

About The Influence Of The Uzbek Language In Rishtan Tajik Dialects Of Ferghana Region

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Abstract.

This article discusses the issues of determining the degree of mutual influence of the Uzbek and Tajik languages by language levels using the example of Rishtan dialects of the Tajik language of the Ferghana region. Despite the fact that the problems of language interaction have been thoroughly studied theoretically and practically in world linguistics, this issue still remains relevant in Uzbek linguistics. In the work were used the methods such as comparison, contrast, transformational analysis, generalization. For the first time in Uzbek linguistics, the features of mutual influence among the language levels (phonetic, lexical-semantic, morphological, syntactic) are analyzed.

Key words: language contacts, bilingualism, linguistic interference, mutual influence of languages.

1. Introduction

It is known that there are historically different relations between nations, which are also reflected in the languages of these peoples. Therefore, it is theoretically important to observe the most delicate aspects of language relations that are specific to a particular period, describe, to make an accurate judgment about the reasons for the different nature of events in either language or another. Despite the fact that the problems of language interaction have been thoroughly studied theoretically and practically in world linguistics, this issue has been left out of the attention of Uzbek linguists. In Uzbekistan, it is natural that the languages of the peoples living compactly, side by side with the Uzbeks in a certain area and continue to interact with each other. It is especially interesting to study the relations between the Uzbek and Tajik peoples, because "... the Uzbek and Tajik peoples are like two branches of the same tree, two branches of the same river. Our sacred religion, land and water are the same. We share our joys, our worries, our destinies". So, the interaction doesn't stop there. The study of these phenomena is one of the current issues in linguistics.

Under the concept of the interaction of languages, two or more languages, any interaction that occurs between their dialects, the assimilation by a particular language of facts relating to different areas of language from other languages and their consequences are understood. In other words, as a result of interaction due to specific geographical, historical, and social conditions, language units are reflected at different levels of language in communities that speak different languages.

2. Theoretical basis of the work and research methods

The works of such great linguists as U. Vaynrayx, V. Yu. Rozentsveyg, A.Martine, G.Paul, L.Blumfield, Yu.D.Desheriev, V.A.Avrarin, E.D.Polivanov, S.V.Semchinskiy, A.K Borovkov and F. Abdullayev served as a theoretical basis for this research [1].

Methods such as comparison, contrast, transformational analysis, generalization were used in the work.

3. Discussion

M.Stavrulli, E.D.Polivanov, V.V.Reshetov, A.K.Borovkov and a number of linguists gave a brief overview of the interaction and influence of the Uzbek and Tajik languages in Turkology.

If E.D. Polivanov approached this issue from the point of view of the influence of the Tajik language on Uzbek dialects [2, 34], M. Stavruli describes the influence of the Uzbek language on the Tajik dialects [3, 22-23]. AK Borovkov is limited to emphasizing that the development of languages takes place on the basis of internal possibilities. He links the changes that have taken place in languages with their internal development [4, 79-92].

In Uzbek linguistics, this issue is narrow and purely descriptive in terms of the above criteria. It is obviously seen in the works of K. Yusupov, H. Gulomov, K. Rahmonberdiev [5].

K. Yusupov compared the language of Tajiks living around Fergana with Uzbek in his monograph on the interaction of Uzbek and Tajik languages, as well as described the interaction of languages and its level. This work is mainly aimed at studying the relationship between the Uzbek and Tajik languages in relation to their history. The language of the Tajik population living in Fergana, Kuvasoy, Tashlak districts is taken as a subject of research from the regional point of view [6, 4].

H. Gulyamov's monograph "Uzbek-Tajik language relations" describes some aspects of the lexical layer that are common to the Uzbek and Tajik languages [7]. K. Rahmonberdiev's work "Uzbek language contacts" is devoted to the issues of language relations, their history, language policy, the influence of the Uzbek language on the Tajik language, Russian on the Uzbek language. In a number of scientific studies on Uzbek dialects in Tajikistan and Afghanistan, these dialects have been compared at different levels of the Uzbek literary language (phonetic, lexical, grammatical) [8].

