

**O‘ZBEKISTON FANLAR AKADEMIYASI O‘ZBEK TILI, ADABIYOTI
VA FOLKLORI INSTITUTI HUZURIDAGI ILMIY DARAJALAR
BERUVCHI DSc.05/2025.27.12.Fil.15.03 RAQAMLI ILMIY KENGASH**

**ABU RAYHON BERUNIY NOMIDAGI URGANCH DAVLAT
UNIVERSITETI**

ASHIROV ODILBEK MAXSUDOVICH

**O‘ZBEK MUMTOZ FILOLOGIYASIDA QIPCHOQ LAHJASI
TADQIQIGA OID MANBALAR**

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD) DISSERTATSIYASI
AVTOREFERATI**

Toshkent – 2026

**Filologiya fanlari bo'yicha falsafa doktori (PhD)
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**Contents of dissertation abstract of doctor of philosophy (PhD)
of philological sciences**

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по филологическим наукам**

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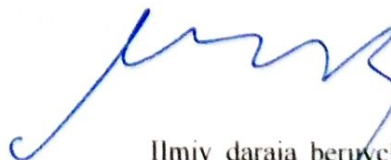
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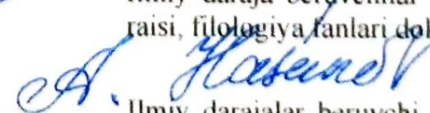
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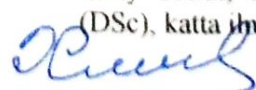
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida turkiy tillarni qiyosiy-tarixiy va manbashunoslik aspektida tadqiq qilish hamma davrlarda muhim ahamiyat kasb etgan. Xususan, globallashuv jarayonlarida tillarning tarixiy ildizlarini tiklash, ularning taraqqiyot bosqichlarini belgilovchi qadimiy va oʻrta asrlar yozma yodgorliklarining lingvistik tabiatini oʻrganish tillarning oʻzlikni saqlab qolishidagi oʻrnini koʻrsatib beradi. Jahon turkologiyasida turkiy tillar tarixini umumiy tarzda emas, balki aniq lahjalar, xususan, qipchoq lahjasi doirasida maxsus tadqiq etish, ularning boshqa tillar (masalan, oʻgʻuz tillari) bilan tarixiy integratsiya jarayonlarini aniqlash boʻyicha keng koʻlamli ilmiy izlanishlar olib borilmoqda. Bunda XI – XV asrlarda yaratilgan filologik va sohaviy manbalarning leksik-grammatik xususiyatlarini yoritish muhim ahamiyatga ega.

Dunyo tilshunosligida turkiy tillarni tarixiy-qiyosiy aspektida oʻrganishga doir izlanishlar olib borilgan. Bu tadqiqotlarda turkiy tillar, jumladan, oʻzbek va oltoy tili, ular shevalarining tarixiy taraqqiyoti, genezisiga doir maʼlumotlar keltirilgan, mazkur tillarning umumiy taraqqiyot bosqichlariga doir ilmiy xulosalar berilgan, oʻziga xos xususiyatlari ajratilgan. Oʻzbek tili qipchoq lahjasi va oltoy tili leksikasini oʻrganish, shu asosda davr tili xususiyatlarini umumlashtirish, taraqqiyot bosqichlarini aniqlash, funksional-semantik, leksemalar oʻrtasidagi paradigmatic munosabatlarni tahlil qilish, ularga xos jihatlarini ajratish dolzarb ahamiyat kasb etadi.

Oʻzbekiston Respublikasida bugungi kunda milliy tilimizning tarixiy taraqqiyot bosqichlarini, uning shakllanishidagi lahja va shevalarning oʻrnini chuqur oʻrganish davlat siyosati darajasiga koʻtarilgan. “Globallashuv sharoitida milliy tilimizning sofligini saqlash, uning lugʻat boyligini oshirish, turli sohalarda zamonaviy terminlarning oʻzbekcha muqobilini yaratish, ularning bir xil qoʻllanishini taʼminlash dolzarb vazifa boʻlib turibdi”¹. Oʻzbek tili tarixiy dialektologiyasi va manbashunosligida qipchoq lahjasi muhim oʻrin tutadi. Ammo mamluklar davrida (XIII-XV asrlar) yaratilgan koʻplab noyob filologik va sohaviy yozma yodgorliklarning oʻzbek tili tarixi, ayniqsa, uning qipchoq qatlami bilan genetik aloqadorligi yaxlit holda, monografik planda yetarlicha tadqiq etilmagan. Shu maʼnoda, oʻzbek mumtoz filologiyasida qipchoq lahjasi tadqiqiga oid manbalarni qiyosiy-tarixiy jihatdan oʻrganish, ularning lisoniy xususiyatlarini zamonaviy oʻzbek shevalari bilan solishtirish, sohaviy terminlarning etimologiyasini yoritish milliy tilshunosligimiz tarixini boyitish hamda tarixiy manbashunoslik uchun mustahkam zamin y. Bu esa tadqiqot mavzusining dolzarbligi va zaruratini belgilaydi.

Oʻzbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son “Oʻzbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2019 йил 21 октябрдаги ўзбек тилига давлат тили мақоми берилганлигининг 30 йиллигига бағишланган тантанали маросимдаги нутқи // «Халқ сўзи» газетаси. 218 (7448)-сон. – Тошкент, 2019 йил 22 октябрь.

tadbirlari to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi farmonlari, 2017-yil 20-apreldagi PQ-2909-son "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida"gi, 2020-yil 9-martdagi PQ-4633-son "Ilmiy-tadqiqot va innovatsion faoliyatni rivojlantirishning normativ-huquqiy bazasini yanada takomillashtirish chora-tadbirlari to'g'risida"gi qarorlari, Vazirlar Mahkamasining 2020-yil 11-martdagi 139-son "O'zbek tili va adabiyoti bo'yicha fundamental va amaliy tadqiqotlar samaradorligini yanada oshirish chora-tadbirlari to'g'risida"gi qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishi doirasida amalga oshirilgan.

Muammoning o'rganilganlik darajasi. Jahon turkologiyasi va o'zbek tilshunosligida qipchoq tillari va ularning tarixiy manbalari turli aspektlarda, qator yirik olimlar tomonidan tadqiq etilgan. Turkologiya tarixida mamluklar davri (XIII – XV asrlar) turkiy yozma yodgorliklari dastlab xorijiy va rus sharqshunoslari tomonidan ilmiy muomalaga kiritildi. Dastlabki izlanishlar doirasida G.Kuun², M.T.Xoutsma³, K.Brockelman⁴ kabi yevropalik olimlar qipchoq tillarining leksik-grammatik xususiyatlarini yoritishda dastlabki ilmiy poydevorni yaratdilar.

Keyinchalik bu an'ana Yevropa va G'arb olimlari tomonidan kengaytirilib, maxsus transkripsiya va leksikografik tahlil ishlari amalga oshirildi. Xususan, T.Xalashi-Kun⁵, J.Deni⁶, A.Zayonchkovskiy⁷ hamda J.Ekman⁸ kabi olimlar mamluk-qipchoq matnlarini matnshunoslik nuqtayi nazaridan tizimlashtirdilar. R.Ermersning mamluk davri arabcha-turkiy grammatikalariga bag'ishlangan tadqiqotlari⁹ arab qoliplarining turkiy tillarga tatbiq etilishi masalasini chuqur ochib berdi.

Turkiyalik olimlar Mamluk-qipchoq grammatikolari va lug'atlarini aynan qardosh tillar kontekstida o'rganishga katta hissa qo'shdilar. A.Jafaro'g'li¹⁰,

² Kuun Géza. Codex Cumanicus Bibliothecae ad templum divi Marci Venetiarum. – Budapest: Editio princeps, 1880. – P. 395.

³ Houtsma M.Th. Ein türkisch-arabisches Glossar. – Leiden: E.J. Brill, 1894. – P. 114.

⁴ Brockelmann C. Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens. – Leiden: Brill, 1928. – P. 392.

⁵ Halasi-Kun T. The Qipchaq Mamlüks // Archivum Ottomanicum. – 1950. – № 1. – P. 247-266

⁶ Deny J. L'arméno-coman et les 'Éphémérides' de Kamieniec (1604-1613). – Wiesbaden: Otto Harrassowitz, 1957. – P. 71.

⁷ Zajaczkowski A. Vocabulaire arabe-kiptchak de l'époque de l'État Mamelouk "Bulgat al-mustaq fi lugat at-turk wa-l-qifzaq". I. Le Nom. – Warszawa: PWN, 1958. – P. 140.

⁸ Eckmann J. Chagatay Manual. – Bloomington: Indiana University Publications, 1966. – P. 340.

⁹ Ermers R. Arabic Grammars of Turkic: The Arabic Linguistic Model Applied to Foreign Languages & Translation of 'Abu Hayyan al-Andalusi's Kitab al-Idrak li-Lisan al-'Atrak. – Leiden: Brill, 1999. – P. 420.

¹⁰ Caferoğlu A. Kitâb al-Idrâk li-Lisân al-Atrâk. – İstanbul: Evkaf Matbaası, 1931. – S.160.

B.Atalay¹¹ va keyinchalik J.O‘zгур¹² hamda R.Yilmaz¹³ kabi tadqiqotchilar sohaviy va filologik asarlardagi qipchoq va o‘g‘uz unsurlari integratsiyasini qiyosiy jihatdan keng tahlil qilishdi.

Sobiq Ittifoq va MDH hududida qipchoq yozma yodgorliklarining leksik va fonetik tizimini o‘rganish N.A.Baskakov¹⁴, A.K.Kurishjanov¹⁵, A.N.Garkaves¹⁶ hamda E.N.Najip¹⁷ kabi yirik turkologlarning monografik ishlarida o‘z aksini topgan. Bu izlanishlar qipchoq tillarining tarixiy leksikologiyasi va fonetikasini yaratishda mustahkam nazariy baza vazifasini o‘tadi.

O‘zbek tilshunosligida qipchoq lahjasi tarixi va dialektologiyasi bir qator yetakchi olimlarning izlanishlarida o‘z aksini topgan. X.Doniyorov¹⁸, B.Jo‘rayev¹⁹, A.Ishayev²⁰ hamda V.Reshetov, Sh.Shoabdurahmonov²¹ kabi dialektologlarning fundamental tadqiqotlarida jonli o‘zbek shevalari tizimidagi qipchoq lahjalarning fonetik-morfologik va leksik me‘yorlari ajratib ko‘rsatilgan.

O‘rta asrlar yozma manbalarining til xususiyatlarini va aynan yurtimizda saqlanayotgan noyob nusxalarini manbashunoslik nuqtayi nazaridan tadqiq etishda o‘zbek matnshunosligi va filologiyasi namoyandalari A.K.Borovkov²², E.I.Fozilov²³, N.A.Rasulova²⁴, Sh.A.Fayzullayeva²⁵ va A.Yunusov²⁶ kabi olimlar ulkan ilmiy ishlarni amalga oshirdilar. Keyingi yillarda o‘zbek tilshunosligida B.Abdushukurov²⁷ va H.Norimov²⁸ singari izlanuvchilar tarixiy manbalardagi leksik birliklarning etimologik hamda dialektal xususiyatlarini monografik tadqiq qildilar.

O‘zbek tilshunosligida, xususan, Xorazm va Qoraqalpog‘iston hududida tarqalgan qipchoq va o‘g‘uz shevalarini, ularning leksik-grammatik hamda fonetik

¹¹ Atalay B. Ettuhfet-üz-zekiyye fil-lugat-it-Türkiyye. – İstanbul: TDK Yayınları, 1945. – S. 296.

¹² Özgür C. Baytaratül-Vazih'in Kıpçakça ve Türkmençe Yazmalarına Göre Kıpçakçanın Oğuzcalaşması Üzerine Bir Dil Araştırması: Doktora Tezi. – İstanbul: İstanbul Üniversitesi, 1994. – S. 450.

¹³ Yılmaz R. Ed-Dürretül-Mudıyye fi'l-Lugati't-Türkiyye'nin Kıpçak ve Oğuz Nüshalarındaki Bazı Arkaik Kelimeler // Din ve Bilim. – 2022. – 5(2). – S. 310–341

¹⁴ Баскаков Н.А. Тюркские языки. – М.: Издательство восточной литературы, 1960. – С. 244.

¹⁵ Курьшжанов А.К. Исследование по лексике старокыпчакского письменного памятника XIII в. “Тюркско-арабского словаря”. – Алма-Ата: Наука, 1970. – С. 234.

¹⁶ Гаркавец А.Н. Кыпчакские языки: куманский и армяно-кыпчакский. – Алма-Ата: Наука Каз ССР, 1987. – С. 223.

¹⁷ Наджип Э. Н. Исследования по истории тюркских языков XI-XIV вв. – М.: Наука, 1989. – С. 283.

¹⁸ Дониёров Х. Эски ўзбек адабий тили ва кыпчоқ диалектлари. – Тошкент: Ўзбекистон ССР Маориф министрлиги, 1976. – Б. 144.

¹⁹ Жўраев Б. Юқори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969. – Б. 169.

²⁰ Ишаев А. Қорақалпоғистондаги ўзбек шевалари. – Тошкент: Фан, 1977. – Б. 184

²¹ Решетов В.В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 328.

²² Боровков А.К. Лексика среднеазиатского тefsира XII – XIII вв. – М.: Изд-во восточной литературы, 1963. – С. 367.

²³ Фазылов Э.И., Зияева М.Т. Изысканный дар тюркскому языку (Грамматический трактат XIV в. на арабском языке). – Ташкент: Фан, 1978. – С. 471.

²⁴ Расулова Н. А. Исследование языка «Китаб ал-идрак ли-лисан ал-атрак» Абу Хайяна (Морфология, лексика и глоссарий): Дисс... канд. филол. наук. – Ташкент, 1969. – Б. 180.

²⁵ Файзуллаева Ш. А. Исследование языка памятника XIV в. «Китабу Булгат аль-Муштак фи лугат ат-турк ва-л Кыфчак»: Дисс... канд. филол. наук. – Ташкент: 1969. – С. 195.

²⁶ Юнусов А. “Таржумон” – XIV аср ёзма обидаси (нашрга тайёрлаш ва тадқиқ): Дисс. ... канд. филол. наук. – Ташкент, 1980. – Б. 186.

²⁷ Абдушукуров Б. “Қисаси Рабғузий” лексикаси: Филол. фан. док. ... дисс. – Тошкент, 2017. – Б. 280.

²⁸ Наримов Х.А. Хоразм минтақавий фитонимларининг лисоний таҳлили: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Урганч, 2020. – Б. 154.

xususiyatlarini monografik va dialektologik jihatdan tadqiq etishda bir qator yirik olimlar faoliyat olib borganlar. Bu borada F.A.Abdullayevning Xorazm shevalari tasnifiga oid fundamental tadqiqotlari²⁹, A.Ishayevning Qoraqalpog‘istondagi o‘zbek shevalari va Mang‘it shevasini o‘rganishga qaratilgan ishlari³⁰, shuningdek, E.O‘rozovning Janubiy Qoraqalpog‘iston o‘zbek shevalari leksikasiga doir izlanishlari³¹ alohida e‘tiborga molik.

Shuningdek, Orolbo‘yi va Qoraqalpog‘iston hududidagi o‘zbek shevalarining fonetik, morfologik, leksik tizimini hamda lisoniy geografiyasini tadqiq etishda Qoraqalpog‘istonda faoliyat olib borgan shevashunos olimlar, xususan, Y.M.Ibragimov³², Z.Ibragimova³³, U.Ibragimova³⁴ va M.Xudoyorova kabi tadqiqotchilarning xizmatlari beqiyosdir. Ushbu olimlarning izlanishlari qipchoq shevalarining tarixiy asoslarini va boshqa turkiy tillar bilan o‘zaro munosabatini aniqlashda muhim nazariy manba vazifasini o‘taydi.

O‘zbek tilshunosligida qipchoq lahjasining hududiy ko‘rinishlari, ularning leksik-grammatik xususiyatlari va tarixiy manbalarini monografik planda tadqiq etishda bir qator zamonaviy izlanishlar amalga oshirilgan. Xususan, N.I.Shoimova o‘z dissertatsiyasida O‘rta Qashqadaryo “j”-lovchi qipchoq shevalarining o‘ziga xos leksik qatlamini chuqur o‘rgangan bo‘lsa³⁵, Sh.M.Alimova tomonidan Xorazm qipchoq shevalarining leksik-grammatik xususiyatlari tizimli ravishda maxsus tadqiq qilingan³⁶. Shuningdek, A.Q.Bo‘ronov o‘zining qator tadqiqotlarida o‘zbek tili qipchoq lahjasi leksikasining oltoy tiliga munosabatini, etnik-lisoniy parallelliklarni hamda “At-tuhfa” kabi o‘rta asrlar manbalarining qipchoq lahjasi tarixini o‘rganishdagi ahamiyatini qiyosiy-tarixiy va etnolingvistik jihatdan keng tahlil qilgan³⁷.

Yuqorida sanab o‘tilgan salmoqli ilmiy izlanishlarga qaramay, mavjud tadqiqotlarda Mamluk-qipchoq davriga oid filologik (grammatik va leksikografik) hamda sohaviy (veterinariya va harbiy ish) yozma yodgorliklar o‘zbek mumtoz filologiyasi kontekstida hamda bevosita hozirgi o‘zbek tili qipchoq lahjasining tarixiy ildizi (prototipi) sifatida yaxlit, kompleks va monografik tarzda obyekt qilib olinmagan. Ushbu manbalar materiallarini zamonaviy O‘zbekiston hududidagi qipchoq shevalari bilan bevosita chog‘ishtirish, ularning o‘zbek tili tarixiy taraqqiyotidagi “Qoraxoniylar” va “Eski o‘zbek tili” davrlari orasidagi

²⁹ Абдуллаев Ф.А. Хоразм шевалари. – Тошкент: Фан, 1961. – Б. 348.

³⁰ Ишаев А. Ко‘rsatilgan manba. – В. 176.

³¹ Ўрозов Э. Ю. Жанубий Қорақалпоғистон ўзбек шевалари. – Тошкент: Фан, 1978. – Б. 45.

³² Ибрагимов Ю.М. Исследования узбекских говоров Приаралья: Автореф. дис. ... д-ра филол. наук. – Ташкент, 1994. – С. 51.

³³ Ибрагимова З. Қорақалпоғистон ўзбек шевалари қишлоқ хўжалиги лексикасининг лингвогеографик тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – Б. 26.

³⁴ Ибрагимова У. Қорақалпоғистон Республикаси ўзбек шеваларида сўз ясалиши: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Қарши, 2019. – Б. 12.

³⁵ Шоимова Н. Ўрта Қашқадарё желовчи қипчоқ шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1999. – Б. 174.

³⁶ Alimova Sh. M. Xorazm qipchoq shevalarining leksik-grammatik xususiyatlari: Filol. fan. bo‘yicha falsafa doktori (PhD) diss. – Urganch, 2023. – В. 129.

³⁷ Бўронов А. Олтойлар. – Тошкент: Мухаррир, 2017. – Б. 184; Shu muallif. O‘zbek tili qipchoq lahjasi leksikasining oltoy tiliga munosabati: Filol. fan. bo‘yicha falsafa doktori (PhD) diss. avtoref. – Toshkent, 2023. – В. 52; Shu muallif. “At-tuhfa”: китоб бўйича олимлар баҳси нега 8 асрдан буён тугамади? // Oyina.uz. – 2024. <https://oyina.uz/kiril/article/1424>

lisoniy bog‘lovchi halqa sifatidagi o‘rnini ko‘rsatib berish masalasi mazkur dissertatsiya doirasida birinchi marta tizimli ravishda yoritilmoqda.

Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta‘lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Abu Rayhon Beruniy nomidagi Urganch davlat universitetining ilmiy-tadqiqot ishlari rejasi tarkibiga kiruvchi “O‘zbek tilshunosligining nazariy va amaliy masalalari hamda innovatsion izlanishlar” mavzusidagi loyiha doirasida bajarilgan.

Tadqiqotning maqsadi o‘zbek mumtoz filologiyasi tarixiga daxldor bo‘lgan XI–XV asrlarga mansub nodir yozma va toshbosma manbalarni tarixiy-lingvistik va manbashunoslik nuqtayi nazaridan kompleks tadqiq etish, ularning leksik-grammatik xususiyatlarini yoritish hamda bu asarlarning eski o‘zbek tili qipchoq qatlami shakllanishidagi tarixiy o‘rnini dalillashdan iborat.

Tadqiqotning vazifalari:

XI – XII asrlarga mansub “Devonu lug‘otit turk”, “Muqaddimat ul-adab” hamda Mamluk davri leksikografik manbalaridagi fonetik-leksik qaydlarni aniqlash asosida o‘rta asrlardagi turkiy (qipchoq) va turkman (o‘g‘uz) lahjalarining tasnifiy asoslarini yoritish;

o‘rta asr yozma yodgorliklaridagi qipchoqcha deb belgilangan lisoniy birliklarning (fonetik, morfologik, leksik xususiyatlarni) zamonaviy o‘zbek tilining qipchoq shevalari materiallari bilan qiyosiy o‘rganish orqali ular o‘rtasidagi genetik vorislikni isbotlash;

mamluklar davrida yaratilgan sohaviy (veterinariya, ippologiya, harbiy ish) asarlar misolida eski o‘zbek tili qipchoq qatlamining ilmiy-funksional uslubi va maxsus terminologiyasining shakllanishi tadrijini ochib berish;

tadqiq etilayotgan manbalarning til xususiyatlarini tahlil qilish asosida ularning o‘zbek tili tarixidagi qoraxoniylar davri va eski o‘zbek tili davri oralg‘idagi bog‘lovchi halqa sifatidagi ilmiy-nazariy ahamiyatini baholash.

