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FORMS OF INTERACTIONS IN SIMPLE SENTENCES IN PROSE OF ALISHER NAVOI ARE ONE OF THE TOOLS OF COMPLICATING THE SENTENCES

Abstract: *Alisher Navoi was a genius writer and a unique thinker who became well-known both during his time and after that. His works have been scientifically studied from the time when the poet was alive, and this work is being further developed at the present, at the same time his works still need research. One such issue is the relationship forms in the syntax in the prosaic works of Alisher Navoi. In the works on the historical semantics of the Uzbek language, this issue is not specifically addressed, but some examples are taken from his works. In this article, the peculiarities, semantics, and structure of the application of relationship forms in simple sentences in the prose works of the author are highlighted based on the latest data.*

Key words: *simple sentence, complexity of sentence, form of relations, semantics, the structure of the sentence, fragments, introductory words.*

Language: English

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Introduction

The forms of interactions are one of the components of that complicate the sentences. The issue of the complexity of simple sentences in the Uzbek language is one of the least studied areas. It is known that there are different views and interpretations of the complexity of the sentence in terms of structure and content, as well as its terms, which have different meanings. Abdurahmonov, D. Ashurova, F. Ubaeva, H. Boltaboeva called this phenomenon, as a matter of fact, some of its types as fragments [1, p 3; 5, p 109]. A. N. Kononov did not use this term for the components that complicate the sentence but describes two types of it, that is, he thinks about the expansion of parts of speech and traditionally about stimuli and inflections [7, p 363, 391, 393]. A. Gulomov and M. Askarova explained these phenomena, that is, the fragments, the exclamation, the introductory words, and the

introductory ones, as separate phenomena [15, p 1965, 154, 183, 189].

The different names of the components that complicate the sentence have been studied in the literature [10, p 86] and now they are also referred to in terms such as introductory words, insertion, insertion construction and they were studied as a separate subject in some cases [12, p 5]. However, there are no viewpoints that these phenomena complicate the sentence, only H. Boltaboeva used this term in her monograph in Uzbek linguistics [6, p 5]. In the following years, it was also proposed to study exclamation in the content of the segment structure from the components that complicate the sentence [13, p 10] and others. We divide the complicating means of the sentence into two categories:

1. At present, the minimum sentence is understood only as a predicate but the expansion of the sentence with other parts of speech complicates

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the sentence structure. Homogenous parts of speech are included in this category.

2. Syntactic groups that are not grammatically connected to the parts of speech in the structure of the sentence, but are related semantically: fragments, exclamation, introduction, and insertion, adverbial phrases have a pivotal role in complicating the sentence. They are syntactic phenomena that occur with the expressiveness of thought.

In this paper, one such tool in the form of interactions, which we will touch on in its use in the prose of Alisher Navoi. We recommend this term that is, forms of interaction as a term which in most literature refers to the introductory word, the introductory part because the first term which has been used as usual could not be called a syntactic term, the second one is that the integral part of the sentence is also denoted by this term, as a result, the term fragmentation causes syntactically different phenomena to be called as the same term. As well as, it causes misunderstandings in science. The suggested term fully reflects the semantic nature of this phenomenon. The application of this issue in the history of Uzbek language also suggests how historical it is.

It was told that in ancient Turkic and old Turkic language in the literature concerning to the historical grammar of the Uzbek language the use of such words *siziksiz* (doubtless), *kör* (see), *bil* (know), *kel* (come), *adin* (then), *biri* (one of them), *yor* (go), *bor* (go), *haqq* (right), *balguluk* (it's known) as an introductory part (what we call a form of interactions) when to speak about the introductory parts, there is an opinion that the scope and amount of its application are much more than in the old Uzbek language [2, p 2008, 183], but no concrete facts are given.

It should be noted that the above-mentioned word forms used in the ancient Turkic and the Old Turkic language are not found in the position of the form of interactions in simple sentences in the prose of Alisher Navoi, but other words and constrictions replace them.