However, these works on Uzbek dialects in Tajikistan and Afghanistan do not comment on their interaction with local languages and dialects. However, today these dialects have almost lost relation with the Uzbek literary language and are strongly influenced by the local Iranian languages. In the above works, no information is given about the influence of the Iranian languages, which are the local language, on the Uzbek dialects. In our opinion, the interaction of Uzbek dialects and Iranian languages living in a social environment needs to be analyzed in detail. The omission of these from the attention of linguists leads to make mistake for correct theoretical conclusions.

4. The main part

The long-term mutually stable interaction of related languages leads to the formation of some commonalities in their structure. Specific linguistic commonalities known named language unions appear. For example, the Uzbek and Tajik languages, which are genealogically and typologically unique, have a number of common features not only in the lexicon, but also in the phonetic, morphological, syntactic levels of the language.

4.1 Interaction at the phonetic level

Uzbek vowels had a significant influence on the northern dialects of the Tajik language, especially Rishtan dialects. There are seven vowels in this dialect, of which the phonemes [a] and [i] are adapted to the Uzbek phonemes [a] and [i] under the influence of Uzbek vocalism. The Rishtan dialect of the Tajik language can be classified as follows:

[a] - front row, wide, unlabeled vowel sound. Unlike the Tajik literary language and most other Tajik dialects, in the Rishtan dialect the [a] vowel moves forward according to the horizontal movement of the language, and the rise of the language is narrower. This phenomenon can be explained by the influence of Uzbek vocalism on Rishtan dialect vocals [9, 40].

[o] - phoneme back row, wide, weakly lip-sounding sound.

[e] - phoneme front row, middle wide, unlabeled sound.

[i] - phoneme front row, middle wide, short, unlabeled sound.

In the Rishtan dialect, the phoneme [i] is more widely pronounced under the influence of the Uzbek language. Corresponds to the sound [i] in the Uzbek words such as keldi, ketti, in this respect it differs from the phoneme [i] in the Tajik literary language and other Tajik dialects.

[i:] - phoneme front row, narrow, elongated, unlabeled sound.

[y] - phoneme front row, medium wide, short, half-lip sound.

[u:] - phoneme back row, narrow, elongated, lip sound.

The vocalism of the Rishtan dialect differs from other Tajik dialects by the influence of the phonetic system of the Uzbek language, as well as the presence of short-length opposition in the phonemes [i] - [i:], [u] - [u:]. This aspect was characteristic of medieval Persian and ancient Iranian languages.

The consonant system in the Rishtan dialect consists of 23 phonemes, 22 of which are common phonemes specific to Iranian languages. The phoneme [q] originated under the influence of Arabic and Turkish words.

Most consonant phonemes correspond to the phonemes of the Tajik literary language. The phonemes [f], [v], [k], [g] differ from the literary language by the following features:

Under the influence of the Uzbek language there are also lip variants of phonemes [f] and [v]. This phenomenon is widespread in other northern dialects that have direct contact with the Uzbek language. For example: pufak, ov, ovchi, partov, poynov.

The linguistic middle [k] and [g] variants of the shallow language back [k] and [g] phonemes are also found in Rishtan dialect.

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Consonants in Rishtan dialect also have the following characteristics: The phoneme [b] is pronounced as [v] in the intervocal position. For example: khabar> khavar, tabar> tavar, bobo> bovo, kabud> kavut, and so on.

The consonantal consonant at the end of a word is the same in both languages. This is a consequence of the law of economy: shab> shap, ob> op, khob> khop; dod> dot, sad> sat, did> dit.

4.2 Interaction at the lexical level

Due to the fact that the Uzbek and Tajik peoples have lived in the same area for centuries and lived in the same historical conditions, a number of commonalities have emerged in their worldview, traditions and art. These general influences have left a deep imprint, first and foremost, on the vocabulary of the language [10, 31]. The assimilation of words from one language to another, structure of vocabulary which being an open system has been widely reported in the scientific literature. Evidence suggests that word acquisition from one language to another is not quantitatively the same in all word groups. For example, units of verbs, auxiliaries, and some other word groups are almost non-existent from one language to another. Usually, words from one language to another belong to the category of nouns are assimilated more, because from one nation to another the words of things, not methods of action, are acquired.

