FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH
ASOSIDAGI BIR MARTALIK KENGASH
FARG‘ONA DAVLAT UNIVERSITETI

KIMSANBOYEVA BASOAT NABIYEVNA

MAHMUD KOSHG‘ARIYNING “DEVONU LUG‘OTI-T-TURK” ASARIDAGI MIQDOR IFODALOVCHI NOMINATIV BIRLIKLAR TADQIQI

10.00.05 – Osiyo va Afrika xalqlari tili va adabiyoti

FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi AVTOREFERATI

Farg‘ona – 2024

UO‘K: 811.512.1-115

Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi

Contents of dissertation abstract of Doctor of Philosophy (PhD) on Philological sciences

Оглавление автореферата диссертации доктора философии (PhD) по филологическим наукам

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, Fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida № B2023.4.PhD/Fil4010 bilan ro‘yxatga olingan.

Dissertatsiya Farg‘ona davlat universiteti tilshunoslik kafedrasida bajarilgan.

Dissertatsiya avtoreferati uch tilda(o‘zbek, ingliz, rus (rezyume)) Farg‘ona davlat universiteti veb-sahifasi (www.fdu.uz) hamda “Ziyonet” axborot-ta’lim portali (www.ziyonet.uz) manziliga joylashtirilgan.

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Yetakchi tashkilot:	**Urganch davlat universiteti**

Dissertatsiya himoyasi Farg‘ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.05.02 raqamli Ilmiy kengashning 2024-yil “27” dekabr soat 14:00 dagi majlisida bo‘lib o‘tadi (Manzil: 100151, Farg‘ona shahri, B.Marg‘inoniy ko‘chasi, 105-uy. Tel.: (99873) 244-57-82; faks: (99873) 244-44-01; e-mail: info@fdu.uz).

Dissertatsiya bilan Farg‘ona davlat universitetining Axborot-resurs markazida tanishish mumkin (431 raqami bilan ro‘yxatga olingan). Manzil: 100151, Farg‘ona shahri, Murabbiylar ko‘chasi, 19-uy. Tel.: (99873) 244-71-28.

Dissertatsiya avtoreferati 2024-yil “14” dekabr kuni tarqatildi.
(2024-yil “14” dekabr dagi 57 raqamli reestr bayonnomasi)

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til tarixi, uning taraqqiyot bosqichlari, qadimgi yozma yodgorliklardagi qarashlarning ijtimoiy, ma’naviy ahamiyatini o‘rganish, qomusiy olimlar ilmiy, ijodiy fikrlarining mahsuli bo‘lgan yozma manbalarni chuqur tahlil qilishga alohida e’tibor berilmoqda. Xalqaro doiralarda mumtoz manbalarni tahlil qilish, tadqiqotlar olib borish yuzasidan qator izlanishlar amalga oshirilmoqda. Bu tadqiqotlarda Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asari kabi tarixiy yozma manbalar tiliga xos birliklarni diaxron aspektda tahlil qilish ilmiy izlanishlarning mundarijasini kengaytirishi, kelgusi tadqiqotlar uchun yangi yo‘nalishlar ochib berishi alohida ta’kidlanadi.

Dunyo tilshunosligida turkiy tillarni qiyosiy-tarixiy aspektda o‘rganishga oid qator izlanishlar olib borilgan. Bu tadqiqotlarda turkiy tillarning tarixiy taraqqiyoti, genezisiga doir masalalar ko‘rsatilgan. Tillarning umumiy va xususiy taraqqiyot bosqichlariga doir ilmiy xulosalar olingan, spetsifik xususiyatlari ajratilgan. Tarixiy yozma manbalar, xususan, “Devonu lug‘oti-t-turk” leksikasiga oid tadqiqotlar olib borish, shu asosda davr tili xususiyatlarini umumlashtirish, taraqqiyot bosqichlarini aniqlash, hozirgi o‘zbek tiliga munosabatini belgilash, leksik-semantik jarayonlarni tahlil qilish, asar matnining o‘ziga xos jihatlarini aniqlash, o‘sha davrda yaratilgan boshqa yozma manbalar bilan qiyoslash, muallifning ilmiy, nazariy qarashlarini tahlil qilish dolzarb ahamiyat kasb etadi.

Mustaqillikning dastlabki yillaridanoq o‘zbek tilshunosligida milliy g‘oya va milliy qadriyatlarni tiklashga alohida e’tibor qaratildi. “Tarixiy-madaniy merosimiz namunalarini har tomonlama chuqur o‘rganish, buyuk alloma va mutafakkirlarimizning jahon ilm-fani va sivilizatsiyasi rivojiga qo‘shgan beqiyos hissasini targ‘ib etish, shu asosda yurtdoshlarimiz, avvalo, yosh avlodimizni xalqimizning buyuk ma’naviy merosiga hurmat, ona yurtimizga mehr va sadoqat ruhida tarbiyalashga qaratilgan ishlarning natijadorligini tubdan oshirish bo‘yicha dolzarb vazifalar turganini alohida ta’kidlash lozim”[1]. Jumladan, “Devonu lug‘oti-t-turk”ni ham bir tarafdan, qomusiy obida sifatida tadqiq etish, ikkinchi tarafdan, o‘zbek tili materillarini milliy-mental o‘ziga xoslik hamda xalqimizning lisoniy-ma’naviy merosi nuqtayi nazaridan tahlil qilish bo‘yicha jiddiy natijalarga erishildi. Shularga asoslangan holda, “Devonu lug‘oti-t-turk”dagi nominativ birliklarni XI asrdagi turkiy tillar va hozirgi turkiy tillar, xususan, o‘zbek tiliga xoslangan birliklar sifatida ilmiy asosda tekshirish, ular orqali miqdor ifodalovchi birliklarning o‘ziga xos jihatlarini ochib berish muhimdir. Zero, “Turkiy tillarning katta oilasiga mansub bo‘lgan o‘zbek tilining tarixi xalqimizning ko‘p asrlik kechmishi, uning orzu-intilishlari, dard-u armonlari, zafarlari va g‘alabalari bilan chambarchas bog‘liqdir. Ajdodlarimiz aynan ona tilimiz orqali jahonga o‘z so‘zini aytib kelganlar. Shu tilda buyuk madaniyat namunalari, ulkan ilmiy kashfiyotlar,

[1] Ўзбекистон Республикаси Президентининг 2017 йил 24-майдаги ПҚ-2995-сон “Қадимги ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида” ги Қарори.

badiiy durdonalarni yaratganlar”[2]. Demak, qadimgi yozma yodgorliklar tilini tushunib, tahlil qila olish ehtiyoji zamonaviy yondashuvlarga asoslangan chuqur izlanishlar olib borish zarurligini ko‘rsatadi. Bu yo‘nalishdagi tadqiqotlar doirasi nechog‘lik keng bo‘lishiga qaramay, ular tilshunoslikning asosiy o‘rganish obyekti bo‘lgan til birliklarining xususiyatlarini to‘liq yoritib bergan deb bo‘lmaydi. Xususan, “Devonu lug‘oti-t-turk”da qo‘llanilgan miqdor ifodalovchi nominativ birliklar, ularning o‘ziga xos jihatlari, boshqa lisoniy vositalar bilan munosabati, miqdor ifodalovchi birliklarning sathlararo umumiy va xususiy tomonlarini farqlash ham nazariy, ham amaliy jihatdan zarur ekanligi mavzuning dolzarbligini belgilaydi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF– 5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktabrdagi PF–6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2022-yil 28-yanvardagi PF–60-son “2022-2026 yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari, 2017-yil 24-maydagi PQ–2995-son “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”, 2019-yil 4-oktabrdagi PQ–4479-son “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarorlari va mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. “Devonu lug‘oti-t-turk”ning o‘rganilishi yuzasidan dunyoda qator izlanishlar olib borilgan. Bu tadqiqotlarda olmon olimlarining xizmatlarini alohida ta’kidlash o‘rinli. K.Brokkelman “Devonu lug‘oti-t-turk”ni nemis tilida alifbo tartibida chop ettirdi. V.Radlov turkiy tillar dialektlari, G.Bergshtrasser so‘z yasalishi, F.Hommel turkiy tillarga xos maqollarni o‘rganishda asardan keng foydalangan bo‘lsa, O.Pritsak Mahmud Koshg‘ariyning areal lingvistika haqidagi qarashlariga munosabat bildirgan. I.Havenschild o‘z izlanishlarida “Devonu lug‘oti-t-turk”da keltirilgan hayvon nomlarini lingvistik va madaniy-tarixiy nuqtayi nazardan o‘rgangan. “Devonu lug‘oti-t-turk”ning til xususiyatlarini J.Kelli, A.Bombaci, R.Ermerslar ham o‘z izlanishlarida yoritib berganlar[3]. Rus olimlari V.V.Bartold, S.Malov, I.I.Umnyakov, A.N.Kononov,

[2] Президент Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи // “Халқ сўзи”, 2019 йил, 22 октябрь.

[3] Qarang: Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011.

A.M.Shcherbak, S.G.Klyashtorniy, Y.R.Tenishev, T.A.Borovkova, Y.A.Zuyevlar[4] tomonidan asarning fonetik, leksik, grammatik xususiyatlari o‘rganilgan.

Bu sohada turk olimlari tomonidan amalga oshirilgan diqqatga sazovor ilmiy izlanishlarni kuzatishimiz mumkin[5]. Olimlar lug‘atning til xususiyatlari bilan bir qatorda, lug‘atchining hayoti va ijodi haqida ma’lumot berganlar.

Xususan, H.Akalinning asarida muallifning hayoti, ijodi, asarning yozilish tarixi, o‘rganilishi bilan bog‘liq ma’lumotlar keltirilgan[6]. Bulardan tashqari, “Devonu lug‘oti-t-turk” yuzasidan ozarbayjon, boshqird, qirg‘iz, qozoq, tatar, turkman va uyg‘ur tilshunoslari tomonidan ham ilmiy izlanishlar olib borilgan[7].

“Devonu lug‘oti-t-turk” yuzasidan o‘zbek tilshunoslari A.Fitrat, S.Mutallibov, H.Hasanov, G‘.Abdurahmonov, H.Ne’matov, Q.Sodiqov, A.Nurmonov, N.Rahmonov, A.Rustamov, H.Boltaboyev, B.Isabekov, H.Dadaboyev, S.Rustamiy, J.Xudoyberdiyev, I.Mirzaaliyev, Z.Boynazarov, G.Roziqova, G.Rahmatova, Z.Sattorovalar jiddiy tadqiqotlar olib borgan[8].

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[4] Бартольд В.В.Общие работы по истории Средней Азии. Сочинение. Т.2. – М.: Наука,1963; Малов С.Е.Памятники древнетюркской письменности. – М.,1951; Умняков И.И. Самая старая тюркская карта мира (XI). Труды Самаркандского госпединститута. Вып.1. – Самарканд, 1940. – С.103-132; Кононов А.Н.Махмуд Кашгарский и его «Девану лугат ит турк» // Советская тюркология. 1972.№1. – С.103-132; Щербак А.М. Названия домашных и диких животных в тюркских языках. – В кн.: Историческое развитие лексики тюркских языков. – М.: Наука,1961, – С. 82-172; Кляшторний С.Г. Эпоха Махмуда Кашгарского // Советская тюркология.1972.№1. – С.18-23; Тенишев Э.Р. Указатель грамматических форм к «Девану лугат ит тюрк» Махмуда Кашгарского // Труды Институте языкознания Академии наук Казахской ССР. – Алма-Ата. 1963. – Т.III. – С.190-212; Боровкова Т.А. Грамматический очерк языка “Дївäну луғāт-ит турк”Махмуда Кашгари. Дисс, ...канд. филол. наук. – М., 1966. – С.15; Зуев Ю.А. Ранние тюрки:очерки истории и идеологии. – Алматы: Дайк – Пресс,2002.

[5] Qarang: Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011.

[6] Akalin H. Kašgarli Mahmud ve Divanü Lugatit-türk. – Ankara, 2008. – S.160.

[7] Qarang: Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011.

[8] Фитрат. Энг эски турк адабиёти намуналари. Нашрга тайёрловчи: О.Ҳамроева. Масъул муҳаррир: Ҳ.Болтабоев. – Тошкент: Mumtoz so‘z, 2008; Маҳмуд Кошғарий. Девону луғотит турк. (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 1-том.Тошкент, 1960; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони).Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 2-том. Тошкент, 1961; Маҳмуд Кошғарий. Девону луғотит турк. (Туркий сўзлар девони) Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 3-том.Тошкент, 1963; Ҳасанов Ҳ.Ҳ. Маҳмуд Кошғарий. – Тошкент,1963. – Б.83; Абдураҳмонов Ғ.А., Муталибов С. Девону луғотит турк. Индекс-луғат. – Тошкент: Фан,1967; Неъматов Ҳ. XI асрдаги туркий тилларнинг Маҳмуд Кошғарий томонидан қилинган таснифи // Ўзбек тили ва адабиёти,1969. -№4 – Б.51-52; Содиқов Қ. Маҳмуд Қошғарий туркий диалектлар ҳақида // Адабий мерос,4(50),1989; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент: Ўзбекистон, 2002; Rahmonov N., Sodiqov Q. O‘zbek tili tarixi. Toshkent: O‘zbekiston faylasuflari milliy jamiyati nashriyoti, 2009; Маҳмуд Кошғарий. Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 1-жилд. Нашрга тайёрловчилар: Рустамов А., Болтабоев Ҳ. – Тошкент: Mumtoz so‘z, 2016; Маҳмуд Кошғарий. Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 2-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент:Mumtoz so‘z, 2016; Маҳмуд Кошғарий.Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 3-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б.. – Тошкент: Mumtoz so‘z, 2016; Дадабоев Ҳ. “Девону луғотит турк”нинг тил хусусиятлари. – Тошкент, 2017; Рустамий С. «Девону луғати-т-турк»даги лингвистик атамалар. – Тошкент,2006; Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011; Мирзаалиев И. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол.фан.б.фалс.док.(PhD)...дисс. – Тошкент, 2020; Байназаров З.М. Маҳмуд Кошғарийнинг – “Девону луғати-т-турк” асарида ифодаланган оламнинг лисоний манзараси: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Самарақанд, 2020; Розиқова Г.З. Маҳмуд Кошғарий “Девон”идаги от лексемаларнинг мавзуий-идеографик луғати. – Фарғона, 2021; Розиқова Г.З. Маҳмуд Кошғарий “Девону луғотит турк” асарида қўлланган от лексемаларнинг функционал-семантик ва услубий хусусиятлари. – Фарғона, 2021; Раҳматова Г.О. “Девону луғати-т-турк”даги шеърлар: матн ва унинг талқини масалалари: Филол. фан. б. фалс. док.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Tadqiqot Farg‘ona davlat universitetining ilmiy tadqiqot ishlari rejasiga muvofiq “O‘zbek tili tarixi masalalari” mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

Tadqiqotning maqsadi Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asaridagi miqdor ifodalovchi nominativ birliklarning funksional-semantik va lingvomadaniy xususiyatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asaridagi miqdor ma’nosini ifodalagan til birliklarini aniqlab, ularning tuzilishi, leksik-semantik va funksional xususiyatlarini yoritish;

“Devonu lug‘oti-t-turk” asaridagi ma’nosi izohlangan miqdor ifodalovchi birliklarni etimologik jihatdan tahlil qilish, eski turkiy tillardagi miqdor ma’nosini ifodalovchi lisoniy vositalar bilan hozirgi o‘zbek tilidagi miqdor ifodalovchi birlikar o‘rtasidagi munosabatni aniqlash;

“Devonu lug‘oti-t-turk” misolida XI asr turkiy tilida qo‘llangan miqdor ifodalovchi birliklar o‘rtasidagi antonimiya, sinonimiya hodisalari, variantlilik masalasi, uning matn uslubiga ta’sirini ko‘rsatib berish;

asarda keltirilgan miqdor ifodalovchi birliklarning qadimgi xalq og‘zaki ijodi, xususan, maqollardagi o‘rnini, ahamiyatini belgilash, ajdodlarimiz turmush tarzi, ijtimoiy-siyosiy, ma’naviy-madaniy hayotini aks ettirishdagi ahamiyatini belgilab berish.

Tadqiqotning obyekti sifatida “Devonu lug‘oti-t-turk” asarining A.Rustamov, H.Boltaboyev, B.Isabekovlar tomonidan to‘ldirilgan, isloh qilingan ikkinchi nashridan foydalanildi, shuningdek, S.Mutallibov tarjimasi, Q.Sodiqovlar tomonidan amalga oshirilgan nashrdan foydalanildi.

Tadqiqotning predmetini “Devonu lug‘oti-t-turk”dagi miqdor ifodalovchi nominativ birliklarning leksik-semantik va lingomadaniy tahlili tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda qiyosiy-tarixiy, statistik, tasniflash, tavsiflash, differensial-semantik, komponent va kontekstual tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

tarixiy leksik tizim tarkibidagi miqdor ifodalovchi birliklarning leksik-semantik strukturasi aniqlanib, Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asari lisoniy birliklarini semantik tasniflash asosida tarixiy-leksikografik asarlarning nafaqat til tarixi, balki zamonaviy tilshunoslik taraqqiyotidagi o‘rni etnolingvistik dalillar orqali ochib berilgan, ularning ifoda imkoniyatlari ko‘rsatilgan;

“Devonu lug‘oti-t-turk”da qo‘llanilgan miqdor ifodalovchi تمن – *tümän,* تقسون –*toqson,* اکندی – *ikindi,* قوش – qosh kabi birliklarning leksik-semantik, sintaktik, morfologik xususiyatlari aniqlanib, son so‘z turkumi sof va aniq miqdorni ifodalash uchun xoslangan lug‘aviy vosita ekanligi dalillangan;

(PhD) ... дисс. автореф. – Тошкент, 2021; Sattorva Z.I. “Devonu lug‘oti-t-turk” asarining o‘zbek tilidagi nashrlari va ularning qiyosiy-matniy tadqiqi: Filol.fan.b.fals.dok. (PhD)…diss. avtoref. – Toshkent, 2024.

hozirgi o‘zbek adabiy tilida qo‘llanilayotgan miqdor ifodalovchi *barcha, ko‘p, juda, el, yolg‘iz* kabi birliklarning tarixiy shakllari, etimologik xususiyatlarining leksik, semantik aspektda o‘xshash hamda farqli jihatlari Mahmud Koshg‘ariyning lisoniy qarashlariga qiyosan ochib berilgan;

mavhum miqdorni ifodalash uchun qo‘llanilgan leksemalarning tarixiy shakllari, ularning yasalishi bilan bog‘liq jihatlari yoritilib, miqdor ifodalovchi birliklarning xalq og‘zaki ijodida, xususan, maqollarda qo‘llanilishi olimning talqinlari bo‘yicha asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

“Devonu lug‘oti-t-turk”dagi miqdor ifodalovchi lisoniy vositalarning lingvistik xususiyatlari yuzasidan chiqarilgan xulosa va umumlashmalar til tarixi bilan aloqador hodisalarni tavsiflash, miqdor ifodalovchi birliklarning etimologiyasini ochib berishda hissa qo‘shishi ilmiy-nazariy jihatdan asoslangan;

til tarixi, tarixiy leksikologiya, turkiy tillarning qiyosiy-tarixiy grammatikasi bo‘yicha darslik va o‘quv qo‘llanmalarni mukammallashtirishda, tarixiy, etimologik va izohli lug‘atlar tuzishda tadqiqot natijalaridan foydalanish mumkinligi ko‘rsatigan;

tarixiy leksik sistema tarkibidagi miqdor ifodalovchi birliklar haqidagi yangi ma’lumotlar aniqlangan, X-XI asrlar uchun xarakterli bo‘lgan til ilmi masalalari yoritilgan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo‘yilganligi, til avlodlar o‘rtasidagi ruhiy-ma’naviy bog‘liqlikni ta’minlovchi muhim vosita ekani, o‘zbek adabiy tili tarixi, taraqqiyot bosqichlarining ilmiy asosda yoritilgani, qadimgi yozma yodgorliklarni o‘rganish borasidagi metodologik yondashuv, ilmiy-nazariy, funksional-semantik, qiyosiy va tarixiy usullardan foydalanilgani, asar leksikasining ilmiy konsepsiyalar va nazariy qarashlar yordamida tahlil qilinganligi, tadqiqotning himoyaga olib chiqilayotgan holatlari qiyosiy-nazariy usullar yordamida yechilganligi, xulosalarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati Mahmud Koshg‘ariy “Devonu lug‘oti-t-turk” asaridagi miqdor ifodalovchi lisoniy vositalarnig leksik-semantik va morfologik xususiyatlari tahlil qilingani bilan belgilanadi. Bunda o‘rtaga tashlangan masala tilshunoslikning eng so‘nggi yutuqlari asosida o‘rganilgan, jarayonda sodir bo‘ladigan hodisalar va ularni yuzaga keltiruvchi omillar haqidagi ilmiy qarashlar bayon etilgan.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, undan universitetlarning o‘quv jarayonida til tarixi, semasiologiya, lingvokulturologiya fanlari bo‘yicha ma’ruza, seminarlar, maxsus kurslarni tashkil etishda, dissertatsiyalar, monografiyalar, o‘quv qo‘llanmalarini tayyorlash, izohli va etimologik lug‘atlar yaratishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Tadqiqotning nazariy takliflari, amaliy tavsiyalari va xulosalari quyidagilarda tatbiq etilgan:

tarixiy leksik tizim tarkibidagi miqdor ifodalovchi birliklarning leksik-semantik strukturasi aniqlanib, Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asari lisoniy birliklarini semantik tasniflash asosida tarixiy-leksikografik

asarlarning nafaqat til tarixi, balki zamonaviy tilshunoslik taraqqiyotidagi o‘rni etnolingvistik dalillar orqali ochib berilganligi, ularning ifoda imkoniyatlari ko‘rsatib berilganligiga oid xulosalardan F3 – 2019081663-raqamli “O‘zbek milliy raqs san’atini targ‘ib etishga bag‘ishlangan veb-sayt multimediya mahsulotlari (elektron lug‘atlar) to‘plamini yaratish” mavzusidagi fundamental ilmiy loyihada foydalanilgan (O‘zbekiston Davlat Xoreografiya akademiyasi 2024-yil 4-apreldagi 1/04 – 91-son ma’lumotnomasi). Natijada o‘z va o‘zlashgan qatlam nisbati ko‘rsatilib, turkiy so‘zlarning miqdori aniqlangan elektron lug‘at materiallari yangi ilmiy manba va qarashlar bilan boyigan.

