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**MORPHOLOGICAL
PECULIARITIES AND LEVEL OF
USAGE OF WEIGHTS OF ARABIC
BROKEN PLURAL FORMS IN
“TARJUMAI TA`RIKHI YAMINI”
BY JURFODIQONI**

**ВЕЖАГИҲОИ САРФӢ ВА
ДАРАҶАИ КОРБУРДИ АВЗОНИ
ҶАМӢИ ШИКАСТАИ АРАБӢ ДАР
“ТАРҶУМАИ ТАӢРИХИ
ЯМИНИ”-И ҶУРФОДИҚОНИ**

**МОРФОЛОГИЧЕСКИЕ
ОСОБЕННОСТИ И УРОВЕНЬ
УПОТРЕБЛЕНИЯ МОДЕЛЕЙ
РАЗБИТОГО
МНОЖЕСТВЕННОГО ЧИСЛА
АРАБСКОГО ЯЗЫКА В
«ТАРДЖУМАИ “ТА`РИХИ
ЯМИНИ» ДЖУРФАДИКАНИ**

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The article dwells on the issues concerned with the study of morphological peculiarities and the level of usage of weights of the Arabic broken plural forms in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni. It is noted that one of the important means of the category of plural forms of noun in the language of the work in question is the usage of broken Arabic plural weights, which Jurfodiqoni used very abundantly. It is worth mentioning that the weights of Arabic broken plural forms of nouns have certain models; their number being more than thirty, and there are 376 words / 3013 instances nouns based on sixteen weights of the Arabic broken plural forms in the work. In conclusion, designing on the premise of the statistical methods, we ascertained that the level of usage of weights of Arabic broken plural forms in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni is precisely determined, and according to the level of their usage they are divided into the following subgroups, including: 1) frequently used - 1782 instances (59%); 2) used with medium frequency - 843 instances (28%) and 3) rarely used - 388 instances (13%).

Key-words: *noun, plural of nouns, category of plural form of noun, morphological peculiarities, level of usage, weights of Arabic broken plural, statistical method, historical work, “Tarjumai Ta`rikhi Yamini” (“Translation of Yamin`'s History”) by Jurfodiqoni*

Вежагиҳои сарфӣ ва дараҷаи корбуриди авзони ҷамъи шикастаи арабӣ дар китоби “Тарҷумаи Таърихи Яминӣ”-и Ҷурфодиқони баррасӣ шудааст. Қайд карда мешавад, ки яке аз хусусиятҳои муҳими категорияи шумораи исм дар забони асари мавриди назар

фаровон истифода шудани вазнҳои ҷамъи шикастаи арабӣ мебошад. Аз зиёда сӣ намуд ҷамъи шикаста, ки дар забони арабӣ вуҷуд дорад, дар “Тарҷумаи Таърихи Яминӣ”-и Ҷурфодиқонӣ аз рӯйи шонздаҳ вазн дар маҷмӯъ 376 калима / 3013 маротиба исм ҷамъбандӣ шудааст. Бо истифода аз усули омӯрӣ дар бараи сатҳи корбурди вазнҳои ҷамъи шикастаи арабии “Тарҷумаи Таърихи Яминӣ” хулоса бароварда шудааст. Аз рӯи дараҷаи корбурд онҳо ба тариқи зайл тасниф карда шудаанд: 1) серистеъмол - 1782 маротиба (59%); 2) миёнаистеъмол - 843 маротиба (28%) ва 3) камистеъмол - 388 маротиба (13%).

Калидвожаҳо: исм, ҷамъи исм, категорияи шумораи исм, вежагиҳои сарфӣ, дараҷаи корбурд, вазнҳои ҷамъи шикастаи арабӣ, усули омӯрӣ, асари таърихӣ, “Тарҷумаи Таърихи Яминӣ”-и Ҷурфодиқонӣ

Рассматриваются морфологические особенности и уровень использования моделей разбитого множественного числа арабского языка в книге «Перевод “Истории Ямини”» Джурфадикани. Отмечается, что одной из важных особенностей категории множественного числа имен существительных в языке рассматриваемого произведения является частое употребление арабского разбитого множественного числа. Из более чем 30 моделей разбитого множественного числа имен существительных арабского языка в «Перевод “Истории Ямини”» Джурфадикани при образовании формы множественного числа 376 слов / 3013 раз использованы 16 моделей. С использованием статистического метода делается вывод об уровне использования моделей разбитого множественного числа арабского языка в «Перевод “Истории Ямини”». На основе частоты использования способов образования формы множественного числа имен существительных с помощью моделей разбитого множественного числа арабского языка они разделены на следующие группы: 1) частоупотребительные - 1782 раза (59%); 2) среднеупотребительные - 843 раза (28%) и 3) малоупотребительные - 388 раз (13%).