Tadqiqotning obyekti sifatida o‘zbek tili tarixiga oid XI–XV asrlarda yaratilgan qipchoq lahjasi xususiyatlarini o‘zida aks ettirgan manbalar: “Devonu lug‘otit turk”, “Muqaddimat ul-adab”, “Kodeks Kumanikus”, “Kitob al-idrok lilison al-atrok”, “At-tuhfatu-z-zakiyya”, “Tarjumoni turkiy”, “Bulg‘at al-mushtoq”, “Ad-Durra al-mudiya” kabi filologik va “Baytarat ul-vozih” kabi sohaviy yozma yodgorliklar matni olingan.

Tadqiqotning predmeti o‘rganilayotgan tarixiy manbalarda aks etgan qipchoq lahjasiga xos fonetik qonuniyatlar, leksik-semantik guruhlar, morfologik ko‘rsatkichlar hamda ularning o‘zbek tili tarixiy dialektologiyasidagi o‘rni va qiyosiy-tarixiy xususiyatlaridan iborat.

Tadqiqotning usullari: Tadqiqot jarayonida umumiy filologik tahlilning tavsifiy (deskriptiv), qiyosiy-tarixiy, qiyosiy-dialektologik, lingvostatistik hamda tarixiy-etimologik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

XI–XII asrlarga mansub “Devonu lug‘otit turk” va “Muqaddimat ul-adab” asarlaridagi fonetik-leksik qaydlar hamda mamluk-qipchoq davriga oid leksikografik manbalarning tipologik tasnifi asosida o‘rta asrlardayoq qipchoq va o‘g‘uz lahjalarining lisoniy chegaralari ilmiy jihatdan farqlangani aniqlangan;

yozma yodgorliklardagi qipchoq lahjasiga xos fonetik (*z-lashish*, *g'* ning saqlanishi), morfologik (*-niñ* qaratqich va *-g'ali* maqsad ravishdoshi) va leksik xususiyatlarning zamonaviy o'zbek tili qipchoq shevalaridagi (Xorazm, Qashqadaryo, Surxondaryo) relik (qoldiq) ko'rinishlari bilan genetik vorislikka ega ekanligi qiyosiy-tarixiy tahlillar asosida dalillangan;

o'rta asrlarda yaratilgan sohaviy (veterinariya, ippologiya, harbiy ish) asarlar tadqiqi misolida eski o'zbek tilining qipchoq qatlami faqat so'zlashuv vositasi emas, balki murakkab ilmiy-texnik tushunchalarni ifodalovchi, maxsus terminologik bazaga ega funksional fan tili darajasida shakllangani ochib berilgan;

tadqiq etilgan mamluk-qipchoq manbalarining o'zbek tili tarixidagi qoraxoniylar davri va eski o'zbek (chig'atoy) tili davri oralig'idagi uzilishlarni to'ldiruvchi muhim bog'lovchi halqa (prototip) vazifasini o'taganligi nazariy jihatdan asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

mamluk-qipchoq davriga oid filologik va sohaviy manbalar materiallarini zamonaviy o'zbek tilining qipchoq lahjalari bilan qiyosiy o'rganish orqali dialektologiya, tarixiy leksikologiya va matnshunoslik fanlari uchun qimmatli faktik baza yaratilganligi isbotlangan;

tadqiq etilgan manbalardagi arxaik so'zlar, unutilgan atamalar va grammatik shakllarning etimologiyasini tiklash natijasida hozirgi o'zbek adabiy tili lug'at fondini boyitish imkoniyatlari ochib berilgan;

“Baytarat ul-vozih” va boshqa maxsus manbalar asosida shakllangan veterinariya, ippologiya va harbiy terminlarning tarixiy ildizlarini aniqlash orqali zamonaviy sohaviy lug'atlarni tuzish uchun ilmiy-amaliy tavsiyalar ishlab chiqilgan;

o'rta asrlarda yaratilgan ikki tilli (arabcha-turkiy) va mavzuiy lug'atlarning tuzilish prinsiplarini tahlil qilish asosida bugungi kunda tarixiy leksikografiya va manbashunoslik yo'nalishida yangi o'quv-uslubiy adabiyotlar yaratish zarurligi asoslangan.

Tadqiqot natijalarining ishonchliligi qo'yilgan ilmiy muammoning dolzarbligi va to'g'ri yondashilganligi, tadqiqot manbalari sifatida xalqaro miqyosda e'tirof etilgan nodir qo'lyozma hamda toshbosma asarlarning (“Kitob al-idrok”, “At-tuhfa”, “Kodeks Kumanikus”, “Baytarat ul-vozih”) matnlari olinganligi, lisoniy tahlillarning qiyosiy-tarixiy hamda dialektologik metodlar asosida olib borilganligi, olingan natija va xulosalarning nufuzli xorijiy va mahalliy jurnallarda e'lon qilingani hamda amaliyotga joriy etilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining **ilmiy ahamiyati** o'zbek mumtoz filologiyasi, xususan, eski o'zbek tili tarixi va tarixiy dialektologiyasiga oid nazariy qarashlarni yangi manbaviy dalillar bilan boyitishi, Mamluk-qipchoq yozma yodgorliklarining lisoniy xususiyatlarini o'rganish orqali turkiy tillar tarixiy tasnifi va o'zbek tili qipchoq lahjasi shakllanish bosqichlarini aniqlashtirishga xizmat qilishi bilan belgilanadi. Tadqiqot natijalarining **amaliy ahamiyati** olingan xulosalar va to'plangan materiallardan oliy ta'lim muassasalarida o'qitiladigan “O'zbek tili tarixi”, “Tarixiy grammatika”,

“O‘zbek dialektologiyasi”, “Turkiy filologiyaga kirish” fanlari bo‘yicha o‘quv adabiyotlari va ma‘ruza matnlarini yaratishda, shuningdek, o‘zbek tilining tarixiy, dialektologik va etimologik lug‘atlarini tuzishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. O‘zbek mumtoz filologiyasida qipchoq lahjasi tadqiqiga oid manbalarni o‘rganish bo‘yicha olingan ilmiy natijalar (yangiliklar) asosida:

ishning o‘rta asrlarda qipchoq va o‘g‘uz lahjalarining tasnifiy farqlanishiga doir va manbalardagi fonetik-morfologik xususiyatlarning zamonaviy qipchoq shevalarida reliktda saqlanganligini dalillash bo‘yicha olingan xulosalardan Berdaq nomidagi Qoraqalpoq davlat universitetida bajarilgan AL-662204393 raqamli “Qoraqalpog‘iston folklorshunosligi antologiyasini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Oliy ta‘lim, fan va innovatsiyalar vazirligi Berdaq nomidagi Qoraqalpoq davlat universitetining 2025-yil 9-dekabrda 01.21.04/3740-son ma‘lumotnomasi). Natijada, qipchoq lahjasiga oid tarixiy-lisoniy materiallar antologiyaning dialektologik va etnografik jihatdan boyishiga xizmat qilgan;

mamluk-qipchoq manbalarining o‘zbek tili shakllanishidagi bog‘lovchi halqa sifatidagi o‘rniga oid ilmiy-nazariy qarashlardan O‘zR FA Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining “Qoraqalpoq yozuvchilarining ijodiy laboratoriyasini monografik aspektda tahlil qilish” (2021-2023) mavzusidagi fundamental ilmiy loyahasini amalga oshirishda foydalanilgan (O‘zR FA Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2025-yil 16-dekabrda 802/1-son ma‘lumotnomasi). Natijada, hozirgi qoraqalpoq lirikasini morfologik va etimologik aspektda tahlil qilishda dissertatsiyadagi xulosalar muhim nazariy tayanch vazifasini o‘tagan;

qipchoq tilining sohaviy va funksional fan tili sifatida shakllanganligi va umumiy xulosalardan O‘zbekiston Milliy teleradiokompaniyasi “Qoraqalpog‘iston Respublikasi teleradiokanali” DMning “Kúsh bilimde” va “Qayirli tań” ko‘rsatuvlari ssenariylarini tayyorlashda foydalanilgan (“Qoraqalpog‘iston Respublikasi teleradiokanali” DMning 2025-yil 30-dekabrda 05-22/792-son ma‘lumotnomasi). Natijada, o‘zbek tilining boy tarixi va yozma yodgorliklari haqida xalqimizga ilmiy asoslangan ma‘lumotlar yetkazilishi ta‘minlangan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 2 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida ma‘ruza qilingan va muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinishi. Dissertatsiya mavzusi bo‘yicha jami 13 ta ilmiy ish, shundan O‘zbekiston Respublikasi OAKning doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 8 ta maqola (jumladan, 6 tasi respublika, 2 tasi xorijiy jurnallarda) shuningdek, respublika jurnallarida 1 ta maqola e‘lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan iborat bo‘lib, umumiy hajmi 165 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, muammoning o'rganilganlik darajasi oydinlashtirilgan, tadqiqotning maqsad va vazifalari, obykti va predmeti belgilangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiligi va amaliy natijalari yoritilgan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslangan. Natijalarning joriy qilinishi, e'lon qilingan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar berilgan.

Ishning birinchi bobi **“Qipchoq lahjasiga oid qaydlar aks etgan mumtoz filologik manbalar”** deb nomlanib, uch fasldan iborat. Birinchi bobning **“Tarixiy lisoniy manzara, qipchoq tilining maqomi, o'zaro ta'sirlar va filologik meros”** deb nomlangan birinchi faslida tarixiy lisoniy manzara, qipchoq tilining maqomi, o'zaro ta'sirlar va filologik meros masalalari diaxron-sinxron aspektda tadqiq etilgan. Turkiy tillar tarixiy dialektologiyasida qipchoq tillari va ularning taraqqiyot bosqichlarini o'rganish o'zbek milliy tilining genezisini belgilashda muhim ahamiyat kasb etadi. Garchi sof qipchoq tilida yaratilgan dastlabki manbalar (*“Codex Cumanicus”* va mamluk-qipchoq lug'atlari) XIV asrga to'g'ri kelsa-da, qipchoq unsurlarining ilk lisoniy ko'rinishlari ancha avvalgi davr adabiy yodgorliklarida lisoniy sintez (koyne) sifatida kuzatiladi.

Tarixiy-lisoniy tahlillar shuni ko'rsatadiki, XII asr o'rtalarida Sirdaryoning quyi oqimlarida yaratilgan Xoja Ahmad Yassaviyning *“Hikmatlar”*i o'sha davr turkiy tilining murakkab qorishiq xususiyatlarini o'zida mujassam etgan ilk muhim filologik manbadir. Mutaxassislarining fikricha, *“Hikmatlar”* tilining negizida, asosan, qipchoq tili yotadi. Xususan, asar tilining fonetik belgilariga ko'ra *“y”*lashgan emas, balki *“j”*lashgan (*“j”*-lovchi) guruhga mansubligi³⁸ uning hozirgi O'zbekistonning Jizzax, Samarqand, Qashqadaryo va Surxondaryo viloyatlarida tarqalgan *“j”*-lovchi qipchoq shevalarining bevosita tarixiy asoslaridan biri ekanligini tasdiqlaydi. Tadqiqotchilar asar tilini aralash o'g'uz-qipchoq³⁹, qipchoq-o'g'uz⁴⁰ yoki Sharqiy turkiy deb turlicha tasniflagan bo'lsalar-da, ushbu lisoniy sintetik tabiat aslida qipchoq va o'g'uz qabilalarining yagona geografik makondagi konvergentsiyasi (qorishuvi) mahsulidir.

Xuddi shunday qipchoq-o'g'uz integratsiyasini XIII asr boshlariga oid Qul Alining *“Qissai Yusuf”* dostonida ham kuzatish mumkin. K.Brockelman asar tilini janubiy o'g'uz tillari guruhiga kiritgan bo'lsa⁴¹, tatar olimlari uni Volga bo'yi Bulg'or turkiy tili (qipchoq guruhining bulg'or-qipchoq tarmog'i) doirasida o'rganishadi⁴². A.K.Borovkovning Xorazm yoki Sirdaryo bo'yi lahjalariga xos

³⁸ Köprülü, M. F. Türk Edebiyatında İlk Mutasavvıflar. – Ankara: Diyanet İşleri Başkanlığı Yayınları, 1991. – S. 150–180.

³⁹ Боровков А.К. Лексика среднеазиатского тевсира XII—XIII вв. – М.: Изд-во восточной литературы, 1963. – С. 367.

⁴⁰ Наджип Э.Н. Тюркоязычный памятник XIV века «Гулистан» Сейфа Сарай и его язык. – Алма-Ата: Наука, 1975. – С. 16-17.

⁴¹ Brockelmann C. Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens. – Leiden: Brill, 1928.

⁴² Кол Гали. Кыйссаи Йосыф: Йосыф турында кыйсса. – Казан: Тат. кит. нэшр., 1983. – С. 426-494; Закиев М.З. Проблемы языка и происхождения волжских татар. – Казань: Таткнигоиздат, 1986. – С. 184.

xususiyatlarni aniqlagani⁴³ asar tilida qipchoq fonetikasi (jarangsiz undoshlarning qattiqlashuvi, spirantizatsiya) va morfologiyasining kuchli ta'sirini, ya'ni bu yodgorlik o'zbek tili o'g'uz va qipchoq shevalari tutashgan hududlarda (masalan, Xorazm vohasida) shakllanganligini dalillaydi.

Tadqiqotda XIII asr boshlaridagi mo'g'ul istilolari natijasida Oltin O'rda hududida yuzaga kelgan etnolingvistik vaziyat tahlil qilingan. Qipchoqlar, bulg'orlar, xorazmlilar va boshqa elatlarning aralashuvi⁴⁴ natijasida shakllangan "Oltin O'rda turkiysi"⁴⁵ yagona sof til emas, balki aralash o'g'uz-qipchoq koynesidir. Xorazmiy, Qutb, Sayfi Saroyi kabi adiblarning asarlari⁴⁶ ushbu aralash tilning namunasi sifatida qipchoq qatlamining ustuvorligini ko'rsatadi.

Dissertatsiyada qipchoq dialektlari ta'sirida shakllangan uchta asosiy yozma til tipi (Misr Mamluklari davri ilk yozma tili; Rivojlangan mamluk-qipchoq tili; Oltin O'rdaning sharqiy hududlari yozma tili) qiyosiy o'rganilgan⁴⁷. Qipchoq tili tarixini o'rganishda 1245-yilga nisbat beriladigan "Turkiy-arabcha lug'at" janubi-g'arbiy qipchoq (kuman-qipchoq) guruhiga mansubligi isbotlangan bebaho lisoniy dalillardir.

Mamluk Misrida (1250-1517) Dashti Qipchoqdan kelgan turkiylarning (11 ta yirik qabila) harbiy-siyosiy ustunligi⁴⁸ qipchoq tilining davlat boshqaruvi va qo'shin tiliga aylanishiga, o'ziga xos bilingvizm muhitining shakllanishiga olib keldi⁴⁹. Natijada, amaliy ehtiyoj yuzasidan Abu Hayyon asarlari, "At-tuhfa az-zakiyya", "Kitob bulg'at al-mushtoq" kabi o'nlab noyob turkiy-arabcha lug'at va grammatikalar yaratildi. E'tiborli jihati shundaki, qiyosiy-dialektologik tahlillar Mamluk davlatida qo'llangan qipchoq tili bilan hozirgi o'zbek tilining qipchoq lahjalari o'rtasida to'g'ridan-to'g'ri genetik yaqinlikni tasdiqlaydi⁵⁰. Yodnomalardagi barqaror fonetik qonuniyatlar va morfologik afikslar bugungi kunda Qoraqalpog'iston, Xorazm, Samarqand, Jizzax, Qashqadaryo va Surxondaryo viloyatlaridagi o'zbek shevalarida relik shaklda izchil saqlanib qolganini isbotlangan.

Yozma yodgorliklar tilining dialektal jihatdan geterogen (ko'p unsurli) ekanligi T.Halasi-Kun tomonidan aniq tasniflangan (sof qipchoq, sof o'g'uz, aralash qipchoq-o'g'uz)⁵¹.

Birinchi bobning ikkinchi faslida Mahmud Qoshg'ariyning "Devonu lug'otit-turk" asarida qadimgi qipchoq tili xususiyatlarining ilk ilmiy tavsifi masalalari tahlil qilingan. Asar nafaqat turkiy tilning eng qadimgi lug'ati, balki

⁴³ Боровков А.К. Ко'rsatilgan manba.

⁴⁴ Golden, P. B. An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East. – Wiesbaden: Otto Harrassowitz, 1992. – P. 494.

⁴⁵ Тенишев Э. Р. (отв. ред.). Сравнительно-историческая грамматика тюркских языков. Региональные реконструкции. – М.: Наука, 1997. – С. 600.

⁴⁶ Наджип Э. Н. Исследования по истории тюркских языков XI-XIV вв. / Отв. ред. А. Н. Кононов. – М.: Наука, 1989. – С. 283.

⁴⁷ Zajaczkowski, A. Najstarsza wersja turecka Husräv u Širin Qutba. – Warszawa: PWN, 1958-1961; Eckmann, J. Chagatay Manual. – Bloomington: Indiana University, 1966. – P. 340.

⁴⁸ Дониёров Х. Эски ўзбек адабий тили ва қипчоқ диалектлари. – Тошкент, 1976. – Б. 148.

⁴⁹ Ayalon, D. L'esclavage du Mamelouk. – Jerusalem, 1951. – P. 66.

⁵⁰ Абдурахмонов Ф., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. – Тошкент: Ўқитувчи, 1973. – Б. 320.

⁵¹ Halasi-Kun T. Die mameluk-kipschakischen Sprachstudien... – Budapest, 1940. – S. 80-83.

XI asrdagi (mo‘g‘ul istilolaridan avvalgi) turkiy qabilalar, xususan, qipchoqlar tili haqida bevosita guvohlik beruvchi noyob manbadir. “Devon”da qipchoq lahjasiga oid deb ko‘rsatilgan jami 44 ta so‘z (9 ta fe‘l, 35 ta ot) qayd etilgan bo‘lib⁵², ular hozirgi o‘zbek tili qipchoq shevalarining tarixiy leksikologiyasini o‘rganishda birlamchi dalil vazifasini o‘taydi.

Tadqiqotda M.Koshg‘ariy tomonidan qipchoq va o‘g‘uz tillari o‘rtasida amalga oshirilgan qiyosiy-fonetik tahlillar bugungi dialektal me‘yorlarga bog‘lab o‘rganildi. Alloma qayd etgan ikki unli orasidagi jarangli /y/ undoshining qipchoqlarda saqlanishi, o‘g‘uzlarda esa tushib qolishi (*čumyuq* – *čumuq*)⁵³ bugungi o‘zbek shevalaridagi *tag*‘ / *dag*‘ kabi farqlanishlarning tarixiy asosi ekanligi dalillandi⁵⁴. Shuningdek, so‘z boshidagi *m*- > *b*- (*mün* > *bün* – sho‘rva), *t*- > *d*- (*tewe* > *dewe* – tuya) kabi almashinuvlar qipchoq, o‘g‘uz va qarluq guruhlarini tasniflovchi asosiy fonetik belgilar sifatida baholandi⁵⁵.

Ayniqsa, qadimgi turkiy tildagi tish orasi sirg‘aluvchi δ tovushining XI asrdayoq turli guruhlarda turlicha talaffuz etilishini M.Koshg‘ariy aniq tasvirlagan: o‘g‘uzlarda δ > *y* (*öylä*), qipchoqlarda esa δ > *z* (*özlä* – peshin). Bu *adaq* > *azaq* (oyoq) kabi qipchoq tillarini farqlovchi eng muhim fonetik qonuniyatning ilk yozma isbotidir.

Faslda “Devon”da qipchoqlarga xoslangan *ariq* (oriq), *bal* (asal), *büt*- (tug‘ilmoq, unmoq), *yawlaq* (juda, yomon), *yalıuq* (cho‘ri), *yükünč* (namoz), *učan* (qayiq) kabi leksemalarning etimologik va dialektologik tahlili amalga oshirildi. Ularning ayrimlari (*ariq*, *bal*) bugungi o‘zbek qipchoq shevalarida⁵⁶ to‘liq saqlangan bo‘lsa, *učan* leksemasi XIX asr Xorazm adabiy muhitida (Ogahiyda *o‘t-uchan* – paroxod) yashab kelganligi⁵⁷, *yükünč* (namoz) va *yawlaq* (juda) kabi so‘zlar esa tillararo ta’sir (fors tili ta’siri) natijasida o‘z o‘rnini o‘zlashmalarga yoki boshqa so‘zlarga bo‘shatib bergani asoslandi⁵⁸.

Birinchi bobning uchinchi faslida Mahmud Zamaxshariyning “Muqaddimat ul-adab” asarining Xorazm vohasi o‘zbek tili qipchoq lahjasi tadqiqidagi ahamiyati lingvotarixiy va etimologik jihatdan yoritilgan. Asar arab tilini o‘rgatishga mo‘ljallangan bo‘lsa-da, uning tarkibidagi turkiy glossalar (tarjimalar) XII asr Xorazm turkiysining bebaho yozma aksi hisoblanadi. Bu davr tili o‘ziga xos murakkab lisoniy hodisa bo‘lib, unda mintaqaning geografik va tarixiy xususiyatlari tufayli o‘g‘uz va qipchoq unsurlari qorishib ketgan⁵⁹.

Tadqiqotda asar qo‘lyozmalarining tili ko‘chirilgan makon va zamonga qarab dialektal o‘zgarishlarga uchragani ochib berilgan. Xususan, 1367-yili Mamluklar Misrida ko‘chirilgan H.Turxon nusxasi “o‘g‘uzchadan ko‘chirilgan qipchoqcha

⁵² Toprak, F.Divâni lügatit-türk‘te ‘kipçakça’ kaydiyla verilen kelimelerin tarihî kipçak sözvarlığı içindeki yeri. *Türkoloji Dergisi*, 16(2), 2003. – S. 127-140.

