

**SHAROF RASHIDOV NOMIDAGI SAMARQAND DAVLAT
UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.02.03 RAQAMLI ILMIY KENGASH ASOSIDAGI
BIR MARTALIK ILMIY KENGASH**

**SHAROF RASHIDOV NOMIDAGI SAMARQAND DAVLAT
UNIVERSITETI**

HO LIM SONG

**HOZIRGI O‘ZBEK VA UYG‘UR TILLARINING
QIYOSIY-TIPOLOGIK TAHLILI
(FONETIK VA GRAFIK TIZIM ASOSIDA)**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

Falsafa doktori (PhD) dissertatsiyasi avtoreferati mundarijasi

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

Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2022.1.PhD/Fil2295 raqam bilan ro'yxatga olingan.

Dissertatsiya Sharof Rashidov nomidagi Samarqand davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz va rus – rezyume) Ilmiy kengash veb-sahifasi (www.samdu.uz) hamda "Ziyonet" Axborot-ta'lim portalida (www.ziyonet.uz) joylashtirilgan.

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Dissertatsiya avtoreferati 2024-yil "05" avgust kuni tarqatildi.
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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida turli tillar yozuvlarida shakllangan fonetik va grafik tizimlarni o'rganish, ularning tarixiy shakllanishi va taraqqiyot bosqichlarini xalqlar tomonidan yaratilgan badiiy-adabiy namunalar asosida baholash, bu boy lisoniy madaniyatning etnolingvistik omillarini aniqlash zarurati yuzaga kelmoqda. Ushbu fonetik va grafik tizimlarda turkiy xalqlarning tili, tarixi va madaniyatiga oid ma'lumotlar nomoddiy-ma'naviy shaklda saqlangan bo'lib, ular umumjahon lisoniy merosining ajralmas qismi hisoblanadi. Shu sababdan Turkiston o'lkasidagi tillarning tovush tizimi, yozuv va imlo islohotlari masalalarini o'zbek va uyg'ur tillari misolida qiyosiy-tarixiy o'rganish, tadrijiy taraqqiyotini belgilash, o'xshash hamda farqli xususiyatlarini ijtimoiy obyektiv hayot fonida yoritish zamonaviy turkiyshunoslikning dolzarb vazifalaridan biridir.

Dunyo tilshunosligida turkiy tillarning lisoniy-madaniy ildizlari, qadim va boy tarixga ega leksikografik manbalari, arab hamda fors mumtoz adabiyotining turkiy tarjimalari, bosma yozuv bilan bog'liq litografiya va tipografiya masalalari hamda qarindosh tillarning sathlarini o'rganish sohasidagi islohotlar bu soha lisoniy tizimini qiyosiy-chog'ishtirma metod hamda usullari asosida tekshirishni taqozo etmoqda. Qardosh tillarni xalqlarning o'zaro til va madaniyatlararo aloqalari hamkorligida yoritish, milliy tillarning shakllanish jarayoniga aloqador omillarni antroposentrik, lingvokultrologik, etnolingvistik va sotsiolingvistik paradigmalar asosida o'rganishga doir izlanishlar olib borilmoqda. Hozirgi o'zbek va uyg'ur tillarining fonografik masalalarini tizimli ravishda o'rganish bu soha birliklarining qiyosiy-tipologik xususiyatlari, dinamik hamda statik holati, lingvomadaniy va etnolingvistik imkoniyatlarini jahon tilshunosligining so'nggi yutuqlaridan, zamonaviy tilshunoslikning yangi metodlaridan foydalangan holda tadqiq etish hamda bundan dunyo ilmiy jamoatchiligini xabardor etish zaruratini yuzaga keltiradi.

Mamlakatimizda so'nggi yillarda ilm-fan taraqqiyotida milliy o'zlikni anglash, ajdodlar ma'naviy-madaniy merosini tiklash, shu bilan birga, turkiy tilli davlatlar o'rtasidagi iqtisodiy, ijtimoiy, tarixiy va madaniy munosabatlarning yanada barqarorlashish masalalariga alohida e'tibor qaratilmoqda. O'zbekiston Respublikasi Prezidentining: "XIX asr oxiri va XX asr boshlarida bir qator sharq va musulmon mamlakatlarida vujudga kelgan jadidchilik harakati Turkiston o'lkasida teran tarixiy ildizlarga egadir. Biz xalqaro ilmiy markazlar, dunyo olimlari bilan hamkorlikda jadidlar faoliyatini yanada chuqur o'rganishni dolzarb vazifa deb hisoblaymiz"¹, – degan fikrlari milliy uyg'onish davrida yaratilgan turkiy adabiy tillarning imlo qoidalarini chuqur o'rganish hamda jadid ziyolilarining tilimizni rivojlantirish va takomillashtirish yo'lidagi xizmatlarini xolis baholashda ustuvor vazifalardan biri hisoblanadi.