Ключевые слова: Джурфадикани, «Перевод “Истории Ямини”», исторический труд, имя существительное, множественное число существительного, категория формы множественного числа существительного, морфологические особенности, уровень употребления, модели разбитого множественного числа, статистический метод

It is well-grounded that in modern Tajik literary language (MTLL) morphemes occupy a crucial role in the expression of the category of plural forms of nouns. The morphological way of plural noun formation in Tajik-Persian languages is not the product of a new stage in the development of these languages, as it has a long history in term of its background [1; 4; 5; 7; 8; 10; 11]. The history of the literary language can be established proceeding from great men-of-letters` creations. In conformity with this fact, the outstanding linguist B. Siyaev also asserted that “in the ancient Persian and Tajik languages there were three categories of plural noun formation: singular, double and plural” [14, p.33].

In reference to it, the outstanding scholar in linguistic studies A. Mirboboyev stressed on the existence of the relevant grammatical category of noun in the Avestian language: “The Avestian language had three numbers: singular, plural and (even) double” [9, p.130].

Indeed, in the language of the historical writing in question nouns are plurified in two ways: a) by virtue of the Tajik suffixes-*ho*, -*on* (-*yon* and -*gon*); b) by means of Arabic suffixes and the broken type of plural noun. “The majority of researchers spoke about the plural noun category and confirmed that nouns are plurified by the suffixes-*ho* and -*on* in the varieties of Tajik-Persian languages. In

conformity with many linguists' opinion the suffixes *-ho* and *-on* are ancient historically and they have maintained their position and status up to nowadays [3; 6; 17; 18; 19; 20].

As far as we are concerned, we agree with the outstanding linguist Sh. Rustamov who believes that there are four lexical occurrences of Arabic words in the Tajik language:

1. A singular form of the word which is common, its plural form being not a common one. Such kinds of words are mostly plurified with Tajik suffixes. The relevant group covers the main part of Arabic words digested: *vird-avrod*, *badan-abdon*;

2. Both forms of the word - singular and plural ones are common. Such kinds of linguistic elements are more limited: *valad-avlod*, *va`z-avzo`*;

3. The Arabic plural form is common and its singular form is not. Such kinds of words are not frequently used, including the variants of *bir-abror*, *yavm-ayyom*;

4. Both forms are not common: *bu`d-ab`od*, *zamon-azmon* [12, p.140].

The object of our research presents morphological peculiarities and the level of usage of Arabic broken plural forms in the Tajik literary language referring to 13th century on the example of the historical writing entitled as "Tarjumai Ta`rikhi Yamini" by Jurfodiqoni depicting different historic events of Ghaznavids dynasty. It is considered to be one of the priceless and fundamental historical sources containing a numerous historic facts and evidences belonging to the period in question.

The aims of the corpus of our study are:

- to dwell on morphological peculiarities and determine the level of usage of Arabic broken plural forms in terms of their function and meaning;
- to compare the relevance of the theme explored with MTLI;
- to elicit certain distinctive peculiarities of the theme explored.

Scientific novelty

The article under consideration dwells on the analysis beset with the morphological peculiarities and level of usage of Arabic broken plural forms in the historical production entitled as "Tarjumai Ta`rikhi Yamini" by Jurfodiqoni presented in Tajik linguistic studies for the first time. It is worth mentioning that such kinds of plural forms of nouns in the historical writing in question are not a uniform in terms of their usage and they are of great importance in the exploration of this category of noun.