In the linguistic literature, there is a commonality in the definitions of forms of interactions (introductory words and introductory constructions), that is, introductory words denote the speaker's attitude to the thought [Gulomov, Askarova,], modal attitude [Abdurahmonov] and the expression of the speaker's emotion in such relations [Gulomov, Sayfullaev] being told. These definitions of relationship forms are quite general. The semantics of the word forms involved in the expression of this form determine their particular semantic-syntactic property in the sentence structure. Alisher Navoi's prose reveals the following semantic features of forms of interactions:

1. It indicates that the idea is expressed with confidence. Such meaning is expressed through the following introductory words:

Filhaqiqat. Va, *filhaqiqat*, johilliqdin besaodatliqroq ne nima bor? [18, p 100] meaning: **Really.** And, really what is more miserable than knowledgness. *Filhaqiqat, olam asbobi dag'i besh kunluk umrdakim nihoyati o'lmakdur* (17, p 166). Meaning: **Indeed**, all our actions in the life end with a death.

Filvoqe'ki. Filvoqe'ki, ul qavmda andin odamivashroqu insoniyatliqroq kishi yo'qtur. [17, p 131]. Meaning: **Undoubtly**, there is no other philanthrop person in this tribe than him

Hamonki. Bu havfg'a dag'i turkey alfoz guharin nazm silkiga tortquchi shuaro taarruz qilmaydurlar, hamonki, ishkoli jihatidindur. (17, p 214).

Meaning: **Undoubtly**. Poets who apply this pronunciation to Turkish poems do not resist, undoubtedly it term of complexity of it.

Hamonki, tolibi ilmlig'i bor [17, p 192]. Meaning: Undoubtly, it is nesaary to gain a knowledge. Such a meaning expressed by *suziksiz, haqiqat* in the ancient Turkic language, the truth [2, p382]. The above-mentioned forms of interactions in the present Uzbek language are given by such introductory words: *albatta* (of cours), *haqiqatan ham* (indeed), *Shubhasiz* (undoubtly).

2. It denotes uncertainty, suspicion of the occurrence of a particular thought. The meaning is expressed through a form of interaction, "ne uchunkim" (for some reasons). **Ne uchunkim Mavlono yuzni jannatqa nisbat qilibdur** [17, p 290]. Meaning: Mawlana turned his face to heaven for some reason. The word form "ne uchundur" may be seen to modern person as an attribute that realizes the interrogative pronoun, but in the old Uzbek language it is used as a synonym for the current word "for some reason", and this is also evident from the content of the above sentence.

3. Forms of interactions indicate the source of thought. In this sense, the words *go'yo* (it's said, it's supposed to), *goyoki* (it's said, it's supposed to), are involved: *Qabri, go'yo, Astrobod viloyatidatur* [17, p 68]. Meaning: his tomb is supposed to be in the province of Astrobod.

Qabri, go'yoki, Xiyobondatur [17, p 66]. It is said that his grave in the Alley. As is known, in the current Uzbek linguistics, the words *go'yo/go'yoki* are considered the linking words [14, p 572], comparative conjunctions [8, p 149], and the analogy are seen as the means which links the subordinate clause to the main clause [Mahmudov]. Unfortunately, H. Nazarova who studied the syntax of the work "Boburnoma" also interpreted the words *goyo/go'yoki* as an auxiliary word linking the components of a compound sentence [9, p 127] but these words in the prose of Alisher Navoi, in general in the old Uzbek language, retaining their farsi lexical meaning are equivalent to the meanings of the words *derlarki* (it is said), *aytishlaricha* (it is supposed) in the Uzbek language [4, p 234].

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go'yo/go'yoki the expanded forms of word forms could be involved in the final structure of sentences with homogeneous parts. *Ul sipohiyliq suratida erdi va alni hajv qilur erdi, go'yo, emdi ikalasin mutaboid bo'lubdur* [17, p 99]. Meaning: He was in the status of a soldier, and used to tease the people, it is said that he gave up both of it. Such words also appear in the context of the commentary construction: *Mir Ishqiy Jahonmulkbeginning nabirasidirkim, g'oyat taayyindin, go'yoki, na'rifi hojat emas, Amir Yodgorbekkim, zikri yuqori o'tti, inisining o'g'lidur* (17, p 175). Meaning: it is said that it is not necessary to describe for being famous because Mir Ishqiy is the grandson of Jahonmulkbegim, Amir Yodgorbek, the son of his brother mentioned above.

