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LANGUAGE CONTACTS, INTERFERENCE AND ITS NEGATIVE INFLUENCE ON LANGUAGE LEARNING

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ABSTRACT

The article examines the influence of the Arabic, Persian-Tajik, Russian languages on the structure of the dictionary of the Uzbek language, interference errors in language learning, their causes, views on interference, types of interference, elimination of speech errors associated with interference, methods are described. The development of vocabulary in the dictionary of the Uzbek language took a strong place in the dictionary arsenal of our language by two factors: through the colloquial language and the biblical language. Such non-zero factors, due to the development of Science and technology, are now entering our lexicon very rapidly, as a result of using their own language without finding an alternative to this word, lexical interperience takes place from colloquial speech. Over time, the words adopted from the Arabic, Persian-Tajik, Russian languages have lost their interperensiveness and have passed into the literary norm.

KEYWORDS: *Interlanguage Interference, Bilingualism, Internal Interference, External Interference, Grammatical Interference.*

INTRODUCTION

In the dictionary structure of each language, words that pass through other languages occupy a special place. Because any society in the course of its development comes into being in a political, economic, cultural relationship with other societies and becomes rich as a result of various extra linguistic factors. And the language develops as an integral companion of the development of society, interacting with other languages. The language itself, separated from the influence of other languages, is not put into a certain shell. G.Shukhrat wrote in his article " on the issue of language intervention " that there is no language in the world that does not interfere, does not contain elements of other languages. Consequently, the interaction of languages is one of the main conditions for language development.

Extra linguistic (nolisoniy) factors. The change of the lexical layer of the tongue occurs under the influence of internal and external factors. Lexicon is a level that reflects this influence of the language in the first place and is able to receive news quickly. Extralinguistic leaders, who quickly influenced the lexicon and made various changes in it, include: forms of social order, historical processes, economic, political, cultural and educational relations between peoples and nations, science fiction, production and technical development, social thought, human spirit, feelings, laws and decrees related to language and writing, etc.

In the language, the phenomenon of interpersonal interaction is understood as the interference of linguistic units that occurs when languages enter into contact. Thus, interfaith is an integral part of two linguistic processes: communication and interference with language. Interference is usually understood as the failure of one language system to move the pattern and rules exactly to another, that is, to move from one language code to another, which leads to a violation of the norm in the receptor language and a speech error.

V. Vaynrex distinguished two approaches to studying the issue of interpersonal communication: first, the linguistic behavior of an individual, and secondly, the analysis of a whole group of languages in the context of linguistic communication is possible. Consequently, the study of individual bilingualism is inextricably linked with the linguistic abilities of each individual speaker, and the study of kollektiv bilingualism is relevant for regions where different linguistic peoples live or where language boundaries pass.

The diversity of bilingual (individual and collective) described above, respectively, determines the character of the two interpersonal:

- a) interpersonal interaction arising from the influence of one language (dominant) on the second (non-dominant) in the consciousness of the speaking person and observed in individual bilingualism;
- b) the substrate is observed in interpersonal and collective bilingualism, which suddenly appears in the minds of the language community (people), due to the mixture of language and language brought from the outside to a certain territory.

The phenomena of language communication include: bilingualism, substrates, convergence of languages, interference of languages (interpersonal), borrowing, creole languages, pidjin languages, foreign accent, etc.

E. Haugen proposes to divide the language links into the following types, proceeding from the stage of replacing the language codes:

- a situation where it is possible to change codes, switch from one language to another, set the transition time completely and accurately;
- * interpersonal, the situation of deviation from the norms of the language used by the speaker when the boundary of the transition is unclear;
- with a complete combination or spacing of codes, as well as frequent repetition, the interface itself can become normal.

If we look at the period of historical development of the Uzbek literary language, the words and forms used have entered different periods with different social reasons. The development of

vocabulary in the dictionary of the Uzbek language took a strong place in the dictionary arsenal of our language by two factors: through the colloquial language and the biblical language. Through the spoken language, it is possible to clearly observe the influence of interpersonal interaction on the mastered layer. Because the speaker can not find an alternative word to this word in the course of using any word in his speech, or he uses a familiar language lexical to it, so that it is understandable to his native speaker. Such non-zero factors, due to the development of Science and technology, are now entering our lexicon very rapidly, as a result of using their own language without finding an alternative to this word, lexical interperience takes place from colloquial speech. As a result of the passage of time, it has become popular and is becoming more and more popular in our speech. For example, telegram, flash card, disk, printer, instagram, facebook etc....

In the article titled "language issue" ...we read the sentences that "kelar Zaman nowayluk is not for the past tense": "we turkistanians need to know Turkic, Arabic, Persian and Russian. Turkish, that is, Uzbek, the reason is that-says Behbudiy, - most of the people of Turkistan speak Uzbek. If Persian, then madrasa and udabo are languages. All madrasahs have poetic and religious books Arabic... This rule, that is, the textbook Arabic, teacher – Turkish. Since ancient times in Turkistan, these three languages exist.