Book review

"Tarjumai Ta`rikhi Yamini" by Jurfodiqoni is a free translational version of "The History of Yamini" by Abunasr Utbi - historian, poet and writer who lived in the late 10th century and the first half of the 11th century. The production in question is devoted to sultan Mahmud Yaminuddava (975-1022) who lived in the epoch being under the reign of Sabuktegin. The author of this book started to translate it by the order of Atobakon minister - Abulqosim ibn Hasan ibn Muhammad ibn Abu Hanifa and finished it in 1207. The historical production under consideration not only provides important scientific data concerned with the history of Ghaznavids' dynasty, but it mentions other collective names and individual of the relevant era, such as Samanids, Ali Ziyar, Simjurians, Ali Faregun, Ghurids etc.; into the bargain it contains valuable documents and testimonies [15].

Methodology

In order to make our study convincing a visual method of research was used; at the same time, comparative-historical methods, synchronic and diachronic analysis were resorted to as well.

The main part

Naturally, when a word is borrowed from one language into other ones that is nouns are borrowed in their singular form, sometimes they enter the frameworks of the grammar of the

borrowing language, but very often they retain their native inflexions accepting language. Namely, “the Arabic regular plural form which is included into the Tajik language occurs in terms of the suffixes *-ot* and *-in* and the broken plural follows its internal inflection.

In most cases, Arabic plural forms are lexicized in the new language and are separated from their paradigm, but the level of lexicization of those borrowed elements is different - the fact that the relevant process is not completely terminated. We can confidently express our own opinion that Arabic plurals are still used in different ways for a creation of meaning: *asror* (secrets), *ašxos* (people), *atrof* (sides), *afkor* (thoughts), *aš`or* (poems), *aflok* (spaces) and so on.

S.M. Sabzaev asserts that “in the enlighteners’ literary productions and in the language of classical literature appertaining to the second half of the XIX-th and the beginning of the XX-th centuries such kind of grammatical phenomenon was formed by the Tajik suffixes and by Arabic plural elements” [13 p.71]. In the corpus of our study the above-mentioned grammatical events are completely common ones as well.

It is known that the Arabic language belongs to the group of phyletic ones in which nouns are plurified on the basis of series of models of both internal and external rules of the language. In the corpus of our study in series of Arabic broken plural forms there can be found those ones plurified by means of traditional models, surely the level of their usage is different, some of them are productive other ones are non-productive.

Total Weights of Arabic Broken Plural Forms of Noun

№ 1. Table

№ 6	فَعْلٌ	№ 5	فَعَلٌ	№ 4	فَعَلٌ	№ 3	فَعْلٌ	№ 2	فَعْلٌ	№ 1	فَعْلٌ
12	فَعْلَةٌ	11	فَعُولٌ	10	فَعَالٌ	9	فَعْلٌ	8	فَعَالٌ	7	فَعِيلٌ
17a	فَعَالَةٌ	17	فَعَالَةٌ	16	أَفْعَالٌ	15	فَعْلَةٌ	14	فَعْلَةٌ	13	فَعْلَةٌ
22a	أَلْفَعَالِي	22	فَعَالٌ	21	فَعْلِي	20	أَفْعَلَةٌ	19	أَفْعَالٌ	18	فَعُولَةٌ
28	فَعْلَانٌ	27	فَعَالِي	26	فَوَاعِلٌ	25	أَفْعَلَاءٌ	24	فَعْلَاءٌ	23	فَعَالِي
31a	فَعَالِي	30Г	أَفَاعِلٌ	30В	مَفَاعِلٌ	30б	تَفَاعِلٌ	30a	فَعَالِي	29	فَعْلَانٌ
32	فَعَالَةٌ	31e	فَوَاعِي	31Д	يَفَاعِي	31Г	أَفَاعِي	31В	مَفَاعِي	31б	تَفَاعِي

Discussion

Morphological Peculiarities and Level of Usage of Weights of Arabic Broken Plural Forms in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni

It is well-grounded that one of the important means of the plural forms of noun category in the language of the work under study is a broken one which is resorted to very abundantly. It is worth mentioning that such kinds of the plural form of noun have certain patterns/weights in Arabic and their numbers are more than thirty [2]. In the corpus of our study more than 376 words (3013 instances) are plurified being based on 16 weights of broken plural forms. We can confidently assert that the level of usage of Arabic broken plural weights is different and adducing the results of the conducted analysis and resorted statistical methods we have singled out three subgroups, such as: 1) frequently used; 2) used with medium frequency and 3) rarely used ones.