“Devonu lug‘oti-t-turk”da qo‘llangan miqdor ifodalovchi birliklarning leksik-semantik, sintaktik, morfologik xususiyatlari aniqlanib, son so‘z turkumi sof va aniq miqdorni ifodalash uchun xoslangan lug‘aviy vosita ekanligi dalilganligiga oid xulosalardan F3 – 2019081773-raqamli “Musiqa va san’at o‘quv muassasalari uchun “Bolalar raqslari” fanidan interaktiv o‘quv-metodik qo‘llanmalar yaratish” mavzusidagi fundamental ilmiy loyihada (O‘zbekiston Davlat Xoreogrfiya akademiyasi 2024-yil 4-apreldagi 1/04 – 92-son ma’lumotnomasi) foydalanilgan. Natijada ajdodlarimizning “miqdor” haqidagi tasavvurlarini va bunday birliklarni ifoda etish usullarini o‘rganishga, hozirgi o‘zbek adabiy tilida va shevalarda mavjud bo‘lgan miqdor ifodalovchi lisoniy birliklarning etimologiyasi, yasalishida hamda ularning qo‘llanishidagi leksik-semantik va uslubiy xususiyatlarni aniqlashga erishilgan;

mavhum miqdorni ifodalash uchun qo‘llanilgan leksemalarning tarixiy shakllari, ularning yasalishi bilan bog‘liq jihatlar yoritilib, miqdor ifodalovchi birliklarning xalq og‘zaki ijodida, xususan, maqollarda qo‘llanilishi olimning talqinlari bo‘yicha asoslangan ilmiy natijalardan O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Ta’lim va taraqqiyot”, “Millat va ma’naviyat” eshittirishlari ssenariysini yozishda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston teleradiokanali” 2024-yil 25-apreldagi 26-36-894-son ma’lumotnomasi). Natijada o‘tkazilgan ma’naviy-ma’rifiy tadbirlar badiiy-ilmiy jihatdan mukammallashgan, bugungi yosh avlodning ajdodlarimiz ma’naviy merosini qadrlash va puxta o‘rganishga, lisoniy savodxonligini yuksaltirish, nutqiy mahoratini oshirishga xizmat qilgan.

Tadqiqot natijalarining aprobatsiyasi. Dissertatsiya natijalari 4 ta, jumladan, 2 ta xalqaro va 2 ta respublika ilmiy-amaliy konferensiyalarida nashr qilingan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha 14 ta ilmiy ish nashr etilgan, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 10 ta maqola, jumladan, 4 tasi respublika hamda 6 tasi xorijiy jurnallarda chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, ilova va foydalanilgan adabiyotlar ro‘yxatidan tashkil topgan bo‘lib, umumiy hajmi 128 betni tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, mavzuning o‘rganilganlik darajasi yoritilgan, tadqiqotning maqsadi, vazifalari, obyekti, predmeti, ilmiy yangiligi, amaliy natijasi va ularning ishonchliligi, natijalarning ilmiy va amaliy ahamiyati va ularning joriy qilinishi, aprobatsiyasi, natijalarning e’lon qilinishi hamda dissertatsiyaning tuzilishi haqida ma’lumot berilgan.

Ishning birinchi bobi **“Mahmud Koshg‘ariyning “Devonu lug‘oti-t-turk” asari tadqiqi va tilshunoslikda miqdor ifodalovchi birliklarning o‘rganilishi”** deb nomlangan bo‘lib, uning dastlabki fasli *“Devonu lug‘oti-t-turk” asarining tadqiqi masalasi”* deb nomlanib, unda asarning tilshunoslik nuqtayi nazaridan o‘rganilishi, bu boradagi tadqiqotlar haqida fikr yuritilgan.

Asar ustidagi dastlabki tadqiqotlar tarjima ishlari bilan bog‘liq bo‘lib[9], “Devon”ga bo‘lgan munosabatning keyingi bosqichida asarni ilmiy tadqiq etish bilan bog‘liq izlanishlar olib borilgan. J.Xudoyberdiyev kuzatishlari natijasida “Mahmud Koshg‘ariy hayoti va “Devonu lug‘otit turk” asarining o‘rganilishi” asari, “Mahmud Koshg‘ariy hayoti va “Devonu lug‘oti-turk” bo‘yicha yaratilgan asarlar ko‘rsatkichi” risolasida M.Koshg‘ariy faoliyati bilan bog‘liq 1800 ga yaqin ilmiy izlanishlar ro‘yxati keltirilgan[10].

Turkologiyada B.Atalay, N.Osim, I.Hikmat, Said Bey, M.F. Ko‘prulu, Z.V.To‘g‘on, F.Birtek, M.Sh.Ulkutashir, A.Jafer, Sechkin va S.T.Yurtasar, B.Cho‘ponzoda, P.K.Juze, J.Validov, S.Axalli, S.K.Ibragimov, I.S.Xarkovskiy, A.Eqeubay, X.S.Xo‘jayev, R.Askar, X.Ko‘ro‘g‘li, A.B.Xalidov, Z.Musaboyevalarning izlanishlari ahamiyatli[11].

O‘zbek tilshunosligida asar ustida dastlab A.Fitrat[12], S.Mutallibov[13] tadqiqot olib bordi. 2016-yilda ikkinchi, to‘ldirilgan va isloh qilingan nashri chop etildi[14].

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[9] Килисли Рифат. Ansiklopedık Sözluk, III Cild / Dil va Genel Kültür Ansiklopedisi. Ankara.1967. – S.1297; Китабу Дивану луғатит турк. Т. I-III. Истанбул, 1333-1335 [1915-1917] (араб ёзувида); Боровкова Т.А. Грамматический очерк языка “Дивану лугат ит-турк” Махмуда Кашгари. Автореф. дисс. ...канд.филол.наук. – М.,1966. – С.133-135; Atalay B.Divanü Lügat-ıt-Türk Terjümesi. – Ankara, 1939-1941.

[10] Худойбердиев Ж. Маҳмуд Кошғарий ҳаёти ва “Девону луғотит турк” асарининг ўрганилиши. – Тошкент: Фан, 2010. Xudoyberdiyev Jo‘ra. Mahmud Koshg‘ariy hayoti va “Devonu lug‘otit turk” bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011.

[11] Atalay B. Divanu Lugat-it türk Tercümesi,c.2, Alaeddin Kıral Basımevi. – Ankara,1940,336s.+1harita; Asim N.Divanu Lugat-it türk’teki Eski Savlar,Zaman Kütüphanesi,1922; Togan A.Z.Divan-I Luğat üt-Türk’ün letıf senesi hakkinda //Atsiz mecmuasi,No 17,1932. – S.133-136; Caferoğlu A., İlk Türk Dilcisi Kaşgarlı Mahmut, Cumhuriyet Halk Partisi Yayınları. – Ankara,1938.– S.26; Birtek F.En Eski Türk Savları:Divan-ı Lügat-it Türkten Derlemeler I,Türk Dil Kurumu. – Ankara, 1944. Ülkütaşir M.Kaşgarlı Mahmut: Büyük Türk Dilcisi: Hayatı, Şahsiyeti, Divanı//Türk Dil Kurumu. – Ankara,1946. Arat R. Eski Türk Şiiri, Türk Tarih Kurumu. – Ankara,1965. Tekin T. XI.yüzyıl Türk Şiiri: Divanü lugati’t Türk’teki; Manzum Parçalar//Türk Dil Kurumu. – Ankara,1989. Ciylan F. Kaşgarlı Mahmut:Türkçenin Ilk Aliminin Gerçek Yaşam Öyküsü//Kaknüs Yayınları. – İstanbul, 2006. – S.512; Teres E. Divanu Lügat-it-Türk’ten Seçmeler//Timaş Yayınları. – İstanbul, 2006. Demir N.,Yilmaz E. Türk dili.El kitabi. – Ankara, 2003. – S.79-80; Akalin, &.H.Ka&garli Mahmud ve Devanu Lugatit-turk. – Ankara, 2008.

[12] Фитрат. Энг эски турк адабиёти намуналари. Самарқанд.1927.

[13] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 1-том. – Тошкент, 1960; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 2-том. – Тошкент, 1961; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 3-том. – Тошкент, 1963.

Keyingi nashr esa “Devonu lug‘oti-t-turk” asarining qo‘lyozma nusxasi asosida 2017-yilda Q.Sodiqov tomonidan amalga oshirildi[15].

“Devonu lug‘oti-t-turk” asarining ilmiy va lingvistik ahamiyati borasida o‘zbek tilshunos olimlari H.Hasanov, G‘.Abdurahmonov, H.Ne’matov, Q.Sodiqov, A.Nurmonov, N.Rahmonov, H.Dadaboyev, S.Rustamiy, J.Xudoyberdiyev, I.Mirzaaliyev, Z.Boynazarov, G.Roziqova, G.Rahmatova, Z.Sattorovalar jiddiy tadqiqotlar olib borgan [16] . Yuqorida sanab o‘tilgan tadqiqotlar mazmun-mohiyatidan anglashiladiki, “Devonu lug‘oti-t-turk” asarida izohi keltirilgan miqdor ifodalovchi birliklar maxsus monografik tarzda o‘rganilmagan.

Bobning ikkinchi fasli *“Miqdor ifodalovchi birliklarning jahon tilshunosligida o‘rganilishi”* deb nomlanadi. Miqdor tushunchasi jahon tilshunosligida *kvantitativ* termini bilan ifoda etiladi.

Kvantitativ [lot.quantitas – miqdor] sifat xususiyatlarida emas, balki sonli yoki miqdoriy ko‘rsatkichlarda o‘lchash va tahlil qilishni anglatadi[17].

Kvantitativlik rus va Yevropa tilshunoslari tomonidan turli yo‘nalish va aspektlarga ko‘ra tahlil qilingan. Ayniqsa, rus tilshunoslari tomonidan kvantitativ birliklar masalasi keng va atroflicha yoritilgan, ilmiy tadqiqot ishlari olib borilgan.

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[14] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 1-жилд. Нашрга тайёрловчилар: Рустамов А., Болтабоев Ҳ. – Тошкент: Mumtoz so‘z, 2016; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 2-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент: Mumtoz so‘z, 2016; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 3-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент: Mumtoz so‘z, 2016.

[15] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Нашрга тайёрловчи: Содиқов Қ. – Тошкент: Ғафур Ғулом номидаги нашриёт матбаа ижодий уйи, 2017.

[16] Ҳасанов Ҳ.Ҳ. Маҳмуд Кошғарий. – Тошкент,1963. Абдураҳмонов Ғ.А., Муталибов С. Девону луғотит турк. Индекс-луғат. – Тошкент: Фан,1967. Неъматов Ҳ. XI асрдаги туркий тилларнинг Маҳмуд Кошғарий томонидан қилинган таснифи // Ўзбек тили ва адабиёти,1969. -№4 – Б.51-52; Содиқов Қ. Маҳмуд Қошғарий туркий диалектлар ҳақида // Адабий мерос,4(50),1989. – Б.61; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент: Ўзбекистон, 2002. Rahmonov N., Sodiqov Q. O‘zbek tili tarixi. Toshkent: O‘zbekiston faylasuflari milliy jamiyati nashriyoti, 2009. Дадабоев Ҳ. “Девону луғотит турк”нинг тил хусусиятлари. – Тошкент, 2017. – Б.132; Дадабоев Ҳ. “Девону луғотит турк”да ифодаланган уст-кийим номларининг ҳозирги туркий тилларга муносабати. Кўп тиллилик ва маданиятлараро мулоқот: тажриба ва муаммолар. – Тошкент, 2023. – Б.13-25; Дадабоев Ҳ. Маҳмуд Кошғарийнинг “Девону луғотит турк” асарида қайд этилган оёқ ва қўл кийим номлари хусусида. Халқаро илмий-амалий анжуман материаллари. – Тошкент. 2023. – Б.552-554; Dadaboyev H. “Devonu lug‘otit turk”da oshxona buyumlarini ifodalovchi leksemalar. X Uluslarorasi Turkoloji Kongresi “modern Turkoloji: Temel Paradigmalar ve Disiplinerasilik”. 17-20 Ekim. 2023; Dadaboyev H. Mahmud Koshg‘ariyning “Devonu lug‘ati-t-turk” asarida bosh va ich kiyim nomlarining ifodalanishi. O‘zbek mumtoz adabiyotini o‘rganishda yangicha yondashuvlar. Filologiya fanlari doktori, professor Boqijon To‘xliyevning yetmish yoshiga bag‘ishlanadi. Ilmiy yig‘in yozishmalari. – Toshkent. 2024-yil, 11-mart. – B.312-320. Рустамий С. «Девону луғати-т-турк»даги лингвистик атамалар. – Тошкент, 2006; Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011. Мирзаалиев И. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол.фан.б.фалс.док. (PhD)...дисс. – Тошкент, 2020. Байназаров З.М. Маҳмуд Кошғарийнинг – “Девону луғати-т-турк” асарида ифодаланган оламнинг лисоний манзараси: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Самарақанд, 2020. Розиқова Г.З. Маҳмуд Кошғарий “Девон”идаги от лексемаларнинг мавзуий-идеографик луғати. – Фарғона, 2021. Розиқова Г.З. Маҳмуд Кошғарий “Девону луғотит турк” асарида қўлланган от лексемаларнинг функционал-семантик ва услубий хусусиятлари. – Фарғона, 2021. Раҳматова Г.О. “Девону луғати-т-турк”даги шеърлар: матн ва унинг талқини масалалари: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Тошкент, 2021. Sattorva Z.I. “Devonu lug‘oti-t-turk” asarining o‘zbek tilidagi nashrlari va ularning qiyosiy-matniy tadqiqi: Filol.fan.b.fals.dok. (PhD)…diss. avtoref. – Toshkent, 2024.

[17] https://izoh.uz/word/kvantitativ Murojaat sanasi: 29.01.2024.

S.I.Krasova[18], A.I.Lashkevich[19], N.V.Manyulov[20]lar olib borgan tadqiqotlar va boshqa izlanishlar mavjud.

Bobning uchinchi fasli *“Miqdor ifodalovchi birliklarning o‘zbek tilshunosligida o‘rganilishi”* deb nomlangan. O‘zbek tilshunoslari A.Fitrat, A.G‘ulomov, Sh.Rahmatullayev, A.Hojiyev, I.Rasulov kabi tilshunoslar son kategoriyasining xususiyatlarini batafsil yoritib berdilar. Y.Zulfiyev, H.Abdurahmonov, E.Fayzullayeva singarilarning ishlarida tasviriy metod asosida son kategoriyasi shakllarining nutqiy ma’nolari ko‘rsatilgan. H.Ne’matov va Sh.Shahobiddinova sistem yondashuvga asoslanib,` son kategoriyasi shakllarining xususiy (nutqiy) grammatik ma’nolari orasidagi munosabatni tiklash asosida umumiy (lisoniy) grammatik ma’nolarini, G‘.Zikrillayev uzvli va matniy tahlildan foydalanib, otning son kategoriyasi shakllariga tejamkorlik xosligini aniqladilar. N.Jiyanova hisob so‘zlarning tahlil qilar ekan, tadqiqotida “Boburnoma” asaridagi numerativlarning ma’no xususiyatlarini farqlab, hozirgi o‘zbek adabiy tilida qo‘llanuvchi shunday birliklar bilan qiyosladi, F.Safarov bu masalaga maydon sifatida yondashdi[21].

Miqdor ifodalovchi birliklar xususida o’z ilmiy qarashlarini bildirgan tilshunoslarning deyarli hammalari bu birliklarni tilning barcha sathlarida kuzatish mumkinligini e’tirof etadilar.

Dissertatsiyaning ikkinchi bobi **“Devonu lug‘oti-t-turk”dagi miqdor ifodalovchi nominativ birliklarning funksional-semantik xususiyatlari”** deb nomlanib, bobning birinchi fasli *“Asarda qo‘llanilgan aniq miqdor ifodalovchi nominativ birliklar”* deyiladi. Bu fasl “*miqdorning leksemalar orqali ifodalanishi”* va *“miqdorning grammatik morfemalar orqali ifodalanishi”* tarzida ajratiladi. “Devonu lug‘oti-t-turk” asaridagi miqdor ma’nosini ifodalagan birliklar orasida sonlar sof va aniq miqdorni ifodalagan lug‘aviy vosita ekanini hisobga olib, XI asr turkiy tillarida ham sonlar aniq miqdorni ifodalovchi birliklarning markazidan o‘rin oladi, deyish mumkin.

Lug‘atshunos sonlarning qanday atalishini batafsil, misollar bilan izohlaydi: ترت tort -to‘rt. ترت يرماق tort jarmaq – to‘rt tanga. Bu umuman to‘rt sonini anglatadi. Muallif تورت tarzida “vov” bilan yozish tuzukroq ekanligini ta’kidlaydi yoki اچ o‘ch– uch (son). اچ يرماق üch jarmaq – uch tanga (I.44).

[18] Красова С.И. Фразеологические единицы со значением количества в русском языке: Дисс… канд. филол. наук. – Растов. 1981.

[19] Лашкевич А.И. Генетические конструкции со значением метафорического количество в современном русском языке: Автореф. дисс… канд. филол. наук. – Минск, 1976.

[20] Манюлов.Н.В.Категория неопределенности в структуре научного познание: Дисс… канд. филол. наук. – Л., 1985.

[21] Ғуломов А. Ўзбек тилида кўплик категорияси. – Тошкент: Ўздавнашр. 1944. Низомиддинова С. Ҳозирги замон ўзбек адабий тилида сон: Фил. фан. номз. … дисс. – Тошкент. 1973. Зулфиев Я. Жамлик ифодалашнинг усуллари. // Ўзбек тили ва адабиёти. 1989. 6-сон. – Б.54-57; Зулфиев Я. Жамлик категориясининг ўзига хос хусусиятлари. // Ўзбек тили ва адабиёти. 1975. 4-сон. – Б.77-80; Зикриллаев Ғ. Н. Феълнинг шахс, сон ва ҳурмат категориялари системаси. –Тошкент: Фан. 1990. Абдураҳмонов Н. Жуфт сўзларда сон категорияси (Туркий тиллар материаллари асосида): Самарқанд университетининг асарлари. 227-сон. 1971. – Б.72-76; Файзуллаева Э. Бирлик ва унинг категориал моҳияти. // Ўзбек тили ва адабиёти. 1985. 5-сон. –Б.51 -55; Жиянова Н. “Бобурнома”даги нумеративларнинг маъно хусусиятлари: Филол. фан. номз...дисс. – Тошкент, 2000. Сафаров Ф. Ўзбек тилида сон-миқдор микромайдони ва унинг лисоний-нутқий хусусияти: Филол. фан. номз… дисс. – Самарқанд. 2004.

Mahmud Koshg‘ariy sonlarning atalishi bilan bir qatorda, bu sonning qanday paydo bo‘lgani, tarkibi haqida ham ma’lumot berib ketgan. *Sakson, to‘qson* sonlari *sekiz* va *toquz* sonlariga *on* sonining qo‘shilishidan paydo bo‘lgan, *seksan, toqsan* shakllari keyingi davrlarda shakllangan. *Sekiz on, toquz on* shakllari qadimgi turkiy tildagi yozma yodgorliklarda qo‘llangan. Bu haqda “Devon”da quyidagicha izoh berilgan: سكسون- *säkson – sakson.* Asli سكيزاون – *säkiz on.* Ikki so‘z birlashtirilib, bir so‘z holiga keltirilgan تقسون *toqson – to‘qson* Asli تقوز اون toquz on– *to‘qqiz o‘n* bo‘lib, ikki so‘z keyin birlashib ketgan (I.292).