From Behbudiy's notes it becomes clear that Arabic words entered our literary language more and more through the biblical language and the Persian-Tajik language, as well as through oral speech. Mastering belongs to a more biblical literary language. At the same time, in oral (colloquial) speech, many Arabic words are also encountered, the process of mastering these words stems from interpersonal socio-religious relations and communication. In the wide spread of the Arabic language, Uzbek (Turkic) – Arabic, Uzbek – Tajik coincides with the period of two years. During this period, many Arabic words entered and mastered the Turkic languages.

Words belonging to the lexical layer of the Persian-Tajik language are a living phrase that is used every day, every hour, which is more deeply mastered than Arabic words and is confused with the lexical of the Uzbek language.

In this regard, let's pay attention to the ideas of Sadriddin Ayni – the founder of the new Tajik literature, who lived in the XX century about the intensive connection of the Uzbek and Tajik languages in the linguistic context. This writer is a typical and not the last representative of the literary environment and social situation in which Uzbek-Tajik bilingualism Reigns, he knew both perfectly and wrote many of his works in Uzbek and Tajik languages. Exactly the following words S.Ayniy to the same pen:

You are well aware that we are brothers with Uzbeks. We drink water from the same river, eat exactly the same bread, our clothes are also one, the Customs and traditions of our peoples are similar. We spent the blows of life on the same head, and we fought for independence on the same..." .

The well-known writer wrote his works such as "Qullar", "Esdaliklar", "Eski maktab", "Sudxo'ring o'limi", "Dohunda", "Adina" in Uzbek and translated them into Tajik. He skillfully used Arabic, Persian, Turkish and Russian lexemes in his work. Therefore, in the speech of the heroes of the writer's, we see above that the social phenomenon – the way of living, the commonality of the mentality-is reflected in the language. In the process of analyzing

S.Ayniy's work "Adina", it was noticed that the writer tried to show the richness, charm of each language, because he knew both languages perfectly. We tried to analyze them in order to study the influence of Persian and Arabic on the Uzbek language.

Persian is a common lexicon of the Tajik language.

Words used in relation to people: an orphan, a poor man, a granddaughter, a shepherd, a boss, a courtesan, a friend, an enemy, a child, a martyr...

Words related to nature: spring, river, stone, flower, dust, Sun...

Length, time, measure words: gas, toy, week, money...

Words that denote the sign of something and persons: immaculate, hopeful, cheap, sober, patient, regretful, carnal, low, coriander, unhappy, heroic, regretful, simple, loud...

Names of things: wall, hips, bread, threshing, seeds, sharpener, countertop, column, lamp, lime, threshing...

Place horses: field, ladder, dungeon, room, blind...

Activity process names: joke, wedding, income, bribes, bellow, decree, charge...

Auxiliary words: if, goh...goh,dam....dam, but, perhaps, whether..., or...

General vocabulary of the Arabic language.

Words used in relation to people: aunt, Judge, official, governor, executioner, translator, manager, orphan, captive, amorous..

Words related to nature: animal, air...

Words related to length, time, measure, quantity: volume, account, opportunity, term, now gas, toy, week, money...

Words denoting the sign of something and persons: truth, confiscation, reflection, cripple, useful, unclean, obligatory, natural, eternal, melancholy, special...

Words of something: Castle, clock, goods...

Place words: warehouse, motherland, Park (Garden), World, universe, East...

Activity-process words: inheritance, service, debt, upbringing, ambition, event, discussion, habit, curse, testament, savings, permission, spleen, etiquette, instruction, fear, mystery, event, journey, message, function, question, answer, calamity, mourning, story, trick, attack, judgment, culture, fantasy, upbringing, mind, occupation, discussion, disgrace, action, watching, force..

7 parts of the work were analyzed, and in the works "Adina" written in Sadridin Ayni Uzbek it became known that 74 words (repetitions were not taken into account), 89 words (repetitions were not taken into account) were used (repetitions were not taken into account). However, in the spelling dictionary of the Uzbek language, the words borrowed from the Persian-Tajik language make up more words than words borrowed from the Arabic language. This is evidenced by the fact that if both languages know perfectly, then in both languages, without any interferensive errors, each language can fully and fluently express its own opinion, using the

dictionary wealth in a productive way, it was considered through the analysis of the works “on behalf”, which Sadriddin Ayni translated themselves.

The connection of languages is first manifested in oral speech, and this is regarded as an interferensive error. For example, *svejy ovqat, kim dejur? obed qildik, preparatning ta'siri, patsiyentlarning holati...* over the years, if language communication is collective, lexical rigidity will firmly settle down and literature will pass to the norm of language. The works analyzed above are a vivid example of this. Over time, the words adopted from the Arabic, Persian-Tajik, Russian languages have lost their interperensiveness and have passed into the literary norm. In Biligv's speech, the fact that no interfauciary errors would occur if both languages were mastered perfectly was examined through the analysis of Sadriddin Ayni's work.

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