⁵³ Махмуд Кошғарий. Девону луғот ит турк. Уч жилдлик. (Нашрга тайёрловчи ва таржимон С.М.Муталлибов). Биринчи том. – Тошкент: ЎЗР ФА нашриёти. – Б. 436.

⁵⁴ Erdal, M. *A Grammar of Old Turkic*. Leiden: Brill, 2004. – P. 145-147.

⁵⁵ Tekin, T. *Turkic Languages: Classification*. London: Routledge, 1995. – P. 74-75.

⁵⁶ Юлдашев Д.Т. Атоқли отларнинг антропоцентриқ тадқиқи. – Тошкент, 2022. – Б. 88.

⁵⁷ Муҳаммад Ризо Эрнийэзбек ўғли Огахий. Асарлар. 6 жилд. Гулшани давлат. – Тошкент, 2020. – Б. 218.

⁵⁸ Clauson, G. *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*. Oxford, 1972.

⁵⁹ Eckmann, J. *Das Chwarezmtürkische*. In J.Deny et al. (Eds.), *Philologiae Turcicae Fundamenta*, Tomus Primus. – Wiesbaden: Franz Steiner Verlag, 1964. – P. 113-137.

xarakterga ega” ekanligi bilan ajralib turadi. Kotib asl nusxadagi o‘g‘uzcha unsurlarni XIV asr Qohirasida hukmron bo‘lgan qipchoq tili me‘yorlariga moslashtirgan. Bu esa asarning mamluk-qipchoq tilini o‘rganishdagi bevosita o‘rni tasdiqlaydi⁶⁰.

Faslida asar leksikasi zamonaviy o‘zbek qipchoq shevalari bilan qiyosiy-etimologik jihatdan tahlil qilingan. Masalan, asarda qayd etilgan بورک (*böräk*) so‘zi turkiy *bögre-* / *büri-* (‘o‘ramoq, buklamoq’) fe‘llaridan yasalgan bo‘lib⁶¹, uning forscha *xushbira* yoki *dushvara*⁶² (chuchvara) so‘zlariga etimologik aloqasi yo‘qligi dalillangan. Adabiy tildagi forscha “chuchvara”dan farqli o‘laroq, bugungi qipchoq tillari va shevalarida (*bəlesh*, *bərik* kabi variantlarda) xamirdan yasaliy yog‘da pishiriladigan yoki dimlanadigan taomlarga nisbatan aynan *bo‘rak* o‘zagi faol qo‘llanishi o‘zbek qipchoq shevalarining leksik barqarorligini ko‘rsatadi.

Shuningdek, dissertatsiyada “Muqaddimat ul-adab”dagi turkiy glossalar orasidan qipchoqcha qatlarni ajratib olishning ilmiy-metodologik mezonlari ishlab chiqildi:

1. Mahmud Koshg‘ariy ma‘lumotlari bilan qiyoslash;
2. Keyingi davr Mamluk-qipchoq manbalari (“Kodeks Kumanikus” va b.) bilan solishtirish;
3. Qipchoq tillariga xos qat‘iy fonetik belgilar (*tag‘ > tav*, *azaq*) asosida filtrlash;
4. Ajdodlar ijtimoiy-maishiy hayotiga xos mavzuiy leksikani tahlil qilish.

Xulosa o‘rnida ta‘kidlandiki, Mahmud Zamaxshariyning “Muqaddimat ul-adab” asari XII asr Xorazm turkiysi leksikasi orqali o‘zbek tili qipchoq lahjalarining tarixiy lug‘at tarkibini, so‘zlar etimologiyasini va shakllanish bosqichlarini rekonstruksiya qilishda tayanch lisoniy manba vazifasini o‘taydi. Bu manbani zamonaviy dialektologik ma‘lumotlar bilan qiyosiy o‘rganish tarixiy leksikologiyamizning ko‘plab muammolarini hal etishga xizmat qiladi.

Ikkinchi bob **“Qipchoq leksikografiyasi: umumiy lug‘atlar va ularning lisoniy xususiyatlari”** deb nomlanib, ikki faslni o‘z ichiga oladi. Bobning **“Kodeks kumanikus’ – o‘zbek tili qipchoq lahjasining tarixiy ildizi sifatida”** deb nomlangan birinchi faslida XIV asrga mansub mazkur yodgorlikning qipchoq tili va o‘zbek shevalari tarixini o‘rganishdagi o‘rni tadqiq etiladi.

Italiyaning Venesiya shahridagi Avliyo Mark kutubxonasida saqlanayotgan⁶³ ushbu nodir qo‘lyozma o‘rta asrlarda Sharqiy Yevropa va Dashti Qipchoqda hukmron mavqega ega bo‘lgan qipchoq-kuman tilining jonli manzarasini aks ettiruvchi yagona lotin grafikali manbadir. G.Kuun va K.Gryonbek⁶⁴ tadqiqotlariga ko‘ra, ikki qismdan (italyancha-forscha-qipchoqcha savdo lug‘ati hamda

⁶⁰ Хақимжонов М. “Муқаддимат-ул-адаб”нинг қўлёзмаси // Ўзбек тили ва адабиёти. – Тошкент, 1978. № 6. – Б. 17.

⁶¹ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 360.

⁶² Абаев В. И. Историко-этимологический словарь осетинского языка. Т. 1. – М.-Л.: Изд-во АН СССР, 1958. – С. 388.

⁶³ Kuun, Géza. Codex Cumanicus Bibliothecae ad templum divi Marci Venetiarum. – Budapest, 1880. – P. 540.

⁶⁴ Grønbech K. Komanisches Wörterbuch: Türkischer Wortindex zu Codex Cumanicus. – Kopenhagen: Einar Munksgaard, 1942. – P. 230.

nemischa-qipchoqcha missionerlik va diniy matnlar) iborat bu asar o'sha davrdagi qipchoq tilining xalqaro *lingua franca* maqomidan dalolat beradi.

Tadqiqotda "Kodeks kumanikus" (KK) tilining fonetik-morfologik qurilishi hozirgi o'zbek tilining qipchoq shevalari bilan qiyosiy tahlil qilindi va quyidagi barqaror genetik aloqadorliklar aniqlandi:

1. Zetatsizm ($\delta > z$): praturkcha δ (tish orasi d/z) tovushining z ga o'tishi (masalan: *azaq* – oyoq, *qaz* – g'oz, *tiz* – tizza). Bu xususiyat hozirgi o'zbek tilining Jizzax, Qashqadaryo va Surxondaryodagi joychi va qo'ng'iroq qipchoq shevalarida ham aynan z yoki unga moyil talaffuzda uchraydi.

2. Intervokal /y/ (g') tovushining saqlanishi: o'g'uz tilidagi lenitsilashuvdan farqli o'laroq, KKda g' tovushi tushib qolmaydi (*tag'* – tog', *sag'* – sog').

3. Morfologik izoglossalar: jo'nalish kelishigida unli bilan tugagan so'zlarga ham o'g'uzcha -a/-ä emas, qipchoqcha -qa/-ka qo'shilishi (*atqa* – otga); chiqish kelishigining yopiq unlili -din/-tin shakli qo'llanishi (*kózdin* – ko'zdan).

Faslda KKning leksik tarkibi zamonaviy o'zbek tili qipchoq shevalari bilan chog'ishtirilgan. Lug'atda keltirilgan ijtimoiy va maishiy so'zlar o'sha davr tafakkur tarzini aks ettiradi. Masalan, *dominus* (lotincha) – *beg* (qipchoqcha) – *xudo* (forscha) qatoridagi *beg* so'zining etimologiyasi tahlil qilindi. V.Kotvich⁶⁵ uni mo'g'ulcha *begi* bilan bog'lasa-da, J.Klouson va G.Dyorferlar⁶⁶ uni qadimgi eroniy *baga-* (*xudo*, *janob*) o'zagiga borib taqalishini isbotlagan. Shuningdek, lug'atdagi *panis* – *nan* (*non*), *aqua* – *su* (*suv*), *canis* – *it* (*it*) kabi qatorlar asosiy lug'at fondining barqarorligini ko'rsatadi.

O'zbek dialektologiyasida KK uzoq vaqt umumturkiy manba sifatida qarab kelingan bo'lsa-da, zamonaviy izlanishlar⁶⁷ undagi ko'plab noyob unsurlar aynan Qashqadaryo, Surxondaryo, Xorazm va Qoraqalpog'istondagi o'zbek shevalarida tirik ekanligini tasdiqlaydi. Chorvachilik terminologiyasida bu yaqqol namoyon bo'ladi: KKdagi *ovlak/oglak* shakli Surxondaryoda *o'laq / uloq; teke* (*taka*), *qoy* (*qo'y*), *siğir* (*Xorazm qipchoq shevalaridagi siyir* shakliga mos), *buzavu* (*Surxondaryo shevalaridagi buzav/buzao'* shakliga aynan mos) kabi so'zlar qipchoq lahjasining KK bilan genetik birligini ko'rsatadi.

Shuningdek, KKdagi *yetmek/ötmek* (*non*) so'zi Qashqadaryoning ayrim qishloqlarida "yupqa xamir ovqat" ma'nosida yashab kelmoqda. KKda *jil* (*yil*) shaklining qo'llanishi esa "j-"lashish hodisasining tirik namunasidir. KKdagi *tag* (*tog'*) so'zining Qashqadaryo shevalarida *tav* ga o'tishi⁶⁸ va "d-"lashishning yo'qligi KK fonetikasining bevosita davomidir. KKdagi maqsad ravishdoshi -*gali* (*körgele*) Surxondaryoda -*g'ali* (*ko'rg'ali*); kelasi zamon -*ajak* (*barajak*) Qoraqalpog'istondagi o'zbek shevalarida -*jaq* (*barajaq*)⁶⁹ shaklida bugungi kungacha yetib kelgan.

⁶⁵ Kotwicz W. Contributions aux études altaïques... // Rocznik Orientalistyczny. – 1953. – P. 368.

⁶⁶ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 322.

⁶⁷ Жўраев Б. Юкори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969. – Б. 160; Решетов В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 280.

⁶⁸ Жўраев Б. Ко'rsatilgan asar. – В. 22.

⁶⁹ Ибрагимова У. Қорақалпоғистон Республикаси ўзбек шеваларида сўз ясалиши. – Қарши, 2019. – Б. 12.

Tadqiqotda KKdagi leksemalarning semantik taraqqiyoti ham yoritilgan. Jumladan, *egin* (*egin*) soʻzi KKda “yelka” anatomik maʼnosida qayd etilgan boʻlsa⁷⁰, XV asr eski oʻzbek tilida (Alisher Navoiy ijodida) metaforik usulda “libos” maʼnosida ham qoʻllangan. Bugungi Janubiy Qoraqalpogʻiston shevalarida esa bu soʻz *eyin* shaklida aynan “yelka” maʼnosida saqlangan⁷¹. Shuningdek, *oʻgʻul* (oʻgʻil) soʻzining qadimgi turkiy *oq* (oʻq/urugʻ) oʻzagidan yasalishi⁷² va KKdagi *oyul* shaklining hozirgi qipchoq shevalarida *ovul/uul* ga oʻtish jarayoni (spirantizatsiya) ilmiy asoslangan.

Unli bilan boshlanuvchi oʻzaklarda soʻz boshida *j*- undoshining orttirilishi (proteza) KKda izchil kuzatiladi: *jip* (*ip*), *jilan* (*ilon*)⁷³. Bu holat eski oʻzbek adabiy tili va oʻgʻuz/qarluq lahjalarida uchramaydi, biroq bugungi Jizzax, Qashqadaryo va Qoraqalpogʻistondagi “j-”lovchi oʻzbek shevalarida (*jip*, *jilon*) KKdagi anʼananing bevosita davomi sifatida yashab kelmoqda. Xuddi shunday, KKdagi *ayyz* (ogʻiz soʻti) soʻzining qipchoq shevalarida *avuz* shakliga oʻtishi chorvador xalqlar leksikasidagi fonetik taraqqiyotni namoyish etadi.

Xulosa oʻrnida taʼkidlanadiki, “Kodeks Kumanikus” shunchaki oʻrta asrlar savdo yoki diniy lugʻati emas, balki oʻzbek tili qipchoq lahjasining fonetik ($\delta > z$, *tag > tav*), morfologik (*-gali*, *-din*, *-ajak*) va leksik (chorvachilik, maishiy soʻzlar) bazasini oʻzida mujassam etgan eng ishonchli tarixiy-lisoniy hujjatdir. Uni zamonaviy dialektologik materiallar bilan qiyosiy tadqiq etish oʻzbek tili tarixiy dialektologiyasini yangi faktologik dalillar bilan boyitadi.

Ikkinchi bobning **ikkinchi faslida** “Tarjumoni turkiy va ajamiy va moʻgʻuliy va forsiy” (qisqacha “Tarjumon”) asari qipchoq tili leksik qatlamining mavzuiy tasnifi sifatida tadqiq etildi. XIV asr Mamluk-qipchoq adabiy tilining ushbu qomusiy lugʻati nafaqat lingvistik, balki tarixiy-etnografik manba sifatida ham gʻoyat qimmatlidir. Asar soʻzlarni alfavit emas, mavzuiy guruhlarga ajratgani bilan anʼanaviy lugʻatlardan farq qiladi.

Gollandiyaning Leyden universitetida saqlanayotgan mazkur nodir qoʻlyozma⁷⁴ 1343 yilda Xalil ibn Muhammad ibn Yusuf al-Kunaviy tomonidan yozilgani B.Flemming va boshqa tadqiqotchilar tomonidan ilmiy asoslangan⁷⁵. Asarning tuzilishi muallifning yuksak pedagogik mahoratini koʻrsatadi: u ismlar (otlar), feʼllar hamda grammatika (sarf va nahv) qismlaridan iborat⁷⁶.

Asarning oʻzbek tili tarixi uchun eng qimmatli jihati shundaki, muallif lisoniy dalillarni “turkiy” (sof qipchoq) va “turkman” (oʻgʻuz) lahjalariga aniq ajratib beradi. Masalan, *togʻ* (qipchoqcha) – *dagʻ* (turkmancha), *kel* – *gel* kabi fonetik farqlar XIV asrdayoq turkiy tillarning ikki yirik tarmogʻi oʻrtasidagi chegaralar shakllanib boʻlganini koʻrsatadi.

⁷⁰ Grønbech K. Komanisches Wörterbuch. – Kopenhagen, 1942. – S. 8.

⁷¹ Ўрозов Э. Ю. Жанубий Қорақалпоғистон ўзбек шевалари. – Тошкент: Фан, 1978. – Б. 22.

⁷² Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 110.

⁷³ Gülensoy T. Türkiye Türkçesindeki Türkçe Sözcüklerin Köken Bilgisi Sözlüğü. – Ankara, 2007. – S. 1087.

⁷⁴ Жафаров Б. С. «Таржумон туркий ва аjamiy ва мўғулий ва форсий» қўлёзмаси хусусида // НамДУ илмий ахборотномаси. – Наманган, 2021. – №12. – Б. 386.

⁷⁵ Сатиев А. «Китаб-и Тарджуман» – алгачкы түрк-араб сөздүктөрүнүн бири // Vestnik Bishkek Humanities University. – Кыргызстан, 2021. – № 56-57. – Б. 148-150.

⁷⁶ Юнусов А. "Таржумон" – XIV аср ёзма обидаси. – Тошкент: Фан, 1980. – Б. 14-18.

Tadqiqotda “Devonu lug‘otit turk” (XI asr) va “Tarjumon” (XIV asr) orasidagi vorislik ornitonimlar (qush nomlari) misolida tahlil qilindi⁷⁷. Masalan, sonqur (shunqor): Koshg‘ariyda *sonqur*, “Tarjumon”da esa *s > sh* (sibilyatsiya) o‘zgarishi orqali *shunqar* shaklida keladi⁷⁸. Bu hozirgi o‘zbek adabiy tilidagi *shunqor* so‘zining bevosita tarixiy ildizidir.

Tog‘an (dog‘an): XI asrdagi *toğril* o‘rnini XIV asr qipchoq lug‘atlarida *toğan* shakli egallagan.

Qaraqush (burgut): Muallif bu qushning o‘g‘uzcha muqobili *tavšanjil* (quyon ovlovchi) ekanini alohida ta’kidlaydi. Bu atama turkiy mifologiyadagi Qoraqo‘sh totemi bilan uzviy bog‘liqdir.

Kökürçkyn (kabutar): Eski turkiy tildagi bu so‘z “Tarjumon”da *kökärçin / kügärçin* shaklini olgan. Bu o‘zgarish hozirgi o‘zbek qipchoq shevalaridagi *ko‘garchin* talaffuzining fonetik asosidir⁷⁹.

M.T.Xoutsmaning “Tarjumon” grammatikasiga oid tahlillari⁸⁰ asosida so‘z yasaliş tizimi zamonaviy o‘zbek qipchoq shevalari bilan chog‘ishtirildi. Xususan, deminutiv (kichraytirish) va erkalash ma’nosini ifodalovchi *-aq / -ek* affiksi vositasida yasalgan *köşek* (ko‘shak – tuya bolasi) va *qoduq* (xo‘tik) so‘zlari bugungi kunda Xorazm va Janubiy O‘zbekiston qipchoqlari tilida aynan shu shaklda saqlanib qolgan⁸¹. Shuningdek, *-çaq / -çek* qo‘shimchasi yordamida yasalgan *kelinçek* (kelinchak) va kasb-hunar nomini yasovchi *-çi / -ci* (*yırlayıcı* – yirlovchi/baxshi) shakllari ham o‘zbek shevalarida faoldir. Shuningdek, M.Xoutsma alohida qayd etgan *-ğuç / -güç* qo‘shimchasi orqali asbob nomlarining yasaliş (*açquç* – ochqich, *töggüç* – tuygich) o‘g‘uz lahjasidagi *-ar / -er* (*achar*) shaklidan farqli o‘laroq, aynan qipchoq tipidagi tillar, xususan, o‘zbek tili uchun xosligi isbotlandi.

Faslda “Tarjumon” lug‘atidagi qator leksemalarning Xorazm va Qoraqalpog‘iston qipchoq shevalaridagi (Gurlan, Mang‘it, Qo‘ng‘irot) reflekslari (in‘ikosi) qiyosiy-tarixiy jihatdan tahlil qilindi. Jumladan, *dönan* (to‘rt yashar ot) so‘zi Xorazm shevalarida *dönän / do‘na* shaklida; *qısqraq* (biya) so‘zi esa Mang‘it shevasida *qısqraq* shaklida o‘z semantikasini asrlar davomida o‘zgartirmasdan saqlab kelayotgani dalillandi. Asardagi *yağlıq* (ro‘mol) so‘zining zamonaviy shevalarda *djavlıq* (javliq) shakliga o‘tishi esa tarixiy *y- > j-* (j-lashish) fonetik qonuniyatining tirik namunasi.

“Tarjumoni turkiy” asari shunchaki o‘lik lug‘at emas, balki Markaziy Osiyoning shimoli-g‘arbiy qismida yashovchi qipchoq lahjasi vakillari nutqida bugun ham yashab kelayotgan *ko‘shak, do‘nan, burunliq, javliq, tuygich* kabi yuzlab so‘zlarning tarixiy asosidir. Bu manbani zamonaviy dialektologik faktlar bilan qiyoslash o‘zbek tili tarixiy leksikologiyasini o‘rganishda eng to‘g‘ri va ilmiy asoslangan metodologik yo‘l hisoblanadi.

⁷⁷ Абдушукуров Б. «Девону луғотит турк»даги айрим орнитонимлар таҳлили. – Тошкент, 2024. – Б. 83.

⁷⁸ Абдушукуров Б. Ко‘rsatilgan manba. – В. 84.

⁷⁹ Снесарев Г. П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари. – Урганч, 2018. – Б. 74.

⁸⁰ Houtsma M. Th. Ein Türkisch-Arabisches Glossar. – Leiden: E.J. Brill, 1894. – S. 18.

⁸¹ Alimova Sh. M. Xorazm qipchoq shevalarining leksik-grammatik xususiyatlari. – Urganch, 2023. – B. 129.

Ikkinchi bobning **uchinchi faslida** Asir ad-Din Abu Hayyon al-Andalusiyning “Kitob al-idrok li-lison al-atrok” (1312) asari qipchoq tilshunosligining fundamental manbasi sifatida tadqiq etildi. Amaliy maqsadda tuzilgan boshqa lug‘atlardan farqli o‘laroq, bu asar o‘rta asrlar turkiy tilining fonetik, morfologik va leksik qurilishini arab tilshunosligi an‘analari asosida tizimli tadqiq etgan ilk akademik grammatika va izohli lug‘atdir⁸².

Tadqiqotda asarning A.Jafaroo‘g‘li (1931) va R.Ermers (1999) tomonidan amalga oshirilgan ilmiy-tanqidiy nashrlari⁸³ qiyosiy o‘rganildi. Asarning o‘zbek tili tarixiy dialektologiyasi uchun eng muhim jihati shundaki, Abu Hayyon turkiy tilni lingvistik stratifikatsiya (qatlamlashtirish) usulida uchga: *at-turk* (umumadabiy til), *al-qifjoqiy* (sof qipchoqcha) va *at-turkmaniy* (o‘g‘uzcha) lahjalarga aniq ajratib beradi. Muallif tomonidan qayd etilgan *t ~ d* (qipch. *tag‘* – o‘g‘uz. *dag‘*), *k ~ g* (*kel* – *gel*), *b ~ v* (*sebmek* – *sevmek*) kabi fonetik almashinuvlar⁸⁴ bugungi kunda O‘zbekiston hududidagi qipchoq va o‘g‘uz shevalari o‘rtasidagi til chegaralarini (izoglossalarni) belgilashda tayanch vazifasini o‘taydi.