Observations over several years of the features of word usage in Rishtan dialect allow us to draw the following conclusions.

In northern Tajik dialects, including Rishtan dialect, in addition to pure Iranian words, assimilation words are also found to a certain extent. While the words derived from Arabic and Russian correspond to the words of the northern Tajik dialects, which are mainly part of the general Tajik dictionary, the number and position of the words passing from the Uzbek language are much more significant than in the Tajik literary language. Most of these words belong to the category of noun, adjective, adverb. Under the influence of long-lasting direct connections, even some verbs and pronoun have been mastered in the past. Uzbek words are actively used in the northern Tajik dialects, and in the structure of the dialect lexicon is adapted in all respects to the features of the Tajik language. Therefore, in the minds of the representatives of this dialect, it lost its alien character and became read like Tajik words. These assimilations are lexically and semantically different. For example, according to the lexical-semantic fields, the words belonging to the most common category of nouns in Rishtan dialect can be classified and described as follows:

-relationship terms: avsin, aymoq, ako, apa, aya, boja, buvi, dido // dada, jiyan, iko, kelin, kundosh, tagho, ugay, urugh, yanga, qaynato, qayno, qaynago, qaysingil, qudo, etc.

These words fill the field of words representing kinship in the dialect. Even some original Tajik words denoting kinship, such as padar, modar, khohar, have become obsolete and have been replaced by words such as dada, aya, aka, apa. This is a fact that indicates the long-term dominance of the Uzbek language in the process of language contacts.

- human body parts: bilak, yelka, ilik, kurichak, milk, oshqazon, saqol, tirsak, upka, qil, qosh;
- professional names: buzchi, ovchi, tegirmonchi, temirchi, tergovchi;
- names of some animals: ayiq, arslon, yulbars, uloq, kuchuk, quyan;
- names of birds and their body parts: burgut, chumchuq, qargha, qanot, tumshuq;
- names of various insects: burga, kuya, mitta, chimilik, qimirsqa.
- plant species, words denoting products made from them: ajiriq, archa, jigda, olmaqqoqi, yantoq, qamish, qaraghay;
- words denoting space and its various aspects: chegara, qirghoq, tarmoq, tashqari;
- the name of some natural phenomena: bulut, izghirin, tulqin, chaqqoq, botqoq;
- the name of some things related to human activity: bayroq, kema, kuprik, tayoq, taqa, tegirmon, chena, yamoq, qalpoq, quduq, qughirchoq;
- name of household items: bigiz, bolgha, kuza, paypoq, tugma, chochiq, elak, qaychi, qoshiq, qirghich;
- words related to the concept of housing: kapa, ovul, oghal, chayla, kura;
- clothes and ornaments, the names of their parts: yoqa, munchoq, telpak, qalpoq;
- names of mineral resources, minerals: jez, kumush, kumir, olmos, chuyan;
- name of food, beverages: atola, butka, dimlama, dulma, yem, yovgan, jizza, zagora, kichiri, chalpak, qazi, kayla, ayron, buza, kimiz;
- words with modal meaning: arzon, buyuk, inoq, tinch, yuvosh, tentak, shilqim, erka, yalqov, qaltis, qinghir, qupol;
- words denoting the condition: abjaq, ajrim, alghov-dalgov, jaydori, jivir-jivir, jim, jimir-jimir, majak, mamataloq, pachaq, pishiq, siliq, sogh, uksik, tupalang.

Some words related to the category of adjective: teng, tuzuk, salqin, chuqur, qiyin, tekin, garang.

Usually, if Uzbek adjectives are used, Uzbek models are used, not izafetic constructions. The participation of Uzbek adjectives in izafetic constructions occurs sporadically.

Some words related to the adverb category: jim, sal.

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used in the northern dialects of the Tajik language, which was influenced by the Uzbek language, and they were transferred to the modern Tajik literary language. These auxiliary verbs perform the same function in both languages.

The influence of the Uzbek language on the morphological system of the Tajik language is also seen in the category of verbs.

First of all, subjunctive mood with the meaning doubt and its forms which appeared in the Tajik language: the past tense form, the present –future tense form, the definite past tense form, the past perfect tense form.

