

THE LANGUAGE CHARACTERISTICS AND ETHNOLINGUISTIC CHANGES OF THE ARABS OF UZBEKISTAN

Norkulov Dusmurat Tashpulatovich – Professor, Department of Social Sciences,
Tashkent Medical Academy

Narkulov Sukhrob Dusmuratovich – Associate Professor, Department of Social Sciences
of the Tashkent Medical Academy

Iskandarov Shherzod Abdug'anievich – Associate Professor, PhD, Department of Social
Sciences, Tashkent Medical Academy

Alimova Sabakhat Gaziyeвна – Associate Professor Department of Social Sciences,
Tashkent Medical Academy

Pardayev Asror Abdujabborovich – Associate Professor Department of World History,
Karshi State University

Umarova Farida Saidikramovna – Doctor of Philosophy (PhD), Department of Social
Sciences, Tashkent Medical Academy

Khudoykulov Azamat Beshimovich – PhD, Senior teacher of the Uzbek language and
literature department of the Karshi branch of the Tashkent University of Information
Technologies named after Muhammad Al Khorazmi

ANNOTATION

This article analyzes the ethnocultural identity (understanding of ethnic identity) and cultural ethnography of the Arabs living in Uzbekistan, as well as the specifics and commonalities of the Arabs residing in the different regions of Uzbekistan in relation to ethnolinguistic changes on the basis of comparative data. One of the essential reasons for the understanding of ethnocultural ethnic identity is that it has survived to some extent among the Arabs engaged in animal husbandry. Until the mid-50s of the twentieth century, the local dialect of Arabic was in use in dozens of villages, such as Rayimsofi, Khojakuduk, Andabozor, Boyterak, Darcha, Qanotli, Borikhana, Pistali, Nomard, Olachabop, Ogzikeng. Today, however, the Uzbek language is used as the language of daily conversation and live communication, although some forms of Arabic have survived in the above-mentioned Arab villages. The Arabs have lived in close relationship with the local peoples as the Uzbeks, the Turkmen, and the Tajiks. Self-awareness is the ability to understand oneself, to understand one's ethnic identity, namely to stand out from others as "we and they" and to preserve ethno-national values. In particular, in the villages such as Jeynov, Jugari, Chahdari the ethnicity, linguistic features and ethnolinguistic aspects of the Arabs have been preserved. In the formation of the identity of the Arabs in Uzbekistan, the peculiar language, music and dance, which are specific to the Arabs are very well preserved only in the village of Jeynov. This is clearly seen in the rich repertoire of the Al-Arabi ensemble formed in the village.

While inculcating Islamic beliefs in the minds of the local people, the Arabs themselves assimilated many of the customs of the people who lived next to them.

Key words: ethnocultural, ethnolinguistic, ethnography, awareness of ethnic identity, Rayimsofi, Khojaguduq, Andabazor, Boyterak, Jeynov, Jugari, Chahdari, Arabkhana, globalization, information, communication.

Introduction

The 20th century went down in history as a period of globalization, the development of the information and communication era, and a period of socio-economic and political changes. Special attention was paid to the study of people's lifestyle and ethnography, material and cultural spirituality. In particular, studying the ethnocultural identity (understanding of the ethnic identity) and culture of the Arabs of Uzbekistan is one of the most important issues today.

Most of the scientific researches carried out by the researchers contain important information about the unique features of the Arab culture. O. G. Bolshakov, one of the scientists who studied the period of the Arab caliphate, states that the Arabs brought the Arabic language to Central Asia. He says that the accession of the Abbasids to the throne caused the spread of the Arabic language in the Muslim world. From that period, Islamization and the wider spread of the Arabic language began in the territories of the Caliphate. Because the Holy Qur'an was revealed in Butil, and religious and legal traditions were transmitted from mouth to mouth [Bolshakov 1982, 5]. So, during the Abbasid era, Arab culture, including Islamic culture, began to spread widely in Central Asia. During this period, peoples in the territory of the Caliphate adopted each other's culture and values, and in a certain sense changed their way of life in a positive way.