Faslida “Kitob al-idrok”dagi so‘z yasash modellari zamonaviy o‘zbek qipchoq shevalari bilan chog‘ishtirildi. Xususan, asardagi deminutiv *-çaq / -çek* (o‘g‘ilchaq), kasb-hunar yasovchi *-man* (*közman* – soqchi) va sifatdoshning otlashuvi *-miş* (*otruluş*) ko‘rsatkichlari⁸⁵. F.Abdullayev tomonidan Xorazm shevalarida qayd etilgan *tupchik* (kenja), *dinkaman* (baquvvat), *qirmish* (taom turi) kabi so‘zlarda⁸⁶ jonli ravishda saqlanib qolgani dalillandi. Shuningdek, asardagi *kicit* (kechuv)⁸⁷, *ciganaq* (chig‘anoq – tirsak), *cuwalduz* (juvoldiz), *kamulduruk* (ko‘mildiriq) kabi nodir leksemalar, shuningdek, kelasi zamon inkor shaklidagi *kal-ma-s-man* (kelmasman) grammatik qurilmasining bugungi Jizzax, Qashqadaryo va Xorazm qipchoqlari nutqida faol ishlatilishi mazkur manbaning o‘zbek tili bilan uzviy genetik aloqasini tasdiqlaydi.

Bobning **to‘rtinchi faslida** esa XIV asrga mansub “Kitob ad-durra al-mudiya fi-l-lug‘ati-t-turkiya” asarining mamluk-qipchoq tili va o‘zbek shevalari tarixini o‘rganishdagi o‘rni tahlil qilindi. A.Zayonchkovskiy tomonidan Florensiyadan topilgan⁸⁸ mazkur asar boshqa lug‘atlardan o‘zining 24-bobi – sof so‘zlashuv jummalari (so‘zlashgich)ga ajratilgani bilan farq qiladi.

Tadqiqotda asarning ikki xil: qipchoq (Florensiya) va o‘g‘uz (Turk til akademiyasi) nusxalari qiyosiy o‘rganildi⁸⁹. Asar tilida kuzatiladigan “y-”lovchilik

⁸² Расулова Н. А. Исследование языка «Китаб ал-идрак ли-л-исан ал-атрак» Абу Хайяна. – Ташкент, 1969. – С. 14-16.

⁸³ Caferoğlu A. Kitâb al-İdrâk li-Lisân al-Atrâk. – İstanbul, 1931. – S. 12-18; Ermers, Robert. Arabic Grammars of Turkic. – Leiden: Brill, 1999. – P. 312.

⁸⁴ Doğan, Yusuf. Kitâbu'l-İdrâk li-lisâni'l-Etrâk'ın Dilbilim Açısından İncelenmesi // Cumhuriyet İlahiyat Dergisi. – 2016. – S. 333.

⁸⁵ Есбосынов Е. З. «Китаб эл-Идрак ли-л-исан эл-Атрак»... // ҚазҰУ хабаршысы. – Алматы, 2017. – Б. 141-146.

⁸⁶ Абдуллаев Ф. Хоразм шевалари. – Тошкент: Фан, 1961. – Б. 316.

⁸⁷ Ermers, Robert. Arabic Grammars of Turkic. – Leiden: Brill, 1999. – P. 312.

⁸⁸ Zajaczkowski A. Chapitres choisies du Vocabulaire arabe-kiptchak "ad-Durrat al-mudi'a..." // Rocznik Orientalistyczny. – Warszawa, 1965. – P. 19-20.

⁸⁹ İshak bin Murad. Eski Oğuzca Sözlük-Gramer Arası Bir Eser. – Ankara, 2004; Yılmaz R. Ed-Dürretü'l-Mudiyye... Kıpçak ve Oğuz Nüshalarındaki Bazı Arkaik Kelimeler // Din ve Bilim. – 2022. – S. 310-341.

(proteza: *yilan* – ilon, *yit* – yo‘qolmoq)⁹⁰ va *ch* ~ *sh* almashinuvi (*qaç* ~ *qaş* – qochmoq) bugungi kunda Xorazm, Qashqadaryo va Janubiy Qoraqalpog‘iston o‘zbek shevalaridagi *yilon*, *yip*, *qashdi* kabi talaffuz me‘yorlarining tarixiy poydevori ekanligi isbotlandi.

“Ad-Durra” lug‘atidagi kosmogonik va tabiiy leksika (Tañrı, küneş, yağmur, qar, buz, tağ) tahlili shuni ko‘rsatadiki, qipchoq nusxasidagi *küneş* (quyosh) so‘zi bugungi shevalarda *kungay* (quyoshli joy) ma‘nosida; *yağmur* so‘zi esa Jizzax va Xorazmda *jao‘in* / *yag‘mur* shaklida; *tağ* (tog‘) leksemasi *t-* va *-g‘* tovushlarining barqarorligi hisobiga Surxondaryo shevalaridagi *tav* shaklining bevosita o‘zagi sifatida yashab kelmoqda.

Uchinchi bob “O‘zbek tili qipchoq lahjasining tarixiy grammatikasi va sohaviy leksikasini aks ettiruvchi yozma yodgorliklar tadqiqi” deb nomlanib, ikki faslni o‘z ichiga oladi. Bobning “Mamluk-qipchoq grammatik risolalarining o‘zbek tili tarixiy dialektologiyasidagi o‘rni va lisoniy-tuzilmaviy xususiyatlari” nomli birinchi faslida XIV asr arab tilidagi turkiy grammatikalarning qipchoq lahjasi tarixini tiklashdagi o‘rni tadqiq qilindi.

Turkologiyada eski turkiy til, xususan, mamluk-qipchoq tili xususiyatlarini o‘rganishga bag‘ishlangan “Tarjumon”, Ibn Muhanno lug‘ati, Abu Hayyonning “Kitob al-idrok” va “At-tuhfatu-z-zakiyya” asarlari nafaqat amaliy lug‘at, balki mukammal grammatik risolalar sifatida baholanadi. A.I.Chaykovskayaning ta’kidlashicha, bu arabzabon grammatikalar turkiy til faktlarini sun‘iy ravishda arab qoliplariga solmagan, balki turkiy tilning ichki tabiatini, jumladan, singarmonizm va agglyutinatsiyani to‘g‘ri aks ettirgan⁹¹.

Tadqiqotda Abu Hayyon al-Andalusiyning “Kitob al-idrok” asari qiyosiy tahlilga tortildi. Muallifning eng katta xizmati shundaki, u turkiy tilni lingvistik stratifikatsiya usulida uchga: *at-turk* (umumadabiy til), *al-qifjoqiy* (sof qipchoqcha) va *at-turkmaniy* (o‘g‘uzcha) lahjalarga aniq ajratib bergan⁹². Abu Hayyon qayd etgan *t ~ d* (qipch. *tag‘* – o‘g‘uz. *dag‘*) va *k ~ g* (*kel* – *gel*) fonetik almashinuvlari bevosita bugungi O‘zbekiston hududidagi shevalar chegarasini ko‘rsatadi. Xususan, Xorazm o‘g‘uz shevalaridagi *dag‘*, *dil* shakllari hamda Qashqadaryo va Surxondaryoning qipchoq shevalaridagi *tog‘*, *til* talaffuzlari aynan shu XIV asr grammatik me‘yorlarining tarixiy davomidir.

Shuningdek, faslda R.Ermers⁹³ transkripsiyasi asosida “Kitob al-idrok”dagi so‘z yasaliş modellari zamonaviy o‘zbek qipchoq shevalari bilan chog‘ishtirildi. Xususan, asardagi deminutiv *-çaq* / *-çek* (o‘g‘ilchaq), kasb-hunar yasovchi *-man* (*közman* – soqchi) va asbob nomlarini yasovchi *-ğuç* affikslari⁹⁴ F.Abdullayev tomonidan Xorazm shevalarida qayd etilgan *tupchik* (kenja), *dinkaman* (baquvvat), *betsipirg‘ich* (sochiq) kabi so‘zlarda jonli ravishda saqlanib qolgani dalillandi. Asardagi *ciganaq* (chig‘anoq), *cuwalduz* (juvoldiz) kabi nodir leksemalar,

⁹⁰ Balci O. Ed-Dürretü'l-Mudiyye... Görülen İki İmla Özelliği // Dil ve Edebiyat Dergisi. – Ankara, 2018. – 46.

⁹¹ Чайковская, А. И. Об арабоязычных грамматиках старотюркского языка // Советская тюркология. – Баку, 1976. – № 6. – С. 78-80.

⁹² Doğan, Yusuf. Kitâbu'l-İdrâk li-lisâni'l-Etrâk'ın Dilbilim Açısından İncelenmesi // Cumhuriyet İlahiyat Dergisi. – 2016. – S. 333.

⁹³ Ermers, Robert. Arabic Grammars of Turkic... – Leiden: Brill, 1999. – P. 312.

⁹⁴ Есбосынов Е. З. «Китаб эл-Идрак...» // ҚазҰУ хабаршысы. – 2017. – Б. 141-146.

shuningdek, kelasi zamon inkor shaklidagi *kal-ma-s-man* (kelmasman) grammatik qurilmasining bugungi Jizzax va Xorazm qipchoqlari nutqida faol ishlatilishi mazkur manbaning o‘zbek tili bilan uzviy genetik aloqasini tasdiqlaydi.

Faslda mamluk-qipchoq tilshunosligining cho‘qqisi sanalgan “Kitob at-tuhfatu-z-zakiyya fi-l-lug‘ati-t-turkiya” asariga alohida urg‘u berildi⁹⁵. E.I.Fozilov tomonidan chuqur tadqiq etilgan⁹⁶ ushbu nodir manba qipchoq lahjasining fonetik va morfologik qurilishini mukammal yoritib beradi.

“At-tuhfa”ning morfologik tizimi hozirgi o‘zbek tili qipchoq shevalarining bevosita tarixiy bazasi (prototipi) ekanligi quyidagi dalillar bilan isbotlandi:

1. Kelishik tizimi: asarda qaratqich kelishigining qat‘iy singarmonizmga bo‘ysunuvchi *-niñ/-niñ* shakli va chiqish kelishigining yopiq unlili *-din/-din* shakli (mas., *yerdin*) qo‘llanishi bugungi Janubiy Qoraqalpog‘iston va Xorazm qipchoq shevalaridagi me‘yorlarga to‘la mos keladi⁹⁷.

2. Fe‘l shakllarining rivoji: “At-tuhfa”da qayd etilgan hozirgi zamonning murakkab *-a+dur / -y+dur* (*aladurbiz – olyapmiz/oladurbiz*) ko‘rsatkichi bugungi o‘zbek adabiy tilidagi *-yapti* va Xorazm shevasidagi *-yotir* shakllarining tarixiy negizidir. Shuningdek, doimiy harakatni bildiruvchi *-ağan / -egen* (*kelegen – kelagan, içegen – ichagan*) va payt ravishdoshi *-qaş / -geş* (*kelgeş – kelgach*) affikslari bugungi Qashqadaryo va Surxondaryodagi “j”-lovchi qipchoq shevalarida aynan shu shaklda (*borag‘an, kelgach*) jonli saqlanib qolgan.

Dissertatsiyada A.Bo‘ronov tadqiqotlariga tayangan holda⁹⁸, “At-tuhfa” asarining S.Mutallibov tomonidan amalga oshirilgan tarjimasidagi ayrim noaniqliklar tuzatildi va ularning bugungi qipchoq shevalaridagi reflekslari (in‘ikosi) ko‘rsatib berildi. Xususan, *kichi* (*kichik*): asarda *kichi* shaklida kelgan so‘z avvalgi tarjimalarda yanglish holda *kishi* (*odam*) deb izohlangan. Aslida, Surxondaryo va Qashqadaryo qipchoq shevalarida “kichik” so‘zi bugun ham aynan *kichi* (*kichi bola*) shaklida talaffuz qilinadi.

Tamaqsav (*ochko‘z*): “Tamog‘ini o‘ylaydigan” ma‘nosidagi bu so‘z shevalardagi *tamoqsav* (tekinxo‘r) leksemasining bevosita tarixiy shaklidir. Shuningdek, Ibn Muhanning “Tarjumon” lug‘atida tillar o‘rtasidagi leksik almashinuv (o‘zlashma so‘zlar) haqidagi ilg‘or qarashlar tahlil qilindi. Muallifning “turklar o‘zlarida kam uchraydigan narsalar uchun forslardan so‘z oladilar” degan xulosasi⁹⁹ bugungi kundagi lisoniy kontaktlar va ekstralingvistik omillarni o‘rganishda muhim nazariy asos bo‘lib xizmat qiladi.

Xulosa o‘rnida ta‘kidlandiki, Mamluk-qipchoq davri grammatik risolalari, xususan, “At-tuhfa” va “Kitob al-idrok” asarlari shunchaki o‘rta asrlarning tarixiy yodgorligi emas. Ular o‘zbek tili qipchoq lahjasining fonetik qonuniyatlari (*singarmonizm, j-lovchilik*), morfologik tizimi (*-niñ, -din, -ağan*) va boy leksik

⁹⁵ Aubakirova, K. et al. Written Manuscripts in Ancient Kipchak Language... // Mediterranean Journal of Social Sciences. – Rome, 2015. – P. 575

⁹⁶ “At-tuhfa”... Введение, лексико-грамматический очерк Фазылова Э.И. и Зияевой М.Т. – Ташкент, 1978. – С. 232.

⁹⁷ Fazilov, E. İ. "Et-Tuhfe"nin Elyazması ve Dili Üzerine Notlar // Gazi Türkiyat. – 2014. – S. 206.

⁹⁸ Бўронов, А. “At-tuhfa”: китоб бўйича олимлар баҳси нега 8 асрдан буён тугамади? // Oyina.uz. – 2024. <https://oyina.uz/kiril/article/1424>

⁹⁹ Мелиоранский П.М. Араб-филолог о турецком языке. – СПб., 1900. – С. 243.

qatlarning genezisini o'zida mujassam etgan fundamental manbalardir. Bu manbalarni zamonaviy o'zbek dialektologiyasi dalillari bilan qiyoslash eski o'zbek tili grammatikasi va qipchoq lahjalari tarixini uzluksiz zanjir sifatida qayta tiklash imkonini beradi.

Bobning ikkinchi faslida **“Kitobu bulg‘at al-mushtoq fi lug‘ati-t-turk v-al-qipchoq”** asari tadqiq etilgan. Jamoliddin at-Turkiy qalamiga mansub ushbu asar XIV asr Oltin O‘rda va Mamluklar davlati o‘rtasidagi madaniy aloqalar mahsuli hisoblanadi. A.Zayonchkovskiy¹⁰⁰ va Sh.Fayzullayeva¹⁰¹ tadqiqotlarida asarning leksik qatlami qipchoq-o‘g‘uz asosi sifatida baholangan.

Dissertatsiyada “Bulg‘at al-mushtoq”ning fonetik qurilishi tahlil qilinib, unda singarmonizm (ham lab, ham tanglay uyg‘unligi) qat‘iy amal qilishi aniqlandi. Masalan, *bulut*, *tütün*, *altun* kabi so‘zlarda lablangan unilarning, *jylan*, *baqyr* kabi so‘zlarda esa orqa qator unilarning uyg‘unligi kuzatiladi. Bu holat hozirgi o‘zbek tilining qipchoq shevalari (qo‘ng‘irot, qatag‘on) vokalizmiga to‘liq mos keladi.

Shuningdek, asarda so‘z boshida *j-* (*y*) undoshining faol qo‘llanilishi (*jer* – yer, *jyl* – yil, *jylan* – ilon) uning qipchoq tipidagi til ekanligini tasdiqlaydi. Bu xususiyat o‘g‘uz guruhi tillarida kuzatilmaydi va hozirgi o‘zbek tilining *j*-lovchi qipchoq shevalarini adabiy tildan ajratib turuvchi muhim belgidir. E.O‘rozovning tadqiqotlari ham bu hududdagi *j*-lovchi shevalarning tarixiy ildizlari aynan Oltin O‘rda davri tiliga borib taqalishini tasdiqlaydi.

Yodgorlik leksikasi mavzuiy guruhlariga ajratib o‘rganildi. *Qujas* (quyosh), *colpan* (Cho‘lpon), *jaymur* (yomg‘ir) kabi kosmogonik atamalar; *qojun* (qo‘y), *buzavu* (buzoq), *çypçaq* (chumchuq) kabi zoonimlar; *ana* (ona), *qajn ata* (qaynota) kabi qarindoshlik terminlari; *ceri* (qo‘shin), *jav* (yov) kabi harbiy atamalar tahlil qilindi. Bu so‘zlarning 90% dan ortig‘i bugungi o‘zbek tilida faol qo‘llanilishi yoki shevalarda saqlanib qolgan tilimizning tarixiy ildizlari naqadar baquvvat ekanidan dalolat beradi.

Bobning **“Baytarat ul-vozih’ asari va uning o‘zbek tili qipchoq lahjasini o‘rganishdagi o‘rni”** nomli uchinchi faslida XIV asrga mansub sohaviy (veterinariya va ippologiya) yodgorlik tadqiq etildi. Mamluk Misrida harbiy san‘at (*furusiyaa*) va otchilikka bo‘lgan yuksak e‘tibor natijasida yaratilgan bu asar¹⁰² nafaqat harbiy qo‘llanma, balki turkiy xalqlar etnografiyasi va xo‘jalik hayotini o‘rganishda bebaho manbadir. E.Esinning ta‘kidlashicha, turkiylar uchun “hayot – ot demakdir” va bu an‘ana Mamluklar davlatida ham izchil davom ettirilgan¹⁰³.

Tadqiqotda asar nomidagi *baytara* (بَيْطَرَة) atamasining etimologiyasi yunoncha *hippiatros* (ot tabibi) so‘zining arab tiliga o‘zlashib, morfologik moslashuvi (*b-y-t-r* o‘zagi) orqali shakllangani ilmiy asoslandi¹⁰⁴.

¹⁰⁰ Zajaczkowski A. Vocabulaire arabe-kiptchak. Bulgat al-mustaq fi lugat at-turk wa-l-qifzaq. – Warszawa, 1958. – P. 192.

¹⁰¹ Файзуллаева Ш. А. Исследование языка памятника XIV в. «Китабу Булгат аль-Муштак фи лугат ат-турк ва-л Кыфчак»: Дисс... канд. филол. наук. – Ташкент: 1969. – С. 180.

¹⁰² Eckmann, Janos. "The Mamluk-Kipchak Literature" // Central Asiatic Journal. – Vol. VIII. – Wiesbaden, 1963. – P. 304-319.

¹⁰³ Esin, Emel. "The Horse in Turkic Art" // Central Asiatic Journal. – 1965. – P. 167

¹⁰⁴ Ан-Наим ул-кабир: Арабча-ўзбекча лугат. – Тошкент: Muharrir nashriyoti, 2021. – Б. 70.

Turk olimi J.O'zгур tomonidan ilmiy muomalaga kiritilgan asarning ikkita asosiy nusxasi (Istanbul – sof qipchoq va Parij – o'g'uzlashgan nusxa) qiyosiy o'rganildi¹⁰⁵. Bu nusxalar qiyosi bugungi o'zbek tilining qipchoq va o'g'uz (Xorazm) lahjalari o'rtasidagi tarixiy chegaralarni aniqlashda muhimdir. Qipchoq nusxasidagi *sınır* (pay, tomir), *tırnaq* (tuyoq), *yagır* (yag'ir), shuningdek, so'z boshidagi *t-*ning saqlanishi (*tiş*) va "q-"lashish (*qayda*) bugungi Qashqadaryo va Surxondaryo shevalaridagi lisoniy hodisalarning aynan o'zidir¹⁰⁶.

Sh.Hasanli-G'aribovanning xulosalariga tayangan holda¹⁰⁷, asarning sohaviy leksikasi va ilmiy bayon uslubi tahlil qilindi. "Baytarat ul-vozih"dagi kelishik tizimining qat'iy singarmonizmga bo'ysunishi (*-niñ/-niñ* qaratqich, yopiq unlili - *din/-din* chiqish kelishigi) hozirgi Qoraqalpog'iston va O'zbekiston qipchoq shevalarining morfologik me'yorlariga to'liq mos keladi¹⁰⁸. Shuningdek, N.Mahmudov tomonidan tadqiq etilgan o'zbek ipponimiyasi (otchilik terminologiyasi)¹⁰⁹ asosida asardagi otning yoshiga (*qulun, tay, ğunan, dōnan, baytal*) va tusiga (*toriq, saman, burul, çavkar*) oid yuzlab atamalarning bugungi kungacha hech qanday o'zgarishsiz yetib kelgani isbotlandi.

"Kitob al-idrok" va "Baytarat ul-vozih" kabi filologik va sohaviy manbalar eski o'zbek tili qipchoq qatlamining nafaqat so'zlashuv vositasi, balki murakkab ilmiy-texnik tushunchalarni tizimli ifodalashga qodir bo'lgan barqaror funksional fan tili darajasiga ko'tarilganini tasdiqlaydi. Ularni zamonaviy dialektologik dalillar bilan solishtirish tarixiy leksikologiyamiz va grammatologiyamizni yangi bosqichga olib chiqadi.

XULOSA

1. Mahmud Koshg'ariyning "Devonu lug'otit-turk" asari qipchoq tilining ilk tavsifiy manbasi bo'lib, unda qayd etilgan intervokal /y/ (g') tovushining saqlanishi (qipchoqcha *tag'* – o'g'uzcha *dag'/da:*) va praturkcha δ (tish orasi *d/z*) tovushining *z* ga o'tishi kabi fonetik qonuniyatlar qipchoq lahjasining boshqa turkiy tillardan farqlovchi eng qadimgi barqaror belgilari (izoglossalari) ekanligi ilmiy dalillandi.

2. Mahmud Zamaxshariyning "Muqaddimat ul-adab" asaridagi turkiy glossalar tahlili shuni ko'rsatdiki, XII asr Xorazm turkiysi sof bir lahjaga emas, balki qipchoq va o'g'uz unsurlari qorishgan lisoniy konvergensiya asoslangan. Ushbu asar hozirgi Xorazm vohasi qipchoq va o'g'uz shevalari tutashgan hududlardagi til xususiyatlarini rekonstruksiya qilishda beqiyos ahamiyatga ega.