The addition of a short or full form of *ast* conjunction to the past participle with the affix *-gi* which appears in the Tajik language creates the past tense form of subjunctive mood (expressing doubt): *raftagiyam / raftagi hastam - borgandirman, raftagi / raftagi hasti - борғандирсан, raftagic(t) / raftagi ast - borgandir, raftagim / raftagi hastim-borgandirmiz, raftagit (on) / raftagi hastid-borgandirsiz, raftagiyan / raftagi hastand-borgandirlar.*

The present-future tense form of subjunctive mood is formed by adding the *me-* prefix to the past tense form: *meraftagiyam-bararman, meraftagi-borarsan, meraftagis (t) -borar, meraftagim-borarmiz, meraftagit (on) -borarsiz (s), meraftagiyan-borar.*

Definite present tense form is the result of the combination of the verbal adverb of main verb form and the past tense form of the auxiliary verb *istoda -rafta istodagiyam*, then the *sod* remained from the verb *istodan* due to the economizing: *rafsodagiyam - I am going, raf sodag - you are going, raf sodagis (t) - you are going, raf sodagim - we are going, raf sodagit (on) - you are going, raf sodagiyan - you are going.*

The past perfect tense form of the subjunctive mood (doubt) is formed as a result of the combination of the past tense form of the main verb and the past tense form of the auxiliary verb *budan*: *rafta budagiyam - I must have gone, rafta budagi - must have gone, rafta budagis (t) - must have gone, rafta budagim - must have gone, rafta budagit (on) - must have gone, rafta budagiyan - must have gone.*

Under the influence of the Uzbek language, new forms appear in other moods of the Tajik language. For example, there are the forms of the auxiliary verb *istodan* in all moods except the imperative mood.

In indicative mood:

-present tense form: *rafsodiyam - I'm leaving, raf sodi - you're leaving, raf sos - he's leaving, raf sodim - we're leaving, raf sodit (on) - you're leaving, raf sodiyan - they're leaving. (rafta istoda ast)*

- past perfect tense form: *rafsodudam - I've leaving, raf sodudi - you've leaving, raf sodut - he's leaving, raf sodudim - we've leaving, raf sodit (on) - you've leaving, raf sodudan - they've leaving. (rafta istoda bud)*

Subjunctive mood expressing hypothesis

- definite present- past tense form: *rafsodudam – I had leaving, raf sodudi – you had leaving, raf sodutas - he had leaving, raf sodudim - we had leaving, raf sodit (on) – you had leaving, raf sodudiyan - they had leaving. (rafta istoda buda ast)*

The influence of the Uzbek language on the Tajik language is also reflected in the functional convergence of some Tajik and Uzbek grammatical forms. We can see this process in the example of the verb system. V.S.Rastorgueva divides functionally close forms of two languages into three groups [9, 137]. The first group includes forms that arise spontaneously or according to general language laws long before these languages come into close contact. For example: the forms of imperative mood: *khan-read*; present-future tense forms of the indicative mood: *mexonad-reads*; definite past tense forms: *khond-read*; past continuous tense verb forms: *mexond- was reading* and so on.

The second group includes verb forms derived from the Uzbek language, for example, auxiliary verb forms of from the *istoda* that we have considered above.

The third group includes forms that are not translated loan word, but their development and functions are influenced to some extent by the Uzbek language (past participle ending in *-gi* affix). This participle is unique to the Tajik language among the Iranian languages. In the classical Persian language, the past participle is formed as a result of the addition of the form *-i* affix to the form of *handa, rafta*. In words ending in vowels, the *-gi* variant of the *-i* affix is used: *hondagi, raftagi*. It is obvious that in its morphological structure the influence of the form of the Uzbek language is absolutely imperceptible. However, there is a semantic and functional similarity, more precisely, a semantic effect between the Tajik past participle with the affix *-gi* and the Uzbek adjective with the affix *-gan*. The meaning of both adjectives is the same, that is, the past tense is represented: *khandagi – oqigan (read), raftagi – borgan (went)*. In a sentence, these two adjectives functionally perform the following functions:

1) used as a attribute: *oqigan odam – khondagi odam (the man who reads)*;

2) The predicate is: *u ketgan- vay raftagi (he's gone), oqigan edim – khondagi budam (I've read), oqigan bolsa – khondagi boshad (if he has read), etc*;

3) is used as a noun and come as direct object: *u yerga borganini bilmayman – unjava raftagisha namedonam (I don't know if he went there)*;

The models of compounds of participle that serve as attributes in both languages are similar:

1) using possessive affixes: yozgan khatim – khati navistagim/navistagi khatam (the letter I wrote).