¹ O'zbekiston Respublikasi Prezidenti Sh. Mirziyoyevning Jadidlar merosini o'rganishga bag'ishlangan Xalqaro konferensiya ishtirokchilariga yo'llagan tabrigi. // <https://yuz.uz/uz/news/jadidlar-merosini-organishga-bag'ishlangan-xalqaro-konferensiya-ishtirokchilariga/>

O‘zbekiston Respublikasi Prezidentining 2016-yil 13-mayda PF-4797-son “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetini tashkil etish to‘g‘risida”gi, 2019-yil 21-oktabrda PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqei tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktabrda PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2022-yil 28-yanvarda PF-60-son “2022–2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari va 2019-yil 4-oktabrda PQ-4479-son “O‘zbekiston Respublikasining Davlat tili haqidagi Qonuni qabul qilinganining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarori hamda ushbu faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya tadqiqoti 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‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida turkiy xalqlar milliy tillarining tiklanish jarayoni, litografiya va tipografiyaning milliy tillar taraqqiyotidagi o‘rni, til va imlo siyosatiga oid islohotlar, bu islohotlarning tovush va yozuv tizimiga ta‘siri kabi masalalar o‘rganilgan. Xususan, V.Fierman o‘zbek tilining sobiq ittifoq parchalanishigacha bo‘lgan davlat tili sifatidagi loyihalanishi², I.Baldauf esa Turkistondagi turkiy milliy tillar islohoti tarixi masalalariga e‘tibor qaratgan³. A.Xolidning tadqiqotlarida Markaziy Osiyo bosma asarlar madaniyati va jadidlar davridagi o‘zbek milliy uyg‘onishi tarixi⁴, M.Uzman ilmiy izlanishlarida 1920-yillardan boshlangan o‘zbek yozuvidagi o‘zgarishlar jarayoni o‘rganilgan⁵. D.Brofi tadqiqotida milliy uyg‘onish davridagi sovet Turkistoni hududida nashr etilgan gazeta va jurnallarning uyg‘ur xalqi va milliy tilining shakllanishidagi o‘rni⁶, J.L.Frimanning ishida esa Sharqiy Turkistondagi matbaa sanoatining zamonaviy uyg‘ur lisoniy madaniyatiga ta‘siri masalalari tahlil qilingan⁷.

² Fierman W. Language Planning and National Development: The Uzbek Experience. – Berlin: De Gruyter Mouton, 1991. – 358 p.

³ Baldauf I. Schriftreform und Schriftwechsel bei den muslimischen Russland- und Sowjettürken (1850–1937): ein Symptom ideengeschichtlicher und kulturpolitischer Entwicklungen. (Bibliotheca Orientalis Hungarica, Vol. XL.) – Budapest: Akadémiai Kiadó, 1993. – 782 p.

⁴ Khalid A. The Politics of Muslim Cultural Reform: Jadidism in Central Asia (Comparative Studies on Muslim Societies). – Oakland: University of California Press, 1999. – 400 p.; Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR. – Ithaca: Cornell University Press, 2015. – 444 p. (o‘zbekcha nashri: Xolid A. O‘zbekiston tavalludi: ilk SSSR davrida millat, imperiya va inqilob. – Toshkent: Akademnashr, 2022. – 424 b.).

⁵ Uzman M. Türkistanda dil tartışmaları Özbekçe'nin icat edilişi (1917-1940). Filol. fan. bo'yicha falsafa doktori (PhD) diss. – Gazi universiteti, 2005. – 227 b.; Romanisation in Uzbekistan Past and Present. // Journal of the Royal Asiatic Society. 2010. № 20(1). – P.49-60.

⁶ Brophy D. Uyghur Nation: Reform and Revolution on the Russia-China Frontier. – Cambridge: Harvard University Press, 2016. – 368 p.

⁷ Freeman J.L. Print and Power in the Communist Borderlands: The Rise of Uyghur National Culture. Filol. fan. bo'yicha falsafa doktori (PhD) diss. – Harvard University, Graduate School of Arts & Sciences, 2019. – 441 p.