3. XIV asr Mamluk davlati muhitida yaratilgan turkiy lug'atlar tuzilishiga ko'ra ikki guruhga: mavzuiy-ideografik ("Tarjumon", "Ad-Durra", "Bulg'at") hamda alifbo tartibidagi izohli ("Kitob al-idrok") lug'atlarga ajralishi asoslandi. Ushbu asarlar arab tilshunosligi qoliplarini turkiy tilga sun'iy ravishda

¹⁰⁵ Özgür, Can. Baytaratü'l-Vazih'in Kıpçakça ve Türkmençe Yazmalarına Göre... – İstanbul, 1994. – S. 4-5.

¹⁰⁶ Bodrogligeti, A. "The Medical Terminology in the Kitāb Baytarat al-Vāziḥ" // TDED. – İstanbul, 1973. – S. 115-125.

¹⁰⁷ Həsənli-Qəribova, Şəbnəm. Türk dillərində elmi üslubun inkişafının tarixi qaynaqları. – Bakı: "Elm", 2019. – S. 144.

¹⁰⁸ Решетов В.В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 85-88.

¹⁰⁹ Mahmudov N. Çağdaş Özbek Dilindeki Atçılık Terimleri. – İstanbul, 1995. – S. 158.

ko‘chirmasdan, balki tilning ichki tabiatini, singarmonizm va agglyutinatsiya hodisalarini obyektiv aks ettirgan.

4. O‘rta asrlar filologik manbalarida turkiy til leksikasi ongli ravishda “*turkiy/qipchoq*” (sof qipchoq) va “*turkman*” (o‘g‘uz) qatlamlariga ajratib izohlangan. Bu omil XIV asrdayoq turkiy tillarning shimoliy va g‘arbiy guruhlari o‘rtasidagi chegaralar qat‘iylashganini hamda bugungi O‘zbekiston hududidagi qipchoq va o‘g‘uz shevalari tizimi aynan shu davr lisoniy taraqqiyotining bevosita davomi ekanini tasdiqlaydi.

5. “Kodeks Kumanikus” va qipchoq lug‘atlarida qayd etilgan so‘z boshidagi lab undoshlarining almashinuvi hamda unli bilan boshlanuvchi o‘zaklarda *j-* va *y-* protezasi bugungi kunda Janubiy Qoraqalpog‘iston, Jizzax, Qashqadaryo va Surxondaryo viloyatlaridagi “*j*”-lovchi va “*y*”-lovchi o‘zbek shevalarining tarixiy fonetik negizi hisoblanadi.

6. “At-tuhfatu-z-zakiyya”, “Baytarat ul-vozih” kabi asarlarning morfologik tahlili natijasida qaratqich kelishigining qat‘iy singarmonizmga bo‘ysunuvchi *-niñ / -niñ* shakli, chiqish kelishigining *-din / -din* hamda deminutiv (kichraytirish) *-çaq / -çek, -ğuç / -giç* affikslari hozirgi qipchoq shevalarida relikt (qoldiq) holda o‘zgarishsiz saqlanib qolganligi o‘z isbotini topdi.

7. Grammatik risolalarda qayd etilgan maqsad ravishdoshining *-g‘ali / -geli* affiksi, hozirgi zamonning murakkab *-a+dur* (oladur) hamda doimiylikni bildiruvchi *-ağan / -egen* (borag‘an) ko‘rsatkichlari eski o‘zbek tili qipchoq qatlamining sof morfologik ixtirolari ekanligi hamda ular adabiy tildan farqli o‘laroq janubiy qipchoq shevalarida bugun ham faol ekanligi ayon bo‘ldi.

8. Arxaik leksika (ornitonimlar, zoonimlar, maishiy atamalar) tahlili shuni ko‘rsatdiki, adabiy tilda forsiy yoki arabiy o‘zlashmalarga almashtirilgan yuzlab tub turkiy leksemalar (*tamaqsav, kichi, ko‘kchak, do‘nan, ko‘mildiriq, chig‘anaq, juvoldiz*) bugungi o‘zbek qipchoq shevalarida asl fonetik va semantik ko‘lamida barqaror yashab kelmoqda.

9. Mamluk davrida yaratilgan veterinariya, ippologiya (otshunoslik) va harbiy san‘atga oid sohaviy asarlar (“Baytarat ul-vozih”, “Munyat ul-g‘uzot”) eski o‘zbek tilining qipchoq qatlami faqatgina maishiy so‘zlashuv vositasi bo‘lmay, balki murakkab tibbiy, anatomik va harbiy tushunchalarni tizimli ifodalashga qodir bo‘lgan ilmiy uslubga ega ekanligini namoyish etadi.

10. Maxsus terminologiyaga oid manbalar tahlili natijasida o‘zbek tilidagi otning yoshi, tusi va tana a‘zolariga (*sinir, tirnaq, bez, yag‘ir*) oid atamalarning mutlaq ko‘pchiligi tarixiy-etimologik jihatdan XIV asr manbalariga borib taqalishi hamda xalq tilida qat‘iy konservativligini saqlab qolgani aniqlandi.

11. XI–XV asrlar filologik va sohaviy yodgorliklari tili o‘lik til emas, balki bugungi o‘zbek tili qipchoq lahjalarining qon tomiridir. Ularning umumiy lingvistik va dialektologik tahlili milliy tilimizning tarixiy taraqqiyot zanjirini uzluksiz tiklash, yo‘qolgan o‘z qatlam so‘zlari hisobiga zamonaviy lug‘atimizni boyitish hamda o‘zbek dialektologiyasining tarixiy xaritasini aniq chizib berish imkonini yaratadi.

SCIENTIFIC COUNCIL DSc.05/2025.27.12.Fil.15.03
AT THE INSTITUTE OF UZBEK LANGUAGE, LITERATURE AND
FOLKLORE OF THE ACADEMY OF SCIENCES IN UZBEKISTAN
URGENCH STATE UNIVERSITY NAMED AFTER
ABU RAYHAN BIRUNI

ASHYROV ODILBEK MAKHSUDOVICH

THE SOURCES OF UZBEK CLASSICAL PHILOLOGY ON THE
RESEARCH OF THE KYPCHAK DIALECT

10.00.01 – the Uzbek language

DISSERTATION ABSTRACT
OF THE DOCTOR OF PHILOSOPHY(PhD)
ON PHILOLOGICAL SCIENCES

Tashkent – 2026

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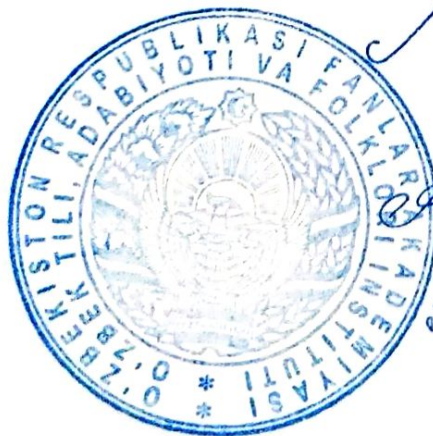
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INTRODUCTION

(Abstract of the Doctor of Philosophy (PhD) Dissertation)

The actuality and necessity of the dissertation topic. The comparative-historical and source study of the Turkic languages has always been of great importance in world linguistics. In particular, the study of the linguistic nature of ancient and medieval written monuments, which determine the historical roots of languages, their stages of development, and their role in preserving the identity of languages, shows the significance of languages in preserving their uniqueness. A large-scale scientific research is carried out not in a general way all over in the world of Turkology, but in the framework of specific dialects, in particular, the Kypchak dialect, to determine the processes of their historical integration with other languages (for example, Oghuz languages). It is important to highlight the lexical and grammatical features of philological and sectoral sources created in the 11th-15th centuries.

In world linguistics, research has been conducted on the study of Turkic languages from a historical-comparative perspective. These studies have provided information about Turkic languages, including Uzbek and the Altai language, their dialectal historical development and genesis, presented scientific conclusions on the general stages of development of these languages, and identified their distinctive features. Studying the Kipchak dialect of the Uzbek language and the lexicon of the Altai language, generalizing the linguistic characteristics of the period on this basis, determining developmental stages, analyzing functional-semantic and paradigmatic relations between lexemes, and distinguishing their specific features are of great significance.

Today, in the Republic of Uzbekistan, the study of the historical stages of the development of our national language and the role of vernaculars and dialects in its formation has been elevated to the level of state policy. “In the context of globalization, preserving the purity of our national language, increasing its vocabulary, creating Uzbek alternatives to modern terms in various fields, and ensuring their single version of use are urgent tasks.¹¹⁰” The Kypchak dialect plays an important role in the historical dialectology and source studies of the Uzbek language. However, the history of the Uzbek language, especially despite the fact that many unique philological and sectoral written monuments were created in Kypchak dialects during the Mamluk period (13th-15th centuries) its genetic relationship with the Kypchak layer, has not been sufficiently studied in a monographic plan yet. In this sense, a comparative-historical study of sources related to the study of the Kypchak dialect in Uzbek classical philology, contrastive study of their linguistic features with modern Uzbek dialects, highlighting the etymology of field terms provides a solid basis for enriching the history of our

¹¹⁰ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2019 йил 21 октябрдаги ўзбек тилига давлат тили мақоми берилганлигининг 30 йиллигига бағишланган тантанали маросимдаги нутқи // «Халқ сўзи» газетаси. 218 (7448)-сон. – Тошкент, 2019. – 22 октябрь.

national linguistics and historical resource-keeping. This determines the relevance and necessity of the research topic.

This research aligns with the objectives outlined in a number of official documents and legal acts, including: the decrees of the president of the Republic of Uzbekistan dated October 21, 2019 No. PF-5850 “On measures to increase completely the prestige and position of the Uzbek language as a state language”, PF-6084 of October 20, 2020 “On measures to further develop the Uzbek language and improve language policy in our country“, PQ-2909 of April 20, 2017 “On measures to further develop the higher education system”, PQ-4633 of March 9, 2020 “On measures to further improve the regulatory framework for the development of Research investigations and innovative activities”, and the decree No. 139 by the Cabinet of Ministers Resolution of March 11, 2020 “On measures to further increase the effectiveness of fundamental and Applied Research in Uzbek language and literature”, and other regulatory legal acts related to this activity.

The correspondence of the research with the priority directions of the development of science and technologies in the republic: The dissertation is carried out within the framework of the priority direction. I. “Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic state.”

The scope of study of the problem. The Kypchak languages and their historical sources have been studied in various aspects by a number of prominent scholars in world Turkology and Uzbek linguistics. Foreign and Russian orientalists were the first to introduce the period of the Mamluks (13th–15th centuries) Turkic into scientific circulation of written monuments in the history of Turkology. As part of the initial research, the scientists such as G.Kuun¹¹¹, M.T.Houtsma¹¹², K.Brokkelman¹¹³ laid the initial scientific foundation in illuminating the lexical-grammatical features of Kypchak languages.

Later, this tradition was extended by European and Western scholars, with special transcription and lexicographic analysis work. In Particular, the scholars, such as T.Khalashi-Kun¹¹⁴, J.Denni¹¹⁵, A.Zayonchkovsky¹¹⁶, and J.Ekman¹¹⁷ systematized mamluk-Kypchak texts from a textual point of view. R.Ermer’s studies on Mamluk-era Arabic-Turkish grammar have shed¹¹⁸ light on the issue of the application of Arabic patterns to Turkic languages.

¹¹¹ Kuun Géza. Codex Cumanicus Bibliothecæ ad templum divi Marci Venetiarum. – Budapest: Editio princeps, 1880. – P. 395.

¹¹² Houtsma M.Th. Ein türkisch-arabisches Glossar. – Leiden: E.J. Brill, 1894. – P. 114.

¹¹³ Brockelmann C. Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens. – Leiden: Brill, 1928. – P. 392.

¹¹⁴ Halasi-Kun T. The Qipchaq Mamlüks // Archivum Ottomanicum. – 1950. – № 1. – P. 247-266

¹¹⁵ Deny J. L'arméno-coman et les 'Éphémérides' de Kamieniec (1604-1613). – Wiesbaden: Otto Harrassowitz, 1957. – P. 71.

¹¹⁶ Zajęzkowski A. Vocabulaire arabe-kiptchak de l'époque de l'État Mamelouk "Bulgat al-mustaq fi lugat at-turk wa-l-qifzaq". I. Le Nom. – Warszawa: PWN, 1958. – P. 140.

¹¹⁷ Eckmann J. Chagatay Manual. – Bloomington: Indiana University Publications, 1966. – P. 340.

¹¹⁸ Ermers R. Arabic Grammars of Turkic: The Arabic Linguistic Model Applied to Foreign Languages & Translation of 'Abu Hayyan al-'Andalusi's Kitab al-'Idrak li-Lisan al-'Atrak. – Leiden: Brill, 1999. – P. 420.

Turkish scholars have made significant contributions to the study of Mamluk-Kypchak grammar and dictionaries, precisely in the context of kin languages. The researchers such as A.Jafaroğlu¹¹⁹, B.Atalay¹²⁰ and later J.Özgür¹²¹, R.Yilmaz¹²² have extensively analyzed the integration of Kypchak and Oghuz elements in sectoral and philological works from a comparative perspective.

The study of the lexical and phonetic system of Kypchak written monuments can be found in the monographic works of major Turkologists such as N.A.Baskakov¹²³, A.K.Kurishzhanov¹²⁴, A.N.Garkaves¹²⁵, and E.N.Najip¹²⁶ in the territory of the former Soviet Union and the CIS. These research studies serve as a solid theoretical base in the creation of historical lexicology and phonetics of the Kypchak languages.

The history and dialectology of the Kypchak dialect in Uzbek linguistics have been reflected in the research of a number of leading scholars. The phonetic-morphological and lexical norms of Kypchak dialects in the system of existing Uzbek dialects are distinguished in fundamental studies of dialectologists, such as X.Doniyorov¹²⁷, B.Jo'rayev¹²⁸, A.Ishayev¹²⁹, as well as V.Reshetov, Sh.Shoabdurahmanov¹³⁰.

Representatives of Uzbek textual criticism and philology, the scholars such as A.K.Borovkov¹³¹, E.I.Fozilov¹³², N.A.Rasulova¹³³, Sh.A.Fayzullaeva¹³⁴ and A.Yunusov¹³⁵ carried out tremendous scientific work on the linguistic features of medieval written sources and their unique copies preserved in our country from a source studies perspective. The researchers such as B.Abdushukurov¹³⁶ and

¹¹⁹ Caferoğlu A. Kitâb al-İdrâk li-Lisân al-Atrâk. – İstanbul: Evkaf Matbaası, 1931. – S. 160.

¹²⁰ Atalay B. Ettuhfet-üz-zekiyye fil-lugat-it-Türkiyye. – İstanbul: TDK Yayınları, 1945. – S. 296.

¹²¹ Özgür C. Baytaratü'l-Vazih'in Kıpçakça ve Türkmençe Yazmalarına Göre Kıpçakçanın Oğuzçalaşması Üzerine Bir Dil Araştırması: Doktora Tezi. – İstanbul: İstanbul Üniversitesi, 1994. – S. 450.

¹²² Yılmaz R. Ed-Dürretü'l-Mudiyeye fi'l-Lugati't-Türkiyye'nin Kıpçak ve Oğuz Nüshalarındaki Bazı Arkaik Kelimeler // Din ve Bilim. – 2022. – 5(2). – S. 310–341.

¹²³ Баскаков Н.А. Тюркские языки. – М.: Издательство восточной литературы, 1960. – С. 244.

¹²⁴ Қурьшжанов А.К. Исследование по лексике старокыпчакского письменного памятника XIII в. “Тюркско-арабского словаря”. – Алма-Ата: Наука, 1970. – С. 234.

¹²⁵ Гаркавец А.Н. Кыпчакские языки: куманский и армяно-кыпчакский. – Алма-Ата: Наука Каз ССР, 1987. – С. 223.

¹²⁶ Наджип Э. Н. Исследования по истории тюркских языков XI-XIV вв. – М.: Наука, 1989. – С. 283.

¹²⁷ Дониёров Х. Эски ўзбек адабий тили ва кыпчоқ диалектлари. – Тошкент: Ўзбекистон ССР Маориф министрлиги, 1976. – Б. 144.

¹²⁸ Жўраев Б. Юкори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969. – Б. 169.

¹²⁹ Ишаев А. Қорақалпоғистондаги ўзбек шевалари. – Тошкент: Фан, 1977. – Б. 184.

¹³⁰ Решетов В.В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 328.

¹³¹ Боровков А.К. Лексика среднеазиатского тевсира XII – XIII вв. – М.: Изд-во восточной литературы, 1963. – С. 367.

¹³² Фазылов Э.И., Зияева М.Т. Изысканный дар тюркскому языку (Грамматический трактат XIV в. на арабском языке). – Ташкент: Фан, 1978. – С. 471.

¹³³ Расулова Н. А. Исследование языка «Китаб ал-идрак ли-лисан ал-атрак» Абу Хайяна (Морфология, лексика и глоссарий): Филол. фан. номзоди дисс. – Тошкент, 1969. – Б. 180.

¹³⁴ Файзуллаева Ш. А. Исследование языка памятника XIV в. «Китабу Булгат аль-Муштак фи лугат ат-турк ва-л Кыфчак»: Дисс... канд. филол. наук. – Ташкент: 1969. – С. 195.

¹³⁵ Юнусов А. “Таржумон” – XIV аср ёзма обидаси (нашрга тайёрлаш ва тадқиқ): Дисс. ... канд. филол. наук. – Тошкент, 1980. – Б. 186.

¹³⁶ Абдушукуров Б. “Қисаси Рабғузий” лексикаси: Филол. фан. док. ... дисс. – Тошкент, 2017. – Б. 280.

H.Norimov¹³⁷ have conducted a monographic study of the etymological and dialectal features of lexical units in historical sources in Uzbek linguistics in the recent years.

A number of prominent scholars have worked on the monographic and dialectological study of the Kypchak and Oguz dialects, their lexical-grammatical and phonetic features, which are widespread in Uzbek linguistics, particularly in the Khorezm and Karakalpakstan regions. In this regard, F.A.Abdullayev's fundamental research on the classification of Khorezm dialects¹³⁸, A.Ishayev's work in Karakalpakstan focused on the study of Uzbek dialects and the Mangytian dialect¹³⁹, as well as E.Orozov's research¹⁴⁰ on the lexicon of the Uzbek dialects of Southern Karakalpakstan, is particularly noteworthy.

In addition, the services of researchers such as Y.M.Ibragimov¹⁴¹, Z.Ibragimova¹⁴², U.Ibragimova¹⁴³ and M.Khudoyorova are incomparable in studying the phonetic, morphological, lexical system and linguistic geography of Uzbek dialects in the Aral Sea region and the Republic of Karakalpakstan, scientists who studied dialects in Karakalpakstan. The research of these scholars serves as an important theoretical source in determining the historical foundations of the Kypchak dialects and their interaction with other Turkic languages.

In Uzbek linguistics, a number of modern studies have been carried out in the study of territorial manifestations of the Kypchak dialect, their lexical-grammatical features, and historical sources in a monographic plan. In Particular, N.I.Shoimova, thoroughly studied the specific lexical layer of the Middle Kashkadarya “j”-speaking Kypchak dialects¹⁴⁴ in her dissertation, while the lexical and grammatical features of the Khorezm Kypchak dialects were systematically studied by Sh.M.Alimova¹⁴⁵. Also, A.Q.Boronov in a number of his studies, extensively analyzed the attitude of the Uzbek language to the Altai language of the Kypchak dialect lexicon, ethnic-linguistic parallels, and the importance of medieval sources such as the “AT-tufa” in studying the history of the Kypchak dialect in a comparative-historical and ethnolinguistic field¹⁴⁶.

¹³⁷ Наримов Х.А. Хоразм минтакавий фитонимларининг лисоний таҳлили: Филол. фан. бўйича фалсафа доктори (PhD) дисс. – Урганч, 2020. – Б. 154.

¹³⁸ Абдуллаев Ф.А. Хоразм шевалари. – Тошкент: Фан, 1961. – Б. 348.

¹³⁹ Ишаев А. Қорақалпоғистондаги ўзбек шевалари. – Тошкент: Фан, 1977. – Б. 176.

¹⁴⁰ Ўрозов Э. Ю. Жанубий Қорақалпоғистон ўзбек шевалари. – Тошкент: Фан, 1978. – Б. 45.

¹⁴¹ Ибрагимов Ю.М. Исследования узбекских говоров Приаралья: автореф. дис. ... д-ра филол. наук. – Ташкент, 1994. – С. 51.

¹⁴² Ибрагимова З. Қорақалпоғистон ўзбек шевалари кишлок хўжалиги лексикасининг лингвогеографик тадқиқи: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – Б. 26.

¹⁴³ Ибрагимова У. Қорақалпоғистон Республикаси ўзбек шеваларида сўз ясалиши: Филол. фан. бўйича фалс. док. (PhD) ... дисс. – Қарши, 2019. – Б. 12.

¹⁴⁴ Шоимова Н. Ўрта Қашқадарё желовчи қипчоқ шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1999. – Б. 174.

¹⁴⁵ Alimova Sh. M. Xorazm qipchoq shevalarining leksik-grammatik xususiyatlari: Filol. fan. bo'yicha falsafa doktori (PhD) diss. – Urganch, 2023. – B. 129.