1) Hereby, we decided to dwell on morphological peculiarities and the level of usage of the weights of Arabic broken plural forms of nouns sub-grouped as the most productive ones in the corpus of our study, as follows: *af`ol* (plurified more than 107 words and being used more than 1090 instances); *afo`il* (plurified more than 120 words and being used more than 692 instances). In order to testify the above-mentioned statements we will adduce certain Arabic used nouns (pointing the pages of usage) based on the relevant weights more than 50 instances: *ayom*=days

120 instances [15, p.14, 16, 18, 18, 18, 19, 19, 22, 23, 23, 23, 26, 30 31, 41, 44, 57, 58, 61, 61, 73, 74, 80, 82, 82, 85, 85, 89, 89, 90, 94, 97, 99, 104, 114, 114, 120, 121, 122, 129, 130, 135, 144, 145, 150, 150, 151, 153, 164, 165, 165, 166, 168, 170, 171, 173, 177, 195, 206, 209, 209, 210, 211, 211, 213, 214, 214, 217, 218, 219, 222, 226, 229, 230 230, 232, 236, 237, 237, 238, 238, 242, 244, 246 246, 252, 257, 259, 260, 266, 269, 270, 270, 270, 272, 273, 274, 274, 275, 285, 289, 291, 291, 294, 302, 305, 306, 318, 320, 329, 340, 352, 363]; *amvol=things* – 60 instances [15, p.15, 33, 35, 36, 43, 47, 56, 56, 65, 76, 78, 85, 88, 110, 120, 122, 127, 138, 141, 142, 144, 158, 168, 176, 191, 194, 200, 203, 206, 209, 210, 211, 212, 214, 216, 227, 227, 230, 233, 233, 236, 237, 237, 239, 246, 252, 259, 263, 264, 265, 268, 275, 290, 310, 311, 312, 31, 318, 318, 319, 325]; *anvo=types* – 58 instances [15, p.14, 18, 24, 24, 37, 37, 42, 44, 49, 51, 51, 55, 55, 61, 65, 66, 77, 82, 83, 84, 85, 89, 91, 100, 103, 132, 136, 138, 150, 152, 168, 169, 171, 172, 173, 176, 193, 201, 202, 209, 217, 220, 221, 221, 234, 238, 240, 242, 243, 244, 251, 252, 261, 265, 271, 273, 274, 285, 294, 305, 316, 318]; *ashob=friends* – 56 instances [15, p.14, 22, 34, 37, 40, 70, 73, 74, 77, 79, 80, 82, 85, 87, 89, 91, 94, 101, 103, 113, 119, 119, 124, 151, 157, 169, 169, 169, 196, 206, 223, 224, 232, 236, 253, 254, 256, 269, 269, 271, 272, 273, 273, 273, 275, 285, 295, 303, 303, 306, 309, 317, 318, 325, 328, 329]; *ahvol=states* – 50 instances [15, p.17, 18, 18, 23, 26, 28, 38, 38, 48, 54, 61, 69, 71, 79, 81, 82, 110, 117, 119, 134, 134, 137, 143, 150, 164, 172, 189, 191, 210, 213, 217, 218, 227, 237, 237, 250, 258, 270, 285, 302, 306, 307, 307, 309, 314, 315, 325, 325, 327, 328, 331, 354, 371]; *navohi=districts* – 69 instances [15, p.14, 25, 26, 28, 30, 30, 31, 31, 32, 34, 34, 34, 35, 42, 76, 86, 89, 91, 94, 96, 111, 126, 135, 140, 140, 140, 141, 147, 151, 151, 152, 154, 155, 156, 162, 165, 172, 172, 190, 191, 193, 194, 194, 195, 195, 196, 197, 200, 210, 210, 226, 227, 228, 229, 231, 236, 236, 240, 259, 265, 265, 267, 287, 311, 311, 323, 336, 344, 363]: Va mardumzodagon sar ba šatoratu batolat barovardand va hama zayaya-i *obovu ajdod* birardonidand [15, p.293]; Padaraš dar xidmat-i Husomuddavla Toš malobis-i devon-i *rasoil* bud [15, p.188].

