Budagova, who spoke about some of the semantic features of the verb desire form in the modern Azerbaijani language, gave examples from the literature and wrote that the expressions "let's meet", "let's not accept" were formed in the future tense from a meaningful point of view. [5; p. 203]

Concerning the importance of the form of desire, A.R. Rustamov, speaking about the semantic features of the form of desire in dialects and accents of the Azerbaijani language, notes that the suffixes -a, -ə (-ya, -yə) express their important form in dialects and accents. In the examples he gives about this, the form -a, -ə is not independent, but should be used in the usual way to express the meaning of the proper form (you have to leave, you have to give, you have to write). [6; p. 22-24]

Commenting on this idea, M. Ragimov studied this form not as a form used in the form of a long-term, but as an analytical form of a long-term. "However, we do not see this as a phenomenon in which a meaningful form of optative is generated on the spot. [4; p. 87-88]

Speaking about the meaning of the optative form, Ragimov emphasized that this form is a verb form. The verb forms have been shown to represent the present, indefinite future tense. [4; p. 87-88]

It should be noted that the form of optative also means possibility, continued existence. For example, we are trying to live even better --a, -ə in a sentence, the suffix means the function of the duration of the verb. [7]

The fact that the optative form of the verb is so ambiguous in our language is explained by the fact that in the history of the formation of the categories of

the suffix differ in meaning. Since the form of desire in the Türkic languages has different meanings, in Türkology it has been given names corresponding to this form: "image of desire", "image of desire-command", "optative", "form of desire-obligation", "ancient form of the future", "form of continued existence", "form of notification of desire", "form of opportunity", "form of command-form of desire", "form of indecision", "form of unwillingness", "indefinite form", "form of consent" [8; p. 397-398]

In most Turkic languages, the form of the desire verb is widespread. The verb form of desire has a special morphological feature: -a, -ə // -e, -ğay, -ay, -ğı, -sın, and so on. The form of desire is associated with the text and includes dreams, doubts, goals, hesitations, and so on. The optative form is formed in the Oghuz group of the Turkic languages by the suffixes -a, -e, -ə. For example: come, buy, read, meet, play, watch, write (in Azerbaijani), delete, listen, delete, collect, (Turkish), take, die, believe; (Kagauz language) (Turkmen). The optative form can be syntactically created in Turkish if it expresses a very high degree of desire. In this case, ownership suffixes are processed by future tense suffixes. For example: he came to see, I am going to see and so on. This form of desire is found in other Turkic languages as well. For example: Kazakh, Kyrgyz, Uighur, etc. In Turkish language groups, the form of desire is formed by the suffixes -gay, -ğay, -kay, -qey, -key, -ay. (Kazakh) (Tatar) (Uyghur). [9; p. 245]

Speaking about the form of desire, the author said that the suffixes -a, -e, -ə that created this image also express the meanings of possibility and ability. Then he explained that the form of skill, represented by the verb in the Azerbaijani language, is the meaning of the form of desire. For instance; I could come, I could read, we could not see, I could not write, they could not fly, you could not get, and so on. The linguist concludes that the combination of a verb expressed in the form of desire also takes on the suffixes of other forms of the verb. For example: we must be able to write if I can write, etc. In the book by FR Zeynalov "Comparative grammar of the Turkic languages" the form of yussiv, in which the verb is considered as a form of desire [9; p. 246] was also not accepted by many researchers.

In the book "Grammar of the Azerbaijani language", written in 1960, we do not find such a form of jussive as "-a + know". In this book, in the section on developing desire form through habits, the only habits are listed and the following examples are given. For example: I don't need anything except your recovery. Gulshan should have gotten into the car long ago, you would agree. Let's write you an invitation. [5; p. 201-203]

FR Zeynalov also noted the moment when the form of the desire verb creates the meaning of the past tense, taking the participle-idi, -imiş. In this case, he named -idi, -imish particles as incomplete verbs. For

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example, you would say, you would read, they would talk, they would come, and so on. [9; p. 246]

In the book "Modern Azerbaijani Language" this form of *yustiv* is described as a general form of the verb. The idea is that this picture is always structurally complex and is formed by combining two verbs. The first of these verbs always indicates the main action or skill, and the second indicates whether he is able to perform it. The skill form of the verb is corrected by adding one of the suffixes -a, -ə, -ya, -yə after the negation, style and type suffixes at the end of the main verb, and then the development of the verb know. For example: be able to work, be able to write, etc. the endings of persons and temporary suffixes are added to the verb "know". For example: you could work, I could write, etc. [10; p. 228-229]

In the book "Grammar of the Azerbaijani language" the author under the title "Stylistic circumstances in the development of the form of desire" spoke about the development of the form of desire instead of other verb forms. The author was referring to other images, news, orders and conventional images. He clearly explained this opinion with facts. When explaining the form of desire, it is shown here that this form has two tenses: the past and the future. When the desire form belongs to the past tense, it is used with the conjunction -idi or -imiş, and when it belongs to the future tense, it does not accept any special tense suffixes. [5; p. 202-203]

One of the interesting points is that the author called the participle -idi, -imiş conjunction. As the author continues, the -idi part is the story of the verb

suffixes, and the -imish part is the story of the verb suffixes. Another issue that the author wrote is that the form of desire has two tenses. The desire form does not accept the suffixes -acaq, -əcaq, -ar, -ər, which are indicators of this time in the future. This means there is no exact time. It would be more accurate to say that we can semantically relate the form of desire to future tense. The fact that this picture belongs to the past is also limited. Thus, the desire form, unlike the verb form, does not accept the past tense suffix (-dı, -di, -du, -dü, -ib, -ib, -ub, üb). In the past tense this was corrected only by the story and legend of the verb suffixes. In this book it is written that at first the form of desire has two tenses, and then the action expressed in the history of the form of desire belongs to three times - present, past and future. [5; p. 200-204]

Here again semantics come to the fore. This is because the grammatical form of action expressed in the history of desire belongs to the past tense.

Conclusion

In other words, the form of desire is ambiguous when implemented in context, in contrast to its basic meaning. Unlike other Turkic languages, in the modern Azerbaijani language, the optative mood is a fully formed and functionally stable grammatical feature. For this reason, synonymy involuntarily appears between grammatical forms in a number of Indo-European languages, as well as among additional meanings of grammatical forms in the Azerbaijani language.

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