As mentioned above, the fact that cultural life is filled with Islamic spirituality protects against some negative effects. For example, indigenous people's protests against forced Islamization were severely punished. According to the historian Narshahi, the new faith of the Arabs faced strong opposition from the population who believed in paganism-polytheism [Narshahi 1991, 123-124]. Because before the Arabs invaded Central Asia, the local indigenous people wrote in Sugdian, Turkish, and Persian languages, communicated in these languages, and conducted state affairs in those languages. This indicates that a unique language has been formed in the region. The Arabs pursued an aggressive policy in order to introduce Islam and the Arabic language in Central Asia. During the Abbasid era, the Arabic language was widely promoted along with other languages.

Later, the Arabs lived in close relations with the Uzbeks, Turkmens, and Tajiks, who were local peoples. One of the necessary factors of belonging to a certain ethnicity is self-awareness. Self-awareness is a person's self-awareness, understanding of his ethnic identity, i.e. separating himself from others into "us and them", restoring ethno-national values and conveying them to the next generation.

It is known from history that in the process of treating society differently, a person considers himself to belong to a certain group. All people have characteristics of belonging to groups such as sex, profession, age, class, ethnicity, etc. It is precisely because of the awareness of ethnic identity that a person can compare himself with another person. Due to ethnic self-awareness, a person can distinguish that he is a representative of a certain ethnic group. Understanding of ethnic identity is basically recognition of one's belonging to a certain ethnic group.

Literary review

It is known from historical and ethnographic literature that language is one of the main

factors of understanding ethnic identity. For example, V.I. Kozlov explained the main characteristics of an ethnic community as follows: "Ethnic self-awareness and having a national name is a language, territory, mental characteristics, culture and household life, certain socio-territorial organizations are forms..." [Kozlov 1967, 111.].

It is known that ethnolinguistics as a purely linguistic direction was formed in the first quarter of the 20th century. F. Boas [Qakharova 2009, 13.] is recognized as its founder. One of the main tasks of ethnolinguistics founded by F. Boas was to determine the issue of genetic kinship of Indian tribes. One of the factors to know the unique aspects of each nation, to understand the primary ethnic identity is its history and language. Ethnographic studies have shown that lifestyle, traditional culture, and language are of great importance in understanding the ethnic identity of each nation. In particular, the analysis of its language-related aspects is one of the most important issues.

I. N. Vinnikov, G. V. Tsereteli, N. N. Burikina, M. M. Izmaylova, G. G. Chikovani, M. Saidov, P. Ravshanov, R. Rajabov have conducted studies on Arabs living in Uzbekistan and their linguistic characteristics [Vinnikov, 1959, 382, Tsereteli, Burkina, Izmailova, 1930; 1956; Chikovani 1988, 70–77; Saidov, Ravshanov, 1996, 202; Rajabov 2011, 128; Rajabov 2012, 416.]. They made a comparative analysis of the uniqueness and commonality in the language of Arabs living in different regions of Uzbekistan.

In the early 30s of the 20th century, N. N. Burikina and M. M. Izmaylova evaluated the new Arabic language dialects discovered in the southern regions of Uzbekistan as extremely important evidence. Academician I. Yu. According to Krachkovsky, the opinions expressed in these studies, that is, the views that the dialect of the Arabs of Uzbekistan has a unique scientific value, indicate that a certain turn has been made in Arabic linguistics [Chikovani 1988, 3]. The scientist's research work is devoted to the study of Arabic dialectology and the Arabic language. The analysis of his scientific research showed that the preservation of the Arabic language in Central Asia to this day is one of the greatest discoveries.