Mahmud Koshg‘ariy sonlarning ma‘no turlari haqida ham ma’lumotlar bergan. Qadimgi turkiy tillarda ham son o‘zagiga turli qo‘shimchalar qo‘shish bilan sonlarning ma’no turlari hosil qilingan. Tartib son sanoq songa *-nchi, -inchi, -unchi* qo‘shimchalarini qo‘shish bilan hosil bo‘ladi. Tartib sonning bu shaklda yasalishini Mahmud Koshg‘ariy ham alohida izohlab bergan. اكندى *ikindi* – اكندى نانك *ikindi neŋ* – ikkinchi narsa. Sira son. Xuddi shu so‘zning quyidagi izohi ham keltirilgan: اكندى *ikindi* – namozi asr (kun botishdan oldingi nomoz) vaqti (I.111).

Ikkinč tartib soni XIII-XIV asr ayrim yozma yodgorliklarida “Devon”dagidek *ikindi* shaklida uchraydi:*“ikindi namazïga tegi”* (Q.R.) اجنج *üchünč* – uchinchi. Tartib soni. Bu qoidadirki, o‘ndan quyi sonlarda tartib (ma’nosini ifoda etish)da o‘zidan oldingi sondan keyin, davom etish ma’nosi bayon etilsa, sonning o‘zagiga ن va ج harflari qo‘shiladi: تورتنج *törtünč,* بيشنج bešinč so‘zlari kabi. To‘rtinchi, beshinchi demakdir. Bularning asli, تورت *tört,* بيش beš edi. Tartib soni ma’nosini anglatish maqsadida bu so‘zlar oxiriga g‘unnali **ن** va **ج** orttirildi (III.293).

Buni har qanday son so‘zlariga qo‘shish ham mumkin: اوننج *önunč – o‘ninchi,* يكرمنج *jigirminč – yigirmanchi*, chunki yigirma o‘n to‘qqizning keti, davomidir. Bu qoida umumiydir (III.293). سكز*sekiz* – sakkizning yengili, qisqargani.

Mahmud Koshg‘ariyning shu so‘z ustidagi izohiga ko‘ra, sakkiz so‘zi ikki **k** bilan ham, bir **k** bilan ham qo‘llanadi. Lug‘atshunos xuddi shunday izohni yana bir qancha so‘zlar xususida ham keltirgan. U *to‘qqiz, ikki* va hatto *tikan* so‘zida shu xususiyatni qayd etgan. *Ikki, yetti, säkkiz, toqqïz, ottiz, ellik* sonlari tarkibidagi o‘rtada kelgan [k], [t], [q], [l] tovushlari arab yozuvida bir harf bilan beriladi: *(iki)*اكى *(sekiz)* سكز shaklida. Bu sonlardagi undoshlarning tashdid bilan (ikkilanishi) ifodalanishi XIII-XIV asrga oid ayrim manbalarda uchraydi. *O‘ttiz* va *ellik* sonlari “Devon”da tashdid bilan yozilganini ko‘ramiz: اتز *ottuz:* اتز يرماق *ottuz jarmaq* – o‘ttiz tanga (I.112), الك *ellik*:الك يرماق *ellik jarmaq* – ellik tanga (I.113).

Hozirgi tilimizda bu so‘zlar talaffuzi qat’iylashgan bo‘lsa ham, Navoiy asarlarida bu so‘zlarni “Devon”dagidek ikki xil shaklda uchratamiz: ikki **k** bilan *sakkiz, ikki;* ikki q bilan **to‘qqiz** tarzida[22]. Shu asosda S.Mutallibov ayrim turkologlarning turkiy tillarda harflarning ikkilanishi yo‘q degan fikrlari noto‘g‘ri ekanligi isbotini topadi[23], – deydi.

[22] Навоий. Ҳайратул аброр. – Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 1989. – Б.262.
[23] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони).Таржимон ва нашрга тайёрловчи Муталлибов С.М. – 1-том. – Тошкент, 1963. – Б.345.

Űčni ottiz so‘zi bilan ham yuritadilar. Men buni Kongutda yag‘molardan eshitdim. Ular أتر اجالم *ottuz ičälim* deb, uchtadan ichganlarini o‘z ko‘zim bilan ko‘rdim, – deydi muallif.(I.113). يكرما *jigirmä* – yigirma. Bu so‘zni يكرمى *jigirmi* shaklidagi talaffuzi ham bor, –deydi Mahmud Koshg‘ariy (III.34).

Demak, “Devon”da son turkumiga mansub so‘zlar sof, aniq miqdor ma’nosini lug‘aviy yo‘l bilan ifodalash uchun xoslangan bo‘lib, mavjudot sonini bir o‘zi ifoda eta olmaydi. Qadimgi turkiy tillarda ham son turkumiga mansub so‘zlar, asosan, otning aniqlovchisi *(ottüz jarmaq – o‘ttiz tanga*) bo‘lib kelgan va aniq miqdorini ko‘rsatgan.

Asarda izohi keltirilgan quyidagi birliklar son turkumiga oid bo‘lmasa ham, aniq miqdor ma’nosini ifodalagan:

تمن *tümän:* تمن منك *tümän miŋ* - ming-ming, ming tuman, ming marta ming, bir million (I.270). يلنكوس *jalŋus* – yolg‘iz, yakka. يلنكوس ار jalnus er – yolg‘iz odam (III.256). Sifat turkumiga mansub ushbu so‘z ham aniq miqdor ifodalaydi.

اكز أغلان ikkiz og‘lan – egizak bola (I.113). Egizak so‘zining etimologiyasi *ikki* soni bilan bo‘g‘liq. **Egiz** “birga tug‘ilgan ikki farzand” Kichik kelini *egiz* tug‘ibdi. Bu so‘z qadimgi turkiy tilda bir bilan uc oralig‘idagi butun miqdorni bildiruvchi **iki** sonidan (I.151;DS.206) “juft” ma’nosini ifodalovchi **-z** qo‘shimchasi bilan hosil qilingan (ESTY,I,253); keyinchalik so‘z boshlanishidagi **i** unlisi **e** unlisiga, ikki unli oralig‘idagi k undoshi g undoshiga almashgan: iki+z=ikiz>ikiz>ekiz>egiz. Bu so‘z o‘zbek tilida **egizäk** shaklida ham ishlatilib, uning tarkibidagi -(ä)k qo‘shimchasini kichraytirish ma’nosini ifodalaydi, shunga ko‘ra **egizäk** so‘zini chaqaloqlarga nisbatan ishlatish to‘g‘ri[24].

قوش qosh – har bir juft narsa. Shundan olinib qaychiga *qosh bičäk* (III.84), ya’ni *juft, ikkita pichoq* deyiladi. Qo‘sh so‘zi juft ma’nosida kelganda ikki so‘ziga teng kelib, aniq miqdor ifoda etgan.

“Devon”da lug‘atshunos fe’lning grammatik belgilari, xususan, shaxs va sonni ajratadi, misollar bilan tushuntiradi: So‘zlovchi birligida م - m bilan تبندم *tapïndïm,* tinglovchi birligida نك - ŋ تبندنك *tapïndïŋ,* o‘zga birligida ى - i bilan تبندنى *tapïndï* shaklida qo‘llanadi va aniq miqdorni ifodalash uchun xizmat qiladi.

Mahmud Koshg‘ariy fe’llar ikki, uch, to‘rt, besh va olti harfli bo‘lishi, fe’llardan so‘ng orttiriladigan harflar o‘nta ekanligi (ي لا ن ل ك ق ش س ر ت), bularning har biri fe’llarga qo‘shimcha ma’no yuklashini aytadi. Keltirilgan harflar orasida ikki harf: ش (shin) va ن (nun) fe’llarga qo‘shimcha miqdor ma’nosini yuklaydi.

ش (shin) fe’llarga qo‘shilib (arabcha mufo’ala bobidagi kabi) ishda ikki kishi sherik ekanligini bildirsa [*urdï*] اوردي, اؤرشدي [*urušdï*]; ن (nun) harfi qo‘shilganda fe’llarga qo‘shilib, harakatning birinchi shaxs orqali (boshqalar aralashmay turib) ishning bajarilshini bildiradi: ال يرمقن الدي *ol jarmaqïn alïndï* [u pulini o‘z boshicha (boshqalar aralashmay turib) oldi.] (I.33). Demak, harakatni bajaruvchi shaxs bir kishi. Buyruq ma’nosidagi fe’llar tarkibida qo‘llanuvchi qo‘shimchalar ham harakat ishtirokchilarining soniga ko‘ra qo‘shilishi haqida aytib o‘tgan. Buyruq oxiriga غل كل قل(-qil, -kil, -g‘il) qo‘shimchalarini tinglovchi

[24] Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. –Тошкент, Университет.2000. – Б.459-460.

ikkita yoki undan ortiq bo‘lsa qo‘shib bo‘lmasligini, bir kishi bo‘lgandagina mumkin ekanligini aytadi, har ikkala jinsga ham bir xil qo‘llanishini, lekin birlik va ko‘plik farqlanishini alohida ta’kidlaydi va misollar bilan izohlaydi. Masalan, birlik uchun بر bar, ikkitalik uchun بريكلار اكيكو ikkovingiz boring, ko‘plik uchun بريكنلار قمغ baringlar qamug‘ deyiladi.

Ko‘rinib turibdiki, morfemik sathga xos bo‘lgan miqdor ifodalovchi birliklar, ularning ifodalanishi haqidagi dastlabki ilmiy-nazariy qarashlar Mahmud Koshg‘ariy nomi bilan bog‘liq.

Bobning ikkinchi fasli *“Asarda qo‘llanilgan mavhum miqdor ifodalovchi nominativ birliklar”* deb nomlanadi. Bu fasl ham *“leksemalar orqali ifodalanishi”* va *“grammatik morfemalar orqali ifodalanishi”* shaklida ikki qismga bo‘linadi. “Devon”da izohlangan miqdor ifodalovchi birliklar hozirgi o‘zbek adabiy tilidagidek, morfologik sathda miqdor ma’nosining ifodalanishi qadimgi turkiy tillarda ham o‘ziga xos xususiyatlarga ega. Son turkumidan boshqa turkumlarda aniq miqdor bilan birga, mavhum miqdor ma’nosi ham ifodalangan. So‘zning semantikasida miqdor ma’nosining mavjudligini aniqlashda so‘zlarga berilgan izoh o‘ziga xos mezon bo‘lib xizmat qiladi. Mahmud Koshg‘ariy ham “Devon”da so‘zlarga izoh berar ekan, xuddi shu qoidaga amal qiladi, ya’ni so‘zning semantikasida miqdor ma’nosi bo‘lsa, so‘z izohida, albatta, miqdor ma’nosini ifodalovchi biror leksik yoki grammatik vositadan foydalanadi, matn tarkibida misollar keltirish bilan qarashlarini dalillaydi:

بلك *bölük* – har qanday hayvon jinsi, to‘dasi; بيربلك قوي *bir bölük qoj* – bir to‘da qo‘y; بيربلك كشي *bir bölük kishi*– bir to‘da, guruh odam. Bu so‘z *xalq* va *tuya* so‘zlari kabi ismi jamdir. Jam ko‘plik ma’nosida bo‘lib, birligi yo‘q. *Garav, toifa, askar* kabi so‘zlar arab tilida ismi jam deb ataladi, – deydi muallif (I.259). Bundan anglashiladiki, Mahmud Koshg‘ariy ayrim so‘zlarni ***“birligi yo‘q, ismi jam”*** deb nomlaganida noaniq miqdor ma’nosini ifodalovchi so‘zlarni nazarda tutgan.

قنت qunat – qunat. Bir-birlariga ulashgan har bir guruh odam, bir-birlariga yaqin kishilar guruhi (I.239). Demak, ***bölük*** so‘zidan farqli ***qunat*** so‘zi aynan har qanday emas, balki bir-birlariga yaqin kishilar guruhiga nisbatan qo‘llangan.

اكم *öküm* – to‘da; بير اكم يرماق *bir öküm jarmaq* – bir uyum tanga. So‘z oxiridagi م ن o‘rniga almashgandir (I.68). سرك *sürük* – har qanday hayvon to‘dasi. بير سرك قوى *bir sürük qoj* – bir suruv qo‘y (DLT.I.261). بقق *buquq* – gullar to‘dasi; g‘uncha (II.188).Bu o‘rinda jamlash ma’nosidagi to‘da so‘zi faqatgina gullarga nisbatan qo‘llanishini kuzatamiz.

A.G‘ulomov *to‘da-to‘da bola, o‘nta bola* misollarini keltirib *o‘nta, to‘da-to‘da* so‘zlarining keyingi so‘z bilan munosabatga kirishishi orqali miqdor ma’nosi ifodalanishini sintaktik ifodalanish[25], deb ataydi.

“Devon”da quyidagi birliklar jamlik ma’nosida bo‘lib, noaniq miqdorni ifodalagan: بذن *bożun* – xalq, omma (chigilcha) (I.268). Ushbu so‘zni بين *bojun*– jamoa (ذ ini ى ga almashtiradiganlar tilida, deydi muallif (III.115) shakli ham izohlangan. ايل *el* – el, viloyat. بك ايلى beg eli, bek viloyati (I.52). Bundan tashqari quyidagi so‘z ham insonlarga nizbatan jamlik ma’nosini ifodalash uchun

[25] Ғуломов А. Ўзбек тилида кўплик категорияси. – Тошкент: Ўздавнашр. 1944. – Б.4.

qo‘llangan: امرم *imräm* – biror ishga mamlakat odamlaridan to‘plangan har bir to‘da: امرم تيرشتى *imräm térišti* – xalq yig‘inga to‘plandi (I.90). Bundan tashqari, asarda kishining yoshi, jinsi, jismoniy holati, tajribasidan kelib chiqib, turli xil leksemalar bilan ifodalangan va har bir leksema farqli yosh miqdorini belgilash vazifasini bajargan: اغلا *oğla* – yosh yigit (arg‘ucha) (I.104), ارتو ار *ortu er* – o‘rta yoshli yigit (I.101),الت ار *olut er* – kuch-quvvati ketgan katta yoshli kishi (I.186), اقجغا *awichĝa* – qari chol (I.113), يشلغ *jašliĝ* – yoshlik, katta yosh, qari (III.30), قرى *qarï* – har bir qari, keksa, ko‘p yashagan narsa. قرى ار qari er, قرى ات qarï at kabi (III.155), اكا *oga* – tajribali, aqlli, ko‘p yashagan odam (I.78).

Asarda izohlangan ushbu leksemalarda erkak kishilarning yoshi va tajribasining miqdori hisobga olingan bo‘lsa, quyida ma’nosi izohlangan leksemalarda qarindosh bo‘lgan erkaklarning faqatgina yoshi inobatga olinib farqlangan: اجى *ičči* – yoshi katta birodar, aka (I.76), demak oiladagi katta o‘g‘il, اجقم *ičqim* – katta aka; xoqoniy turklar katta akalarini اجقم deydilar, lekin ikkinchi shaxsda ا جقك (ichqin) shakli qo‘llanilmaydi, deydi muallif (I.62), اني *ini* – kichik birodar, uka (I.80), اشتل *ashtal* – kenja. اشتل اغل *ashtal og‘ul* – kenja o‘g‘il (I.89).

Asarda ayollar ham yosh miqdor jihatdan farqlanib, bu farqlilik turli xil leksemalar bilan ifodalanganini ko‘rishimiz mumkin: قذز *qażuz* – juvon, xotin (I.245), اجي *aji* – keksa xotin. Barsag‘anlar lug‘atida,اجا *aja* – katta qiz (opa) ma’nosida (I.76), اكا *aka* – opa. O‘g‘uzlar ازا deydilar (I.78).

Kishilarni nomlashda yosh-miqdor e’tiborga olinib, farqli so‘zlar qo‘llangani kabi, ayrim hayvonlarni nomlashda ham bu qoidaga amal qilinganini kuzatamiz: قزي qozï – qo‘zi, qo‘zichoq (III.156), تشك tišäk – ikki yoshli qo‘y(I.260), مان man: مان يشلغ قوى man jašlïĝ qoj –to‘rt yoshli qo‘y. Bu so‘z faqat qo‘yga nisbatan qo‘llanishini lug‘atchi aytib o‘tadi (III.107); تادن tadun – bir yoshli buzoq (III.117); تربلى turbï – bir yoshli buzoq (I.279); تكا tõkä – ikki yoshli buzoq (III.160); سب tösän – toycha (hali minilmagan), قلن qulun – toycha (I.270-271) تسن sib – ikki yoshli toycha (I.218); جبش čabiš – olti oylik echki bolasi (I.247), تدن tazun – ikki yashar qoramol (I.269).

Lug‘atda miqdorning me’yordan ortiqligi, kamligi yoki umuman yo‘q ekanligini ifodalash uchun qo‘llanilgan birliklarga ham izoh berilgan:

اب *ep/äp/ap;* – ta’kid, kuchaytirish ko‘makchisi, biror narsani juda oshirib maqtalsa, اب اذكو نانك ep-ezgü neŋ – juda yaxshi narsa deyiladi. Juda oq, oppoq narsani اب اق ap-aq deyiladi. Shu so‘zning izohiga tilshunos olim S.Mutallibov qo‘shimcha qilarkan, hozirgi zamon o‘zbek tilidagi “xo‘p” (masalan, xo‘p yaxshi qildi” gapidagi “xo‘p” kabi) ana shuning x orttilrilgan varianti bo‘lsa kerak, degan fikrni bildiradi[26]. Bizningcha ham, bu hozirgi o‘zbek adabiy tilida sifatlardagi orttirma daraja shaklini hosil qiluvchi “juda” vazifasini bajargan va S.Mutallibov aytgani kabi fonetik o‘zgarishga uchragan.

اب *üp/up* – rang haqida qo‘llanadigan oshirish ko‘makchisi; أب ارنك *üp ürüŋ* – juda oq, oppoq (chigilcha); اب *ab – “yo‘q, emas, na”* ma’nolarida

[26] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи Муталлибов С.М. – 1-том. – Тошкент, 1963. – Б.70.

qo‘llangan ko‘makchi; اب بو اب ال *ab bu ab ol* – na bu, na u; bu ham, u ham emas, ya’ni yo‘q (I.43).

سم *süm* – juda. سم سجك نانك süm süčük neŋ – juda shirin narsa, chup-chuchuk narsa (I.230).

“Devon”da hozirgi o‘zbek adabiy tilida ravish so‘z turkumiga mansub bo‘lgan miqdorning me’yordan ortiqligini ifodalovchi til birligi *ko‘p* so‘zi bir necha shaklda izohlangan:اكش *öküš* – ko‘p; اكش نانك – *öküš neŋ* – ko‘p narsa (I.60), كوب *küb* – ko‘p (III.78), اكل *ökil* – ko‘p (I.68), بتا *bõtä* – ko‘p, mo‘l (III.151), تلم *telim* – ko‘p. Hozirgi o‘zbek adabiy tilida miqdor semasiga ega *talay* ravishininig tarixiy shaklidir. Bu so‘z ayrim hollarda تلم *tolum* shaklida qo‘llanilib, urush quroli ma’nosida, jamlovchi ot vazifasini bajargan (I.267).

Asarda izohi keltirilgan bu so‘zlarga zid ma’noli bo‘lgan *oz* so‘zining quyidagi shakllari izohlanadi:سيق *sïq* – oz (III.83). Bu miqdor ifodalovchi birlik haqida S.Mutallibov o‘sha davr tilida *oz, kam* ma’nosida *siq va oz* so‘zlari sinonim sifatida ishlatilganini, ammo *kam* so‘zi *oz* ma’nosida qo‘llanmaganini aytadi. Biror bir kamchiligi bor ma’nosida *kemtuk* so‘zi qo‘llangan[27]. ااز *a:z* – oz (I.72) Hozirgi o‘zbek adabiy tilida *oz* shaklida, asardagidek *az* shakli esa shevalarda qo‘llanadi.

“Devon”da izohi keltirilgan ravish turkumiga mansub ارتق – (artuq) ortiq, ziyoda (I.85) shaklida keltirilgan so‘z ajdodlarimiz nutqida faqat miqdor ifodalovchi birlik sifatidagi ma’nosi izohlangan bo‘lsa, “O‘zbek tilining izohli lug‘ati”da xuddi shu so‘zning bir necha semalari misollar bilan izohlanganini ko‘rishimiz mumkin[28].