¹⁴⁶ Бўронов А. Олтойлар. – Тошкент: Мухаррир, 2017. – 184 б.; Shu muallif. O'zbek tili qipchoq lahjasi leksikasining oltoy tiliga munosabati: Filol. fan. bo'yicha falsafa doktori (PhD) diss. avtoref. – Toshkent, 2023. – B. 52; Shu muallif. “At-tuxfa”: китоб бўйича олимлар баҳси нега 8 асрдан буён тугамади? // Oyina.uz. – 2024. <https://oyina.uz/kiril/article/1424>

Despite the significant scientific research listed above, in existing studies, philological (grammatical and lexicographic) and field (veterinary and military work) written monuments dating back to the Mamluk-Kypchak period are not objectified in the context of Uzbek classical philology and directly as a historical root(prototype) of the modern Uzbek language Kypchak dialect in a holistic, complex, and monographic way. The issue of direct transmission of materials of these sources with Kypchak dialects in the territory of modern Uzbekistan, showing their place as a linguistic connecting ring between the periods of “Karakhanids” and “The old Uzbek” in the historical development of the Uzbek language, is systematically covered for the first time within the framework of this dissertation.

The correspondence of the dissertation topic with the scientific research work plans of the higher education institution where the dissertation was carried out. The dissertation was completed as part of the project “Theoretical and Practical Issues of Uzbek Linguistics and Innovative Research”, which is part of the research plan of the Urgench State University named after Abu Rayhan Beruni.

The aim of the research is to conduct a comprehensive study of written and lithographic rare sources from the XI–XV centuries, related to the history of Uzbek classical philology, to highlight their lexical-grammatical features and to prove the historical place of these works in the formation of the Kypchak layer of the old Uzbek language.

The tasks of the research are as follows:

to highlight the classification bases of medieval Turkic(Kypchak) and Turkmen (Oghuz) dialects based on the identification of phonetic – lexical records in the lexicographic sources as “Devonu lexicotit turk”, “Muqaddimat ul-adab” and the Mamluk period of the 11th -12th centuries;

to prove the genetic continuity between the linguistic units (phonetic, morphological, lexical features) designated as of Kypchak belonging in medieval written monuments and the materials of the Kypchak dialects of modern Uzbek through a contrastive study;

to reveal the development chronology of the scientific and functional style and special terminology of the Kypchak layer of the Old Uzbek language on the example of sectoral (veterinary, hippology, military affairs) works created during the Mamluk period;

to assess the scientific and theoretical significance of the studied sources as a connecting link between the Karakhanid period and the Old Uzbek language period in the history of the Uzbek language based on the analysis of the linguistic features of the sources.

The object of the research comprises the philological sources that the features of the Kypchak dialect of the history of the Uzbek language, created in the 11th–15th centuries: “*Devonu lexicotit turk*”, “*Muqaddimat ul-adab*”, “*Kodeks Kumanikus*”, “*Kitab al-Idar li-lison al-atrok*”, “*At-tuhfatu-z-zakiyya*”, “*Transloni turkiyya*”, “*Bulgat al-mushtoq*”, “*Ad-Durra al-mudiya*”, as well as thematic written monuments as “*Baytarat ul-vozh*”.

The subject of the research consists of phonetic laws, lexical-semantic groups, morphological indicators, and their place and comparative-historical features in the historical dialectology of the Uzbek language, which are characteristic of the Kypchak dialect, which is reflected in the historical sources under study.

Research methods used in the research are the descriptive (descriptive), comparative-historical, comparative-dialectological, linguostatistical and historical-etymological methods of general philological analysis.

The scientific novelty of the research consists of the following:

It has been scientifically established based on the typological classification of phonetic-lexical features in the works “Devonu lug‘otit turk” and “Muqaddimat ul-adab” from the XI–XII centuries, as well as lexicographic sources from the Mamluk-Kypchak period that the linguistic boundaries between the Kypchak and Oghuz dialects were already differentiated in the Middle Ages;

It has been proven by comparative-historical analyses that the phonetic (*z-cizm*, preservation of *g*), morphological (*-niñ* definite article and *-g‘ali* adverbial of purpose), and lexical features specific to the Kypchak dialect in written monuments genetically inherit relic (residual) forms in the modern Uzbek language's Kypchak dialects (Khorezm, Kashkadarya, Surkhandarya;

It has been revealed through the example of research on specialized works (veterinary, hippology, military affairs) created in the Middle Ages that the Kypchak layer of Old Uzbek, far from being merely a means of communication had formed the level of a functional scientific language capable of expressing complex scientific-technical concepts and possessing a specialized terminological bases;

It has been theoretically substantiated that the studied Mamluk-Kypchak sources served the function of an important linking ring (prototype) filling the gaps between the Karakhanid period and the Old Uzbek (*Chaghatai*) period in the history of the Uzbek language.

The practical results of the research are as follows:

It has been proven that a valuable factual basis has been created for the sciences of dialectology, historical lexicology, and textology through a comparative study of materials from philological and sectoral sources from the Mamluk-Kypchak period with the Kypchak dialects of modern Uzbek;

The study of archaic words, forgotten terms, and the etymology of grammatical forms in the sources has revealed opportunities to enrich the vocabulary of the modern Uzbek literary language;

Scientific and practical recommendations have been developed for compiling modern specialized dictionaries by identifying the historical roots of veterinary, hippology, and military terminology, formed on the basis of “Baytarat ul-vozih” and other special sources;

the need to create new educational and methodological literature in the field of historical lexicography and source studies today is justified based on the analysis of the principles of the structure of bilingual (Arabic-Turkish) and thematic dictionaries created in the Middle Ages.

The reliability of the research results is explained by the relevance and correct approach to the posed scientific problem, the use of texts from internationally recognized rare manuscripts and lithographic works (*“Kitob al-idrok”*, *“At-tuhfa”*, *“Codex Cumanicus”*, *“Baytarat ul-vozih”*) as research sources, the conduct of linguistic analyses based on comparative-historical and dialectological methods, and the publication of the obtained results and conclusions in reputable foreign and local journals, as well as their implementation in practice.

Scientific and Practical Significance of the Research Results:

The scientific significance of the research results lies in enriching theoretical views on Uzbek classical philology, particularly the history of Old Uzbek and historical dialectology, with new source-based evidence, and in contributing to the clarification of the historical classification of Turkic languages and the formation stages of the Uzbek Kypchak dialect through the study of linguistic features in Mamluk-Kypchak written monuments.

The practical significance of the research results is explained by the possibility of using the obtained conclusions and collected materials in creating textbooks and lecture texts for the disciplines “History of the Uzbek Language,” “Historical Grammar,” “Uzbek Dialectology,” and “Introduction to Turkic Philology” taught in higher education institutions, as well as in compiling historical, dialectological, and etymological dictionaries of the Uzbek language.

Implementation of research results: based on the scientific results (novelties) obtained from the study of sources related to Kypchak dialect research in Uzbek classical philology:

the conclusions from current research work regarding the classificatory differentiation of Kypchak and Oghuz dialects in the Middle Ages, and proving that phonetic-morphological features in the sources are preserved in relic form in modern Kypchak dialects, were used in the practical project No. AL-662204393 “Creating an Anthology of Karakalpakstan Folklore Studies” carried out at Karakalpak State University named after Berdakh (Reference No. 01-11-04/3740 dated December 9, 2025, Karakalpak State University named after Berdakh at the Ministry of Higher Education, Science and Innovation). As a result, historical-linguistic materials related to the Kypchak dialect contributed to enriching the anthology in dialectological and ethnographic aspects;

the scientific-theoretical views on the role of Mamluk-Kypchak sources as a linking ring in the formation of the Uzbek language were used in implementing the fundamental scientific project of the Karakalpak Branch of the Academy of Sciences of Uzbekistan, Karakalpak Institute of Humanities Scientific Research, entitled “Monographic Analysis of the Creative Laboratory of Karakalpak Writers” (2021-2023); (Reference No. 802/1 dated December 16, 2025, Karakalpak Branch of the Academy of Sciences of Uzbekistan, Karakalpak Institute of Scientific Research on Human Science). As a result, the conclusions from the dissertation served as an important theoretical foundation in the morphological and etymological analysis of contemporary Karakalpak lyrics;

the general conclusions on the formation of the Kypchak language as a specialized and functional scientific language were used in preparing scenarios for the programs “*Kúsh bilimde*” and “*Qayirli tań*” of the Uzbekistan National Television and Radio Company “Karakalpakstan Republic Television and Radio Channel” LLC (Reference No. 05-22/792 dated December 30, 2025, Karakalpakstan Republic Television and Radio Channel LLC). As a result, scientifically grounded information about the rich history of the Uzbek language and its written monuments has been delivered to our people.

Approbation of the research results. The results of this study were presented and discussed at 2 international and 2 republican scientific and applied conferences.

Publication of the research results A total of 13 scientific works have been published on the dissertation topic, including 8 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations (including 6 in republican and 2 in foreign journals), and 1 article was published in a national journal.

Structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, conclusion, and list of references, with a total volume of 165 pages.

MAIN CONTENT OF THE DISSERTATION

The relevance and necessity of the dissertation topic are substantiated, the degree of study of the problem is clarified, the research objectives and tasks, object and subject are defined, alignment with the priority directions of republican science and technology development is demonstrated, scientific novelty and practical results are highlighted, the reliability of the obtained results, as well as their scientific and practical significance in the introduction. Information is provided on the implementation of the results, published works, and the dissertation structure.

The first chapter entitled “Classical Philological Sources Reflecting Notes on the Kypchak Dialect” consists of three sections. The first section, “Historical Linguistic Landscape, Status of the Kypchak Language, Mutual Influences, and Philological Heritage,” examines these issues from both diachronic and synchronic perspectives. Studying Kypchak languages and their development stages in the historical dialectology of Turkic languages holds significant importance for determining the genesis of the Uzbek national language. Although the earliest sources created in pure Kypchak (“Codex Cumanicus” and Mamluk-Kypchak dictionaries) date to the 14th century, the first linguistic manifestations of Kypchak elements are observed as linguistic syntheses (koine) in much earlier literary monuments. Historical-linguistic analysis shows that Khodja Ahmad Yassawi’s “Proverbs”, created in the lower reaches of Syrdarya in the mid 12th century, was the first important philological source to embody the complex mixed features of the Turkic language of the time. Experts believe that the basis of the language of the “Proverbs” is mainly the Kypchak language. In particular, according to the

phonetic signs of the asar language, “y” does not come, but the belonging to the group “J” come (j-cizm), confirming that it is one of the direct historical bases¹⁴⁷ of the “j”-lovchi Kypchak dialects, which are distributed in the Jizzakh, Samarkand, Kashkadarya and Surkhandarya regions of present-day Uzbekistan. While researchers have variously classified the work as written in a mixed Oghuz-Kypchak¹⁴⁸, Kypchak-Oghuz¹⁴⁹, or Eastern Turkic, this linguistic synthetic nature is actually the product of convergence (mixing) of the Kypchak and Oghuz tribes in a single geographic space. A similar Kypchak-Oghuz integration can be observed in the epic poem “Kissai Yusuf” by Kuul Ali, dating back to the early 13th century. While K.Brockelmann included the language of the work in the Southern Oghuz group of languages¹⁵⁰, Tatar scholars studied it within the Volga Bulgar Turkic language¹⁵¹ (Bulgar-Kypchak group of the Kypchak dialect groups). A.K.Borovkov’s identification of features characteristic of Khwarezmian or Syrdarya dialects¹⁵² evidence that the written language of the work demonstrates the strong influence of Kypchak phonetics (voicening of voiceless consonants, spirantization) and morphology, thereby proving that this monument was formed in regions where Uzbek Oghuz and Kypchak dialects converged (for example, in the Khorezm oasis). The study analyzes the ethnolinguistic situation that arose in the territory of the Golden Horde as a result of the Mongol invasions of the early 13th century. The “Golden Horde Turkic¹⁵³” formed as a result of the mixing of Kypchaks, Bulgars, Khorezmian, and other tribes¹⁵⁴ is not a single pure language, but a mixed Oghuz-Kypchak coinage. The works of writers such as Khorezmiy, Kuutb, and Sayfi Sarayi showed the dominance of¹⁵⁵ the Kypchak layer as an example of that mixed language. The dissertation studies comparatively three main written language types formed under the influence of the Kypchak dialects (the early written language of the Mamluk period in Egypt; the developed Mamluk-Kypchak language; the written language of the eastern regions of the Golden Horde)¹⁵⁶. The “Turkic-Arabic Dictionary,” dated 1245, is invaluable linguistic evidence that has proven to belong to the southwestern Kypchak (Cuman-Kypchak) group. In Mamluk Egypt (1250-1517), the military-political dominance

¹⁴⁷ Köprülü, M. F. Türk Edebiyatında İlk Mutasavvıflar. – Ankara: Diyanet İşleri Başkanlığı Yayınları, 1991. – S. 150–180.

¹⁴⁸ Боровков А.К. Лексика среднеазиатского тefsира XII—XIII вв. – М.: Изд-во восточной литературы, 1963. – С. 367.

¹⁴⁹ Наджип Э.Н. Тюркоязычный памятник XIV века «Гулистан» Сейфа Сарай и его язык. – Алма-Ата: Наука, 1975. – С. 16-17.

¹⁵⁰ Brockelmann C. Osttürkische Grammatik der islamischen Litteratursprachen Mittelasiens. – Leiden: Brill, 1928.

¹⁵¹ Кол Гали. Кыйссаи Йосыф: Йосыф турында кыйсса. – Казан: Тат. кит. нәшр., 1983. – С. 426-494; Закиев М.З. Проблемы языка и происхождения волжских татар. – Казань: Таткнигоиздат, 1986. – С. 184.

¹⁵² Боровков А.К. Ко‘rsatilgan manba.

¹⁵³ Тенишев Э. Р. (отв. ред.). Сравнительно-историческая грамматика тюркских языков. Региональные реконструкции. – М.: Наука, 1997. – С. 600.

¹⁵⁴ Golden, P. B. An Introduction to the History of the Turkic Peoples: Ethnogenesis and State-Formation in Medieval and Early Modern Eurasia and the Middle East. – Wiesbaden: Otto Harrassowitz, 1992. – P. 494.

¹⁵⁵ Наджип Э. Н. Исследования по истории тюркских языков XI-XIV вв. / Отв. ред. А. Н. Кононов. – М.: Наука, 1989. – С. 283.

¹⁵⁶ Zajaczkowski, A. Najstarsza wersja turecka Husräv u Širin Qutba. – Warszawa: PWN, 1958-1961; Eckmann, J. Chagatay Manual. – Bloomington: Indiana University, 1966. – P. 340.

of the Turks (11 major tribes) from the Steppe Kypchak led to the transformation¹⁵⁷ of the Kypchak language into the language of Public Administration and Militaries, the formation of a unique bilingual environment¹⁵⁸. As a result, for practical needs, dozens of unique Turkic-Arabic dictionaries and grammars such as Abu Hayyan's works, "At-tuhfa az-zakiyya," and "Kitob bulg'at al-mushtoq" were created. Notably, comparative-dialectological analyses confirm a direct genetic proximity between the Kypchak language used in the Mamluk state and the current Kypchak dialects of Uzbek. It has been proven¹⁵⁹ that stable phonetic patterns and morphological affixes in the monuments are consistently preserved in relic form in Uzbek dialects of Karakalpakstan, Khorezm, Samarkand, Jizzakh, Kashkadarya, and Surkhandarya provinces today. The dialectal heterogeneity (multi-component nature) of the language of written monuments has been clearly classified by T.Halashi-Kuun (pure Kypchak, pure Oghuz, mixed Kypchak-Oghuz).¹⁶⁰

In the second section of the first chapter, the issues of the first scientific description of ancient Kypchak language features in Mahmud al-Kashgari's "Devonu lug'otit-turk" are analyzed. The work is not only the oldest dictionary of the Turkic language but also a unique source that directly testifies to the Turkic tribes of the 11th century (pre-Mongol invasions), particularly the Kypchaks. A total of 44 words (9 verbs, 35 nouns)¹⁶¹ marked as pertaining to the Kypchak dialect were recorded in the "Devon" serving as primary evidence in studying the historical lexicology of modern Uzbek Kypchak dialects. The comparative-phonetic analyses conducted by M.Kashgari between Kypchak and Oghuz languages were studied in connection with modern dialectal norms. It was proven that the preservation of the voiced /ɣ/ consonant between two vowels noted by the scholar in Kypchaks, while it drops in Oghuz (*čumyuq – čumuq*)¹⁶², serves as the historical basis for distinctions like *tag' / dag'* in today's Uzbek dialects¹⁶³. Additionally, alternations such as *m- > b-* at the beginning of words (*mün > bün – broth*) and *t- > d-* (*tewe > dewe – tuya*) were evaluated as key phonetic markers classifying the Kypchak, Oghuz, and Karluk groups¹⁶⁴. Especially noteworthy is that M.Kashgari clearly described the varying pronunciation of the interdental fricative *δ* sound in ancient Turkic already in the 11th century across different groups: in Oghuz *δ > y* (*öylä*) becomes, while in Kypchak it becomes *δ > z* (*özlä – peshin*(afternoon)). It serves as the first written proof of the key phonetic law distinguishing Kypchak languages, such as *ađaq > azaq*(foot). In the section, etymological and dialectological analyses were conducted on Kypchak-specific lexemes in the "Devon" such as *arıq* (*oriq – thin*), *bal* (*asal – honey*), *büt-*

¹⁵⁷ Дониёров Х. Эски ўзбек адабий тили ва қипчоқ диалектлари. – Тошкент, 1976. – Б. 148.

¹⁵⁸ Ayalon, D. L'esclavage du Mamelouk. – Jerusalem, 1951. – P. 66.

¹⁵⁹ Абдурахмонов Ф., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. – Тошкент: Ўқитувчи, 1973. – Б. 320.

¹⁶⁰ Halasi-Kun T. Die mameluk-kiptschakischen Sprachstudien... – Budapest, 1940. – S. 80-83.

¹⁶¹ Toprak, F. Divâni lügatit-türk'te 'kipçakça' kaydıyla verilen kelimelerin tarihî kipçak sözcüğü içindeki yeri. *Türkoloji Dergisi*, 16(2), 2003. – S. 127-140.

¹⁶² Махмуд Кошғарий. Девону луғот ит турк. Уч жилдлик. (Нашрга тайёрловчи ва таржимон С.М.Муталлибов). Биринчи том. – Тошкент: ЎзР ФА нашриёти. – Б. 436.

¹⁶³ Erdal, M. A Grammar of Old Turkic. Leiden: Brill, 2004. – P. 145-147.

¹⁶⁴ Tekin, T. Turkic Languages: Classification. London: Routledge, 1995. – P. 74-75.

(*tug‘ilmoq*, *unmoq* – to give birth, to calf), *yawlaq* (juda, yomon – very, bad), *yaljuq* (cho‘ri – lamb), *yükiinč* (namoz – prayer), and *učan* (qayiq – boat). While some (*ariq*, *bal*)¹⁶⁵ are fully preserved in modern Uzbek Kypchak dialects, the lexeme *učan* survived into the 19th century Khorezm literary environment (in Ogahiy as *o‘t-uchan* – steamboat)¹⁶⁶, and words like *yükiinč* (namoz) and *yawlaq* (juda) were shown to have yielded their place to replacements or other words due to interlinguistic influence (Persian language impact)¹⁶⁷.

In the third section of the first chapter, the significance of Mahmud al-Zamakhshari’s “Muqaddimat ul-adab” for research on the Kypchak dialect of Uzbek in the Khorezm oasis is illuminated from linguo-historical and etymological perspectives. Although the work is intended for teaching Arabic, its Turkic glosses (translations) represent an immaculate written reflection of 12th century Khorezm Turkic. The language of this period constitutes a unique complex linguistic phenomenon, in which Oghuz and Kypchak elements merged due to the region’s geographical and historical characteristics¹⁶⁸. The research reveals that the language of the work’s manuscripts underwent dialectal changes depending on the time and place of copying. In particular, the H.Turkhon copy transcribed in Mamluk Egypt in 1367 stands out as having a “Kypchak character copied from Oghuz,” with the scribe adapting the original Oghuz elements to the Kypchak language norms dominant in 14th century Cairo. This confirms the work’s direct significance for studying Mamluk-Kypchak language¹⁶⁹. In the section, the work’s lexicon was analyzed from a comparative-etymological perspective with modern Uzbek Kypchak dialects. For example, the word *بورک* (*böräk*) recorded in the work is derived from Turkic verbs *bögre-* / *büri-* (‘to wrap, to fold’) ¹⁷⁰, and it was proven to have no etymological connection to Persian *xushbira* or *dushvara* (*chuchvara* – dumplings)¹⁷¹. Unlike the literary language’s Persian “chuchvara,” the active use of *bo‘rak* specifically for dough-based foods fried in oil or steamed in modern Kypchak languages and dialects (in variants like (*balesh*, *barik*)) demonstrates the lexical stability of Uzbek Kypchak dialects. 1. Comparison with Mahmud Kashgari’s data; 2. Comparison with later Mamluk-Kypchak sources (Codex Cumanicus, etc.); 3. Filtering based on strict phonetic signs characteristic of the Kypchak languages (*tag‘ > tav*, *azaq*); 4. Analysis of thematic vocabulary characteristic of the social and domestic life of the ancestors.

The second chapter entitled “Kypchak Lexicography: General Dictionaries and Their Linguistic Features,” comprises two sections. The first section, “‘Codex Cumanicus’ – As the Historical Root of the Uzbek Language Kypchak Dialect,” examines the role of this 14th century monument in studying

¹⁶⁵ Юлдашев Д.Т. Атоқли отларнинг антропоцентрик тадқиқи. – Тошкент, 2022. – Б. 88.

¹⁶⁶ Муҳаммад Ризо Эрнийезбек ўғли Огаҳий. Асарлар. 6-жилд. Гулшани давлат. – Тошкент, 2020. – Б. 218.

¹⁶⁷ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. Oxford, 1972.

¹⁶⁸ Eckmann, J. Das Chwarezmtürkische. In J. Deny et al. (Eds.), *Philologiae Turcicae Fundamenta*, Tomus Primus. – Wiesbaden: Franz Steiner Verlag, 1964. – P. 113-137.