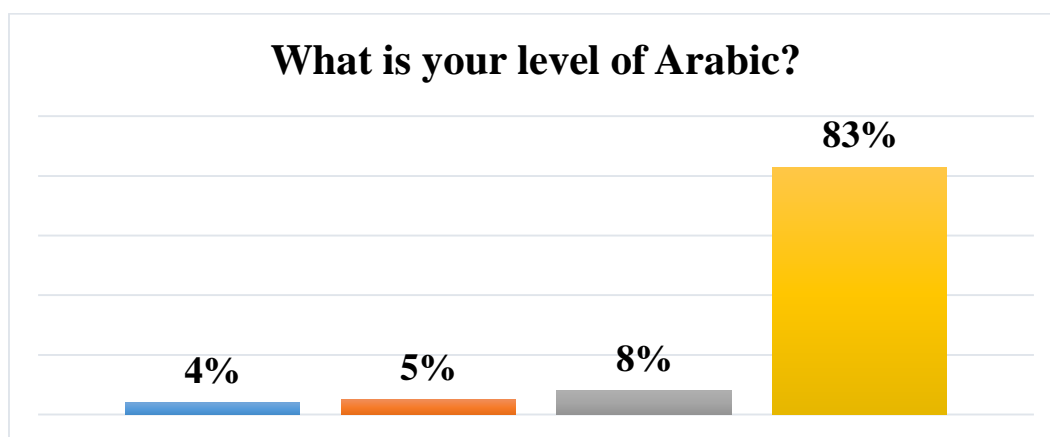
Also, in some Arab villages, there is an awareness of a unique ethno-cultural ethnic identity. One of the important reasons for this is that the Arab people have lived separately. Because most of them were engaged in animal husbandry. For example, in Polati of Kashkadarya region and dozens of neighboring villages such as Rayimsofi, Khojaquduq, Andabazor, Boyterak, Darcha, Qanotli, Borikhona, Pistali, Nomard, Olachabop, Og'zikeng, the local Arabic language the dialect is preserved. [Rozimurodov, Rayhonov, Hamroyev, 2000, 14–15.]. Characteristics of the Arab dialect are partially found in the language of the inhabitants of Polati and nearby villages: Olachabop, Rayimsofi, and Borikhona. [Rajabov 2012, 56.]. However, although some aspects of the Arabic language have been preserved in the Arab villages mentioned above, the Uzbek language has remained the language of lively conversation and communication.

The participation of the Arabs of Uzbekistan in the ethno-cultural processes that took place in the region was twofold. First of all, while they were absorbed among the local population of the region and were involved in assimilation processes, some of them preserved their ethnic identity (identity). This is reflected in the existence of a group of people who still identify themselves as Arabs or have partially preserved their mother tongue. [Rajabov 2012, 161–162.].

Result

In the 20th century, as a result of the national policy of the Soviet system, the national language features of the nations of the former union were under pressure. In particular, the destruction of written monuments created in the Arabic language and alphabet, the replacement of the Arabic alphabet with the Latin and later with the Cyrillic alphabet had a negative impact on the language characteristics of not only the Uzbek people, but also the Arabs. During this period, the young generation's literacy in the new Latin alphabet and later the Cyrillic alphabet in Soviet schools, the implementation of the norms of the Uzbek literary language, caused the old Uzbek writing, language, and Arabic language to gradually disappear from everyday communication.

As a result of field research, we observed that the oral elements of the Arabic language have been preserved in the villages of Jeynov and Polati of Kashkadarya region. Elderly informants say that their parents and grandfathers used to speak Arabic. It can be seen that some elements of the Arabic language have been partially preserved even among the representatives of the older generation. When we asked the question about the level of knowledge of the Arabic language, 83% of them answered that they do not know, and only 17% said that they know it to some extent.



As a result of scientific analysis, it can be noted that one of the main factors of Arabs' understanding of their ethnic identity is that they have not forgotten their mother tongue. In fact, during the analysis of the process related to the history of each nation, it is necessary to pay attention to their unique local national characteristics. That is, it can be seen that the majority of Arabs living in Jeynov have preserved their native language, albeit partially.

Arabs began to forget their mother tongue over the years. According to the results of the survey, there is no need to learn Arabic among Arab youth. Because factors such as the use of Uzbek language textbooks in schools and the lack of learning Arabic as a subject have also caused the children of Arabs who know Arabic to lose this language more and more as a means of communication.

Although the Arabs have been assimilated among the local population of the region over the years, some of them have preserved their ethnic identity (identity). For example, most of the elderly people living in Arabkhana village of Navbahar district of Navoi region used to speak Arabic. Nowadays, most of them forget the Arabic language and communicate in Uzbek and

Tajik. Those living in the village of Jugari speak Tajik, Uzbek, and Arabic languages. One of the respondents said, "We talk to our Arab compatriots in Arabic, and to Uzbek or Tajik people in their language", [Iskandarov SH.A. 2017. B. 155] noted.

A certain part of the Arab population living in the village of Arabkhona in the Vobkent district of the Bukhara region immigrated from the village of Zeinov in the Mirishkor district of the Kashkadarya region, mixed with the local population and became Uzbeks today. [Field notes. Arabkhona village, Vobkent district, Bukhara region. 2012].

In fact, the majority of Arabs have forgotten their mother tongue over time. For example, in the village of Katta Arabkhona, Arabkhona, located in the territory of Navoi region, and in other villages of our country, where Arabs live, the Arabic language is forgotten and they converse in Uzbek. This is the result of internal and external influences.