“Devon”da ma’nosi izohlangan olmoshlarda ham aniq yoki mavhum miqdor ma’nosi mavjud. Asarda to‘rtlik va maqollar tarkibida ko‘p uchraydigan قمغ *qamug‘* olmoshi *hamma, hammasi* ma’nosida umumiylikni bildirish uchun ham, shu bilan birga, *har bir* ma’nosidagi to‘pdan ajralganlik, yakkalikni ifodalash uchun ham qo‘llangan(II.135).

Qamuq // qamug‘ olmoshi eski o‘zbek tilinning XV asrlarga oid yozma manbalarida ham iste’molda bo‘lgan. Shuningdek, XVII — XIX asrlarga mansub ayrim yozma manbalarda ham uchraydi va barcha olmoshi kabi ma’no anglatadi: Qamuq elge berib (Lutfiy). Bizge boldi qamug‘ eliң orni (Sh tar.) Ayrim adabiyotlarda hozirgi o‘zbek adabiy tilidagi *hamma* olmoshi *qamuq* olmoshining fonetik o‘zgarishga uchragan shakli degan fikrlar bor. Aslida hech qanday aloqasi yo‘q, hamma olmoshi arab tilidagi hum (ular) va fors tilidagi hama (barcha) olmoshlarining o‘zbek tiliga o‘zlashgan shakli deb qarash o‘rinlidir[29].

برجا *barča* – barcha, butun, hamma. برجا كلدىلار barča keldilär – hammalari kelishdi (I.280); كم *kim* – so‘roq so‘zi – kim? بوى كيم bu kim? Birlik va ko‘plik uchun qo‘llanadi. O‘g‘uzlar بوى كيم – *boj kim*? – bu qaysi qabiladansan? Boj so‘zi birlikda ham, ko‘plikda ham qo‘llanilishini aytadi (I.230); قچ *qač* – qancha, son

[27] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони).Таржимон ва нашрга тайёрловчи Муталлибов С.М. – 3-том. – Тошкент, 1963. – Б.143.

[28] O‘zbek tilining izohli lug‘ati. 6 jildli. 3-jild. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. –B.528.

[29] Содиқов Қ., Омонов Қ. Ўзбек тилининг ёзма услублари тарихидан. – Тошкент, 2010. – Б.12-13.

to‘g‘risida. قج يرماق بيردى qač jarmaq berdi – qancha tanga berdi? قج *qač* – marta, قج قتا ايدم – qač qata ajdïm – necha qayta aytdim (I.220). Izohi keltirilgan, miqdor ma’nosi mavjudligi bilan bir leksik-semantik guruhga mansub bo‘lgan olmosh turkumiga mansub bu birliklar har xil atash semasiga ega bo‘lib, ifoda semasi bilan bir-birlaridan farqlanadi.

“Devon”da ko‘plikning grammatik ko‘rsatkichlari sifatida quyidagilar izohlanadi:

1) *-lär, -lar* qo‘shimchasi: *bilgälär* – donolar, *alplar* – pahlavonlar, *qapuğlar* – eshiklar. 2) ko‘plik *-n* qo‘shimchasi bilan ham yasalgan.: *oğlan ïğlašdï* – bolalar yig‘lashdi, *eräп alpï oqïštïlar* – mardlar bir-birlarini chorladilar. *Oğlan* va *eräп* so‘zlari birlik shaklida ham qo‘llanilgan: o*ğlan suw tökdi* – o‘g‘lon suv to‘kdi (II.19). Er ار bu so‘zni ko‘plikda eräп ارن shaklida ham qo‘llaydilar. Lekin bu hol kam uchraydi va qoidaga xilofdir, chunki ko‘plik qo‘shimchasi aslida لار lar/lär tarzidadir, – deydi lug‘atshunos (I.44). 3) ko‘plikning *-t* qo‘shimchasi ham uchraydi. Bunday ko‘plik *-n* ning *-t* ga o‘zgarishi bilan hosil qilingan. تكت *tegit* – so‘zi *tägin* (shahzoda) so‘zining ko‘pligidir. Aslida bu qul ismidir. So‘ng hoqon o‘g‘illariga laqab bo‘lib qoldi. Bu shakldagi ko‘plik qoidaga xilofdir. أكا تكت ögä tegit – oddiy xalqning kattalari, shohning kichik o‘g‘illari, demakdir (I.239).

“Devon”da تس tes – o‘g‘uzchada oshirish qo‘shimchasi ekanligi ta’kidlanadi. O‘g‘uzlar yumaloq narsa to‘g‘risida oshirib so‘zlamoqchi bo‘lganda تس تكرما tes tegirmä deydilar, bu dum-dumaloq demakdir. Bu qoidaga xilofdir. Chunki narsalarning ranglarini tavsiflashda so‘zning boshiga **ب b** qo‘shish butun turk tillari uchun qoidadir. O‘g‘uzlar esa م m qo‘shadilar. To‘q ko‘k narsalarni كب كوك köp kök desalar, o‘g‘uzlar كم كوك köm-kök deydilar. Ya’ni turklar kök so‘ziga b ni qo‘shib, oshirish so‘zi – köb shaklini hosil qiladilar. O‘g‘uzlar *b* ni *m* almashtirib, ko‘m-ko‘k tarzida qo‘llaydilar. سرغ sarïg‘ so‘zining oshirma sifatini سب سرغ sap-sarïg‘ tarzida qo‘llaydilar (I.224).

Demak, miqdor belgisining tilda aks etishi eng qadimgi davrlarda ham bugungidek turlicha bo‘lgan, xususan, o‘zbek tilshunosligida olib borilgan tadqiqotlar shuni ko‘rsatadiki, hozirgi o‘zbek adabiy tilida qo‘llanayotgan miqdor ifodalovchi birliklar tilning barcha sathlari uchun xos bo‘lib, bu haqda tilshunoslar tomonidan turlicha qarashlar bildirilgan.

Ishning uchinchi bobi **“Devonu lug‘oti-t-turk”dagi miqdor ifodalovchi birliklarning lingomadaniy xususiyatlari”** deb nomlangan bo‘lib, uning birinchi fasli *“Paremiologik birliklarda kvantitativlikning o‘rni va miqdor konsepti”* deyiladi. Bu faslda “Devon”dagi maqollar tarkibidagi miqdor ifodalovchi birliklarning lingvomadaniy jihatlari ochib beriladi. Masalan, *Bir pul berib yig‘latdim, ming pul berib yupatdim,* bu maqolning mohiyatini maqoldagi fikr yo‘nalishi va *bir – ming* miqdor ifodalovchi birliklarining bir-biriga zid qo‘yilishidan aniqlash mumkin. Ya’ni umumiy tarzda nojo‘ya qilingan harakat yoki tadbir oqibatda insonga ortiqcha tashvish keltirishi haqida gap ketmoqda. Nima uchun *bir pul* berib yig‘latsa, *ming pul* berib yupatadi. Bu savolga javob topish uchun tarixiy urf-odat, an’analarimizga murojaat qilamiz. Qadim zamonlarda aza paytida yig‘lab beradigan maxsus odamlar bo‘lgan ekan. Ularni “giyrandi” deb atashgan. Aslida bu so‘z “giryandi” so‘zidan kelib chiqqan bo‘lib,

“yig‘lamoq” fe’li bilan ma’nodoshdir.

بيرن بيرن منك بلور تما تما كل بلور *birin-birin ming bolur, tama-tama ko‘l bolur* – birlar to‘plansa, ming bo‘ladi, chunonchi tomchilar to‘lib ko‘l bo‘lgani kabi(III.372). Ushbu maqolda ham *bir va ming* miqdor ifodalovchi birliklarini bir-biriga zidlash orqali *tomchi va ko‘l* o‘rtasidagi farq ochib berilishi bilan insonga tomchidan keladigan foyda bilan ko‘ldan keladigan manfaatlar nechog‘li ahamiyatli ekanligi ifoda etilgan.

S.Nizomiddinova tomonidan *bir* so‘zining 20 dan ortiq ma’nosi izohlangan bo‘lib[30], “Devonu lug‘oti-turk” asarida leksik birlik sifatida sonni anglatgan bo‘lsa, matnda uning ma’nosi kengayib ketganini ko‘ramiz.

Muallif asarda يلنوس قاز اتماس ***jalnus qaz ötmas*** - birgina g‘oz tovush bermaydi, sayramaydi (III.394) maqolini keltiradi, maqolda qo‘llangan yolg‘iz, yakka ma’nosidagi miqdor ifodalovchi til birligi asosiy mazmunni ochish uchun xizmat qiladi. Bu yerda g‘ozning tovush bermasligining asosiy sababi - uning yolg‘izligi. Bu *yakka, tanho* kabi miqdor ifodalovchi birliklar bilan almashinib qo‘llaganda, mazmunga putur yetishi yoki ta’sirchanlik kamayishi mumkin. Bu yolg‘iz otning changi chiqmas, changi chiqsa ham dong‘i chiqmas, maqolining qadimiy shaklidir. اغلان سوث تكار الغ يانى سنور

oğlan suw tökar, ulug‘ jani sinür. Bu maqolda bola suv to‘kar, undan kattalarning oyog‘i toyib sinadi (II.19). Yoshlar qilgan xatolar uchun kattalar javobgarligi, ularni tarbiya qilish yoshi ulug‘larning vazifasi ekanligiga ishora qilinmoqda. Shu bilan maqolda *og‘lan* va *ulug‘* so‘zi miqdor ifodalovchi birlik bo‘lib, og‘lan yosh jihatdan kichik, tajribasizligi, ulug‘ esa ko‘pni ko‘rgan tajribali ekanligini aytish uchun kichik va ulug‘ so‘zlari orasidagi yosh miqdori butun maqolning mazmun mohiyatini ochish vazifasini bajaryapti.

قش قلج قنقا سغماس ***qoš qilič qinqa sigmas*** (I.340) – qo‘sh qilich qinga sig‘maydi. Bu maqol bir ish intilgan ikki kishi haqida. Demak, bu yerda *qo‘sh* so‘zi semantikasi ikkilik, juftlik ma’nosi mavjud. Xuddi shu miqdor ifodalovchi birlik maqolning asosiy mohiyatini ochish uchun xizmat qilyapti. Sababi bu o‘rinda qilich yoki qin so‘zi muhim ahamiyat kasb etmayapti, bu birlikni o‘rnida umuman boshqa bir birlik ishlatsak ham, maqolga yuklatilgan ma’no o‘zgarmasligi mumkin. Bu fikrimizga asos qilib, xuddi shu maqolning hozirgi shaklida ham aynan miqdor ifodalovchi birlik o‘zgarishsiz qo‘llanganini keltira olamiz: *ikki* qo‘chqorning boshi bir qozonda qaynamas. *Ikki* soni esa dunyoning negizini materiya bilan ruh deb biluvchi falsafiy ta’limot - dualizmga borib taqaladi. Demak, bu maqolda *qo‘sh (ikki)* bu miqdor ifodalovchi birligi tengsizlik va ziddiyatlilik kabi tushunchalarni ifoda etish uchun qo‘llangan: قرق يلقا تكين باى جغاى تزلنور ***qirq jilqa tegin baj chig‘aj tüzlanür*** – qirq yilgacha boy va kambag‘al tenglashadi, ya’ni vaqt o‘zgarishi bilan yoki o‘lim bilan shunday bo‘ladi.(I.333). Qirq soni diniy manbalarda poklanish ramzidir, ya’ni ruh insonni uning vafotidan keyin qirq kun o‘tgach tark etadi. Qozoq tilshunosi S.Kenesbayev *qirq* raqamining

[30] Низомиддинова С. Ҳозирги замон ўзбек тилида сон. – Тошкент: Фан, 1963. – Б.43.

turkiy xalqlar genezisida faol ishtirok etishi, boshqa sonlardan farqlanishini yozadi[31].

“Devon”da keltitirgan maqollar mazmuni ularning o‘zi va tabiati kabi sirli olamga ega. Asarda keltirilgan maqollar tarkibida qo‘llangan har bir miqdor ifodalovchi birlik o‘zining xususiy semalari bilan ma’lum bir vazifa bajarish uchun xizmat qiladi.

Bobning ikkinchi fasli *“Devon”da miqdorning numerativlar orqali ifodalanishi”* deb nomlanadi. Mahmud Koshg‘ariy “Devon”ida XI asrdagi o‘lchov birliklari, ularning etimologiyasi, qo‘llanilishi haqida ma’lumotlar bergan. Asarda *o‘lchov* so‘zining o‘zi ham alohida izohlanishi o‘sha davr kishilari hayotida miqdor ifodalovchi birliklar, xususan, o‘lchov birliklari ham muhim ahamiyat kasb etganini ko‘rsatadi: سغؤ *sag‘u* – o‘lchov (III.157).

Lug‘atda ma’nosi izohlangan o‘lchov birliklariga oid so‘zlarni quyidagi guruhlarga ajratsih mumkin:

1) uzunlik ma’nosini bildiradigan miqdor ifodalovchi birliklar;

2) og‘irlik ma’nosini bildiradigan miqdor ifodalovchi birliklar;

3) vaqt ma’nosini bildiradigan miqdor ifodalovchi birliklar.

Hozirgi o‘zbek adabiy tilidagi *odim, qadam* so‘zlarining o‘rnida manïĝ so‘zi qo‘llangan: منكغ *maŋïĝ* – qadam, odim. انكن منكغى كور *anïŋ maŋïĝï kör* – uning oyoq bosishini ko‘r (III.241).

Qo‘l, barmoq, panja bilan bog‘liq bo‘lgan kichik uzunlik o‘lchovlari nomlari ekin//ell//enlk//en so‘zi bilan barmoq kengligiga teng o‘lchov birligi sifatida qo‘llangan. Hozirda tilimizda qo‘llanuvchi en so‘zining kelib chiqishi xuddi shu so‘z bilan bog‘lanadi:

اكن eni bir yarim qarich, bo‘yi to‘rt gazlik bo‘z, bu bilan suvor qabilasi savdo-sotiq qiladi.

قلج *qulach* – quloch. Asli qo‘l och (I.240). Quloch ikki qo‘lni keng yoygandagi uzunlik o‘lchov birligi. Bu o‘lchov birligi odatda mo‘ynaning uzunligini o‘lchash uchun ishlatilgan. Shu bilan birga, to‘qilgan matolar ham shu o‘lchov birligi bilan o‘lchangan. 1800-yillarda Buxoroda gazmolni shu birlik bilan o‘lchganlar. Bir quloch 142,24 sm ga teng bo‘lgan. Farg‘ona vodiysida esa 166-170 sm yoki sakkiz qarichga teng bo‘lgan.

قرش *qariš* – qarich. بير قرش bir qarïš – bir qarich (I.247). *Bosh* barmoq bilan *chimchaloq* barmoq orasidagi uzunlik. Bu o‘lchov birligi qurilish, uy-ro‘zg‘or ishlarida ishlatilgan.

يغج *jiĝač* – bir farsax (o‘n ikki ming qadam uzunligidagi joy). بيريغج بير *bir jiĝač jer* – bir farsax uzunligidagi yer (III.7). Tosh, chaqirim kabi uzunlik o‘lchov nomi sifatida qo‘llangan bo‘lib, bugungi kunda taxminan 6-8 km.ga teng bo‘lgan miqdorni anglatadi.

“Devon”da bu so‘zning bir necha ma’nolari berilgan, bu haqida asar ustida uzoq izlanishlar olib borgan olim S.Mutallibov shunday yozadi: Mahmud Koshg‘ariy izohiga ko‘ra, *yog‘och* so‘zi XI asr qabilalari tilida biroz farqli qo‘llangan. Bu so‘z u davrda daraxt, uzunlik o‘lchovi, o‘tin ma’nolarini anglatgan.

[31] Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казакском языке//Известия АН Казахсой ССР.Серия филология и искусствоведения. Вып.1-2.1954. – С.23.

Hozirgi o‘zbek tilida bu so‘z asosan, *yog‘och* tarzida, ba’zi birikmalarda *og‘och* tarzida (Beshog‘och) qo‘llanadi. Lekin hozirgi tilda bu so‘zning birinchi ma’nosi o‘rnida, asosan, *daraxt* so‘zi qo‘llanadi. Shu bilan birga, *yog‘och* so‘zining ma’nosi juda kengaygan. Katta-kichik ustun, xoda, novda ma’nosida ham qo‘llana beradi.

Z.Xolmonova “Boburnoma”dagi numerativlarni genetik jihatdan ajratar ekan, asarda eng ko‘p qo‘llangan uzunlik o‘lchov birligi sifatida yig‘ochni keltiradi. Bu numerativ asli mahalliy turkiy o‘lchov bo‘lib, otliqning bir soatda bosib o‘tgan yo‘lini bildirishini aytadi[32].

“Devon”da uzunlik o‘lchov nomi sifatida yana *turum* so‘zi keltiriladi:

ترم *turum* – bo‘y barabar uzunlik. بير ار ترمي سوف bir er turumï suw – bir odam bo‘yi barabar chuqur suv (I.266).

اقتم *oqtam* – بير اقبم بير bir oqtam jer – bir o‘q otarli masofadagi yer (I.90)

Quyidagi uzunlik o‘lchov birliklari ham turli xil, lekin bir-biriga yaqin ma’noda qo‘llanilgan: قرى *qarï* – qo‘l o‘lchovi, qo‘l uzunligidagi o‘lchov, قرى *qarï* – bo‘z o‘lchaydigan o‘lchov, gaz. Bu so‘zda arabchaga muvofiqlik bor. Chunki qo‘l o‘lchovi bilan kiyim o‘lchovi har ikki tilda birgina so‘z bilan ifoda etilgan (III.155).

قرشاغ qaršäĝ – to‘n qarichi, o‘lchov.انك قرشاغى anïŋ qaršaĝï kör – uning to‘nini qarichlab ko‘r (I.308).

qarï – qo‘l o‘lchovi, qo‘l uzunligidagi o‘lchov, قرى *qarï* – bo‘z o‘lchaydigan o‘lchov, gaz. Bu so‘zda arabchaga muvofiqlik bor. Chunki qo‘l o‘lchovi bilan kiyim o‘lchovi har ikki tilda birgina so‘z bilan ifoda etilgan (III.155).

Demak, XI asrda bu so‘z ikki, lekin bir-biriga yaqin ma’noda qo‘llangan.

Koshg‘ariy *gaz* atamasi o‘rnida *čïĝ* so‘zi ishlatilishini ta’kidlab shunday yozadi: “*čïĝ*” – turklarning gaz o‘lchovi nomi. U gazning uchdan ikki qismiga tengdir. Ko‘chmanchilar u bilan bo‘z o‘lchaydilar” (III.86). *Qamdu, tenuch, turk* atamalari ham o‘lchov birligini ifodalovchi so‘zlar sifatida keltiriladi. Bulardan tashqari, muallif asarda yuza, hajm ma’nolarini ifodalovchi quyidagi so‘zlarni ham keltirib o‘tadi:

اذت *azut* – kaft; bir kaftga sig‘arlik, بير اذت نانك bir azut neŋ – bir kaft narsa (I.54)

Shu bilan birga, bu so‘zning sinonimi sifatida *aja* so‘zi ham keltirilgan. Bu so‘z *kaft* ma’nosida qo‘llangan:ايا *aja* – kaft; qo‘l kafti (I.136).

Lug‘atshunos turkiy tillardagi hajm ma’nosini ifodalovchi so‘zlarni ham izohlaydi :بسبل *basbal* – bir taqim ip (I.318), بيجم *bïčïm* – tilim, kesim. بير بيجم قاغون bir bichim qag‘ un - bir tilim qovun(I.266). برت *bart* – may va shu kabi suyuq narsalarni o‘lchash uchun ishlatiladigan o‘lchov birligi (I.232). كثجى *kewchi* – Qashqardan uyg‘urlargacha bo‘lgan joylarda qo‘llanadigan o‘lchov, u o‘n ritldan iborat (1 ritl 306 gr teng) (I.281).

Lug‘atda hozirgi o‘zbek adabiy tilida ham og‘irlik o‘lchov ma’nosini ifodalovchi *botmon* so‘zining ham izohini keltirilgan: بتمان *batman* – botmon. بير بتمان ات bir batman et – bir botmon et, go‘sht (I.296). Yoki izohi keltirilgan

[32] Холмонова З. “Бобурнома” – тил қомуси. – Тошкент: Академнашр, 2021. – Б.272.

quyidagi o‘lchov birliklarining ba’zilari hozirgi adabiy tilimizda ham faol qo‘llanadi: ابم *öpüm* – yutum, qultum; بير ابم مون *bir öpüm mün* – bir qultum sho‘rva (I.68). تلنجو *tunchu* – bir yutum ovqat, luqma (I.280), قلبز *qalbuz* – bir yutum, bir luqma (I.304), ارم *orum* – o‘rim, tutam, siqim; بير ارم ات bir orum ot – bir o‘rim o‘t, bir tutam o‘t, تلم *tilim* – bo‘lak. بير تلم ات bir tilim et – bir tilim, bir bo‘lak et, go‘sht. Uzunasiga qirqilgan va ajratilgan har bir narsaga “tilim” deyiladi (I.267), تلكا *tilkä* – tilim, bo‘lak (I.287), قجم *qucham* – quchoq. بير قجم نانك bir qučam neŋ – bir quchoq narsa (I.268), قجق *quchaq* – quchoq (I.257).

