IQRO JURNALI , IQRO JOURNAL, ИКРО ЖУРНАЛИ
ISSN:2181-4341| wordlyknowledge.uz/index.php/iqro
Volume 22 Issue 01 IYUN 2026

THE MODERN STATE OF PERSIAN-TAJIK LOCALITIES IN THE UZBEK LANGUAGE AND TURKISH ELEMENTS IN THE TAJIK LANGUAGE

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Abstract: This article provides a profound linguistic analysis of the process of lexical exchange between the Uzbek and Tajik languages. The phonetic adaptation, morphological assimilation, and semantic expansion of Persian-Tajik loanwords in the Uzbek language (such as bahar, andisha, savdogar, and zargar) are examined in detail. It is revealed that Persian-Tajik prefixes and suffixes (be-, no-, -dor, -gar, -paz, do‘z) combine with Turkic roots to form new lexical units and their place in the word-formation system. Also, the issues of lexical-morphological influence of Turkic elements, syntactic convergence and dialectal convergence in northern Tajik dialects were studied. The study demonstrates the phenomenon of linguistic union resulting from the interaction of two languages and proposes practical directions for the preservation and development of lexical wealth.

Keywords: Uzbek-Tajik languages, lexical exchange, Persian-Tajik borrowings, Turkic elements, morphological adaptation, dialectal convergence.

In the history of Central Asian languages, the process of communication between the Uzbek and Tajik languages is a unique phenomenon, reflecting the cultural and social closeness of the two peoples. Although the Uzbek language belongs to the family of Turkic languages, and the Tajik language belongs to the Iranian group of the Indo-European language family, strong convergence has occurred as a result of centuries of geographical proximity, economic relations, political dominance and bilingualism (bilingualism). This process not only enriched the vocabulary but also intensified issues of cultural identification. In the modern era, post-independence language policy, globalization, and the digital environment are elevating this interaction to a new level.

The penetration of Persian-Tajik elements into the Uzbek language began during the Samanid period in the 9th–10th centuries and intensified during the Timurid and subsequent periods. The Chagatai literary language (Old Uzbek) was rich in Persian-Tajik and Arabic vocabulary. This influence was clearly manifested in literature, science, and administration. For example, according to the research of G. Doerfer[1], the Persian-Tajik dictionary is one of the main layers of the Uzbek language. Among these elements, terms of everyday life, science, religion, and management occupy a significant percentage.

S.Elboev’s analysis of the quantity and nature of Persian-Tajik loanwords in the Uzbek language notes the following: “…For historical reasons, many words from other languages have entered the vocabulary of the modern Uzbek language. Words that have entered the Uzbek language from other languages are called borrowed words. Borrowed words belong to Uyghur, Persian-Tajik, Arabic, Russian, German, French, English, and other languages...”[2].

[1] Doerfer G. Türkische und mongolische Elemente im Neupersischen. Band I: Mongolische Elemente im Neupersischen. – Wiesbaden: Franz Steiner Verlag, 1963. –S. 11–13.
[2]Elboyev S. O‘zbek tilidagi fors-tojikcha o‘zlashmalar tahlili. // Oriental Journal of Philology, Toshkent davlat sharqshunoslik universiteti, 2023. Zenodo. https://doi.org/10.5281/zenodo.7989047

D. Kholikova[3], analyzing the socio-historical causes of borrowed words in the Uzbek language, noted that words such as “andisha, barg, tilla, Shabnam” were borrowed as a result of long-term coexistence with Persian-Tajik languages. These words were fully assimilated into the Uzbek language and became the basis for the creation of new meanings and derivatives.

Cultural identification is an exchange that formed a linguistic union between the two peoples. During the Soviet period, Russian influence and the policy of “purging” (reducing the Arabic-Persian elements) altered both languages. After independence, with the strengthening of national identity, neologisms and puristic trends emerged. For example, in the Uzbek language, Turkic vocabulary is being revived instead of Persian words, while Turkic loanwords are preserved in the Tajik language.

Persian-Tajik borrowings in the Uzbek language are not only numerous in quantity but also deeply embedded in various layers of the language system. When analyzing this process, it is important, first of all, to classify words by semantic fields. Among the words related to everyday life, family and nature, such units as spring, leaf, flower, dew, gold, thought, bazar, buyer, saleable, night, shabkhun, zardob, zardolu, ob (i) jush, sky are used in Uzbek speech to the extent that they do not differ from local words. Borrowings of this type have expanded the internal capabilities of the language. At the morphological level, Persian-Tajik loanwords are subject to the word-formation rules of the Uzbek language. Prefixes (be-, no-) and suffixes (-dor, -gar, -mand, -kov, -döz, -paz) combined with Turkic bases and created new derivatives. New lexemes were formed using Persian-Tajik affixes and prefixes. Abstract nouns such as noumid, benajot, berahm, noinsof, noxolis; lexemes such as puldor, savdogar, zargar, davlatmand, görkov, etikdöz, oshpaz can be evidence of our opinion. An important aspect here is semantic shifts. Some words that had a narrower meaning in the historical Persian language expanded or acquired new connotations in the Uzbek language. This process increased the expressive power of the language.