The form of the relationship of *go'yo/go'yoki*, was mainly used in the work "Majolisun nafois". And this is connected with the genre of the work, the style of description. It is known that attempts were made to give accurate information about the life and work of each of the poets described in this work, but Alisher Navoi himself acknowledged that some information about them is tentative information. Because of this, he used the form of the interactions of *go'yo/go'yoki* in explaining the supposed information and the information was reported to him.

4. Relational forms were used to highlight and emphasize the idea. This meaning is expressed by the words *bataxis* (particularly), *bataxisi* (particularly). This word comes before the allocated fragment: *Hofiz Ali Jomiy o'z zamonining sohib kamoli erdi, bataxis, tasavvuf ilmida* (17, p 198). Meaning: Hafiz Ali Jami was the clever man of his time, particularly, in the science of mysticism. These words were used to highlight and emphasize one of the homogeneous expanded predicates: *O'zin birovga qul deb qochqan dodakdur, balki dodakdin yuz qatla kamrakdir, bataxisi, mufrit tarbiya ko'rmish bo'lg'ay va muqobalada beandom loflar urmish bo'lg'ay* (18, p 53). Meaning: if someone considers himself as a slave of someone, he is a scoundrel that, he is a hundred times less than the scoundrel, particularly, he is uneducated man and used to exaggerate. This meaning is expressed in the current Uzbek language by such words, *husus* (in particular), *shahsan* (personally).

5. Relational forms mean that the idea expressed in the previous sentences is summed up, emerges, and is realized in the sentence in which they involved. In this sense, the words *ittifoqo*, *hosili kaloi*, *alqissa*, *har taqdir bila*, *bahar taqdir* are used. Although they also make a semantic group according to common semantic features, each has its peculiarities through its lexical meaning. Because of this, they were explained separately.

Ittifoqo (as compacted). The word which denotes the form of interactions expresses the expected goal in the antipathy and the sympathy of the thinker in the performance of a particular action and its implementation: *Ittifoqo, o'zi ham bu chohqa tushub*

halok bo'ldi [19, p 59]. Meaning: as compacted, he fell into this pit and perished. Although, rarely, this word is still in use in the written Uzbek literary language.

The word "*alqissa*" (so, thus) means that the idea in the sentence in which it is applied as the result of the idea put forward in the sentence that comes before this sentence: *Alqissa, Gushtasp bu xabardin voqif bo'lg'ach, bu ishdin ko'p pushaymon bo'ldi* [19, p20]. Meaning: So, Gushtasp regretted a lot when he heard about this news.

Alqissa, Kobuliy bu she'rni bitib, navvobdin birining vositasi bila oliy majlisqa yetkazibdur (17, p 254). Meaning: Kabuli had written this poem in this way and delivered it to the parliament with the help of one of the duty person. The meaning of the word "*alqissa*" in our first example is the same as the phrase "*shunday qilib*" (so) in modern Uzbek language, the phrases "*shunday qilib*" (so), "*shu tariqa*" (thus) are the equivalents to the word "*alqissa*" in the second sentence that is, if in the first sentence it expresses the relation to the time when the thought is about to occur, it expresses the relation to the mode of occurrence of the thought. It is known that the word "*alqissa*" (thus) is now peculiar to the language of the epics or the language of works written in the epic style.

Hosili kalom (briefly, shortly). This means that the idea expressed in the previous sentence is firmly concluded in the sentence in which the form of interaction is used: *Hosili kalom, andin so'ngrakim muncha qaviy daloyilu azim shavohid bila bu faqirning vuqufi, balki mahorati bu fanning forsiyuturkiy nazmida sobitu ravshan bo'ldi* (16, p 31). Meaning: shortly, after that the knowledge and skills of the poor man, with the help of a strong and a great witness, became famous in the Persian-Turkish poetry. This meaning is given in the current Uzbek language by the so-called "*hullas*" (shortly).