Yoki quyidagi o‘lchov birligi umuman iste’moldan chiqqan: تكم *tikim* – bir bo‘lak; بير تكم ترماك bir tikim türmäk – bir bo‘lak qovurdoq (I.266), كس kes – har narsaning bo‘lagi. بير كس اتماك *bir kes etmäk* – bir bo‘lak non (I.224), تركاكtürgäk – bir boylam, bir toy, bor orqa miqdoridagi yuk (II.192).

Demak, bir necha asrlar avval ham bu o‘lchov birliklarining zamirida og‘irlik, og‘irlik o‘lchovi, o‘lchov toshi kabi miqdor ma’nolari jamlangan. Asarda og‘irlik o‘lchov asbobi nomining izohlanishi, muallif haqiqatda o‘sha davr kishilari hayot tarzini diqqat bilan kuzatgan, degan fikrlarni tasdiqlaydi.

XULOSA

1. Turkiy xalqlar yozma manbalarini lingvistik jihatlarini tadqiq qilgan tilshunoslar miqdor ifodalovchi birliklarning har xilligini ta’kidlaydilar. Bu xilma-xillik miqdor, son, o‘lchov, katta-kichiklik kabi turli belgilarni qamrab oladi. Xususan, Mahmud Koshg‘ariyning miqdor ifodalovchi birliklar haqidagi lingvistik qarashlaridan shuni bilish mumkinki, XI asr turkiy tillarida qo‘llangan miqdor ifodalovchi birliklarda ham turli xil o‘ziga xos belgilar mavjud bo‘lgan.

2. Miqdor ifodalovchi birliklarning tilda aks etishi turlicha bo‘lib, vositalari ham rang-barangdir. O‘zbek tilshunosligida olib borilgan tadqiqotlar shuni ko‘rsatadiki, hozirgi o‘zbek adabiy tilida qo‘llanayotgan miqdor ifodalovchi birliklar u yoki bu shaklda qadimdan tilning barcha sathlarida qo‘llanib kelingan, bu haqda tilshunoslar tomonidan turlicha qarashlar bildirilgan.

3. Miqdor ifodalovchi birliklar xususiy belgilariga ko‘ra farqlanadi, umumiy belgisi, ya’ni miqdor ma’nosini yuzaga chiqarishi bilan yaxlit bir konseptni hosil qiladi. Miqdor belgisi til sathlari o‘rtasida eng keng tarqalgan tasniflovchi belgilardan hisoblanadi. Miqdor belgisini muayyan sath birliklari ifodalash yoxud o‘zaro qiyoslanuvchi sath birliklari orasidagi o‘xshashlik hamda farqlarni belgilashda muhim me’yor sifatida qo‘llash mumkin.

4. “Devon”dagi ma’nosi izohlangan miqdor ifodalovchi nominativ birliklarning hozirgi o‘zbek adabiy tiliga qiyosan tahlil qilinganda, eski turkiy tillarda ham bunday birliklar aniq va mavhum miqdor ma’nosini ifodalash uchun qo‘llanilgani, keltirilgan miqdor ifodalovchi birliklar tillarning rivojlanish jarayonida so‘z semantikasidagi o‘zgarishlar natijasida hozirgi zamon o‘zbek tilida ma’no kengayishi, torayishi kabi o‘zgarishlarga uchragani kuzatiladi.

5. Mahmud Koshg‘ariy shaxs-son, nisbat, egalik, ko‘plik qo‘shimchalari, jamlikning ifodalanishi haqida asosli nazariy fikrlarni bildirgan tilshunos sifatida

qadimgi turkiy tillarda ham hozirgi o‘zbek adabiy tilidagidek miqdor belgisini yuzaga chiqaruvchi vositalar rang-barangligini ko‘rsatib bergan.

6. Mahmud Koshg‘ariy miqdor ifodalovchi birliklarning boshqa kategoriyalar bilan mustahkam aloqasini matn tarkibida ko‘rsatib bergan. Har bir kategoriya bilan aloqa tilshunoslikning lokallik, kvantitativlik, temporallik, personallik nomlari bilan ataladigan kategoriyalari o‘ziga xos xarakterga ega.

7. Miqdor belgisining til vositalaridan keng foydalanilgan holda, ayrim tovushdan tortib butun bir matnlar orqali ham ifoda qilinishini kuzatishimiz mumkin. Ba’zan miqdoriy belgi ifodaviy jihatdan sezilmay, faqatgina mazmuniy tahlil etilganda namoyon bo‘lishi miqdor konseptining murakkab va nozik jihatlaridan biri sanaladi. Bu jihat hozirgi o‘zbek adabiy tilida qo‘llanuvchi miqdor ifodalovchi lingvistik vositalarda ham, ularning qadimgi shakllarida ham kuzatiladi.

8. Eski turkiy tilda hozirgi o‘zbek tilidagi kabi miqdor ma’nosining yuzaga chiqishini ta’minlovchi vositalar orasida so‘z turkumlari yordamida miqdor ma’nosining ifodalanishi o‘ziga xos xususiyatlarga ega. Aniq miqdor ma’nosi har bir so‘z turkumida mavjud. Mavhum miqdor ma’nosining ifodalanishi subyektiv bahoni aniqlashtiruvchi miqdor ifodalovchi birliklar yordamida yoki so‘zning semantik tuzilishi tarkibiga singib ketgan jamlik, umumiylik ma’nosini yuzaga chiqaruvchi aniqlashtiruvchi vositalar yordamida amalga oshirilgan.

9. Mahmud Koshg‘ariy tomonidan lug‘atda izohi keltirilgan numerativlar ham mavhum miqdor ifodalash uchun xizmat qilgan. Asardan keltirilgan ayrim numerativ vazifasini bajarib kelgan so‘zlarning turli sig‘im va hajmli bo‘lishini nazarda tutib, ular orqali o‘lchangan narsa-buyum miqdorini aniq miqdor deb bo‘lmaydi, balki aniq miqdorga yaqin taxminiy miqdor ifoda etilishi mumkin.

10. Lug‘atda keltirilgan maqollarda miqdor ifodalovchi birliklar zidlash, qiyoslash kabi ma’nolarni yuzaga chiqarish uchun xizmat qilgan. Shuningdek, miqdor ifodalovchi birliklarning etimologiyasi bilan bog‘liq mazmun turkiy xalqlarning uzoq zamondan beri shakllangan milliy-madaniy dunyoqarashi, zamon va makon bilan bog‘liq, dunyoni anglashdagi tafakkurining namunasi sifatida muhim vazifa bajarishi bilan birga, lug‘atnavisning XI asrdayoq tilshunoslik sohasida muhim ilmiy xulosalar berganligini ko‘rsatadi.

ONE-TIME SCIENTIFIC COUNCIL UNDER THE SCIENTIFIC COUNCIL DSc.03/30.12.2019.Fil.05.02 ON AWARDING ACADEMIC DEGREES AT FERGANA STATE UNIVERSITY

FERGANA STATE UNIVERSITY

KIMSANBOYEVA BASOAT NABIYEVNA

THE STUDY OF NOMINATIVE UNITS REPRESENTING QUANTITY IN MAHMUD KASHGARI'S «DEVONU LUGOTI -T-TURK»

10.00.05 - Language and Literature of Asian and African people

DOCTOR OF PHILOSOPHY (PhD) IN LINGUISTIC SCIENCES DISSERTATION ABSTRACT

Fergana – 2024

The theme of PhD dissertation is registered by the Supreme Attestation Commission under the number B2023.4.PhD/Fil4010

The dissertation has been prepared at Ferghana State University.

The abstract of the PhD dissertation is posted in three (Uzbek, English and Russian (Resume)) languages on the website of the Scientific Counsil (www.fdu.uz) and on the website «ZiyoNet» Information-educational portal (www.ziyonet.uz.)

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Defense of the Dissertation will take place on "27" 12 2024, at 14:00 p.m. at a meeting of Scientific Council DSc.03/30.12.2019.Fil.05.02 under Ferghana State University (Address: 105, B.Marginoniy Street, Ferghana, 100151. Tel: (99873) 244-57-82; fax: (99873) 244-44-01; e-mail: info@fdu.uz.

Dissertation could be reviewed information-resource center of Ferghana State University (registration number 431). Address: 19. Murabbiylar Street, Ferghana, 100151, Tel.: (99873) 244-71-28.

Dissertation abstract sent out on "14" 12 2024.

(Mailing report number 57 on "14" 12 2024).

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INTRODUCTION (annotation of Doctor of Philosophy (PhD) dissertation)

Relevance and necessity of the research topic. In the world linguistics, special attention is paid to the study of the history of language, the stages of its development, the social and spiritual significance of views in ancient written monuments, and the in-depth analysis of written sources that are the product of the scientific and creative thoughts of encyclopedists. In international circles, a number of studies are being carried out on the study of classical sources. In these studies, it is especially emphasized that the analysis of language-specific units of historical written sources, such as M.Koshgari's work «Devonu lug'oti-t-turk» with the help of modern approaches, expands the content of scientific research and opens new directions for future research.

In the world linguistics, a number of studies on the comparative-historical aspect of Turkic languages have been conducted. In these studies, issues related to the historical development and geneses of Turkic languages have been revealed. Scientific conclusions on general and specific stages of development of languages are given, specific features are distinguished. Historical written sources, in particular, the study of the lexicon of the work «Devonu Lug'oti-t-Turk», summarizing the characteristics of the language of the period on this basis, determining the stages of development, defining the relationship to the current Uzbek language, analyzing the lexical-semantic processes, the text of the work determining its specific aspects, comparing it with other written sources created in that period, analyzing the author's scientific and theoretical views are of urgent importance.

From the first years of independence, special attention was paid to the restoration of the national idea and national values in the field of Uzbek linguistics. «... It should be emphasized that there are urgent tasks to comprehensively study the examples of our historical and cultural heritage, promotion of the incomparable contribution of our great scientists and thinkers to the development of world science and civilization, on this basis, to radically increase the efficiency of the works aimed at educating our compatriots, first of all, our young generation in the spirit of respect for the heritage, love and loyalty to our motherland»[33]. The serious results were achieved, on the one hand, in studying the work «Devonu Lug'oti-t-Turk» as an encyclopedic records, on the other hand, studying the materials of the Uzbek language as a national-mental identity and the linguistic-spiritual heritage of our people. Based on these results, it is important to study the concepts expressed by the units in the work «Devonu Lug'oti-t-Turk» as concepts specific to the Turkish languages of the 11th century and modern Turkish languages, in particular, the Uzbek language, and the specific aspects of the quantitative units expressed through them. After all, «The history of the Uzbek language, which belongs to the big family of Turkic languages, is closely connected with the centuries-old past of our people, its experiences, sorrows and dreams, victories and

[33] Ўзбекистон Республикаси Президентининг 2017 йил 24-майдаги ПҚ-2995-сон “Қадимги ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида” ги Қарори.

wins. Our ancestors spoke to the world through using our mother tongue. They created great examples of culture, great scientific discoveries, and artistic masterpieces in this language»[34].

Therefore, the need to study the language of ancient written monuments shows the need for deep research based on modern approaches. Despite the wide scope of research in this direction, it cannot be said that they have fully covered the general and specific aspects of language units, which are the main study object of linguistics.

In particular, the quantitative units used in the work «Devonu Lug'oti-t-Turk» and their specific aspects, the relations that arise when such units interact with other language units, the study of the inter-level general and specific aspects of the quantitative units, that monographic analysis is necessary both theoretically and practically, while conceptual analysis determines the relevance of the dissertation theme.

This dissertation research, to a certain extent, serves to fulfill the tasks outlined in the Decrees of the President of the Republic of Uzbekistan No. UP-5850 of October 21, 2019, "On Measures to Fundamentally Enhance the Prestige and Status of the Uzbek Language as the State Language," No. UP-6084 of October 20, 2020, "On Measures to Further Develop the Uzbek Language and Improve Language Policy in the Country," No. UP-60 of January 28, 2022, "On the Strategy for the Development of New Uzbekistan for 2022-2026," in the Resolutions of the President of the Republic of Uzbekistan No. PP-2995 of May 24, 2017, "On Measures to Further Improve the System of Preservation, Research and Promotion of Ancient Written Sources," No. PP-4479 of October 4, 2019, "On Widely Celebrating the Thirtieth Anniversary of the Adoption of the Law 'On the State Language' of the Republic of Uzbekistan," and other relevant regulatory legal documents pertaining to this field of activity.

The appropriateness of the research to the prior directions of the development of science and technologies. The dissertation was completed in accordance with I. «Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy» direction of the development of science and technology of the republic.

Scope of study of the problem. A number of researches have been conducted in the world regarding the study of «Devonu Lug'oti-t-Turk». It is worth noting the services of German scientists in these studies. K.Brockelman published «Devonu Lug'oti-t-Turk» in German in alphabetical order. V.Radlov widely used the work in the study of dialects of Turkic languages, G.Bergstrasser in the word formation, F.Hommel in studying proverbs specific to Turkic languages, while O.Pritsak reacted to Mahmud Koshgari's views on areal linguistics. In his research, I.Havenschild studied the names of animals listed in «Devonu Lugoti-t-Turk» from a linguistic and cultural-historical point of view. «Devonu Lugoti-t-Turk» contains

[34] Президент Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи // “Халқ сўзи”, 2019 йил, 22 октябрь.

about 250 names of domestic and wild animals, as well as information about the sex and age of animals. J.Kelly, A.Bombaci, R.Ermers also highlighted the language features of «Devonu Lugoti-t-Turk» in their research[35]. The phonetic, lexical, grammatical features of the work were analyzed by Russian scientists V.V.Bartold, S.Malov, I.I.Umnyakov, A.N.Kononov, A.M.Shcherbak, S.G.Klyashtorniy, Y.R.Tenishev, T.A.Borovkova, Y.A.Zuyev[36].

In this field, we can observe remarkable scientific research in Turkology[37]. These scientists provided information about the author's life and work as well as the linguistic features of the work.

In particular, H.Akalin's work «Koshghariy Makhmud and «Devonu lugotit turk» contains information about the author's life, work, history of writing, research [38] . In addition to these, scientific researches were conducted by Azerbaijani, Bashkir, Kyrgyz, Kazakh, Tatar, Turkmen and Uyghur linguists on «Devonu Lugoti-t-Turk»[39].

Uzbek linguists A.Fitrat, S.Mutallibov, H.Hasanov, G.Abdurahmonov, H.Nematov, K.Sodikov, A.Nurmonov, N.Rahmonov, A.Rustamov, H.Boltaboyev, B.Isabekov, H.Dadaboyev, S.Rustamiy, J.Khudoyberdiyev, I.Mirzaaliyev, Z.Boynazarov, G.Rozikova, G.Rakhmatova, Z.Sattorova conducted serious research on the work «Devonu lugoti-t-turk" [40].

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[35] Qarang: Xudoyberdiyev J. Mahmud Koshg'ariy hayoti va «Devonu lug'ati-t-turk» bo'yicha yaratilgan asarlar ko'rsatkichi. – Toshkent: Akademnashr, 2011.

[36] Бартольд В.В.Общие работы по истории Средней Азии. Сочинение. Т.2. – М.: Наука,1963; Малов С.Е.Памятники древнетюркской письменности. – М.,1951; Умняков И.И. Самая старая тюркская карта мира (XI). Труды Самаркандского госпединститута. Вып.1. – Самарканд, 1940. – С.103-132; Кононов А.Н.Махмуд Кашгарский и его «Девану лугат ит турк» // Советская тюркология. 1972.№1. – С.103-132; Щербак А.М. Названия домашных и диких животных в тюркских языках. – В кн.: Историческое развитие лексики тюркских языков. – М.: Наука, 1961, – С. 82-172; Кляшторний С.Г. Эпоха Махмуда Кашгарского // Советская тюркология.1972.№1. – С.18-23; Тенишев Э.Р. Указатель грамматических форм к «Девану лугат ит тюрк» Махмуда Кашгарского // Труды Институте языкознания Академии наук Казахской ССР. – Алма-Ата. 1963. – Т.III. – С.190-212; Боровкова Т.А. Грамматический очерк языка "Дївäну луғät-ит турк"Махмуда Кашгари. Дисс, ...канд. филол. наук. – М., 1966. Зуев Ю.А. Ранние тюрки:очерки истории и идеологии. – Алматы: Дайк – Пресс, 2002.

[37] Qarang: Xudoyberdiyev J. Mahmud Koshg'ariy hayoti va «Devonu lug'ati-t-turk» bo'yicha yaratilgan asarlar ko'rsatkichi. – Toshkent: Akademnashr, 2011.

[38] Akalin, &.H. Ka&garli Mahmud ve Devanü Lugatft-türk. – Ankara, 2008.

[39] Qarang: Xudoyberdiyev J. Mahmud Koshg'ariy hayoti va «Devonu lug'ati-t-turk» bo'yicha yaratilgan asarlar ko'rsatkichi. – Toshkent: Akademnashr, 2011.

[40] Фитрат. Энг эски турк адабиёти намуналари. Нашрга тайёрловчи: О.Ҳамроева. Масъул муҳаррир: Ҳ.Болтабоев. – Тошкент: Mumtoz so'z, 2008; Маҳмуд Кошғарий. Девону луғотит турк. (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 1-том.Тошкент, 1960; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони).Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 2-том. Тошкент, 1961; Маҳмуд Кошғарий. Девону луғотит турк. (Туркий сўзлар девони) Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 3-том.Тошкент, 1963; Ҳасанов Ҳ.Ҳ. Маҳмуд Кошғарий. – Тошкент,1963. Абдураҳмонов Ғ.А., Муталибов С. Девону луғотит турк. Индекс-луғат. – Тошкент: Фан, 1967; Неъматов Ҳ. XI асрдаги туркий тилларнинг Маҳмуд Кошғарий томонидан қилинган таснифи // Ўзбек тили ва адабиёти,1969. -№4 – Б.51-52; Содиқов Қ. Маҳмуд Қошғарий туркий диалектлар ҳақида // Адабий мерос,4(50), 1989; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент: Ўзбекистон, 2002; Rahmonov N., Sodiqov Q. O'zbek tili tarixi. Toshkent: O'zbekiston faylasuflari milliy jamiyati nashriyoti, 2009; Маҳмуд Кошғарий. Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 1-жилд. Нашрга тайёрловчилар: Рустамов А., Болтабоев Ҳ. – Тошкент: Mumtoz so'z, 2016; Маҳмуд Кошғарий. Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 2-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент:Mumtoz so'z, 2016; Маҳмуд Кошғарий.Девону луғоти-т-турк (Туркий сўзлар девони) [3жилдлик]. 3-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б.. – Тошкент: Mumtoz so'z, 2016; Дадабоев Ҳ. "Девону луғотит турк"нинг тил хусусиятлари. – Тошкент, 2017; Рустамий С. «Девону луғати-т-турк»даги лингвистик

The connection of the dissertation theme with the research plans of the higher educational institution where the dissertation was completed. The dissertation was carried out based on the scientific research plans of Fergana State University on the topic «Actual problems of Uzbek linguistics».

The aim of the research. It consists of identifying and analyzing the functional-semantic and linguocultural features of nominative units expressing quantity in Mahmud Kashgari's work "Divan Lughat al-Turk."

Tasks of the research:

to determine the linguistic units that express the meaning of quantity in Mahmud Koshgari's work “Devonu Lugoti-t-Turk”, explain their structure, clarify their lexical-semantic, functional features;

to etymologically analyze the quantitative units whose meaning is explained in the work “Devonu Lugoti-t-Turk”, to study the relationship between linguistic units expressing the meaning of quantity in the old Turkic languages and quantitative units in the modern Uzbek language;

to study the phenomena of antonymy and synonymy between units representing quantity used in the Turkish language of the 11th century, the issue of variability,to research its influence on the style of the text;

to determine the place and importance of the units representing the quantity in the ancient folk oral creation, in particular, in proverbs, to research the importance of reflecting the lifestyle, social-political, spiritual-cultural life of our ancestors.

The object of the research. The second edition of «Devonu Lugoti-t-turk» completed and reformed by H.Boltaboyev and A.Rustamov was selected as the object of the research, as well as the editions made by S.Mutallibov, K.Sodikov were used.

The subject of the research is the lexical-semantic and lingocultural analysis of the nominative units representing quantity in the «Devonu Lugoti-t-Turk».

The research methods. Classification, description, comparison, differential-semantic, componential and contextual analysis methods were used to clarify the research topic.