In the dialect of the Jenov Arabs, there are features characteristic of the language of the inhabitants of ancient Mesopotamia, but they are also observed in the speech of the Bedouins. The dialects of Mesopotamia are very close to the speech of the Bedouins of Central Arabia.

The Jugari dialect has been preserved for centuries. Jugari Arabs know Tajik and Uzbek languages in addition to Arabic, but they speak Arabic among themselves. [Rajabov 2012, 139].

The difference between Chahdari and Jugari villages in Bukhara region is their dialect. The reason for this is the majority of Uzbeks and Tajiks in Chahdari. Many of their words contain Uzbek and Tajik words. In Jugari, more Arabic language has been preserved. For example, in Chahdari it is called "cream", while in Jugari it is called "qishma". [Field notes. Chahdari village, G'iduvan district, Bukhara region. 2019.] Cases of self-identification as Arabs are found in many regions of Uzbekistan. In some villages of Tajikistan or Uzbekistan, there are villages that speak Arabic. However, their language can be divided into two main dialects. Arabs in Uzbekistan alone, that is, in the Arab villages of Bukhara and Kashkadarya regions, speak two different dialects. In Bukhara, Uzbek and Tajik language dialects prevailed, while in Kashkadarya, the influence of Uzbek and partially Turkmen dialects may have been strong.

Along with instilling Islamic beliefs into the consciousness of the local nation, the Arabs also adopted many traditions of the people who lived side by side with them, which is an expression of the process of assimilation of ancient traditions. [Bibikova 2008, 226–258.]

In this way, the local nation was freed from the difficulties of learning the Arabic language, and campaigns to learn the Arabic language were carried out through the mediation of the Persian language. Efforts to study the Holy Qur'an and its interpretations, as well as deepening the Islamic principles, have not stopped. Mansur ibn Nuh, who was a local ruler and owned the property of Bukhara, was the first initiative in history to issue a decree to translate the Holy Qur'an into Persian. In addition, he studied Islam in depth and mastered the Arabic language. [History of Narodov Uzbekistan. 1950, 158–166; Kakharov 2014, 26.].

As a result of the field research conducted by the Soviet researchers, it was found that the Arabs living in this land speak several languages. In particular, it was noted that there were about 400 large and small Arab families speaking the Bukhara dialect. This situation has changed over the years. It can be recognized that the process of Uzbekization continues, especially among Arab families living in Uzbekistan. Large parts of the Arabs were absorbed into the local population. In the villages of Jeynov, Jugari, Chahdari and Arabkhona, there is

a minority of Arabs who speak Arabic. In Jugari, the majority of the local population speaks Arabic at home and says that we have preserved our language.

The sense of ethnic identity is strong among the Arabs of Uzbekistan. In the early years of independence, the Arabs living in the southwestern region of today established Arabic schools and studied there. Arabic spelling textbooks, dictionaries and works of art have been published for schools. However, in the following years, as a result of socio-political processes, schools specializing in the Arabic language were closed.

The issue of national revival and awareness of ethnic identity is related to the past, that is, the ethno-culture, spirituality (morality, religion, intellectual consciousness, legal consciousness, etc.) was deprived to a certain extent. It has been alienated from its ethnic identity and has fallen behind world civilization.

Awareness of spiritual value and ethnic identity is the main factor of stability and development, and is of great importance in the growth of people's consciousness and the development of life and lifestyle culture. At this point, it should be emphasized that the Arab people have preserved and respected their religious beliefs for a lifetime in all circumstances.

Most of the Arabs living in different regions of Uzbekistan live in desert, barren and mountain regions that are suitable for cattle breeding. They have established strong relations with the residents of settled cities and villages. Although the Arabs initially tried to preserve their lifestyle and culture, they gradually began to settle down. However, only some Arabs have preserved their native language until now.

One of the main factors in the lifestyle and ethnic identity of the Arabs in the villages of Jeynov, Jugari, Chahdari is that they have been weaving traditional wool, fabric, Arab carpets, ropes, and mats since ancient times. is coming

If we make a descriptive conclusion based on the language in which the Arabs of Uzbekistan communicate the most, the picture is as follows: 1) Uzbek-speaking population; 2) Tajik-speaking population; 3) Arabic-speaking population (only in Jugari and Jeynov villages), [Rajabov 2012, 157–158.]. However, we were sure of one thing in the process of scientific research, that the Arabic language has been preserved to a certain extent in villages such as Arabkhana, located in Vobkent district, and Chahdari, which belongs to Gijduvan district.