¹⁶⁹ Ҳақимжонов М. “Муқаддима-ул-адаб”нинг қўлёзмаси // Ўзбек тили ва адабиёти, 1978. № 6. – Б. 17.

¹⁷⁰ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 360.

¹⁷¹ Абаев В. И. Историко-этимологический словарь осетинского языка. Т. 1. – М.-Л.: Изд-во АН СССР, 1958. – С. 388.

Kypchak language and Uzbek dialect history. This rare manuscript, preserved in the Library of St. Mark in Venice¹⁷², is the only Latin-script source reflecting the living panorama of the Kypchak-Kypchak language, which held a dominant position in Eastern Europe and the Dasht-i Kypchak during the Middle Ages. According to the studies of G.Kuun and K. Gryonbech¹⁷³, the work comprised of two parts (an Italian-Persian-Kypchak trade dictionary and German-Kypchak missionary and religious texts) testifies to the Kypchak language's status as an international *lingua franca* of that era.

The study analyzed the phonetic-morphological structure of the language of the Codex Cumanicus (KK) in comparison with the Kypchak dialects of modern Uzbek and identified the following stable genetic relationships:

1) Zetatism ($\delta > z$): the transition of the Turkic δ (dental d/z) sound to z (for example: *azaq* – *oyoq* (foot), *qaz* – *g'oz* (goose), *tiz* – *tizza* (knee)). This feature is also found in the Jizzakh, Kashkadarya, and Surkhandarya dialects of the Uzbek language, where it is pronounced as z or similar; 2) Preservation of the intervocalic /y/ (g') sound: unlike the lenition in the Oghuz language, the g sound does not drop out in KK (*tag'* – *tog'*(mountain), *sag'* – *sog'*(healthy); 3) Morphological isoglossas: the addition of Kypchak *-qa/-ka* (to *atqa-otga* (to the horse), not oghuz *-a/-ä*, to words ending in a vowel in the departure agreement; the use of a closed vowel *-din/-tin* form of the accusative case agreement (*kózdin* – *ko'zdan* (from eye)); 4) The lexical composition of the KK in the section is compared with the Kypchak dialects of the modern Uzbek language. The social and household words listed in the dictionary reflect the way of thinking of that period. For example, the etymology of the word *beg* in the series *dominus* (Latin) – *beg* (Kypchak) – *xudo* (Persian) have been analyzed. V.Kotvich¹⁷⁴ connects it with the Mongolian J.Klouson va G.Dyorfer¹⁷⁵ had proven that it was derived from the ancient Iranian *baga-* (god, lord). Also, the rows in the dictionary, such as *panis* – *nan* non (bread), *aqua* – *su* suv (water), *canis* – *it* (dog), show the stability of the basic vocabulary.

Although the KK has long been considered a common Turkic source in Uzbek dialectology, modern research¹⁷⁶ confirms that many of its unique elements are still alive in the Uzbek dialects of Kashkadarya, Surkhandarya, Khorezm, and Karakalpakstan. It becomes evident in livestock terminology: words such as *ovlak/oglak* form in KK are *o'laq / uloq* in Surkhandarya; *teke* (taka), *qoy* (qo'y), *siğır* (Khwarezm corresponds to the *siyir* form in Kypchak dialects), *buzavu* (exactly corresponding to *buzav/buzao* form in Surkhandarya dialects) indicate the genetic unity of the Kypchak dialect with KK. Also, the word *yetmek/ötmek* (bread) in KK is still used in the meaning of “thin dough food” in some villages of Kashkadarya. The use of the form *jil* (year) in KK is a living example of the “j-”

¹⁷² Kuun, Géza. Codex Cumanicus Bibliothecæ ad templum divi Marci Venetiarum. – Budapest, 1880. – P. 540.

¹⁷³ Grønbech K. Komanisches Wörterbuch: Türkischer Wortindex zu Codex Cumanicus. – Kopenhagen: Einar Munksgaard, 1942. – P. 230.

¹⁷⁴ Kotwicz W. Contributions aux études altaïques... // Rocznik Orientalistyczny. – 1953. – P. 368.

¹⁷⁵ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 322.

¹⁷⁶ Жўраев Б. Юкори Қашқадарё ўзбек шевалари. – Тошкент: Фан, 1969; Решетов В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 280.

phenomenon of “j-”. The shift of the word tag (mountain) in KK to tav in Kashkadian dialects¹⁷⁷ and the absence of “d-”cizm is a direct continuation of KK phonetics. The adverb of purpose *-gali (körgeli)* in KK is *-g‘ali (ko‘rg‘ali)* in Surkhandarya, it is *-g‘ali (ko‘rg‘ali)*. The future tense *-ajak (barajak)* survives in Uzbek dialects in Karakalpakstan in the form, in Surkhandarya it is *-g‘ali (ko‘rg‘ali)*; the future tense *-ajak (barajak)* has survived to this day in Uzbek dialects in Karakalpakstan in the form *-jaq (barajaq)*¹⁷⁸. The study also sheds light on the semantic development of lexemes in KK. For example, the word *egin (egin)* is recorded in the KK in the anatomical sense of “shoulder”¹⁷⁹, while in the 15th century Old Uzbek language (in the works of Alisher Navoi) it is also used metaphorically in the sense of “clothing”. In today’s dialects of Southern Karakalpakstan, this word has been preserved in the form of *eyin*, meaning “shoulder”¹⁸⁰. Also, the process of making the word *oğul -o‘g‘il* (a son) from the stem word *oq (o‘q/seed)* in old Turkic¹⁸¹ and the transition to *ovul/uul* (spirantization) in the current Kypchak dialects of the word *oyul* form in KK is scientifically based.

The addition of the consonant j- at the beginning of words in stems beginning with un (prothesis) is consistently observed in KK: *jip ip* (rope), *jilan ilon* (snake)¹⁸².

The second section of the second chapter has studied the work “Tarjumoni turkiy va ajamiy va mo‘g‘uliy va forsiy” (abbreviated as “Tarjumon”) as a thematic classification of the Kypchak language lexical layer. This work of 14th century Mamluk-Kypchak literary language dictionary is extremely valuable not only as a linguistic source but also as a historical-ethnographic resource. The work differs from traditional dictionaries by organizing words thematically rather than alphabetically. This rare manuscript, preserved at the Leiden University of the Netherlands¹⁸³, was written in 1343 by Khalil ibn Muhammad ibn Yusuf al-Kunawi. Scientifically based by Flemming and other researchers¹⁸⁴. The structure of the work shows the author’s high pedagogical skill: it consists of nouns (nouns), verbs, and parts of grammar (sarf and nahv)¹⁸⁵. The most valuable aspect of the work for the history of the Uzbek language is that the author clearly distinguishes linguistic evidence into “Turkic” (pure Kypchak) and “Turkmen” (Oghuz) dialects. For example, the phonetic differences between *tog‘* (Kypchak) and *dag‘* (Turkmen), and *kel – gel*, show that the boundaries between the two major branches of Turkic languages were already established by the 14th century. The study analyzed the

¹⁷⁷ Жўраев Б. Кўрсатилган асар. – Б. 22.

¹⁷⁸ Ибрагимова У. Қорақалпоғистон Республикаси ўзбек шеваларида сўз ясалиши. – Қарши, 2019. – Б. 12.

¹⁷⁹ Grønbech K. Komnisches Wörterbuch. – Kopenhagen, 1942. – S. 8.

¹⁸⁰ Ўрозов Э. Ю. Жанубий Қорақалпоғистон ўзбек шевалари. – Тошкент: Фан, 1978. – Б. 22.

¹⁸¹ Clauson, G. An Etymological Dictionary of Pre-Thirteenth-Century Turkish. – Oxford: Clarendon Press, 1972. – P. 110.

¹⁸² Gülensoy T. Türkiye Türkçesindeki Türkçe Sözcüklerin Köken Bilgisi Sözlüğü. – Ankara, 2007. – S. 1087.

¹⁸³ Жафаров Б. С. «Таржумон туркий ва аjamiy ва мўғулий ва форсий» кўлёмаси хусусида // НамДУ илмий ахборотномаси. – 2021. – №12. – Б. 386.

¹⁸⁴ Сатиев А. «Китаб-и Тарджуман» – алгачкы түрк-араб сөздүктөрүнүн бири // Vestnik Bishkek Humanities University. – 2021. – № 56-57. – Б. 148-150.

¹⁸⁵ Юнусов А. "Таржумон" – XIV аср ёзма обидаси. – Тошкент: Фан, 1980. – Б. 14-18.

succession between the “Devonu lug'otit turk” (11th century) and “Tarjuman” (14th century) using the example of ornithonyms (bird names)¹⁸⁶. For example, sonqur (shunqor): In Kashgari, it is written as *sonqur*, and in Tarjuman, it is written as *šunqar* through the change of *s > sh* (sibilation)¹⁸⁷. This is the direct historical root of the word “shunkor” in the modern Uzbek literary language. *Toghan* (dogan): The form *toğan* replaced the form *toğrıl* in the 11th century in the 14th century Kypchak dictionaries. *Qaraqush* (eagle): The author specifically notes that the Oghuz equivalent of this bird is *tavšanjil* (rabbit hunter). This term is closely related to the Karakush totem in Turkic mythology. *Kökyrchkyn* (pigeon): This word in Old Turkic has the form *kökärčın / kügärčın* in Tarjuman. This change is the phonetic basis of the pronunciation of *ko'garchin* in modern Uzbek Kypchak dialects¹⁸⁸. The word formation system was compared with modern Uzbek Kypchak dialects based on M.T.Houtsma's analysis of the grammar of the “Tarjuman”¹⁸⁹. In particular, the words *köşek* *ko'shak* (camel's foal) and *qoduq* *khotik* (ass child), made by means of the affix *-aq / -ek*, which means deminutiv (diminutive) and pampering, are also active in Uzbek dialects, which today are preserved in the same form in the language of Khorezm and South Uzbek Kypchaks¹⁹⁰. As well as the forms *kelinçek* *kelinchak* (newly wed bride) and the suffix *-çi / -ci* noun forming suffixes of professional terms in *yirloyıcı* *yirlovchi/baxshi* (national song's singer) is active in modern language use. Additionally, M.Houtsma specifically noted that the formation of tool names through the suffix *-ğuç / -güç* *açquç – ochqich* (opener), *töggüç – tuygich* (adhearer) that are distinct from the Oghuz dialect's *-ar / -er* *achar* (opener) form and proves characteristic specifically of Kypchak-type languages, particularly Uzbek. In particular, it has been demonstrated that the word *dönan* (four-year-old horse) is *dönän / do'na* in the Khwarezmian dialects; and the word *qisraq* *biya* (mare) is keeping its semantics in the form of *qisraq* in the Mangytian dialect for centuries without changing it. The transition of the word *yağlıq* *ro'mol* (kerchief) in the work to the form *djavliq* *javliq* (veil) in modern dialects is a living example of the historical phonetic law *y- > j-* (j-sharing). The work *Tarjumoni turkiy* is not just a dead dictionary, but the historical basis of hundreds of words, such as *ko'shak*, *do'nan*, *burunliq*, *javliq*, *tuygich* which still live today in the speech of representatives of the Kypchak dialect living in the north-western part of Central Asia.

In the third section of the second chapter, the work “Kitab al-idrok li-lisan al-atrok” by Asir ad-Din Abu Hayyan al-Andalusi(1312), was studied as a fundamental source of Kypchak linguistics. Unlike other dictionaries compiled for practical purposes, the work is the first academic grammar and explanatory dictionary that systematically studies the phonetic, morphological, and lexical

¹⁸⁶ Абдушукуров Б. «Девону луғотит турк»даги айрим орнитонимлар таҳлили. – Тошкент, 2024. – Б. 83.

¹⁸⁷ Абдушукуров Б. Ко'rsatilgan manba. – В. 84.

¹⁸⁸ Снесарев Г. П. Хоразмликларнинг мусулмонликдан аввалги маросимлари ва урф-одатлари. – Урганч, 2018. – Б. 74.

¹⁸⁹ Houtsma M. Th. Ein Türkisch-Arabisches Glossar. – Leiden: E.J. Brill, 1894. – S. 18.

¹⁹⁰ Alimova Sh. M. Xorazm qipchoq shevalarining leksik-grammatik xususiyatlari. – Urganch, 2023. – B. 129.

structure of medieval Turkic based on the traditions of Arabic linguistics¹⁹¹. In the research, the work's critical editions by A.Jafaroglu (1931) and R.Ermers (1999)¹⁹² were comparatively studied. The most important aspect of the work for Uzbek historical dialectology is that Abu Hayyan clearly divides the Turkic language into three strata using linguistic stratification (layering): *at-turk* (general literary language), *al-qifjoqiy* (pure Kypchak), and *at-turkmaniy* (Oghuz). The phonetic alternations¹⁹³ noted by the author such as *t ~ d* (qipch. *tagʻ* – oʻgʻuz. *dagʻ*), *k ~ g* (*kel* – *gel*), *b ~ v* (*sebmek* – *sevmek*) serve as foundational markers for defining isoglosses (linguistic boundaries) between Kypchak and Oghuz dialects in present-day Uzbekistan. The word formation models in the book “*Kitab al-idrok*” and modern Uzbek Kypchak dialects have been compared in the section. In particular, the deminutive *-çaq / -çek* (oʻgʻilchaq), the occupational suffix *-man* (*közman* – guard), and the adjective suffix *-miş* (*otruluş*) are indicators¹⁹⁴. F.Abdullaev proved that words such as *tupchik* (kenja), *dinkaman* (baquvvat), *qirmish* (taom turi) recorded in Khorezm dialects are still preserved in living languages¹⁹⁵. Also, such rare lexemes as *kicit* (kechuv)¹⁹⁶, *ciganaq* (chigʻanoq – tirsak), *cuwalduz* (juvoldiz), *kamulduruk* koʻmildiriq (burial) in the work, as well as the active use of the *kal-ma-s-man* kelmasman (I shall not come) grammatical device in today's speech of Jizzakh, Kashkadarya and Khwarazm Kypchaks, confirm the continuous genetic connection of the source with its own language.

The fourth section of the chapter analyzed the role of the 14th century work “*Kitab ad-durra al-mudiya fi-l-lugʻati-t-turkiya*” in the study of the history of the Mamluk-Kypchak language and Uzbek dialects. The work, discovered by A.Zayonchkovsky in Florence, differs from other dictionaries in that its 24th chapter is devoted to pure colloquial sentences (colloquial)¹⁹⁷. The study compared two versions of the work: the Kypchak (Florence) and the Oghuz (Turkish Language Academy)¹⁹⁸. versions. The “y-”loveliness observed in Asar language (prosthetic: *yılan* – snake, *yit*-lost, disappear)¹⁹⁹ and *ch ~ sh* interchange *qaç-* ~ *qaş-* – *qochmoq* (to flee) have proven to be the historical foundation of pronunciation norms in today's Uzbek dialects of Khwarazm, Kashkadarya and Southern Karakalpakstan, such as *yilon*, *yip*, *qashdi*. An analysis of the cosmogonic and natural lexicon (Tañrı, küneş, yağmur, qar, buz, tağ) in the “Ad-Durra” dictionary shows that the word *küneş* (sun) in the Kypchak copy in today's dialects means *kungay* (sunny place); while the word *yağmur* in Jizzakh and

¹⁹¹ Расулова Н. А. Исследование языка «Китаб ал-идрак ли-лисан ал-атрак» Абу Хайяна. – Тошкент, 1969. – Б. 14-16.

¹⁹² Caferoğlu A. Kitâb al-İdrâk li-Lisân al-Atrâk. – İstanbul, 1931. – S. 12-18; Ermers, Robert. Arabic Grammars of Turkic. – Leiden: Brill, 1999. – P. 312.

¹⁹³ Doğan, Yusuf. Kitâbu'l-İdrâk li-lisâni'l-Etrâk'ın Dilbilim Açısından İncelenmesi // Cumhuriyet İlahiyat Dergisi. – 2016. – S. 333.

¹⁹⁴ Есбосынов Е. З. «Китаб эл-Идрак ли-лисан эл-Атрак»... // ҚазҰУ хабаршысы. – 2017. – Б. 141-146.

¹⁹⁵ Абдуллаев Ф. Хоразм шевалари. – Тошкент: Фан, 1961. – Б. 316.

¹⁹⁶ Ermers, Robert. Arabic Grammars of Turkic. – Leiden: Brill, 1999. – P. 312.

¹⁹⁷ Zajaczkowski A. Chapitres choisis du Vocabulaire arabe-kiptchak "ad-Durrat al-mudî'a..." // Rocznik Orientalistyczny. – Warszawa, 1965. – P. 19-20.

¹⁹⁸ İshak bin Murad. Eski Oğuzca Sözlük-Gramer Arası Bir Eser. – Ankara, 2004; Yılmaz R. Ed-Dürretü'l-Mudiyye... Kıpçak ve Oğuz Nüshalarındaki Bazı Arkaik Kelimeler // Din ve Bilim. – 2022. – S. 310-341.

¹⁹⁹ Balci O. Ed-Dürretü'l-Mudiyye... Görülen İki İmla Özelliği // Dil ve Edebiyat Dergisi. – 2018. – 46.

Khorezm is in the form of *jao* 'in/yag 'mur; the word *tağ* (tog') (mountain) lexeme lives as a direct counterpart of the *tav* form in Surkhandarya dialects at the expense of the stability of *t*- and *-g*' sounds.

The third chapter is entitled “Research on Written Monuments Reflecting the Historical Grammar and Specialized Lexicon of the Uzbek Language Kypchak Dialect.” The first section, “The Role and Linguistic-Structural Features of Mamluk-Kypchak Grammatical Treatises in Uzbek Historical Dialectology,” investigates the role of 14th century Arabic-language Turkic grammars in reconstructing Kypchak dialect history. In Turkology, the study of Old Turkic languages, particularly the works Mamluk-Kypchak features, includes M.Houtsma’s edition of “Tarjumon”, Ibn Muhanna’s dictionary, “Kitob al-idrok” by Abu Hayyan and “At-tuhfatu-z-zakiyya” by the anonymous author valued not only as practical dictionaries but as comprehensive grammatical treatises (morphology and syntax). As A.I.Chaikovskaya emphasized, these Arabic-language grammars did not artificially force Turkic facts into Arabic molds but accurately reflected the internal nature of the Turkic language, including synharmonism²⁰⁰. The study analyzed the work of Abu Hayyan al-Andalusi, “Kitab al-Idrok,” from comparative perspective. The author’s greatest service is that he clearly distinguished Turkic in the method of linguistic stratification into three dialects: *at-turk* (General literary), *al-qifjoqiy* (pure Kypchak) and *at-turkmaniy* (oghuz)²⁰¹. The phonetic alternations *t ~ d* (qipch. *tag*' – o'g'uz. *dag*') va *k ~ g* (*kel* – *gel*) recorded by Abu Hayyan directly indicate the boundaries of the dialects in the territory of today’s Uzbekistan. In particular, the forms *dag*', *dil* in the Khorezm Oghuz dialects, and *tog*', *til* in the Kypchak dialects of Kashkadarya and Surkhandarya are the historical continuation of these 14th century grammatical norms. Additionally, in the chapter, word-formation models from *Kitob al-idrok* were compared with modern Uzbek Kipchak dialects based on R.Ermers’s transcription²⁰². In particular, it was demonstrated that the diminutive affixes *-çaq / -çek* (o'g'ilchaq), the profession-craft wordformation with *-man* (*közman* – guard), and the tool-naming *-ğuş* affixes²⁰³ are vividly preserved in words recorded by F.Abdullayev in Khorezm dialects, such as *tupchik* (kenja (the youngest), *dinkaman* baquvvat (very strong), and *betsipirg'ich* sochiq (towel). Rare lexemes in the work like *ciganaq* chig'anoq (elbow), *cuwalduz* juvoldiz (a large needle), as well as the grammatical construction *kal-ma-s-man* kelmasman (wouldn't come) in the form of the future negative tense, are actively used in the contemporary speech of Jizzakh and Khorezm Kipchaks, which confirms the organic genetic connection of this source with the Uzbek language. Special emphasis was placed on the work “*Kitob at-tuhfatu-z-zakiyya fi-l-lug'ati-t-turkiya*”, which is considered the pinnacle

²⁰⁰ Чайковская, А. И. Об арабо язычных грамматиках старотюркского языка // Советская тюркология. – Баку, 1976. – № 6. – С. 78-80.

²⁰¹ Doğan, Yusuf. Kitâbu'l-İdrâk li-lisâni'l-Etrâk'ın Dilbilim Açısından İncelenmesi // Cumhuriyet İlahiyat Dergisi. – 2016. – S. 333.

²⁰² Ermers, Robert. Arabic Grammars of Turkic... – Leiden: Brill, 1999. – P. 312.

²⁰³ Есбосынов Е. З. «Китаб эл-Идрак...» // ҚазҰУ хабаршысы. – 2017. – Б. 141-146.

of Mamluk-Kypchak linguistics²⁰⁴. This rare source, thoroughly researched by E.I.Fozilov, perfectly illuminates the phonetic and morphological structure of the Kypchak dialect²⁰⁵. The morphological system of “At-tuhfa” is the direct historical basis (prototype) of the Kypchak dialects of the modern Uzbek language, as evidenced by the following facts:

1. Case system: the work uses the *-niñ/-niñ* form of the genitive case, which is subject to strict singarmonism, and the *-din/-din* form of the locative case with closed vowels (e.g., *yerdin*) usage is fully consistent with the norms of today's Southern Karakalpak and Khorezm Kypchak dialects²⁰⁶.