The scientific novelty of the research is as follows:

the lexical-semantic structure of the units expressing quantity in the structure of the historical lexical system has been determined, based on the semantic classification of the linguistic units of Mahmud Kashgari's work "Devonu lug'oti-t-turk," the role of historical-lexicographic works in the development of not only the

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атамалар. – Тошкент,2006; Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011; Мирзаалиев И. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол.фан.б.фалс.док.(PhD)...дисс. – Тошкент, 2020; Байназаров З.М. Маҳмуд Кошғарийнинг – “Девону луғати-т-турк” асарида ифодаланган оламнинг лисоний манзараси: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Самарақанд, 2020; Розиқова Г.З. Маҳмуд Кошғарий “Девон”идаги от лексемаларнинг мавзуий-идеографик луғати. – Фарғона, 2021; Розиқова Г.З. Маҳмуд Кошғарий “Девону луғотит турк” асарида қўлланган от лексемаларнинг функционал-семантик ва услубий хусусиятлари. – Фарғона, 2021; Раҳматова Г.О. “Девону луғати-т-турк”даги шеърлар: матн ва унинг талқини масалалари: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Тошкент, 2021; Sattorva Z.I. “Devonu lug‘oti-t-turk” asarining o‘zbek tilidagi nashrlari va ularning qiyosiy-matniy tadqiqi: Filol.fan.b.fals.dok. (PhD)…diss. avtoref. – Toshkent, 2024.

history of the language, but also modern linguistics has been revealed through ethnolinguistic evidence, and their expressive possibilities have been shown;

the lexical-semantic, syntactic, and morphological features of the تمن – *tümän,* تقسون –*toqson,* اکندی – *ikindi,* قوش – qosh units expressing quantity used in "Devonu lug'oti-t-turk" have been determined, and it has been proven that a number is a lexical means of expressing pure and specific quantity;

the historical forms of quantitative units like *barcha, ko‘p, juda, el, yolg‘iz* used in modern Uzbek literary language, the similarities and differences in lexical and semantic aspects of etymological features in comparison with Mahmud Kashgari's linguistic views are shown;

the historical forms of lexemes used to express abstract quantity, aspects related to their formation are highlighted, and the use of units expressing quantity in oral folk art, in particular, in proverbs, is based on the scientist's interpretations.

The practical results of the research are as follows:

The conclusions and generalizations drawn from the linguistic features of quantitative linguistic means in the “Devonu Lugoti-t-Turk” are scientifically and theoretically based on the fact that they contribute to the description of events related to the history of language, and to reveal the etymology of quantitative units;

showed that the research results can be used in the improvement of textbooks and training manuals on language history, historical lexicology, comparative-historical grammar of Turkic languages, and in the creation of historical, etymological and explanatory dictionaries;

new information about quantitative units in the historical lexical system was revealed, linguistic issues characteristic of the 10th-11th centuries were clarified.

The reliability of the research results is that the problem is clearly stated, that the language is an important means that ensures the spiritual and ethical connection between generations, that the history of the Uzbek literary language, the stages of development are covered on a scientific basis, and the methodological aspects of the study of ancient written monuments approach, scientific-theoretical, functional-semantic, comparative and historical methods are used, the lexicon of the work is analyzed with the help of scientific concepts and theoretical views, the cases of the research being defended are solved with the help of comparative-theoretical methods, and the conclusions are put into practice.

Scientific and practical significance of research results. The scientific significance of the research results is determined by the analysis of the lexical-semantic and morphological features of the quantitative linguistic means in the work of M. Koshgari «Devonu lugoti-t-turk». The issue raised was studied based on the latest achievements of linguistics, the scientific views about the events occurring in the process and the factors causing them were described.

The practical importance of the research results is that it can be used in the educational process of universities in the history of language, semasiology, linguoculturology, in the organization of lectures, seminars, special courses, dissertations, monographs, manuals, explanatory and etymological studies.

Implementation of the research results.The theoretical propositions, practical recommendations and conclusions of the research are implemented in:

the proposals on lexical-semantic structure of the units expressing quantity in the structure of the historical lexical system, based on the semantic classification of the linguistic units of Mahmud Kashgari's work "Devonu lug'oti-t-turk," the role of historical-lexicographic works in the development of not only the history of the language, but also modern linguistics revealed through ethnolinguistic evidence, and their expressive possibilities were used in the fundamental scientific project "Creation of a Multimedia Product Collection (Electronic Dictionaries) Dedicated to Promoting Uzbek National Dance Art" number FZ–2019081663 (reference of the Uzbekistan State Choreography Academy number 1/04-91 dated April 4, 2024). As a result, the ratio of native and borrowed elements was shown, and the number of Turkic words were determined. The electronic dictionary materials were enriched with new scientific sources and perspectives:

the conclusions regarding the lexical-semantic, syntactic, and morphological features of the quantitative units used in the "Devonu Lug'oti-t-Turk", and the numerical word group specialized for expressing a pure and precise quantity were used in the implementation of the fundamental scientific project "Creation of interactive teaching-methodical manuals on the subject of "Children's dances" for music and art educational institutions" number FZ - 2019081773 (reference of the State Academy of Choreography of Uzbekistan number 1/04 - 92 of April 4, 2024). As a result, it was possible to study the ideas of our ancestors about "quantity" and the methods of expressing such units, and to identify the etymology, formation, and lexical-semantic and stylistic features of the linguistic units expressing quantity existing in the current Uzbek literary language and dialects;

scientific results on historical forms of lexemes used to express abstract quantity, aspects related to their creation, units representing quantity in folklore, especially in proverbs from the scientific results based on the interpretations of the scientist were used to write the script of the National Television and Radio Company of Uzbekistan " O‘zbekiston" television and radio channel “Bedorlik”, “Ijod zavqi”, “Ta’lim va taraqqiyot”, “Millat va ma’naviyat” broadcasts (reference of Uzbekistan National Television and Radio Company "Uzbekistan Teleradiokanali" number 26-36-894 dated April 25 2024). As a result, the spiritual and educational events were improved in terms of artistic and scientific aspects, helped today's young generation appreciate and thoroughly study the spiritual heritage of our ancestors, improve their linguistic literacy, and improve their oratory skills.

Approbation of the research results. Dissertation results were published in 4, including 2 international and 2 national scientific-practical conferences.

Publication of research results. 14 scientific works have been published on the topic of the dissertation, including 10 articles in scientific publications, including 4 republican and 6 foreign ones, in which the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan are recommended to be published.

The structure and scope of the dissertation. The dissertation consists of an introduction, a chapter, a conclusion and a list of used literature, the total volume of the work is 128 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the dissertation topic is based on the relevance of the research to the priority directions of the development of science and technology of the republic, the scope of research of the theme is highlighted, the aim, tasks, object, subject, scientific novelty, practical results and their reliability of the results, scientific and practical results of the research are highlighted, information about their importance and implementation, approbation, publication of the results and the structure of the dissertation were presented.

The first chapter of the work is called "**Research of Mahmud Koshgari's work "Devonu Lugoti-t-Turk"and the study of quantitative units in linguistics",** and its first chapter is the study of "The problem of study of "Devonu Lug'oti-t-Turk"" and it discusses the study of the work from the point of view of linguistics and researches in this regard.

The initial research on the work was related to the translation works[41], and at the next stage of the relationship to "Devon" was carried out related to the scientific research of the work. As a result of J. Khudoyberdiyev's observations, the work "Life of Mahmud Koshgari and the study of the work "Devonu Lugotit Turk"". "Index of works created on the life of Mahmud Koshgari and "Devonu Lug'oti-Turk"". The pamphlet lists about 1,800 scientific researches related to the activity of M. Koshgari[42].

In Turkology, B. Atalay, N. Asim, I. Hikmat, Said Bey, M.F. Koprulu, Z.V.Togon, F.Birtek, M.Sh.Ulkutashir, A.Jafer, Sechkin and S.T.Yurtasar, B.Choponzoda, P.K.Juze, J.Validov, S.Akhalli, S.K.Ibragimov, The researches of I.S.Kharkovsky, A.Eqeubay, H.S.Khojayev, R.Askar, H.Korogli, A.B.Khalidov, Z.Musaboyeva's works are important[43].

A. Fitrat[44], S. Mutallibov[45] conducted research on the work in Uzbek linguistics. In 2016, the second, updated and revised edition was published[46]. The

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[41] Килисли Рифат. Ansiklopedık Sözluk, III Cild / Dil va Genel Kültür Ansiklopedisi. Ankara.1967. Китабу Дивану луғатит турк. Т. I-III. Истанбул, 1333-1335 [1915-1917] (араб ёзувида); Боровкова Т.А. Грамматический очерк языка "Дивану лугат ит-турк" Махмуда Кашгари. Автореф. дисс. ...канд.филол.наук. – М., 1966. – С.133-135; Atalay B.Divanü Lügat-ıt-Türk Terjümesi. – Ankara, 1939-1941.

[42] Худойбердиев Ж. Маҳмуд Кошғарий ҳаёти ва "Девону луғотит турк" асарининг ўрганилиши. – Тошкент: Фан, 2010 – 48 б; Xudoyberdiyev Jo'ra. Mahmud Koshg'ariy hayoti va "Devonu lug'otit turk" bo'yicha yaratilgan asarlar ko'rsatkichi. – Toshkent: Akademnashr, 2011.

[43] Atalay B. Divanu Lugat-it türk Tercümesi,c.2,Alaeddin Kıral Basımevi. – Ankara,1940,336s.+1harita; Asim N.Divanu Lugat-it türk'teki Eski Savlar,Zaman Kütüphanesi,1922; Togan A.Z.Divan-I Luğat üt-Türk'ün letıf senesi hakkinda //Atsiz mecmuasi,No 17,1932. – S.133-136; Caferoğlu A., İlk Türk Dilcisi Kaşgarlı Mahmut, Cumhuriyet Halk Partisi Yayınları. – Ankara,1938.– S.26; Birtek F.En Eski Türk Savları:Divan-ı Lügat-it Türkten Derlemeler I,Türk Dil Kurumu. – Ankara, 1944. Ülkütaşir M.Kaşgarlı Mahmut: Büyük Türk Dilcisi: Hayatı, Şahsiyeti, Divanı//Türk Dil Kurumu. – Ankara, 1946. – S.138; Arat R. Eski Türk Şiiri, Türk Tarih Kurumu. – Ankara, 1965. Tekin T. XI. yüzyıl Türk Şiiri:Divanü lugati't Türk'teki; Manzum Parçalar//Türk Dil Kurumu. – Ankara,1989. – S.272; Ciylan F. Kaşgarlı Mahmut:Türkçenin Ilk Aliminin Gerçek Yaşam Öyküsü//Kaknüs Yayınları. – İstanbul, 2006. – S.512; Teres E. Divanu Lügat-it-Türk'ten Seçmeler//Timaş Yayınları. – İstanbul, 2006. – S.140; Demir N.,Yilmaz E. Türk dili.El kitabi. – Ankara, 2003. – S.79-80; Akalin, &.H.Ka&garli Mahmud ve Devanu Lugatit-turk. – Ankara, 2008.

[44] Фитрат. Энг эски турк адабиёти намуналари. Самарқанд.1927.

[45] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 1-том. – Тошкент, 1960; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 2-том. – Тошкент, 1961; Маҳмуд Кошғарий.

next publication was made by K.Sodikov in 2017 based on the manuscript copy of the work “Devonu lug'oti-t-turk”[47].

The significant studies on scientific and linguistic importance of the work “Devonu Lug'oti-t-Turk” have been conducted by Uzbek linguists H.Hasanov, G. Abdurahmonov, H.Nematov, K.Sodikov, A.Nurmonov, N.Rahmonov, H.Dadaboyev, S.Rustamiy, J.Khudoyberdiyev, I.Mirzaaliyev, Z.Boynazarov, G.Rozikova, G.Rakhmatova, Z.Sattorova[48].

From the content of the above-mentioned studies, it is understood that the quantitative units explained in the work “Devonu lugoti-t-turk” were not studied in a special monographic way. It can be seen that the quantitative units in the work require a monographic analysis.

The second part of the chapter is called “**Study of Quantitative Units in World Linguistics”.** The concept of quantity is expressed by the quantitative term in world linguistics.

QUANTITATIVE [lot.quantitas – quantity] means to measure and analyze in numerical or quantitative terms rather than in terms of quality. In this approach, data is measured and analyzed quantitatively. The project on “Creating a digital

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Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи: Муталлибов С.М. – 3-том. – Тошкент, 1963. – Б.466.

[46] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 1-жилд. Нашрга тайёрловчилар: Рустамов А., Болтабоев Ҳ. – Тошкент: Mumtoz so‘z, 2016; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 2-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент: Mumtoz so‘z, 2016; Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони) [3 жилдлик]. 3-жилд. Нашрга тайёрловчилар: Болтабоев Ҳ., Исабеков Б. – Тошкент: Mumtoz so‘z, 2016.

[47] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Нашрга тайёрловчи: Содиқов Қ. – Тошкент: Ғафур Ғулом номидаги нашриёт матбаа ижодий уйи, 2017.

[48] Ҳасанов Ҳ.Ҳ. Маҳмуд Кошғарий. – Тошкент,1963; Абдураҳмонов Ғ.А., Муталибов С. Девону луғотит турк. Индекс-луғат. – Тошкент: Фан,1967; Неъматов Ҳ. XI асрдаги туркий тилларнинг Маҳмуд Кошғарий томонидан қилинган таснифи // Ўзбек тили ва адабиёти,1969. -№4 – Б.51-52; Содиқов Қ. Маҳмуд Қошғарий туркий диалектлар ҳақида // Адабий мерос,4(50),1989; Нурмонов А. Ўзбек тилшунослиги тарихи. – Тошкент: Ўзбекистон, 2002; Rahmonov N., Sodiqov Q. O‘zbek tili tarixi. Toshkent: O‘zbekiston faylasuflari milliy jamiyati nashriyoti, 2009; Дадабоев Ҳ. “Девону луғотит турк”нинг тил хусусиятлари. – Тошкент, 2017. – Б.132; Дадабоев Ҳ. “Девону луғотит турк”да ифодаланган уст-кийим номларининг ҳозирги туркий тилларга муносабати. Кўп тиллилик ва маданиятлараро мулоқот: тажриба ва муаммолар. – Тошкент, 2023. – Б.13-25; Дадабоев Ҳ. Маҳмуд Кошғарийнинг “Девону луғотит турк” асарида қайд этилган оёқ ва қўл кийим номлари хусусида. Халқаро илмий-амалий анжуман материаллари. – Тошкент. 2023. – Б.552-554; Dadaboyev H. “Devonu lug‘otit turk”da oshxona buyumlarini ifodalovchi leksemalar. X Uluslarorasi Turkoloji Kongresi “modern Turkoloji: Temel Paradigmalar ve Disiplinerasilik”. 17-20 Ekim. 2023; Dadaboyev H. Mahmud Koshg‘ariyning “Devonu lug‘ati-t-turk” asarida bosh va ich kiyim nomlarining ifodalanishi. O‘zbek mumtoz adabiyotini o‘rganishda yangicha yondashuvlar. Filologiya fanlari doktori, professor Boqijon To‘xliyevning yetmish yoshiga bag‘ishlanadi. Ilmiy yig‘in yozishmalari. – Toshkent. 2024-yil, 11-mart. – B.312-320. Рустамий С. «Девону луғати-т-турк»даги лингвистик атамалар. – Тошкент,2006; Xudoyberdiyev J. Mahmud Koshg‘ariy hayoti va «Devonu lug‘ati-t-turk» bo‘yicha yaratilgan asarlar ko‘rsatkichi. – Toshkent: Akademnashr, 2011; Мирзаалиев И. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол.фан.б.фалс.док. (PhD)...дисс. – Тошкент, 2020. Байназаров З.М. Маҳмуд Кошғарийнинг – “Девону луғати-т-турк” асарида ифодаланган оламнинг лисоний манзараси: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Самарақанд, 2020. Розиқова Г.З. Маҳмуд Кошғарий “Девон”идаги от лексемаларнинг мавзуий-идеографик луғати. – Фарғона, 2021; Розиқова Г.З. Маҳмуд Кошғарий “Девону луғотит турк” асарида қўлланган от лексемаларнинг функционал-семантик ва услубий хусусиятлари. – Фарғона, 2021; Раҳматова Г.О. “Девону луғати-т-турк”даги шеърлар: матн ва унинг талқини масалалари: Филол. фан. б. фалс. док. (PhD) ... дисс. автореф. – Тошкент, 2021; Sattorva Z.I. “Devonu lug‘oti-t-turk” asarining o‘zbek tilidagi nashrlari va ularning qiyosiy-matniy tadqiqi: Filol.fan.b.fals.dok. (PhD)…diss. avtoref. – Toshkent, 2024.

platform for interdisciplinary quantitative research related to jurisprudence" was discussed[49].

Quantitativeness has been analyzed by Russian and European linguists according to different directions and aspects. In particular, Russian linguists have covered the issue of quantitative units in a wide and comprehensive manner, and scientific research work has been carried out. S.I.Krasova's "Phraseological units expressing quantity in Russian" [50], A.I.Lashkevich's "Metaphorical quantity-expressing genetic devices in modern Russian" [51], N.V.Manuylov's "Uncertainty category in the structure of the scientific skills" [52], I.T.Vladimirov's candidate thesis entitled "Morphotheme analysis of the category of quantification in languages of different systems", and other researches.

The third part of the chapter is called "**Study of Quantitative Units in Uzbek Linguistics".** Uzbek linguists such as Fitrat, A.Gulomov, Sh.Rakhmatullayev, A.Hojiyev, I.Rasulov explained the features of the number category in detail. In works such as Y. Zulfiyev's "Peculiar features of the totality category", H.Abdurakhmanov's "Number category in paired words, E.Fayzullayeva's "Unity and its categorical essence", showed the speech meanings of the number category forms based on the descriptive method. H.Nematov and Sh.Shahobiddinova, based on the system approach, restore the general (linguistic) grammatical meanings of the specific (speech) grammatical meanings of the number category forms, G.Zikrillayev, using the syntactic and textual analysis, determined the characteristic of economy to the number category forms of the noun. N.Jiyanova in her research distinguishes the meaning of numeratives in the work "Boburnoma" and compares them with such units used in the modern Uzbek literary language. F.Safarov approached this issue from a field theory[53].

Almost all of the linguists who expressed their scientific views on quantitative units admit that these units can be observed at all levels of the language.

The second chapter of the dissertation is called **"Functional-semantic properties of the nominative units representing the concept of quantity in Devonu Lug'oti-t-Turk",** and the first part of the chapter is called "*Nominative units representing exact quantity used in the work".* We divided this chapter into

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[49] https://izoh.uz/word/kvantitativ Murojaat sanasi: 29.01.2024.

[50] Красова С.И. Фразеологические единицы со значением количества в русском языке: Дисс... канд. филол. наук. – Растов. 1981.

[51] Лашкевич А.И. Генетические конструкции со значением метафорического количество в современном русском языке: Автореф. дисс... канд. филол. наук. – Минск, 1976

[52] Манюлов. Н.В.Категория неопределенности в структуре научного познание: Дисс... канд. филол. наук. – Л., 1985.

[53] Ғуломов А. Ўзбек тилида кўплик категорияси. – Тошкент: Ўздавнашр. 1944. Низомиддинова С. Ҳозирги замон ўзбек адабий тилида сон. Фил. фан. номз.дисс... – Тошкент. 1973. Зулфиев Я. Жамлик ифодалашнинг усуллари. // Ўзбек тили ва адабиёти. 1989.6-сон. – Б.54-57; Зулфиев Я. Жамлик категориясининг ўзига хос хусусиятлари. // Ўзбек тили ва адабиёти. 1975. 4-сон. – Б.77-80; Зикриллаев Ғ. Н. Феълнинг шахс, сон ва ҳурмат категориялари системаси. –Тошкент: Фан. 1990. Абдураҳмонов Н. Жуфт сўзларда сон категорияси (Туркий тиллар материаллари асосида): Самарқанд университетининг асарлари. 227-сон. 1971. – Б.72-76; Файзуллаева Э. Бирлик ва унинг категориал моҳияти. // Ўзбек тили ва адабиёти. 1985. 5-сон. –Б.51 -55; Жиянова Н. "Бобурнома"даги нумератив лар нинг маъно хусусиятлари. Филол. фан. номз.дисс... – Тошкент, 2000. Сафаров Ф. Ўзбек тилида сон-миқдор микромайдони ва унинг лисоний-нутқий хусусияти: Филол. фан. номз. дисс… – Самарқанд. 2004.

two parts: ”expression of quantity through lexemes” and ”expression of quantity through grammatical morphemes”, taking into account that among the units expressing the meaning of quantity in the work ”Devonu Lugoti-t-Turk”, numerals are a lexical means that represents pure and exact quantity, and we can say that in the Turkish languages of the 11th century, the numerals are at the center of the units representing the exact amount.