In order to determine to what extent the language of the Uzbek people living in this country influenced the study of the ethno-cultural identity of the Arabs of Uzbekistan, the respondents were asked the question "How well do you know the Uzbek language?" as a result of the analysis of questionnaires distributed to our informants, the following conclusion can be made. 73% of Arabs say they know it well, and 27% say they know it well. It was determined that Arabs know the Uzbek language and consider it as an integral part of this nation. Because for more than a thousand years, the Uzbek and Arab peoples have communicated in the same language at the level of a single nation in economic, social and political situations in the same region. Most of the Arabs of Uzbekistan forget the Arabic language and recognize the Uzbek language as their mother tongue. If we pay attention to the language factor of modern Arab youth, they have been thoroughly studying English, German, and Russian languages. As a result of the analysis of our field research conducted in 2011-2019, it became clear that today's Arabs' sense of ethnic identity has been preserved, albeit partially, in their language, national clothes, interest and anthropological appearance. The majority of Arabs recognize

Uzbek as their primary language and speak it.

Arabs also indicated Uzbek as the main language of communication in the family circle (91 percent). An interesting fact is that, although it is a low indicator, Arabic and Russian languages were also indicated as languages of communication.

During the period of Soviet power, respect for the culture and literature of the European peoples, especially the Russian people, increased year by year. Talking about nationality was considered a crime. The teacher who spoke about this was branded a nationalist. [Choriyev A., Qanoatova F., 1992. 23.]. In the way of life of young people, European customs, behaviors and actions have a Russian character. Indifference to one's own national language, culture, customs, and indifference to the future and national needs of one's nation has escalated. As a result of this, the national spirit faded in the national character of each nation, and a new European national culture began to prevail.

As a result of the field research, we were convinced that the language, customs and rituals of the ethnic groups that lived side by side in the same area and then came closer gradually merged with each other, and as a small number of nationalities were absorbed into the composition of a large number of nationalities.

It can be seen through ethnosociological analysis that 1/3 of Arabs living in Uzbekistan can communicate in Tajik. Knowledge of this language depends more on the regions where Arabs live. If there will be more Tajik population in this country, it will be felt that this language will spread more widely in that country.

In the field research conducted in Kashkadarya and Samarkand regions, the information on the ethno-cultural ethnic identity of the Arabs was analyzed by asking questions on the topic. Aspects of the Arabs related to the surrounding nations were studied. A certain part of the Arabs separates their native language and culture from other surrounding peoples to a certain extent. It is reasonable to say that preserving one's mother tongue without forgetting it for centuries is one of the processes that should be studied today. In order to study the language aspects of the Arabs of Uzbekistan, local Arabs in the villages of Jeynov and Arabkhana filled out a questionnaire. His analysis is as follows: the majority of Arabs living in the village of Jeynov have preserved their native language, Arabic. The Arabs in the village of Arabkhana, Kattakorgan district, became Uzbeks, that's probably why they forgot the Arabic language and adopted the Uzbek language.

Language is formed in the history of inter-ethnic relations. Every nation's relations in the field of language are important. Of course, the ethnic groups living together are not limited to economic and cultural relations, but mutual closeness is reflected.

Language is the main tool in interethnic relations. Uzbeks and Tajiks, who live in the natural geographical area and constitute the ethnic majority, understand each other well. With the arrival of the Arabs, the unity of the language and religious beliefs of these peoples, and the influence of Muslim religious rituals on their traditions increased.

Respondents were asked, "How do you feel about the idea of reviving the Arabic language and culture?" when asked, 48 percent answered positively, 7 percent negatively, 21 percent said they were indifferent, and 24 percent said "it's hard to answer." [Iskandarov SH.A. 2017. P. 161]. A large part of the Arabs of Uzbekistan emphasized the need to preserve and preserve their native language and culture, and partially, to teach the Arabic language to

the next generation. Based on the analysis of the answers of the above respondents, it can be seen that the Arabs in some regions have become Uzbeks for thousands of years, and some Arabs have still remained Arabic to a certain extent. They recognize that it is necessary to revive the relationship to national traditions and introduce its study.