In reference to it, the author of the historical production in question resorted to a large considerable nouns plurified by means of the relevant weights of plural forms only once and in their turn they are considered to be as one of the rarely used plural nouns in the corpus of our study, including: *absor* [15, p266], *avğod* [15, p251], *avrod* [15, p240], *avsob* [15, p114], *avjol* [15, p191], *ağmor* [15, p131], *azvoj* [15, p155], *aqmor* [15, p308], *aqfol* [15, p314], *amroz* [15, p113], *anbiyo* [15, p239], *asvor* [15, p162], *afkor* [15, p23], *axyor* [15, p.269], *ahjor* [15, p264], *ajnos* [15, p65], *avoni* [15, p326], *ağolit* [15, p271], *anoqid* [15, p221], *ahodis* [15, p158], *vasoiq* [15, p230], *dasois* [15, p326], *dahoqin* [15, p295], *zalozil* [15, p164], *kavoib* [15, p201], *qavozib* [15, p201], *qavoris* [15, p152], *qamotir* [15, p24], *tavomir* [15, p63], *tavosir* [15, p275], *tasonif* [15, p266], *tafosil* [15, p13], *favoit* [15, p239], *favokih* [15, p221], *favoqir* [15, p233], *xazoyein* [15, p226], *xaloiq* [15, p309], *xanodiq* [15, p215], *xasoil* [15, p23], *šaqqoiq* [15, p201]: ... on muhim, ki čun jazr-i asam(m) dar šikol-i *aškol* monda, ba kiyosat va šahomat va husn-i iztilo` kifoyat kardan... [15, p45], ...lašqargoh bo *xazoiq-i* jahon va *raqoib-i* bisyor va *nafois-i* bešumor va *mamoliku mavoši-i* farovon va *anvoi ġallotu hubbub* bozgužoštand [15, p51].

In the last sentence Jurfodiqoni resorted to 8 plural nouns and all of them are plurified by dint of weights of Arabic broken plural forms, which is a testimony to being one of the most productive variants in the corpus of our study.

2) In conformity with the level of usage of weights of Arabic broken plural forms we singled out some of the formers into mid-used ones, they are: *fu`alo* (plurified more than 13 words and used more than 67 instances); *fu`ul* (plurified more than 57 words and used more than 453 instances); *maf oil* (plurified more than 42 words and used more than 323 instances): *kutub* - 9

instances [15, p20, 23, 24, 30, 158, 223, 246, 266, 285], *muluk* - 31 instances [15, p16, 17, 18, 18, 18, 54, 81, 82, 89, 90, 91, 105, 113, 116, 137, 158, 164, 173, 176, 183, 200, 211, 225, 242, 249, 259, 260, 262, 279, 286, 291, 309, 313], *madorij* – once [15, p74], *manotiq* – once [15, p176], *udabo* – twice [15, p203, 301], *uqalo* – twice [15, p203, 301], *fuqaho* – twice [15, p255, 266]: Va *šuario-i* asr va *afozil-i* dahr dar vasf-i in hol *qasoid-i* ġar-ro va *maoni-i* az-ro ixtiro` va iftiro` kardand [15, p51], ...dar Hisobur bisot-i adlu ra`fatu insofu ma`dalat bigusturdand va *rusum-i muhdasu bid`atho-i* mazmumu *qavonin-i* javr botil gardonidand [15, p90], Va hašam-i ġuz az Muntasir judo šuda budand va ruye ba *manozilu masokin-i* xeš ovardavu ba qismat-i *ġanoim* mašġul gašta [15, p147], Va Nuh vazorat bar Abuali-i Bal`ami muqarrar kard va zabt-i on qadr, ki az *mamoliku mamolik* boqi bud [15, p79].

It is worth stressing that Jurfodiqoni resorted to the word *mamolik* twice to express an exaggeration in the last sentence. The relevant grammatical event is considered to be one of the distinctive peculiarities of our explored theme. However, we can encounter such kind of rule in Tajik numerals and the former in question serves the same function in the Tajik language as well.