Har taqdir bila, bahar taqdir (unfortunately/in any case). The combinations that express this form of relationship, which has a Turkish and Persian sentence structure, also indicate that the idea, which includes the historical events described in the previous sentences, ends in this sentence: *Har taqdir bila, ul har kun bu jihattin ikki kishi o'turur erdi* (19, p 26). Meaning: Shortly, he would kill two people every day. *Bahar taqdir, Ardasher Bobak Sosoniylarning avvalg'i podshohidur* (19, p 36). Meaning: Shortly, Ardasher Bobak is the former king of the Sassanids' dynasty. In some compound sentences, a more complex form of this expression is also used: *Boriy har taqdir bilaki bor, bovujudi turk alfozining forsiyg'a muncha maziya va nafi amrda muncha diqqati va vus'ati nazm tariqida shoe' emas erdi va kitmoni nihon xonasig'a tushub erdi...* (16, p 39). Meaning: Shortly, the Superiority and sensitive as well as wide spread of Turkish poetry in the Persians are not so popular.

Har oinakim. This combination implies a certain degree of attention to the idea being summed up: *Har*

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oinakim, bu bayttin boshqa el ichida g'azalidin bir ozroqcha bor (17, p 20). Meaning: Anyhow, there are other bit of a ghazal among the people besides this couplet. In this sense, expressions such as *vallahu alam, inshallah, rahmatun lil alamin*, which came through the Qur'an and other religious works, also take part in these forms of relations: *Insholloh, tuz yo'lg'a kirgay* (17, p 88). Meaning: *Insholloh* (if the God wants) he will come into right way. *Va Rumda Batlimusni qaysar qildilar, vallohu a'lam* (19, p 29) Meaning: And in Rome they made Batlimus a king, *vallohu a'lam* (only God knows). *Bu so'zdin Shopur ul ishni tark qildi, rahmatun lil olamin* (19, p 47). Meaning: By this word, Shopur gave up his habit, *rahmatun lil olamin* (God bless him). It expresses negative attitude of the speaker and feelings to the thought perceived from the sentence. In this sense, the word "hayhot" (alas) is used: *Bu habis zotu muncha oroyish pok eranlar holidin anda namoyish, hayhot, hayhot, uyot, va yuz ming uyot* (18, p 60). Meaning: It's a pity, making up of the men is shameful, it is a pity.

6. It expresses the order, the continuation of the idea. In this sense, the combination of "yana ulkim" (again) is involved: *Yana ulkim, fahm jinsi o'jzlarni ham moyil, balki mushtag'ilushbu nav'g'a ko'rarva zamon va rasm ahlitariqidinchiqarg'anni munosib ko'rmas va bu nav' bila qolur* (16, p 20). Meaning: The people who devoted himself to the science wants the uneducated people to gain a knowledge and they don't want to be out of their era and costumes and remain in the domin of their behavior.

Relational forms are also widely used in compound sentences. They included such words and phrases, *umid ulkum, kerakki, har miqdor, andoq ma'lum bo'lurki, oyo, yana bir misol, andin*

so'ngrakim, kerak edikim, turfa bukim along with the above-mentioned words. This kind of words and phrases require special research. Relational forms are in the frame of a word form and a phrase. It is also possible to include the words *alqissa, ittifoqo, hamonki, batahsis(ki), filhaqiqat, go'yo(ki), hayhot* and the word *inshallah*, formed from simplification to the forms of relations in the frame of a word. They all come from Arabic and Persian. The phrase "*ne uchundir*" (for some reason) can be a good example to the analytic form. Forms of relations in the frame of a phrase include such patterns *har taqdir bila, bahar taqdir, hosili kalom, har oinakim, rahmatun lil olamin, vallohu a'lam*. Their grammatical relationships are different. They were used in the form of Turkish phrases (*har taqdir bila*), in the form of Persian phrases (*bahar taqdir*), in the form of Persian izofa (*hosili kalom*) and the form of Arabic phrases (*rahatun lil olamin*). Words and phrases that represent most forms of relationship are used with *-ki / kim* particles, even without particle forms of relations like *ne uchunkim* couldn't do their functions. Relational forms such as *hosili kalom, ittifoqo* could not accept these particles, but in some of them the particles *-ki / kim* was free to use, and in the places where they are used, they have the meaning of emphasizing the word in the form of an relations. Most of the forms of relations used in Alisher Navoi's prose belonged to the category of noun (*alqissa*), partly pronoun (*ne uchunkim*), verb (*go'yo*, an etymological verb), and exclamation (*hayhot*).

As it turns out, Alisher Navoi prose has its syntactic place in the form of relations, which provided different modal relations in the structure of the sentence, and the great writer could use these opportunities of the Uzbek language efficiently.

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