Analysis of the modern corpus (social networks, newspaper and fiction texts) shows that in the speech of the younger generation, these borrowings are stable, but a new layer is emerging in parallel with English and Russian influence. For example, in technology and social spheres, Persian-Tajik words such as "data" and "information" compete with "info" and "data." This competition reflects cultural identity: global integration on the one hand, and the desire to preserve national identity on the other.

The presence of Turkic (mainly Uzbek) elements in the Tajik language is one of the most striking and complex examples of Central Asian language contact. Northern Tajik dialects, particularly those around Samarkand and Bukhara, have been in intensive contact with the Uzbek language for centuries, undergoing convergence at the lexical, morphological, and even syntactic levels. This influence is not limited to individual words but is embedded in the deep layers of the language system.

Sociolinguistic analysis indicates that Turkic elements in the speech of the younger generation are active in the digital environment and social networks. Uzbek-Tajik mixed speech (translanguaging) is widespread on Telegram, Instagram, and YouTube. This process, on the one hand, strengthens cultural proximity and, on the other hand, increases the risk of assimilation. For example, in terms of family and kinship, Turkic words (variants of "grandmother," "brother") compete with Persian analogues. Such an exchange shapes identity: many people feel like "Samarkandis" or "Bukharians," and language remains a mirror of this hybrid identity.

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[3] Xoliqova D. Borrowed words in the uzbek language. // Academic Research in Modern Science, 2(16), 198–202. 2023. https://doi.org/10.5281/zenodo.8032133

In terms of cultural identification, Turkic elements in the Tajik language symbolize the historical closeness between the two nations. They serve not only as a wealth of vocabulary but also as a bridge of shared worldview and cultural heritage. However, in the context of globalization and national language policy, the preservation or loss of these elements is a two-way process: on the one hand, it enriches cultural diversity, and on the other hand, it clashes with the desire to preserve "pure" Persian identity. The optimal approach is the scientific and practical study of this wealth and its conscious application in education and culture.

In the modern era, the process of lexical exchange between the Uzbek and Tajik languages has become more complex from the perspective of sociolinguistic and cultural identification. Post-independence language policy, globalization, digital technologies, and social changes have further complicated the interaction between these two languages. There are Tajiks in Uzbekistan and Uzbek communities in Tajikistan, where bilingualism (bilingualism) and even multilingualism (polylingualism) have become a natural part of daily life. In such an environment, lexical exchange manifests not only as a linguistic phenomenon but also as a mechanism for preserving and reconstructing cultural identity.

The digital environment has accelerated this exchange even further. A mixed Uzbek-Tajik-Russian-English code exchange is observed among young people on social networks, Telegram channels, and YouTube content. For example, Persian-Tajik words such as "ma'lumot" or "axborot" are used together with "info" and "data," while Turkic words such as "yordam" and "ish" are preserved in Tajik texts. Such translanguaging strengthens cultural proximity. Global English influence is strengthening in the speech of the younger generation, replacing traditional loanwords. This process can weaken cultural identity, as language is not only a means of communication but also a mirror of a people's historical memory and worldview.

From a cultural perspective, lexical exchange reflects the shared heritage between the two nations. Persian-Tajik elements are deeply rooted in Uzbek literature and art (in the works of Alisher Navoi, Zahiriddin Muhammad Babur), and it is difficult to imagine national literature without them. Similarly, Turkic words in the Tajik language (terms of economy, military, everyday life) created a bilingual cultural space. However, during the period of independence, with the strengthening of national identity, a trend of purism (keeping the language "pure") emerged. This policy is positive in some cases (strengthening national identity), but if it goes too far, it can lead to the loss of the natural richness of the language.

Sociolinguistic surveys and corpus analysis show that bilingualism plays an important role in social mobility and education. There are Tajik schools in Uzbekistan and Uzbek classes in Tajikistan, where the process of mutual learning requires lexical exchange. But the strong influence of Russian and English is displacing this traditional contact. As a result, "global" identity is strengthening among young people, and the connection between local languages is weakening. This situation requires the development of language retention strategies. For example, by creating bilingual educational programs, digital content, and dictionaries.

In general, in the modern sociolinguistic context, lexical exchange appears as a dynamic process of cultural identification. On the one hand, it preserves the closeness of the peoples of Central Asia, and on the other, it faces new challenges in the context of globalization. Scientific research must deeply study this process and provide practical recommendations, as language policy affects not only linguistic but also social and cultural stability.

In conclusion, the main feature of lexical exchange is natural assimilation and adaptation. In the Uzbek language, Persian-Tajik words have become an integral part of everyday and scientific speech, combining with Turkic lexemes to create new derivatives. This exchange can be turned in a positive direction by introducing bilingual approaches in educational programs, creating digital dictionaries and corpora, and preserving dialects. The following perspectives are relevant for future research:

1. Conducting quantitative analysis based on large-scale corpora (social networks, newspapers, literature) and monitoring the dynamics of neologisms.
2. Determining the level of metatypy through experimental phonetics and syntactic research (e.g., prenominal relative clauses).
3. Studying the identification of youth through sociolinguistic surveys and fieldwork.

In general, the lexical exchange between the Uzbek and Tajik languages is a unique phenomenon of philology. It serves not only linguistic but also socio-cultural stability. The scientific community must deeply study this process and strengthen cultural contacts between the two nations. In the future, new research using digital technologies and artificial intelligence will further enrich this topic.

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