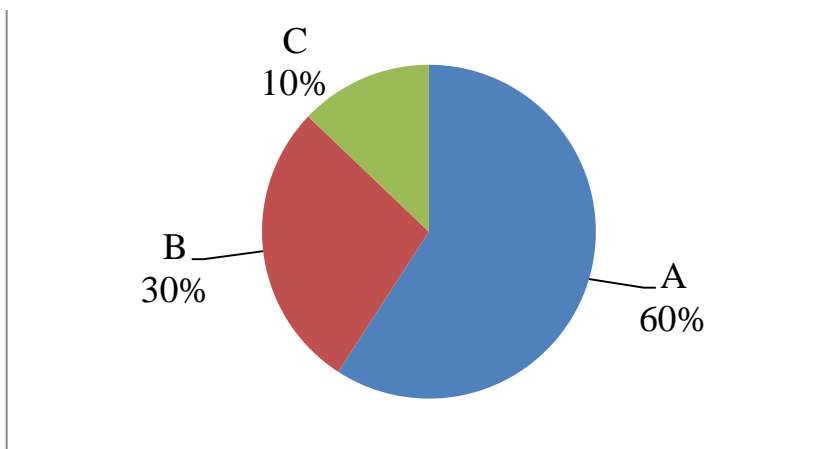
Pušt faro dodand va pil-e, ki hisn-i qalb bud, dar ba`ze maxoiz furū mond va ba gil furū šud [15, p50, 43, 169] / Va čun laškar-i Firūzon kasratu šavkat-i ešon didand, xud-ro ba hiyal az on maxozot berun andoxtand... [15, p.70].

We did not find the word *maxoiz* in this grammatical form in any the dictionaries available to us. It may be another or distorted form of the word *maxoza*; its plural form is *maxoviz/maxozot*. In this case, *maxoza* (*maxoviz*) which means places of drowning in water, water passages are relevant with the author`s opinions.

3) Thus, adducing the results of the conducted research we encountered with a rather considerable number of weights of Arabic broken plural forms, they were resorted to a lesser extent than the previous ones; therefore, we entitled them as non-productive weights of Arabic broken plural forms. However, the formers were used frequently in term of their quantity, such as: *fi`al* (plurified a word and being used more than twice); *fa`ol* (plurified a word and being used more than 47 instances); *fa`la* (plurified a word and being used once); *fu`lon* (plurified a word and being used more than 13 instances); *fa`al* (plurified more than 2 words and being used more than 116 instances); *fi`ol* (plurified more than 2 words and being used more than 26 instances); *fu`al* (plurified more than 4 words and being used more than 16 instances); *af`ila* (plurified more than 4 words and being used more than 30 instances); *fa`alo* (plurified more than 5 words and being used more than 57 instances); *fa`oli* (plurified more than 7 words and being used more than 37 instances); *fu`ol* (plurified more than 9 words and being used more than 78 instances): *hašam* – 96 instances [15, p57], *umam* – 4 instances [15, p23, 207, 270, 286], *hikam* – twice [15, p117, 207], *aimma* – 13 instances [15, p71, 108, 191, 207, 217, 218, 252, 255, 266, 266, 269, 270, 278], *bilod* – 20 instances [15, p266], *hadoyo* – 5 instances [15, p50], *amala* – once [15, p265], *kufron* – 13 instances [15, p304], *maoli va maoni* – once [15, p39]: Pas ruye ba jihod-i kuffor va qam`i *a`do-i* din ovard... [15, p25], ...arsa-i jahon az jahon-i *maonivu maoli* xoli guzošt va vazorat bar ū xatm šud va digar mulk-i Xuroson misl-i ū vazir nadid [15, p53], Va čun va`da-i Haq(q) birasid, koffa-i *avliyo-i* hašam ba mutobaat-i ū mubodarat namudand... [15, p.117].

The Level of Usage of Words in Plural Forms According to the Above-Adduced Subgroups № 2 Table & Diagram.