2. Development of verb forms: the complex *-a+dur / -y+dur* (*aladurbiz – olyapmiz/oladurbiz* (receiving/are going to take) indicator of the present tense recorded in the “At-tuhfa” is the historical basis of the Yatir forms in today's Uzbek literary language *-yapti* and Khorezm dialect *-yotir*. Also, the affixes *-ağan / -egen* (*kelegen – kelagan, içegen – ichagan*), denoting constant movement, and then ravish *-qaş / -geş* (*kelgeş – kelgach*) have been vividly preserved in the “j”-form in Kypchak dialects of today's Kashkadarya and Surkhandarya in exactly the same form (*borag'an, kelgach*). Relying on the research carried out by A.Buronov²⁰⁷, the author of the work corrected some inaccuracies in the translation by “At-tuhfa” carried out by S.Mutallibov and their reflexes (perception) in today's Kypchak dialects were shown in the dissertation. In particular, the word *kichi kichik* (small) in the work was mistakenly interpreted as *kishi* (odam person) in previous translations. In fact, in the Kypchak dialects of Surkhandarya and Kashkadarya, the word “small” is still pronounced as *kichi* (*kichi bola*). *Tamaqsav ochko* ‘z (greedy): This word, meaning “one who thinks about his stomach”, is a direct historical form of the dialectal lexeme *tamoqsav* tekinxo‘r (free-loader). The book also analyzes the advanced views on lexical exchange (loanwords) between languages in Ibn Muhanno's dictionary “Tarjuman”. The author's conclusion that “Turks borrow words from Persians for things that are rare in their own language²⁰⁸” serves as an important theoretical basis for the study of linguistic contacts and extralinguistic factors today.

In the second chapter of the dissertation, the work “*Kitobu bulg‘at al-mushtaq fi lug‘ati-t-turk v-al-qipchoq*” is investigated. This work, attributed to Jamaliddin at-Turkiy, is considered a product of the cultural ties between the 14th century Golden Horde and the Mamluk state. In the studies of A.Zayonchkovskiy²⁰⁹ va Sh.Fayzullayeva²¹⁰, the lexical layer of the work is evaluated as having a Kipchak-Oghuz foundation. The phonetic structure of

²⁰⁴ Aubakirova, K. et al. *Written Manuscripts in Ancient Kipchak Language...* // *Mediterranean Journal of Social Sciences*. – Rome, 2015. – P. 575

²⁰⁵ “At-tuhfa”... Введение, лексико-грамматический очерк Фазылова Э.И. и Зияевой М.Т. – Ташкент, 1978.

²⁰⁶ Fazilov, E. I. "Et-Tuhfe"nin Elyazması ve Dili Üzerine Notlar // *Gazi Türkiyat*. – 2014. – S. 206.

²⁰⁷ Бўронов, А. “At-tuhfa”: китоб бўйича олимлар баҳси нега 8 асрдан буён тугамади? // *Oyina.uz*. – 2024. <https://oyina.uz/kiril/article/1424>

²⁰⁸ Мелиоранский, П. М. Араб-филолог о турецком языке. – СПб., 1900. – С. 243.

²⁰⁹ Zajaczkowski A. *Vocabulaire arabe-kiptchak. Bulgat al-mustaq fi lugat at-turk wa-l-qifzaq*. – Warszawa, 1958. – P. 192.

²¹⁰ Файзуллаева Ш. А. Исследование языка памятника XIV в. «Китабу Булгат аль-Муштак фи лугат ат-турк ва-л Кыпчақ»: Дисс... канд. филол. наук. – Ташкент: 1969. – С. 180.

Bulgʻat al-mushtoq is analyzed, revealing that synharmonism (harmony of both labiality and palatality) operates strictly. In the dissertation. For example, labial vowels harmonize in words like *bulut*, *tütiin*, *altun*, while back-row vowels harmonize in words like *jylan*, *baqyr*. This feature fully matches the vocalism of modern Uzbek Kypchak dialects (qoʻngʻirot, qatagʻon). Furthermore, the active use of the initial consonant j- (y) in the work (*jer* – *yer*, *jyl* – *yil*, *jylan* – *ilon*) confirms its Kipchak-type language. This feature is not observed in Oghuz group languages and serves as a key marker distinguishing the modern Uzbek j-lovchi Kipchak dialects from the literary language. E.Orozov’s studies also confirm that the historical roots of j-lovchi dialects in this region trace back precisely to the language of the Golden Horde period. The lexical material of the monument was studied by thematic groups. Cosmological terms such as *qujas* (quyosh), *colpan* (Choʻlpon), *jaymur* (yomgʻir); zoonyms like *qojun* (qoʻy), *buzavu* (buzoq), *cypcaq* (chumchuq); kinship terms such as *ana* (ona), *qajn ata* (qaynota); and military terms like *ceri* (qoʻshin), *jav* (yov) were analyzed. The fact that over 90% of these words are actively used in modern Uzbek or preserved in dialects testifies to the strength of our language’s historical roots.

In the third section titled “‘Baytarat ul-vozih’ Work and Its Role in Studying the Uzbek Language Kipchak Dialect,” a 14th century specialized (veterinary and hippological) monument is investigated. Created in Mamluk Egypt as a result of the high attention to the military art (*furusiiyya*) and horsemanship, this work²¹¹ is not only a military manual but also an invaluable source for studying the ethnography and economic life of Turkic peoples. As E.Esin emphasizes, for the Turks “life means horse”, and this tradition was consistently continued in the Mamluk state as well²¹². The study scientifically substantiated that the etymology of the term *baytara* (بَيْطَرَة) in the name of the work was formed by the morphological adaptation (stem -B-y-t-r) of the Greek word *hippiatros* (horse healer) into Arabic²¹³.

Two main copies of the work, which were introduced into scientific circulation by the Turkish scientist J.Özgür (Istanbul – pure Kypchak and Paris – oʻguzliş copy) were comparative studied²¹⁴. The comparison of these copies is important in determining the historical boundaries between the Kypchak and Oghuz (Khorezm) dialects of today's Uzbek language. The *sınır* (foot tendon vessels), *turnaq* (hoof), *yagır* (jaw) in the Kypchak copy, as well as the preservation of “t-” in the beginning of the word (*tiş*) and “q” cizm in the lower *qayda* (where, rule), is exactly the very essence of the linguistic phenomena in today's Kashkadarya and Surkhandarya dialects²¹⁵. Relying on the conclusions of

²¹¹ Eckmann, Janos. "The Mamluk-Kipchak Literature" // Central Asiatic Journal. – Vol. VIII. – Wiesbaden, 1963. – P. 304-319.

²¹² Esin, Emel. "The Horse in Turkic Art" // Central Asiatic Journal. – 1965. – P. 167.

²¹³ Ан-Наим ул-кабир: Арабча-ўзбекча луғат. – Тошкент: Muharrir nashriyoti, 2021. – Б. 70.

²¹⁴ Özgür, Can. Baytaratü'l-Vazih'in Kırçakça ve Türkmençe Yazmalarına Göre... – İstanbul, 1994. – S. 4-5.

²¹⁵ Bodrogligeti, A. "The Medical Terminology in the Kitāb Baytarat al-Vāziḥ" // TDED. – İstanbul, 1973. – P. 115-125.

Sh.Hasanli-Gharibova²¹⁶, the field lexicon of the work and the style of the scientific statement were analyzed. The subordination of the system of agreement in “Baytarat ul-vozih” to strict singarmonism (-niñ/-niñ genitive case, back vowel *din/-diñ* accusative case) fully corresponds to the morphological norms of the current Karakalpakstan and Uzbek Kypchak dialects²¹⁷. Also, based on Uzbek ipponymy (equestrian terminology)²¹⁸ researched by N.Mahmudov, it has been proven that hundreds of terms relating to the age (*qulun, tay, ğunan, dōnan, baytal*) va color (*toriq, saman, burul, çavkar*) of the horse in the work have survived up to present times without any change.

CONCLUSION

1. Mahmud al-Kashgari’s “Devonu lug‘otit-turk” serves as the first descriptive source for the Kypchak language, where the scientifically proven phonetic laws—such as the intervocalic /y/ (g‘) sound preservation (Kypchak *tag*‘ – Oghuz *dag*‘/da:) and the Proto-Turkic δ (interdental *d/z*) shifting to *z* represent the Kypchak dialect's oldest stable distinguishing markers (isoglosses) from other Turkic languages.

2. An analysis of Turkic glosses in Mahmud Zamakhshari’s “*Muqaddimat ul-adab*” showed that the Khwarezmian Turkic of the 12th century was not based on a pure dialect, but on a linguistic convergence in which Kypchak and Oghuz elements were mixed. The work is of incomparable importance in reconstructing the linguistic features of the territories where the Kypchak and Oghuz dialects of the present Khorezm oasis meet.

3. According to the structure of Turkic dictionaries created in the environment of the 14th century Mamluk state, the separation into two groups: thematic-ideographic (“*Tarjumon*”, “*Ad-Durra*”, “*Bulghat*”) and alphabetical annotated (“*Kitob al-idrok*”) dictionaries was based. These works did not artificially transplant the forms of Arabic linguistics into the Turkic language, but objectively reflected the internal nature of the language, the phenomena of synharmony and agglutination.

4. In medieval philological sources, the Turkic language lexicon was consciously divided into “*Turkic/Kypchak*” (pure Kypchak) and “*turkman*” (Oghuz) layers. This factor confirms that the boundaries between the northern and western groups of Turkic languages were established as early as the 14th century, and that the system of Kypchak and Oghuz dialects in the territory of today’s Uzbekistan is a direct continuation of the linguistic development of that period.

5. The alternation of labial consonants at the beginning of a word recorded in the” Codex Cumanicus “and Kypchak dictionaries, as well as the *j*- and *y*-prosthesis in the vowel-initial limbs are the historical phonetic basis of the Uzbek dialects of with “*j*” and “*y*” pronunciation in Southern Karakalpakstan, Jizzakh, Kashkadarya and Surkhandarya regions today.

²¹⁶ Həsənli-Qəribova, Şəbnəm. Türk dillərində elmi üslubun inkişafının tarixi qaynaqları. – Bakı: “Elm”, 2019. – S. 144.

²¹⁷ Решетов В.В., Шоабдурахмонов Ш. Ўзбек диалектологияси. – Тошкент: Ўқитувчи, 1978. – Б. 85-88.

²¹⁸ Mahmudov, Nizamiddin. Çağdaş Özbek Dilindeki Atçılık Terimleri. – İstanbul, 1995. – S. 158.

6. A morphological analysis of works such as “*At-tuhfatu-z-zakiyya*”, “*Baytarat ul-vozih*” proved that the genitive case remained unchanged in the strict subordinate singarmonism *-niñ / -niñ* form, the instrumental case *-din / -din* as well as the deminutiv (diminutive) *-çaq / -çek*, *-ğuç / -giç* affixes without relics (remainder) in the current qipchak dialects.

7. The suffixes *-g‘ali / -geli* the modern complex *-a+dur* oladur (will take), as well as the constancy indicators *-ağan / -egen* (borag‘an) noted in the grammatical brochures was found to be the pure morphological inventions of the old Uzbek language Kypchak stratum and, unlike the literary language, remain actively used in southern Kypchak dialects today;

8. An analysis of archaic lexicon (ornithonyms, zoonyms, household terms) has shown that hundreds of indigenous Turkic lexemes (*tamaqsav, kichi, ko‘kchak, do‘nan, ko‘mildiriq, chig‘anaq, juvoldiz*) that have been replaced in the literary language by Persian or Arabic adaptations have been living steadily in their original phonetic and semantic scope in today’s Uzbek Kypchak dialects;

9. Specialized works from the Mamluk period on veterinary science, hippology (equine studies), and military art (“*Baytarat ul-vozih*”, “*Munyat ul-g‘uzot*”) demonstrate that the Kypchak stratum of Old Uzbek was not merely a means of everyday communication but possessed a scientific style capable of systematically expressing complex medical, anatomical, and military concepts;

10. Analysis of specialized terminology sources reveals that the absolute majority of Uzbek terms for horse age, color and body parts (*sinir, tirnaq, bez, yag‘ir*) trace their historical-etymological origins to 14th century sources and have maintained strict conservatism in folk language;

11. The language of 11th –15th century philological and specialized monuments is not a dead language but the lifeblood of modern Uzbek Kypchak dialects. Their comprehensive linguistic and dialectological analysis enables the continuous reconstruction of our national language’s historical development chain, enrichment of the modern dictionary with lost native stratum words, and precise mapping of Uzbek dialectology’s historical landscape.

**НАУЧНЫЙ СОВЕТ DSc.05/2025.27.12.Fil.15.03 ПО ПРИСУЖДЕНИЮ
УЧЕНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ УЗБЕКСКОГО ЯЗЫКА,
ЛИТЕРАТУРЫ И ФОЛЬКЛОРА АКАДЕМИИ НАУК УЗБЕКИСТАНА**

**УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ ИМЕНИ АБУ
РАЙХАНА БЕРУНИ**

АШИРОВ ОДИЛБЕК МАХСУДОВИЧ

**ИСТОЧНИКИ ПО ИССЛЕДОВАНИЮ КЫПЧАКСКОГО ГОВОРА В
УЗБЕКСКОЙ КЛАССИЧЕСКОЙ ФИЛОЛОГИИ**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ
ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD) ПО ФИЛОЛОГИЧЕСКИМ
НАУКАМ**

Ташкент – 2026

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей Аттестационной Комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за B2025.4.PhD/Fil6695.

Диссертация выполнена в Ургенчском государственном университете имени Абу Райхана Беруни.

Автореферат диссертации размещен на трех языках (узбекский, английский, русский (резюме)) на веб-странице Научного совета (www.tai.uz) и на информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Защита диссертации состоится «17» июнь 2026 года в 16⁰⁰ час. на заседании Научного совета DSc.05/2025.27.12.Fil.15.03 по присуждению ученых степеней при Институте узбекского языка, литературы и фольклора Академии наук Республики Узбекистан. (Адрес: 100060, город Ташкент, улица Шахрисабс, дом 5. Тел.: (871) 233-36-50; факс: (871) 233-71-44, e-mail: uztafi@academy.uz).

С диссертацией можно ознакомиться в Основной библиотеке Академии наук Республики Узбекистан (зарегистрирована за № 38). (Адрес: 700100, город Ташкент, улица Зиёлилар, дом 13. Тел.: (871) 262-74-58.

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является комплексное изучение с историко-лингвистической и источниковедческой точек зрения редких письменных и литографических источников XI-XV веков, относящихся к истории узбекской классической филологии, освещение их лексико-грамматических особенностей и обоснование исторической роли этих произведений в формировании кыпчакского пласта староузбекского языка.

Задачи исследования:

освещение классификационных основ средневековых тюркских (кыпчакских) и туркменских (огузских) диалектов на основе выявления фонетико-лексических записей в лексикографических источниках XI-XII веков «Девону луготит турк», «Мукаддимат ул-адаб» и мамлюкского периода;

доказать генетическую преемственность между языковыми единицами (фонетическими, морфологическими, лексическими особенностями), обозначенными как кыпчакские в средневековых письменных памятниках, путем сравнительного изучения их с материалами кыпчакских диалектов современного узбекского языка;

раскрыть эволюцию формирования научно-функционального стиля и специальной терминологии кыпчакского пласта староузбекского языка на примере отраслевых (ветеринарных, иппологических, военных) произведений, созданных в период мамлюков;

на основе анализа языковых особенностей исследуемых источников оценить их научно-теоретическое значение как связующего звена между караханидским периодом и периодом староузбекского языка в истории узбекского языка.

Объектом исследования являются источники, отражающие особенности кыпчакского диалекта, созданного в XI-XV веках по истории узбекского языка: «Девону луготит турк», «Мукаддимат ул-адаб», «Кодекс Куманикус», «Китоб ал-идрок ли-лисон ал-атрок», «Ат-тухфату-з-закийя», «Тарджумони тюркий», «Булгат ал-мушток», «Ад-Дурра ал-мудия» и тексты отраслевых письменных памятников, таких как «Байтарат ул-возих».

Научная новизна исследования заключается в следующем:

на основе фонетико-лексических записей в произведениях XI-XII веков «Девону луготит турк» и «Мукаддимат ул-адаб», а также типологической классификации лексикографических источников, относящихся к мамлюкско-кыпчакскому периоду, было установлено, что языковые границы кыпчакских и огузских диалектов уже в средние века научно различались;

на основе сравнительно-исторического анализа доказано, что фонетические (z-обращение, сохранение g'), морфологические (-niй родительное и -g'ali деепричастие цели) и лексические особенности, характерные для кыпчакского диалекта в письменных памятниках, имеют генетическую преемственность с реликтовыми (остаточными) формами в

кыпчакских диалектах современного узбекского языка (Хорезм, Кашкадарья, Сурхандарья);

на примере исследования отраслевых (ветеринарных, иппологических, военных) произведений, созданных в средние века, выявлено, что кыпчакский пласт староузбекского языка сформировался не только как средство общения, но и на уровне языка функциональной науки со специальной терминологической базой, выражающей сложные научно-технические понятия;

теоретически обосновано, что исследуемые мамлюкско-кыпчакские источники служили важным связующим звеном (прототипом), заполняющим разрыв в истории узбекского языка между караханидским периодом и периодом староузбекского (чагатайского) языка.

Внедрение результатов исследования. На основе полученных научных результатов (новостей) по изучению источников, относящихся к исследованию кыпчакского диалекта в узбекской классической филологии:

выводы, касающиеся классификационных различий кыпчакских и огузских диалектов в средние века и доказательства сохранения фонетико-морфологических особенностей в источниках в реликтовом виде в современных кыпчакских диалектах, были использованы в практическом проекте № AL-662204393 «Создание антологии фольклористики Каракалпакстана», выполненном в Каракалпакском государственном университете имени Бердаха (Справка Каракалпакского государственного университета имени Бердаха Министерства высшего образования, науки и инноваций № 01-11-04/3740 от 9 декабря 2025 года). В результате историко-лингвистические материалы, относящиеся к кыпчакскому диалекту, послужили диалектологическому и этнографическому обогащению антологии;

научно-теоретические взгляды на роль мамлюкско-кыпчакских источников как связующего звена в формировании узбекского языка были использованы при реализации фундаментального научного проекта «Анализ творческой лаборатории каракалпакских писателей в монографическом аспекте» (2021-2023) Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (Справка Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан № 802/1 от 16 декабря 2025 года). В результате выводы диссертации послужили важной теоретической основой при анализе современной каракалпакской лирики в морфологическом и этимологическом аспектах;

выводы о формировании кыпчакского языка как языка отраслевой и функциональной науки и общие выводы были использованы при подготовке сценариев программ «Kush bilimde» и «Qayırlı tań» ГУ "Телерадиоканал Республики Каракалпакстан" Национальной телерадиокомпании Узбекистана (Справка ГУ «Телерадиоканала Республики Каракалпакстан» № 05-22/792 от 30 декабря 2025 г.). В результате обеспечено доведение до нашего народа

научно обоснованной информации о богатой истории и письменных памятниках узбекского языка.

Апробация результатов исследования. Результаты данного исследования были представлены и обсуждены на 2 международных и 2 республиканских научно-практических конференциях.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы, общий объем составляет 165 страницы.

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

I bo'lim (I part; I часть)

1. Ashirov O. "Muqadimat ul-adab" qipchoq lahjasiga oid qaydlar aks etgan mumtoz manba // Eurasian Journal of Academic Research. Volume 3. (9). – Uzbekistan, 2023. – P. 164-167. (– №1. Journal Impact factor 0,81).
2. Ashirov O. "Devonu lug'otit-turk" – qadimgi qipchoq tili leksik boyligini namoyon etuvchi manba // Filologiya va Pedagogika. – Toshkent, 2025. – №9 (13-son). – B. 45-47. (OAK Rayosatining 30.11.2024. №364/5-sonli qarori).
3. Ashirov O. O'zbek tili tarixiga oid manblarada qipchoq tili tushunchasi yuzasidan ayrim mulohazalar // Ilm sarchashmalari. – Urganch, 2024. – №12/2. – B. 30-31. (10.00.00. – №3).
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5. Ashirov O. "Devonu lug'otit-turk" - analysis of the phonetic features of the ancient kipchak language // International Journal of World Languages. Volume 5. (3). – Indonesia, 2025. – P. 11-14. (– №1. Journal Impact factor 0,72).
6. Ashirov O. Muhim lingvistik manbalardan biri // Ўзбек тили ва адабиёти. – Toshkent, 2025. – № 2. – B. 99-103 (10.00.00. – №14).
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8. Ashirov O. The interrelationship of the oghuz and qipchak dialects in muqaddimat ul-adab // Science and Education in Karakalpakstan. – Karakalpakstan, 2025. – №4/2. – B. 931-933. (10.00.00. OAK Rayosatining 24.05.2017. №5/2-sonli qarori).

II bo'lim (II part; II часть)

9. Ashirov O. "Codex Cumanicus" tadqiqiga oid qarashlar // Lingvoolam ilmiy-elektron jurnal. – Toshkent, 2024. – №4. – B. 86-90.
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11. Ashirov O. Mahmud Zamaxshariyning "Muqaddimat ul-adab" asarida qipchoq lahjasiga oid so'zlar // "Yangi O'zbekistonda filologik ta'limning dolzarb muammolari, yechimlari va istiqbollari" xalqaro ilmiy-nazariy anjuman materiallari. – Chirchiq, 2025. – B. 294-297.

12. Ashirov O. Jadid matbuoti sahifalarida qipchoq etnonimiga doir mulohazalar// O‘zbekiston Respublikasi Fanlar akademiyasi akademigi, filologiya fanlari doktori, professor Husniddin Hamidov tavalludining 90 yilligiga bag‘ishlangan “Turkiy tillar taraqqiyoti: muammolar va yechimlar” mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Nukus, 2025. – B. 365-368.

13. Ashirov O. Mamluk misridagi lingvistik manzara, qipchoq tilining maqomi, o‘zaro ta’sirlar // Qoraqalpoq tilshunosligining dolzarb masalalari: nazariya, amaliyot va metodika II Respublika ilmiy-nazariy anjuman materiallari. – Nukus, 2026. – B. 166-170.

Avtoreferat “O‘zbek tili va adabiyoti” jurnalida tahrirdan o‘tkazildi.



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