The lexicographer explains in detail how the numerals are called, with examples: ترت *tort – four.* ترت يرماق *tort jarmaq – four coins*. This means the number four in total. The author notes that it is more correct to write with "vov" in the way of تورت, or اج o‘ch – three (number). اج يرماق *üch jarmaq – uch tanga – three coins* (I.44).

Mahmud Koshgari, along with naming numbers, also gave information about how this number appeared and its composition. The numbers *Sakson, to‘qson (eighty* and *ninety)* were formed by adding *on (ten)* to the numbers eight and nine, and the forms *seksan, toqsan* (*eighty* and *ninety)* were formed in later periods. The forms of *Sekiz on, toquz on* (eight tens and nine tens) are used in written monuments in the ancient Turkic language. This is explained in ”Devon” as follows:

سكسون- *säkson – sakson*. The first vriant سكيزاون – *säkiz on.* Two words are combined to form one word.

تقسون *toqson – to‘qson*. The first variant تقوز اون toquz on– *to‘qqiz o‘n*, the two words later merged (I.292).

Mahmud Koshghari also gave information about the types of meanings of numbers. In the ancient Turkic languages, the meanings of numbers were formed by adding various suffixes to the stem of the number. The ordinal number is formed by adding the additions -nchi, -inchi, -unchi (-th, -th, -th) to the countable number. Mahmud Koshghari also explained the composition of the ordinal number in this way.

اكندِ – ا سر اكندِ asr neŋ is the second thing. Absolute number. The following explanation of the same word is also given:

اكندى *ikindi* – namozi asr (the time for prying before the sunset) (I.111).

Ikkinč the ordinal number is found in some written monuments of the 13th-14th centuries in the form of *ikindi* (second), as in ”Devon”: "*inkindi namazïga tegi"* (Q.R.)

اج نج üchünč – uchinchi – the third. Ordinal number. This is the rule that in numbers less than ten, if the meaning of continuation is expressed after the previous number in order (expressing its meaning), the letters ن and ج are added to the root of the word expressed the number: as تورت نج törtünč, بش نج bešinč (fourth and fifth). The initial variants were تورت tört, بش beš. In order to convey the meaning of the ordinal numbers, at the end of these words ن and ج were added (III.293).

It can also be added to any number words: اون نج önunč – o‘ninchi, كرمنج jigirminč – yigirmanchi – twentieth, because twenty is a continuation of nineteen. This rule is general (III.293). سكز sekiz – is the short variant of sakkizning.

According to Mahmud Koshgari's comment on this word, the word eight is used both with two *k* and with one *k*. The lexicographer gave the same explanation about several other words. He noted this feature in the words nine, two and even in the word tikan (thorn). The middle sounds [k], [t], [q], [l] in the numbers ikki, yetti, säkkiz, toqqiz, ottiz, ellik are represented by one letter in the Arabic script: in the form of (iki)اکی (sekiz)سکز . The expression of consonants in these numbers with tashdid (duplication) can be found in some sources of the 13th-14th centuries. We see that the numbers thirty and fifty are written with emphasis in "Devon": اتز ottuz: یرماق اتز ottuz jarmaq – o'ttiz tanga – thirty coins (I.112), الك ellik:الك یرماق ellik jarmaq – ellik tanga – fifty coins (I.113).

Although the pronunciation of these words has been fixed in our modern language, in Navoi's works we find these words in two different forms, as in "Devon": duplication of *k* in the words *sakkiz, ikki;* duplication of *q* in **to'qqiz**[54].

So, the opinion of some Turkologists that there is no duplication of letters in Turkic languages is proved to be wrong, – says S. Mutallibov[55].

Účni is also used with the word *ottiz.* I heard about it from people in Kongut. أThey say اجالم تر ottuz ičälim and drink by three, – says the author (I.113). یکرما jigirmä – twenty. There is also a pronunciation of this word in the form of یکرمی jigirmi, – says Mahmud Koshgari (III.34).

Therefore, in "Devon" the words belonging to the group of numbers are used to express the meaning of a pure, exact quantity in a dictionary way, and cannot express the number of beings by themselves. In the ancient Turkic languages, the words belonging to the group of numerals were mainly used as a noun determiner (ottuz jarmaq – thirty coins) and indicated the exact amount.

The following units, which are explained in the work, do not belong to the numerlals, but express the meaning of a specific quantity:

تمن *tümän:* تمن منك *tümän miŋ* – ming-ming – thousand, ming tuman – thousand districts, ming marta – thousand of times, bir million – one million (I.270). یلنکوس *jalŋus* – yolg'iz, yakka – alone, lonely. یلنکوس ار jalnus er – yolg'iz odam – a lonely man (III.256). This word, though it is adjective, fulfills the function oft he numeral.

اغلان اکز ikkiz oglan – twin boy (I.113). The etymology of the word twin is related to the number two. Twins "two children born together" as in the example *Kichik kelini egiz tug'ibdi* (the little daughter-in-law gave birth to twins). This word is formed from the number **iki** (I.151; DS.206) meaning "pair" with suffix ***-z*** (ESTY,I,253); later, the vowel ***i*** at the beginning of the word changed to the vowel ***e***, and the consonant ***k*** between two vowels changed to the consonant ***g***: *iki+z=ikiz>ikiz>ekiz>egiz.* This word is also used in the Uzbek language in the form of **egizäk** (twin), which means the diminutive of the suffix *-(ä)k* in its composition, so it is correct to use the word **egizäk** (twin) in relation to babies[56].قوشqosh – eyebrow, pair of things. From this, scissors are called *kosh*

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[54] Навоий. Ҳайратул аброр. – Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 1989. – Б.262.

[55] Маҳмуд Кошғарий. Девону луғотит турк (Туркий сўзлар девони). Таржимон ва нашрга тайёрловчи Муталлибов С.М. – 1-том. – Тошкент, 1963. – Б.345.

[56] Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. –Тошкент, Университет. 2000. – Б.459-460.

bičäk (III.84), i.e. double, two blades. When the word ”double” comes in the sense of a pair, it is equal to the word ”two’ and expresses a definite quantity.

In ”Devon”, the lexicographer distinguishes the grammatical signs of the verb, in particular person and number, and explains with examples: in the first person singular م - m – تبندم *tapïndïm,* the second person singular نك – ŋ – تبندنك *tapïndïŋ,* the third person singular ى - i – تبندنى *tapïndï* and serves to express the definite quantity.

Mahmud Koshgari asserts that verbs have two, three, four, five and six letters, that the letters added after verbs are ten (ي لا ن ل ك ق ش س ر ت), each of these imposes additional meaning on verbs. Among the mentioned letters, two letters: ش (shin) and ن (nun) give the meaning of additional quantity to verbs.

If ش(shin) is added to verbs (as in Arabic mufaala chapter) it means that two people are partners in the work [*urdï*] اوردي ,اؤرشدي [*urušdï*]; ن (nun) when the letter n(nun) is added to verbs, it indicates that the action is done in the first person (without others interfering): ال يرمقن الدي *ol jarmaqïn alïndï (*he took his money on his own (without others interfering).) (I.33). So, the person performing the action is one person. He also mentioned that adverbs used in command verbs are added according to the number of participants in the action. At the end of the command, the suffixes غل كل قل(-qil, -kil, -g‘il) can not be added if there are two or more listeners, it is possible only if there is one person, the same for both genders uses, but emphasizes the difference between singular and plural and explains it by examples. For example, for one person بر bar – go, for two people بارينكلار اكيكو ikkovingiz boring – you two go, for many people بريكنلار قمغ baringlar qamug‘ – all of you go.

As it can be seen from the examples taken from the dictionary, even if the person-number suffixes in verbs are not explained by a specific term, but they are units representing quantity characteristic of the morphemic level, the first scientific and theoretical views on their expression are related to the name of Mahmud Koshgari.

The second part of the chapter is called “*Nominative units representing abstract quantities used in the work”.* We have divided this chapter into two parts in the form of “units expressed by lexemes” and “units expressed by grammatical morphemes”. The units expressing the quantity explained in “Devon” are similar to the modern Uzbek literary language, and the expression of the meaning of quantity at the morphological level has its own characteristics in the ancient Turkic languages. In other categories than the numerical category, the meaning of the abstract quantity is also expressed along with the concrete quantity. In the semantics of a word, the explanation given to words serves as a unique criterion for determining the presence of a quantitative meaning. Mahmud Koshgari, commenting on words in “Devon”, follows the same rule, that is, if the semantics of a word has the meaning of quantity, then in the explanation of the word, of course, something that expresses the meaning of quantity uses lexical or grammatical means, proves his views by giving examples in the text:

بلك *bölük* – any kind of animal, herd; بيربلك قوي *bir bölük qoj* – a flock of sheep; بيربلك كشي *bir bölük kishi*– a crowd of people. This word is a collective

noun, like the words folk and camel. The collective noun has a plural meaning. Words such as *Garav, toifa, askar* (pledge, category, soldier) are called collective in Arabic, – says the author (I.259). It is clear from this that when Mahmud Koshgari named some words as "have no singular form, collective nouns", he meant the words expressing the meaning of indefinite quantity.

قنت qunat – qunat. Every group of people adjacent to each other is a group of people close to each other (I.239). Therefore, the word ***qunat***, different from the word ***bölük***, is not used for any group of people, but for a group of people who are close to each other.

اكم *öküm* – crowd, group; بير اكم يرماق *bir öküm jarmaq* – a pile of coins. The م (m) at the end of the word may have been replaced by ن(n) (I.68).

سرك *sürük* – any herd of animals. بير سرك قوى *bir sürük qoj* – a flock of sheep (DLT.I.261). بقق *buquq* – a bunch of flowers; bud (II.188). In this place, we observe that the word bunch in the sense of collection is used only in relation to flowers.

A.Gulomov gives the examples of *to'da-to'da bola, o'nta bola (group of children, ten children)* and shows the syntactic expression of the meaning of quantity by entering into a relationship with the next word[57].

In "Devon" the following units are plural and represent indefinite quantity: بذن bożun – people, masses (I.268). The form of this word بين بد bojun – masses, when the form is replaced from ذ into ى, the form is also explained (III.115) ايل el – el, viloyat –region. ايلى بك beg eli, bek viloyati – region of rulers (I.52). The word is also used to express the meaning of the collectivity in relation to people: امرم imräm – every group gathered from the people of the country for some work: تيرشتى امرم imräm térišti – the people gathered in a meeting (I.90).

In addition, based on the person's age, gender, physical condition, experience, different lexemes were expressed in the work, and each lexeme performed the task of determining a different amount of age: اغلا oğla – young man (I.104), ارتو ار ortu er – a middle-aged young man (I.101), ارلت olut er – an old man who has lost his strength (I.186), اقجغا awichĝa – an old man (I.113), يشلغ jašliĝ – youth, old age, old (III.30), قرى qarï – every old, elderly, long-lived thing as ارقرى qari er, اتقرى qarï at (III.155), اكا oga – an experienced, intelligent, long-lived person (I.78).

In these lexemes explained in the work, the age and amount of experience of men are taken into account, in the lexemes which meaning is explained below, only the age of related men is taken into account: اجى *ičі* – older brother, brother (I.76), اجقم *ičqim* – the elder son in the family; Khakhani Turks call their older brothers اجقم, but in the second person the form اجقك is not used, the author says (I.62), اني ini – younger brother, little brother (I.80), اشتل ashtal – younger. اشتل اغل ashtal *og'ul* – younger son (I.89).

In the work, women are also differentiated by age, and we can see that this difference is expressed by different lexemes: قذز qażuz – juvon, xotin – woman,

[57] Ғуломов А. Ўзбек тилида кўплик категорияси. – Тошкент: Ўздавнашр. 1944. – Б.4.

wife (I.245), اجي aji – old woman. In the dictionary of Barsagans, اجا aja means older girl (sister) (I.76), اكا aka – opa –siblings. The Oghuz say ازا aza (I.78).

In the work, the siblings of the married couple differ in age and are represented by different lexemes: يڑ رج jurj – wife's younger brother, اذ ى ini – husband's younger brother, اجى iči – husband's older brother, سڑ ذكل siŋil – men's little sister, اكا äkä – older sister of men, لدز بڑ baldïz – younger sister of wife, , اكا äkä – older sister of wife (III.12).

Just as when naming people different words are used depending on age, we observe that this rule is also followed when naming some animals:

ڤ زي qozï – lamb (III.156),), شك تڑ tišäk – two-year-old sheep (I.260), مان ман: مان شڑ لغ ڤ وى يڑ man jašlïĝ qoj – four-year-old sheep. The dictionary mentions that this word is used only for sheep (III.107); تڑ ادن tadun – one-year-old calf (III.117); لى تڑ ربڑ turbï – a one-year-old calf (I.279); تڑ كا tõkä – two-year-old calf (III.160); سب tösän – colt (not ridden), ڤ لن qulun – foal (I.270-271) سن تڑ sib – two-year-old colt (I.218); بش جڑ čabiš – six-month-old goatling (I.247), دن تڑ tazun – two-year-old calf(I.269).

The dictionary also explains the units used to express the amount of excess, deficiency, or none at all:

اب ep/äp/ap; – emphasis, intensifying suffix, when something is highly praised, ذ ا ذ ك اذكو اب ep-ezgü neŋ – it is called a very good thing. A very white thing is called اب اق ap-aq. The linguist scientist S.Mutallibov adds to the explanation of this word "xo'p" (well, good) in modern Uzbek language, that it acquired the *x* letter. In our opinion, in the modern Uzbek literary language, it performed the function of "very", which forms the form of the superlative degree in adjectives, and underwent a phonetic change, as S.Mutallibov said.

اب üp/up is a particle of intensification used for color; أب ارذ ك üp ürüŋ – oq, oppoq – very white; اب ab – "yo'q, emas, na" – auxiliary used in the meaning "no, not, neither"; ال اب بڑ و اب ab bu ab ol – neither this nor that; no (I.43).

سم süm – very. سم سجك ذ ا ذ ك süm süčük neŋ – something very sweet. (I.230).

In "Devon" the linguistic unit *ko'p* (many), which belongs to the adverbial group of words in the modern Uzbek literary language, is explained in several forms: ش اكا öküş - a lot; نک شچ اكا – öküš neŋ – many things (I.60), كوب küb – many (III.78), اكل ökil – many (I.68), تا بڑ bõtä – many, abundant (III.151), لم تڑ telim – many.

In modern Uzbek literary language, it is a historical form of the adverb talay (many) with a quantity meaning. In some cases, this word is used in the form of لم تڑ tolum, in the sense of a weapon of war, it performed the function of a general noun (I.267).

The following forms of the word *oz (little)*, which have the opposite meaning to these words explained in the work, are explained: يق سڑ sïq – oz – little (III.83). S.Mutallibov says that the words *siq* and *oz* were used as synonyms in the language of that period, but the word *kam (little)* was not used in the sense of 'little'. The word *kemtuk* is used in the sense of having some defect.

اااز a:z – oz – little, few (I.72). In the modern Uzbek literary language, the form *oz* is used, and the form az, as in the work, is used in dialects.

In the modern Uzbek literary language, the word “oz” is used to denote the small quantity, the meaning of little, few, while the word ‘siq’ is completely out of use. Also, the explanation of the following quantitative units belonging to the part of speech of adverb is provided: تو لو tolu – to‘la. اذش تو لو tolu iżiš – a full dish (III.161). يرم jarïm – yarim. يرمی الملا almïla jarïmï – half an apple. This word is also used for other things, يرم jarïm – any piece of anything that is divided into two. يرمی بتق butïq jarïmï – half of a branch. (III.15). So, the word half is used for the divided part of the whole thing.

If the word ارتق – (artuq) ortiq – excess, more (I.85) belonging to the adverbial group explained in “Devon” was explained only as a unit representing quantity in the speech of our ancestors, “Explanatory dictionary of the Uzbek language” we can see that several meanings of the same word are explained by examples[58].

Pronouns which meaning is explained in “Devon” also have concrete or abstract quantitative meaning. In the work, the pronoun قمغ qamug‘, which is often found in quatrains and proverbs, is used to express the generality in the sense of all, and at the same time, to express the separation from the group in each sense, singularity (II. 135).

The pronoun *Qamuq // qamug‘* was also used in the written sources of the old Uzbek language dating back to the 15th century. It is also found in some written sources of the 17th and 19th centuries and has the same meaning as all other pronouns: *Qamuq elge berib* (Lutfiy). *Bizge boldi qamug‘ eliң orni (Sh tar.)* There are opinions in some literature that the current Uzbek literary pronoun “all” is a phonetically modified form of the pronoun “kamuq”. In fact, there is no connection, it is reasonable to consider that the pronoun “hamma” is a Uzbek form of the Arabic *hum* (they) and the Persian *hama* (all).

بر رجا *barča – each, all, whole*. كلدد لار بر رجا barča keldilär brja barča – they all came (I.280); كم kim – interrogative word who? يم كی بر وی bu kim? – who is he? Used for singular and plural. O‘g‘uzlar كی يم بر وی – boj kim? – Which tribe are you from? (I.230); قچ *qač – how much, how many.* قچ رماق يردی بر *qač jarmaq berdi – how many coins did he give?* قچ qač – marta, قچ تا قدم ايا – qač qata ajdïm – how many times I said it (I.220). These units belonging to the same lexical-semantic group of pronouns, which have the meaning of quantity, have different naming schemes and differ from each other in terms of expression.

In “Devon” the following are explained as grammatical indicators of the plural:

1) suffix -lär, -lar: bilgälär - wise men, alp - wrestlers, kapuğlar - doors. 2) the plural is formed with the suffix -n: oğlan ïğlaşdï - the children cried, erän alpï aqïštïlar - the brave called each other. The words *oğlan* and *erən* are also used in the singular form: *oğlan suw tökdi - oğlan suw tokdi* (II.19). Er ار is also used in

[58] O‘zbek tilining izohli lug‘ati. 6 jildli. 3-jild. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.528.

the plural form erän ارن. But this case is rare and contrary to the rule, because the plural suffix is actually in the form of لار lar/lär, – says the lexicographer (I.44). 3) plural suffix -t is also found. Such a plural is formed by changing -n to -t. تـ كت tegit is the plural of tägin (prince). In fact, it is a slave name. Then it became a nickname for the rulers' sons. The plural in this form is irregular. تـ كت أكا ögä tegit ögä tegit means the elders of the folk, the younger sons of the king (I.239).

In "Devon" it is noted that تـ س tes – is a suffix of intensification in Oguz. When the Oghuz want to exaggerate about something, they say تـ كرما تـ س tes tegirmä, which means round. This is against the rule. Because adding ب b to the beginning of the word when describing the colors of things is a rule for all Turkic languages. And the Oghuz add م m. If dark blue things are called كوك كب köp kök, the Oguz people say كوك كم köm-kök. That is, the Turks add *b* to the root word and form the increasing word - *köb.* The Oghuz people replace *b* with *m*. They use the superlative quality of the word سرغ sarïg' in the form of سرغ سب sap-sarïg' (I.224).

Therefore, the reflection of the quantity features in the language was different even in the most ancient times, as it is today, in particular, the research conducted in Uzbek linguistics shows that the units of quantity used in the current Uzbek literary language are typical for all levels of the language, and linguists have different opinions about it. Also, since the quantitative units belong to different levels of the language, the use of the term category represents a narrower concept. In our opinion, all the units representing quantity differ according to their special features, and they form a whole system by their common features, that is, the meaning of quantity.

The third chapter of the work is called "**Linguocultural characteristics of quantitative units in Devonu dictionary-t-Turk"**, and its first chapter is called *"The role of quantification and the concept of quantity in paremiological units".* In this chapter, the linguistic and cultural aspects of the quantitative units of proverbs in "Devon" will be revealed.

It is reflected in the content of proverbs, from a seemingly insignificant scene in everyday life to the expression of a deep philosophical observation. The fact that proverbs are a product of the distant past can also be explained by the fact that some examples are not easy to understand today. At the same time, because proverbs are compact in form and broad in content, each word in the proverb expresses an important meaning, being also units of measure.

For example, ***bir pul berib yig'latdim, ming pul berib yupatdim****, (I made cry with one money, I consoled with a thousand money*), if we pay attention to the proverb, the essence of this proverb can be determined from the direction of thought in the proverb and the contrast of the units representing the amount of one to one thousand. That is, we are talking about the fact that an inappropriate action or event will eventually cause excessive anxiety to a person. It is said that you act in such a way that your action does not lead to bad consequences. But why is it that if he cries with a penny, he consoles him with a thousand. To find an answer to this question, we turn to our historical customs and traditions. In ancient times, there were special people who cried during mourning. They were called «ghirandi». In

fact, this word comes from the word «gryandi» which had the meaning as the verb «to cry». If someone close to him dies in his house, the relatives of the dead person call for the funeral. He agreed to cry during the ceremony for a certain fee. But the ghirandi could perform his duty in such a way that the relatives of the dead person could not bear these words, this noise, these moans. Then they asked Ghirandi not to cry. And Ghirandi deliberately increased the voice, as a result of which he was given more money to stop it.