2) with the help of a definite noun coming as attribute or pronoun (as an adjective -i in Tajik, with the affix of -ning in Uzbek): mening yozgan khatim – khati navistagii man/man navistagi khat (my letter).

In both languages there are specific predicative constructions (devices) consisting of the past participle and the indefinite form of the conjunction used with the possessive affix: u yerga borganim yoq – ynjava raftagim ne (I didn't go there).

There are cases when personal pronouns are used after the participle in the predicate: bu kitobni oqiganman – in kitoba khondagiman (I've read this book).

Sometimes under the influence of the Uzbek language it is observed that the process existing in the grammatical structure of the Tajik language takes place intensively. In the Tajik literary language, verbs such as istodan (to stand), didan (to see) do not form a causative voice. However, in the northern dialects of the Tajik language, it has become customary to form causative voice of the verbs istoyon (turgizmoq), benondan-korsatmoq, to form the accusative case of the verb. Such phenomena can be explained by the languages of the peoples living in the same area and their influence on each other: istodan - istoyan (to stand - to stand), didan - benon (to see - to show), and so on.

Although the above phenomena appeared under the influence of the Uzbek language, they were all formed by the morphological means of the Tajik language. The transition of morphological means from one language to another is a rare occurrence. Auxiliary morphemes, which have the ability to form words from morphological means, also usually pass into the word structure, and after repeated use, there is a potential possibility that they can be added to the cores of another language:

-chi affix. It is also used in Tajik to mean a professional: khizmatchi, futbolchi, choykhonachi.

When affixes such as -gi, -dosh, -cha are passed from Uzbek to Tajik, they form a line synonymous with the Tajik affixes -gar, -kash, ham-, --ak, which perform their function, take special function in style that they begin to have pragmatic feature: yoldosh - hamroh (satellite-companion).

It is known that in the Tajik language there are categories of accuracy, ambiguity, grammatical number, possession, but there is no category of case at all. The semantic, grammatical and stylistic functions of cases in the Uzbek language are analytically represented in Tajik by pro and post prepositions, genitive constructions (izafetic compounds):

Farghonalik odam – mardumi Farghona,
 Uning ritobi – kitobi u,
 Vatanni sevmoq – Vatanro naghz didan,
 Bozorga bormoq – ba bozor raftan,
 Toshkentdan kelmoq – az Toshkent omdan,
 Shaharda yashmoq – dar shahr zindagi kardan.

Due to the coexistence of the Uzbek and Tajik peoples over the centuries, the interaction of case constructions is noticeable. In modern Tajik literary language, prepositions precede the word in most places, but in some dialects, including Rishtan, they are used after the word in which they are connected:

Modern Uzbek in literary language	In Rishton dialect	Modern Tajik in literary language
Men bozorga bordim.	Man bozorba raftam.	Man ba bozor raftam.
Ahmadjon hozir uyda.	Ahmadjon hozir khonanda.	Ahmadjon holo dar khona ast.

Currently, the use of such forms on the basis of the grammatical pattern of the Uzbek language is becoming more active. The reason for this is the influence of the Uzbek language on the Tajik language.

If in the current Tajik literary language the prepositions used more than postposition [12, 375], in Rishtan dialect the postpositions are used more. Along with Tajik postpositions, Uzbek language postpositions are also actively used. For example: kati. The postposition kati is widely used in modern Tajik literary language and its many dialects, expressing such meanings as unity, cooperation, means, time, situation [13, 148]. Functionally and semantically it corresponds to the preposition with in the modern Uzbek literary language. The origin of the kati preposition in derived from the Uzbek language preposition qon [13, 156].