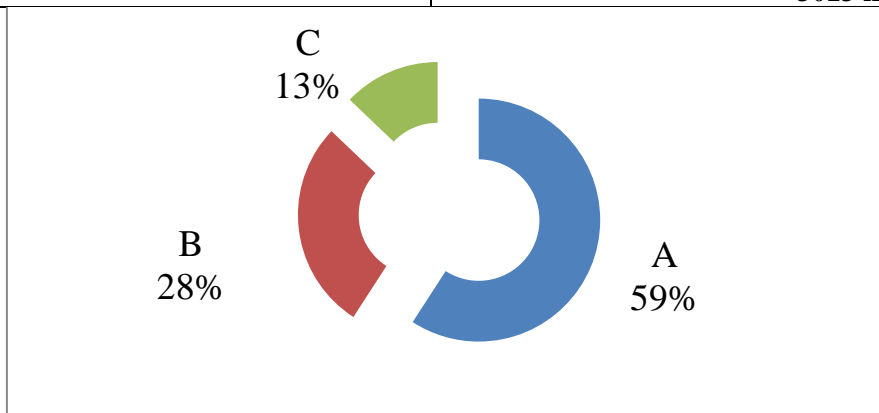
<i>Sub-grouping of words in plural forms</i>	<i>Instances & percentage</i>
A – frequently used	227 instances (60%)
B - medium used	112 instances (30%)
C - rarely used	37 instances (10%)
Total	376 instances



In accordance with the above-adduced table and diagram beset with the theme explored we can notice that the resorting to 227 (60%) words (plural forms) occupies the first place being one of the most frequently used moments in the corpus of our study. Jurfodiqoni used all words based on the relevant weights of Arabic broken plural forms reasonably, and it means that he knew Arabic rather well and mastered it fluently.

№ 3 Table & Diagram.

<i>Sub-grouping of plural nouns usage</i>	<i>Instances & percentage</i>
A – frequently used	1782 instances (59%)
B - medium used	843 instances (28%)
C - rarely used	388 instances (13%)
Total	3013 instances



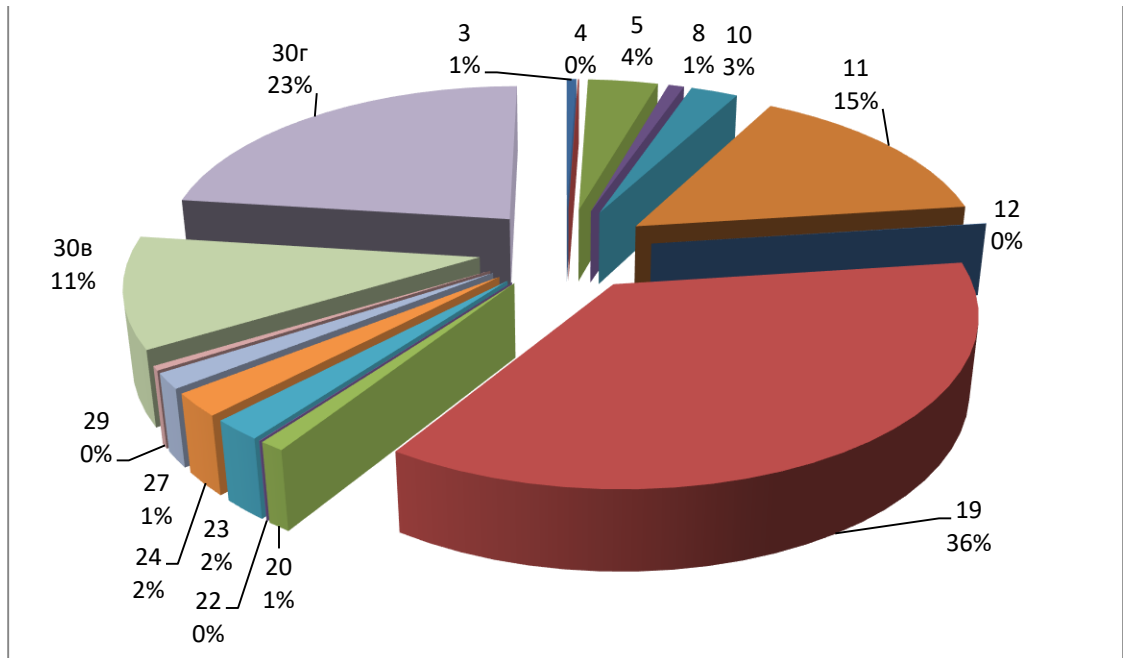
Into the bargain, in the above-adduced table and diagram dealing with the theme explored one can assert that Jurfodiqoni used 388 (13%) instances (words in plural forms), this fact occupies the third place being one of the rarely used ones in the corpus of our study.

The Level of Usage of Words Based on the Weights of Arabic Broken Plural Forms

According to the first Table in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni

№ 4 Table & Diagram.