بيرن بيرن منك بلور
تما تما كل بلور

birin-birin ming bolur, tama-tama ko‘l bolur *(one is a thousand, the whole is a lake)* - when one is collected, it becomes a thousand, just as drops become a lake. (DLT.III.372). In this proverb, the difference between a drop and a lake is revealed by contrasting the units of one and a thousand.

More than 20 meanings of one word were explained by S.Nizomiddinova[59], and if it means number as a lexical unit in the «Devonu Lugoti-t Turk» work, we can see that its meaning has expanded in the text.

In the work, the author cites the proverb اتماس قاز يلنوس ***jalnus qaz ötmas*** - *a single goose does not make a sound, does not sing* (DLT.III.394). The main reason why the goose does not make a sound here is its loneliness. When used interchangeably with quantifiers such as single, solitary, the meaning may be impaired or the effectiveness reduced. This is an ancient form of the proverb *yolg‘iz otning changi chiqmas, changi chiqsa ham dong‘i chiqmas* (a lonely horse does not make dust, even if it makes dust, it doesn't make a sound).

اغلان سوث تكار الغ يانى سنور ***oğlan suw tökar, ulug‘ jani sinür – Og‘lan suw tökar, ulug‘ jani sinür*** (*A boy pours water, a great man breaks his soul)*. In this proverb, a child spills water, and an adult's foot slips and the leg was broken (DLT.II.19). It is pointed out that adults are responsible for the mistakes made by young people, and it is the duty of older people to educate them. Thus, in the proverb, the word «young» and «old» is a unit representing quantity, «old» is young in terms of age, lack of experience, and «old» is the age between the words «young» and «old» to say that he is experienced and has seen a lot. The age is the amount is performing the task of revealing the meaning of the whole proverb.

قش قلج قنقا سغماس كوش كيلى قنا سيگماس (DLT.I.340) – *qosh qilich qinqa sig‘mas (a double sword does not fit in a scabbard*). This proverb is about two people who want the same thing. So, the semantics of the word double here has a binary meaning. The unit representing the same amount serves to reveal the main essence of the proverb. The reason is that the word «sword» or «scabbard» is not important here, even if we use another unit instead of this unit, the meaning of the proverb may not change. Based on this opinion, we can state that in the current form of the same proverb, the unit representing quantity is used unchanged: two rams' heads do not boil in one pot. Number two goes back to dualism, a philosophical doctrine that recognizes the basis of the world as matter and spirit. So, in this proverb, the

[59] Низомиддинова С. Ҳозирги замон ўзбек тилида сон. – Тошкент: Фан, 1963. – Б.43.

unit representing the quantity double (two) is used to express concepts such as inequality and contradiction.

Analysis of associations is important in explaining the formation and use of proverbs. Proverbs have a social character, just like formulas, calculations based on formulas and use of proverbs in a speech in accordance with a specific situation are carried out on the basis of associations.

قرق يلقا تكين باى جغاى تزلنور *qirq jilqa tegin baj chig'aj tüzlanür - qirq yilgacha boy va kambag'al tenglashadi (the rich and the poor will be equal until forty years)*, that is, with the change of time or due to death. (DLT.I.333). According to religious sources, the number *forty* is a symbol of purification, that is, the soul leaves a person in forty days after his death. Kazakh linguist S.Kenesboyev writes that the number *forty* takes an active part in the genesis of the Turkic peoples and is different from other numbers[60].

The content of the proverbs mentioned in M. Koshgari's work «Devonu lugoti-t Turk» is as mysterious as their nature. Each quantitative unit used in the proverbs presented in the work serves to perform a certain task with its own special symbols.

The second part of the chapter is called "**Expression of quantity through numerals in "Devon"**. Mahmud Koshgari in his "Devon" gave information about the measurement units used in the 11th century, their etymology, and their use. The special interpretation of the word measure in the work shows that units representing quantity, in particular, units of measurement, were also important in the lives of people of that time: سغۇ sag'u – o'lchov – measure (III.157).

The words related to the units of measurement, the meaning of which is explained in the work, can be divided into the following groups:

1. Quantitative units that mean length.
2. Quantitative units that mean weight.
3. Quantitative units that indicate the meaning of time.

In the modern Uzbek literary language, the word "*manig*" was used instead of the words «adim» and «step»:

منكغ маниг - step, to step. انكن منكغى كور *anin manig'i kör. – see his footsteps.*

Names of small length measurements related to hand, finger, paw were used as a unit of measurement equal to the width of a finger with the word ekin//ell//enlk//en. The origin of the word en, which is currently used in our language, is connected with the same word: اكن *eni bir yarim qarich, bo'yi to'rt gazlik bo'z(half inches width, four inches the height)* by these measures the Suvor tribe trades.

قلاچ qulach – quloch (I.340) *Kuloch* is a unit of length when two hands are spread wide. This unit of measurement was usually used to measure the length of fur. At the same time, woven fabrics are also measured in this unit. In the 1800s, they used this unit to measure fabric in Bukhara. 1 kuloch is equal to 142.24 sm. In Fergana Valley, it was 166-170 sm or 8 inches.

[60] Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казакском языке//Известия АН Казахсой ССР.Серия филология и искусствоведения.Вып.1-2. 1954. – С.23.

قرش qarish – qarich (I.356), the length between the thumb and the little finger. This unit of measurement was used in construction and household works.

يغجjig‘ach – bir farsax (the length is equal to twelve thousand steps). بيريغج بير bir jig‘ach jer – bir farsax uzunligidagi *yer.(the land equal to bir farsah)* (DLT.III.15). A stone, like a mile, was used as the name of a measure of length, meaning a quantity equal to about 6-8 km today.

In “Devon” several meanings of this word are given, about which the scientist S.Mutallibov, who conducted extensive research on the work, writes: According to Mahmud Koshgari, the word *yog‘och* (*wood)* in the language of the tribes of the 11th century is a little used differently. At that time, this word meant a tree, a measure of length, and firewood. In the modern Uzbek language, this word is mainly used as *wood*, in some compounds it is used in the form of *og‘och* (Beshogoch). But in today's language, instead of the first meaning of this word, the word *tree* is mainly used. At the same time, the meaning of the word *yog‘och* has expanded a lot. It can also be used in the sense of a big or small pillar, beam, or rod.

Z.Kholmonova, while genetically distinguishing numeratives in “Boburnoma”, cites the unit of length *yig‘ochni* as the most used unit of measurement in the work. This numerative is originally a local Turkish measure, which indicates the distance traveled by a horseman in one hour.

In “Devon” the word *turum* is given as the name of the measure of length:

تـ رم turum – length equal to height. سوف تـ رمي ار بـ ير bir er turumï suw – water as deep as a man's height (I.266).

اقـ تم oqtam – بـ ير اقـ بم بـ ير bir oqtam jer – a land at a distance of one arrow (I.90).

The following units of measurement of length are also used in different, but similar terms: ق رى qarï – qo‘l o‘lchovi – a measure of the hand, ق رى qarï – bo‘z o‘lchaydigan o‘lchov, gaz – a cotton cloth measure. This word corresponds to Arabic. Because the measure of hand and the measure of cloth are expressed by one word in both languages (III.155).

كـ ار شا ق ر شاغ ĝ – cut off the coat, measure.

كـ ار شا ق ر شاغ ĝ – cut off his coat, measure. ق ر شاغى اذ ك. anïŋ qaršaĝï kör – measure the lenghth of his coat. (I.308).

So, in the 11th century, this word was used in two, but close to each other, meanings.

Koshghari emphasizes that the word čïĝ is used instead of the term *gas* and writes: “*čïĝ* is the name of the Turkish gas measure. It is equal to two-thirds of gas. Nomads measure the cotton cloth” (III.86). *Qamdu, tenuch,* being the Turkish terms are also used as words expressing the unit of measurement. In addition to these, the author cites the following words expressing the meanings of surface and volume :

اذت azut – palm; handful, ذ اذ ك اذت بـ ير bir azut neŋ – a handful of things (I.54).

At the same time, the word *aja* is also given as a synonym of this word. This word is used in the sense of palm: ايـ ا aja – palm (I.136).

The lexicographer also explains the words expressing the meaning of size in Turkic languages: بل سد ب basbal – bir taqim ip – a set of thread (I.318), يجم ب bïčïm – tilim, kesim – lenghth, cut, piece. ير يجم ب اغون ق bir bichim qag‘un – one slice of melon (I.266). رت ب bart – is a unit of measure used to measure vines and similar liquids (I.232). ثجى كkewchi is a measure used in places from Kashkar to the Uyghurs, it consists of ten ritls (1 ritl is equal to 306 gr) (I.281).

In the dictionary, there is an explanation of the word “batman”, which means weight measurement in the modern Uzbek literary language: تمان ب batman – botmon. ير تمان ب ات ب bir batman et – one batman of meat (I.296). Or, some of the following measurement units are actively used in our current literary language:

ابم/öpüm – yutum, qultum (swallow, drink); بير ابم مون *bir öpüm mün - bir qultum sho‘rva – one drink of soup* (I.68), تلنجو *tunchu – bir yutum ovqat, luqma – a mouthful of food, a bite* (I.280), ق ل بز qalbuz – bir yutum, bir luqma – a mouthful of food, a bite (I.304), ارم orum – o‘rim, tutam, siqim – capacity; ارم ب ير bir orum ot – bir o‘rim o‘t, bir tutam o‘t – a stack of hay, لم تilim – bo‘lak – a piece. ير لم ب ات تbir tilim et – a piece of meat. The objects and things cut along are called “tilim” (is equal to slice) (I.267), لكا تtilkä – tilim, bo‘lak – slice, piece (I.287), ق جم qucham – quchoq – armful. ير ق جم ب ذ اذ كbir qučam neŋ – an armful of things (I.268), ق جق quchaq – quchoq (I.257).

Or the following measurement unit is completely out of use: كم تtikim – a piece; ير كم ب تماك ر تbir tikim türmäk – a piece of roast (I.266), كس kes – a piece of everything. ير ماكات كس ب bir kes etmäk – a piece of bread (I.224), تركاك türgäk trkəktürgäk - a bundle (II.192).

So, even a few centuries ago, these units of measurement contained quantitative meanings such as weight, weight measure, measuring stone. The interpretation of the name of the weighing instrument in the work confirms the opinion that the author really carefully observed the lifestyle of the people of that time.

CONCLUSION

1. Linguists who have studied the linguistic aspects of the written sources of the Turkic peoples talk about the variety of units representing quantity. This variety covers various signs such as quantity, number, measure, and weight. In particular, it is possible to know from Mahmud Koshgari's linguistic views about units of quantity, which were used in the 11th century Turkic languages and had different features.

2. Quantitative units are reflected in the language in different ways, and the means are also diverse. In particular, research conducted in Uzbek linguistics shows that the quantitative units used in the modern Uzbek literary language have been used in one form or another at all levels of the language since ancient times, and linguists have expressed different opinions about this.

3. Quantitative units differ according to their special features, they form a single concept by revealing the meaning of the common feature, that is, the quantity. Since quantitative units belong to different levels of language, the use of

the term category represents a narrower concept. The characteristics of the quantity is one of the most common classifiers between language levels. The quantity characteristics can be used as an important criterion for expressing certain level units or for defining similarities and differences between comparable level units

4. When comparing the nominative units representing the quantity which meaning is explained in “Devon” to the current Uzbek literary language, it is observed that such units were used to express the meaning of concrete and abstract quantity in the old Turkic languages, at the same time, the cited units representing the quantity in the process of language development, as a result of changes in the semantics of words, has undergone changes such as expansion and narrowing of meaning in modern Uzbek language.

5. Mahmud Koshgari, as a linguist who expressed reasonable theoretical opinions about person-number, mood, possessivenes, affixes of denoting pluralality, expression of collectiveness in nouns, showed the variety of means of creating quantity features in ancient Turkic languages as well as in modern Uzbek literary language.

6. Mahmud Koshgari has shown the strong connection of quantitative units with other categories in the text. The categories of linguistics with the names of locality, quantity, temporality, personality have their own character.

7. We can observe that the sign of quantity is expressed through a wide range of language means, from some sounds to whole texts. Sometimes the quantitative sign is not noticed at all through the expression plan in the analysis of language means, but is manifested only when the content plan is deeply analyzed. It is considered one of the complex and delicate aspects of the concept of quantity. This aspect is observed in the quantitative linguistic means used in the modern Uzbek literary language as well as in their ancient forms.

8. Among the mans that ensure the appearance of the meaning of quantity in the old Turkic language, as in the modern Uzbek language, the expression of the meaning of quantity with the help of word groups has its own characteristics. A specific amount of meaning is present in each word group. The expression of the meaning of an abstract quantity is carried out with the help of quantitative units that determine the subjective assessment, or with the help of clarifying means that create the meaning of collectiveness, generality embedded in the semantic structure of the word.

9. Numeratives explained in the dictionary by Mahmud Koshgari also served to express abstract quantities. Taking into account the different capacities and volumes of the words that have fulfilled the function of numeracy, the quantity of things measured by them cannot be called an exact amount, but an approximate amount close to the exact amount can be expressed.

10. Quantitative units in proverbs listed in the dictionary served to bring out meanings such as contrast and comparison. Also, the content related to the etymology of the units representing the quantity performs an important task as an example of the national-cultural worldview of the Turkic peoples, which has been formed for a long time, related to time and space, and the way of understanding the world.

ОДНОРАЗОВЫЙ НАУЧНЫЙ СОВЕТ ПРИ НАУЧНОМ СОВЕТЕ DSc.03/30.12.2019.Fil.05.02 ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

КИМСАНБОЕВА БАСОАТ НАБИЕВНА

ЛИНГВИСТИЧЕСКИЕ СРЕДСТВА, ФОРМИРУЮЩИЕ КОНЦЕПТ «КОЛИЧЕСТВА» В ПРОИЗВЕДЕНИИ «ДЕВОНУ-ЛУГОТИ-Т ТЮРК» М.КАШГАРИ

10.00.05 – Язык и литература народов Азии и Африки

АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ

Фергана – 2024

Тема диссертации доктора наук (DSc) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за № B2023.4.PhD/Fil4010

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации на трёх языках (узбекский, английский, русский (резюме)) размещен на веб-странице Ферганского государственного университета по адресу: www.fdu.uz и в Информационно-образовательном портале «Ziyonet» www.ziyonet.uz.

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Ведущая организация:	**Ургенчский государственный университет**

Защита диссертации состоится «27» 12 2024 года в 14:00 часов на заседании Научного совета DSc.03/30.12.2029 Fil.05.02 при Ферганском государственном университете по адресу: 100151, г. Фергана, улица Мураббийлар, 19. Тел.: (99873) 244-66-02; факс: 99873) 244-44-01; e-mail: info@fdu.uz

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирована под №431) Адрес: 100151, г. Фергана, улица Мураббийлар, 19. Тел.: (99873) 244-71-28

Автореферат диссертации разослан «14» 12 2024 года.
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ВВЕДЕНИЕ (Аннотация диссертации доктора философии (PhD))

Целью исследования является выявление и анализ функционально-семантических и лингвокультурологических особенностей номинативных единиц, выражающих количество в произведении Махмуда Кашгари «Девону луготи-т-тюрк».

Объект исследования. В качестве объекта исследования выбрано второе издание «Девону Луготи-т-Тюрк», дополненное и реформированное Х.Болтабоевым и А.Рустамовым, а также использованы издания С.Муталлибова и К.Содикова.

Предметом исследования является лексико-семантический и лингвокультурологический анализ номинативных единиц, обозначающих количество в «Девону Луготи-т-Тюрк».

Научная новизна исследования заключается в следующем:

определена лексико-семантическая структура количественных единиц в составе исторической лексической системы, на основе семантической классификации языковых единиц произведения Махмуда Кашгари "Девону луготи-т-тюрк" раскрыта роль историко-лексикографических произведений не только в истории языка, но и в развитии современной лингвистики с помощью этнолингвистических доказательств, показаны их выразительные возможности;

выявлены лексико-семантические, синтаксические, морфологические особенности количественных единиц как تمن – *tümän,* تقسون –*toqson,* اکندی – *ikindi,* قوش – qosh, использованных в "Девону луготи-т-тюрк," доказано, что словосочетание числительное является лексическим средством для выражения чистой и точной величины;

исторические формы, этимологические особенности количественных единиц как *barcha, ko‘p, juda, el, yolg‘iz*, используемых в современном узбекском литературном языке, сходства и различия в лексическом и семантическом аспектах показаны в сравнении с лингвистическими взглядами Махмуда Кашгари;

освещены исторические формы лексем, используемых для выражения абстрактной величины, аспекты, связанные с их образованием, обосновано использование единиц, выражающих величину, в устном народном творчестве, в частности, в пословицах по интерпретациям ученого.

Внедрение результатов исследования. Теоретические положения, практические рекомендации и выводы исследования реализованы в следующих проектах:

предложения по лексико-семантической структуре единиц, выражающих количество, в структуре исторической лексической системы, основанные на семантической классификации языковых единиц произведения Махмуда Кашгари «Девону луготи-т-тюрк», роль историко-лексикографических произведений в развитии не только истории языка, но и современного языкознания, выявленная на основе этнолингвистических данных, и их выразительные возможности были использованы в

фундаментальном научном проекте «Создание коллекции мультимедийной продукции (электронных словарей), посвященной пропаганде узбекского национального танцевального искусства» за № FZ–2019081663 (справка Государственной академии хореографии Узбекистана за № 1/04-91 от 4 апреля 2024 года). В результате было показано соотношение исконных и заимствованных элементов, определено количество тюркских слов. Материалы электронного словаря обогатились новыми научными источниками и перспективами;

выводы относительно лексико-семантических, синтаксических и морфологических особенностей количественных единиц, используемых в «Девону Луготи-т-Тюрк», а также числовой группы слов, специализированной для выражения чистого и точного количества, были использованы при выполнении фундаментального научного проекта «Создание интерактивных учебно-методических пособий по предмету «Детские танцы» для музыкальных и художественных учебных заведений» за № FZ–2019081773 (справка Государственной академии хореографии Узбекистана за № 1/04 – 92 от 4 апреля 2024 года). В результате удалось изучить представления наших предков о «количестве» и способах выражения таких единиц, а также выявить этимологию, образование, лексико-семантические и стилистические особенности языковых единиц, выражающих количество, существующих в современном узбекском литературном языке и диалектах;

научные результаты по историческим формам лексем, используемых для выражения абстрактного количества, аспектам, связанным с их созданием, единицам, представляющим количество в фольклоре, особенно в пословицах из научных результатов, основанных на толкованиях ученого, были использованы при написании сценариев телерадиоканала Национальной телерадиокомпании Узбекистана «Узбекистон» передач «Пробуждение», «Радость творчества», «Образование и Развитие», (справка Национальной телерадиокомпании Узбекистана «Узбекистон телерадиоканали» за № 26-36-894 от 25 апреля 2024 года). В результате духовно-просветительские мероприятия были усовершенствованы в художественном и научном плане, помогли сегодняшнему молодому поколению ценить и глубоко изучать духовное наследие наших предков, повышать свою языковую грамотность, совершенствовать ораторское мастерство.

Структура и объем диссертации. Диссертация состоит из введения, главы, заключения и приложение, списка использованной литературы, общий объем работы составляет 128 страницы.

E’LON QILINGAN ISHLAR RO‘YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
LIST OF PUBLISHED WORKS

I bo‘lim (I част; I part)

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2. Kimsanboyeva B. “Devonu lug‘oti-t-turk” asarida qo‘llangan mavhum miqdor ifodalovchi lingvistik vositalar // Хоразм Маъмун Академияси ахборотномаси. – Хива, 2024-йил, 7-сон, – Б. 81-84 [10.00.00 №21].

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8. Kimsanboyeva B. Kvantitativlikning topishmoqlarda izohlanishi // “Antropotsentrik tilshunoslikning dolzarb masalalari” mavzusidagi respublika ilmiy-amaliy anjuman. – Ilmiy nashr. – Farg‘ona: FarDU, 2023. – B.5-10.

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II bo‘lim (II част; II part)

10.Kimsanboyeva B. Exact Quantity expressing Lexemas in “Devonu Lug‘oti-t-turk” // Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online) / EPRA International Journal of Research and Development (IJRD) Volume: 9 | Issue: 5 | May 2024 - Peer Reviewed Journal.

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Avtoreferat Farg‘ona davlat universiteti
“Lingvistik tahrir va tarjimashunoslik” markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2024 y. Nashriyot bosma tabog‘i – 3.
Shartli bosma tabog‘i – 1,5. Bichimi 84x108 1/16. Adadi 100.
«Poligraf Super Servis» MCHJ
150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.