Method

In the course of the research, the elderly in the village of Jeynov in the Mirishkor district, in the village of Jugari, Chahdari in the Gijduvan district, in the village of Arabkhana in the Vobkent district, partially preserved their native language, the Arabic language. Information about this can be found in Tsereteli, Volin, Vinnikov, [Tsereteli 1956; Volyn 1941; Vinnikov, 1959, 382.] is also found in the scientific works of a number of scientists. Among the Arabs living in Bukhara region, the influence of the Uzbek language and the Tajik language is observed.

The restoration of national values allowed the traditional activities of the neighborhoods to be widely established. Indeed, the formation of international culture in the early years of independence is an important phenomenon. International culture was formed in order to prevent the disappearance of the traditional rituals of every nation, to preserve and develop them.

Respondents were asked: "What conditions are necessary for the development of the Arab people now?" to the question, they answered as follows: "restoration and development of national culture" - 27 percent, "supporting the religious values of the people" - 35 percent, "supporting the language" - 17 percent, "developing the market economy" - 15 percent, "natural environment health" - 3 percent, "discipline strengthening" - 3 percent. The analysis of the survey showed that 79 percent of the respondents believe that it is necessary to preserve Arab national culture, customs and traditional ceremonies and pass them on to future generations.

Most of the respondents consider themselves "Arabs". Because even though they have preserved their ethno-cultural ethnic name for thousands of years, 80 percent of them said that they listen to songs in Uzbek language when they were asked which language songs they like the most.

Arabs living in the southwestern region of Uzbekistan have preserved their Arabic name and language. The difference of the Arabic language can be seen in the way of life of the Arab villages located in the southwestern part of Uzbekistan and its characteristics. Tajik, Uzbek and Arabic are more widely spoken among the Arabs located in the western part. Tajik and Uzbek are spoken in Koson, Polati and neighboring areas in the south. The Arabic language "Arabic dialect" can be seen in the example of two regions. For example, residents of Bukhara and Kashkadarya regions are observed in the villages of Jeynov, Jugari, Chahdari and Arabkhana. The above-mentioned villages did not have close relations with the local people until the end of the 20th century. Because the reason for this may have been the natural incompatibility between the local peoples and the Arabs. Arabs are more curious in nature. Maybe that's why they didn't have a close relationship with the indigenous peoples. Arabs have been living in villages and cities for thousands of years. But probably because the Arabs in the city were not very close to each other, they forgot the Arabic language. The

language of the Arabs living in the villages of Jeynov and Jugari is well preserved.

Although the Arabic script was reformed during the Soviet colonial period, the process of "Uzbekization" of Arabs accelerated from the middle of the 20th century. One of the main reasons for the disappearance of the Arabic language can be noted the transition to the Latin script in 1929. However, this process did not significantly affect the disappearance of the Arabic language.

In the early years of independence, a number of works were carried out in order to preserve and protect the national culture. For example, a school specialized in Arabic language was opened in the village of Jeynov, and Arabic language was taught for several years. It was at the Tashkent State Institute of Oriental Studies that special Arabic language courses and courses were established. At this point, one thing should be given great importance: the family is the main link in instilling the ethnic identity in the representatives of the future generation, and in passing on the national traditional customs to the future generations.

In conclusion, it should be noted that in this part, the process related to the ancient historical past and present day of one of the peoples living in Uzbekistan, the Arabs, was analyzed. The unique aspects of Arab lifestyle, customs, traditional and modern ceremonies were studied. It was found that the Arabic language has been preserved to a certain extent in Jeynov, Jugari, Chahdari, Arabkhana and other Arab villages on the territory of Uzbekistan.

The language of the Arabs living in the village of Jeynov is influenced by peoples such as Uzbek, Tajik, and Turkmen. In Jugari village, on the contrary, it is seen that the influence of Tajik language is high. Also, the surrounding Uzbeks, Tajiks, and Turkmens also influenced the language features of the Arabs through their clothing, handicrafts, carpet weaving, and livestock lexicons.

At present, in the formation of the Arab identity in Uzbekistan, the specific aspects of the Arabs, the unique language, music and dance art of the Arabs, have been preserved very well only in the village of Jeynov. This is clearly observed in the example of the rich repertoire of the "Al-arabi" ensemble, which was established in the village.

At present, the language of the Arabs in the Arab villages located in South and West Uzbekistan is fundamentally different from the language of the Arabs in Arabia. Because it is a natural situation to forget a unique national language for several centuries.

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