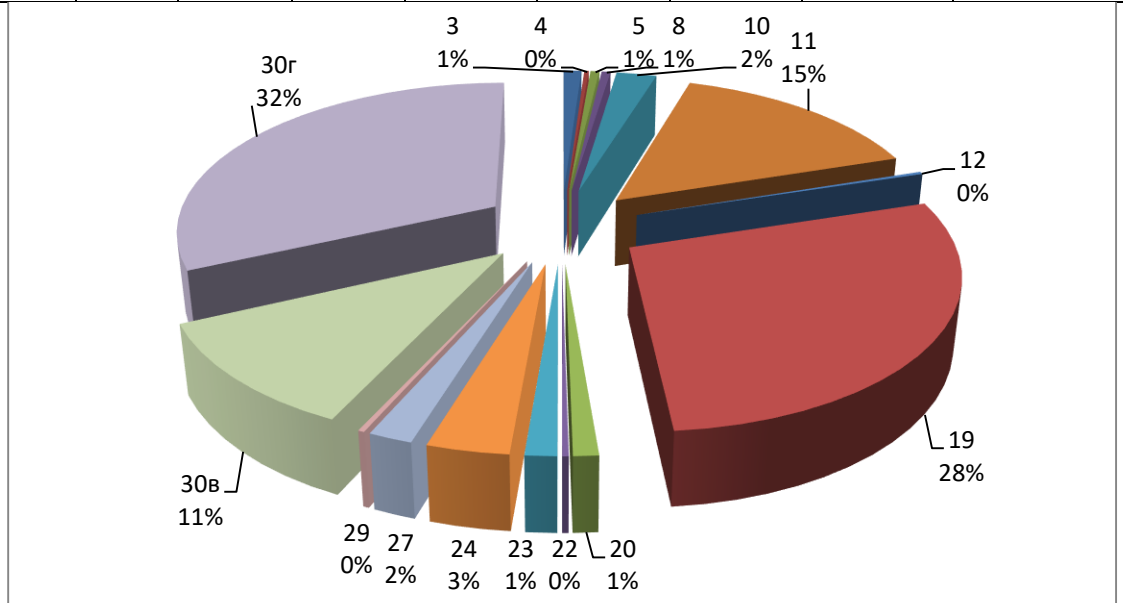
№	3(1%)	4(0%)	5(4%)	8(1%)	10(3%)	11(15%)	12(0%)	19(36%)
times	16	2	116	26	78	453	1	1090
№	20(1%)	22(0%)	23(2%)	24(2%)	27(1%)	29(0%)	30в(11%)	30г(23%)
times	30	1	60	67	45	13	323	692



Apparently, the above-added table and diagram testify to the fact that the level of usage of the weight of Arabic broken plural forms *af'ol*=№ 19 (36%) while the resorting to 1090 instances occupies the first place being one of the most productive ones in the corpus of our study. It is worth mentioning that the relevant weight is not only productive in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni, but it is common in the previous historical writings and the Arabic language itself either.

№ 5 Table & Diagram.

№	3	4	5	8	10	11	12	19
words	4	1	2	2	9	57	1	107
№	20	22	23	24	27	29	30в	30г
words	4	1	5	13	7	1	42	120



However, the last table and diagram related to the theme explored prove that the level of usage of plural nouns (based on the weight of Arabic broken plural forms *mafo`il* = № 30z) (32%) while the resorting to 120 instances occupies the first place being one of the most productive cases in the corpus of our study. Jurfodiqoni used all words based on the above-mentioned weights of Arabic broken plural forms properly and grammatically.

The Result Obtained and Conclusion

In a nutshell, morphological peculiarities and the level of usage of weights of Arabic broken plural forms in “Tarjumai Ta`rikhi Yamini” by Jurfodiqoni are considered to be one of the most productive ways of plurifying nouns. It is worth stressing that Arabic plural forms of nouns are not considered to be as new tendencies, their long history passed various periods and different evolution throughout its development historically.

Adducing the results of the analysis concerned with the theme explored one can make an assertion that the number of weights of Arabic broken plural forms is not less in terms of their usage. Some of them were active in plurifying nouns appertaining to the Middle Persian language, but they lost this peculiarity in the new period of Tajik language development.

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