4.4 Interaction at the syntactic level

The influence of the Uzbek language on the modern Tajik literary language and northern Tajik dialects was also significant. We see this in the example of the widespread use of Uzbek grammatical forms in the Tajik works by S. Ayni:

Yor dar khona-yu mo girdi jahon megardim,
 Ob dar kuza-yu mo tashnalabon megardim.

In this example, the -u, -yu particle is passed to the Tajik literary language through oral speech. Such forms are not found in the southern Tajik dialects that are not related to the Uzbek language.

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The influence of the Uzbek language on the syntactic structure (model) of the northern Tajik dialects, including the Fergana Tajik dialects, is evident in the change of word order in speech and the construction of word combinations in the Uzbek pattern. It is known that in the Tajik language the determiner comes after the definition and is associated with the indicator "i", which is called izafet. For example: khonai kalon – big house, khonai Ahmad – Ahmad's house. However, in some northern dialects of the Tajik language, there are cases when the determiner comes before the definition: qalami surkh, surkh qalam – a red pencil, choynaki kalon, kalon choynak – a big cattle.

Observations show that such devices are common in the Fergana Valley and Upper Chirchik Tajik dialects. These dialects are the most influenced Tajik dialects of the Uzbek language. This was also noted by VS Rastorgueva [9, 146-147].

The izafet in the Tajik language also serves to express the syntactic relationship between the indicator and the indicated word. For example: raisi jamiyat, khonai Ahmad.

However, in the northern dialects of the Tajik language, the indicator is used before the indicated word: jamiyata raisash, Ahmada khonash. Most linguists consider this device to be loan from the Uzbek language. Because this construction is widely used, mainly in northern dialects, it is almost non-existent in southern and southeastern dialects. It is found only in the speech of intellectuals or people who have lived in northern Tajikistan for a long time [9, 143].

There are many examples of Northern Tajik dialects on Uzbek syntactic patterns and sentence structure. The main ones are:

- attributive compounds with the participle -gi: Sel omadagi vaqtanda ham hamin khel bud;
- predicative compounds with participle -gi: Angur pukhtaginda omada to begoniya angur khuda meshinim;
- infinitive compounds: Raftanba toqatam namond;
- to express question in interrogative sentence by using tune with the interrogative particle –mi? Davushasha shuniddimi?
 - interrogative sentence with the meaning disjunction: Unja naghzmi, gandami?
 - devoting direct speech by the help of the verbal adverb of verbs guftan – to say: Soni man: «Seva kuchanda tupalang?» - gufta nigo karam;
 - coming as the function of auxiliary verbs of the past participle form of the verb didan – to look demands the affix –ga: vay manba dida farbetar.

5. Conclusion

Uzbek vocalism had a significant impact on the vocalism of the Rishtan dialect from the northern dialects of the Tajik language. There are seven vowels in this dialect, of which the phonemes [a] and [i] have similar features to the phonemes [a] and [i] in Uzbek under the influence of Uzbek vocalism.

Under the influence of the Uzbek language in the Rishtan dialect there is not only a lip-tooth, but also a lip-lip variant of the phonemes [f] and [v]. In addition to the Rishtan dialect, this phenomenon is widespread in other northern dialects that are in direct contact with the Uzbek language.

Uzbek words are actively used in the northern Tajik dialects, and in the minds of the representatives of this dialect have lost their alien character.

Verbs, especially pure verbs, do not usually pass from language to language, because it is impossible to pass concepts that in the meaning movement from one language to another. This means that words expressing these concepts are assimilated either. The semantic expression of words that express a specific action of a language is loaded into the semantic structure of the verbs of the spoken language.

The emergence of analytic forms in the verb system in the Tajik language, in particular in its Rishtan dialect, is due to the influence of the Uzbek language.

Due to the fact that the population of the Rishtan dialect of the Tajik language is fully bilingual, and the leading position of the Uzbek language in this bilingualism, they unwillingly use grammatical forms that specific to the Uzbek language in their speech. Due to this, the process of using Uzbek patterns in the grammatical construction of Rishtan dialect is much stronger.

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