Uygʻur tilshunosligida fonetika va grafika tizimi A.Shamiyeva, T.Tolipov asarlarida⁸, shu bilan birga Shinjon uygʻurlarining uygʻur shevalari haqida olib borgan tadqiqotlaridagi fonetika masalalariga bogʻliq mulohazalar M.Usmonov, Mehroy, A.Yoqub, N.Soʻfi, I.Abdurahimlarning tadqiqotlarida⁹, hozirgi zamon uygʻur adabiy tilining muhim fonetik jihatlari esa R.F.Hann, A.Poʻlat, F.De Jonglarning ishlari doirasida muayyan darajada oʻrganilgan¹⁰. A.Abdulla, Y.Abaydulla va A.Raxmonlar oʻzlarining orfografik bibliografiyasida hozirgi uygʻur adabiy tilining eng soʻnggi imlo qoidalari va undagi fonologik oʻzgarishlar haqida batafsil maʼlumotlar berishgan¹¹. C.Vey, I.Mutiʼilarning ham hozirgi uygʻur yozuvining tarixiy rivojlanishiga oid tadqiqotlari mavjud¹². Yuqoridagilardan tashqari, B.Vaux, K.E.Pattillo, L.Bekker, C.Mayerlar olib borgan tadqiqotlarida uygʻur tiliga xos boʻlgan singarmonizm hamda regressiv assimilyatsiya hodisasi¹³, C.Mayer A.Makkollum va G.Azizlarning ilmiy maqolalarida esa uygʻur tilining fonologik masalalari tadqiq etilgan¹⁴.

Oʻzbek tilshunosligida tilimiz tovush tizimining taraqqiyoti va buguni, yozuv masalalari bilan bogʻliq muhim tadqiqotlar H.Neʼmatov, A.Abduezizov, Q.Mahmudov, M.Mirtojiyev, H.Jamolxonov, Sh.Rahmatullayev, A.Umarov, Q.Sapayev, Q.Sodiqov, J.Eltazarov, D.Nabiyeva, H.Zokirova va boshqalarning tadqiqotlarida atroflicha yoritilgan¹⁵.

⁸ Шәмиева А. Уйғур тили грамматикаси. 1-қисми (Фонетика, морфология). – Алмута: Қазақстан дәләт оқуш педагогика нәшрийәт, 1959. – 187 б.; Талипов Т. Фонетика уйғурского языка: очерки исторического развития. – Алма-Ата: Изд-во «Наука» Казахской ССР, 1968, 1987. – 255 с.

⁹ Osmanow M. Hazirqi zaman uyghur tili diʼaléktliri. – Ürümchi: Shinjang yashlar - ösmürler neshriyati, 1990. – 277 b.; Hazirqi zaman uyghur tilining Xoten diʼalékti. – Ürümchi: Shinjang xelq neshriyati, 2004. – 374 b.; Hazirqi zaman uyghur tilining Lopnor diʼalékti. – Ürümchi: Shinjang yashlar-ösmürler neshriyati, 2006. – 517 b.; Mähäilä (Mehroy). Wéiwúʼěryü Kāshíhuà yánjiū (Uygur tilining Koshgʻar shevasiga oid tadqiqot). – Běijīng: Zhōngyāng mínzúdàxué chūbānshè, 1997. – 230 p.; Yakup A. The Turfan Dialect of Uyghur. – Wiesbaden: Otto Harrassowitz Verlag, 2005. – 488 p.; Sopi N. Uyghur tili Ili éghizi heqqide tetqiqat. Filol. fan. boʻyicha falsafa doktori (PhD) diss. – Merkiyiy milletler uniwersiteti, 2010. – 345 b.; Abdurehim E. The Lopnor dialect of Uyghur: A descriptive analysis. Filol. fan. boʻyicha falsafa doktori (PhD) diss. – University of Helsinki, 2014. – 219 p.

¹⁰ Hann R.F. Spoken Uyghur. – Seattle: University of Washington Press, 1991. – 632 p.; Polat A. Chaghatay uyghur tili heqqide mupessel bayan. – Běijīng: milletler neshriyati, 2004. – 599 b.; De Jong F. A grammar of modern Uyghur. – Houtsma: Utrecht, 2007. – 278 p.

¹¹ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – Ürümchi: Shinjang xelq neshriyati, 2010. – 2254 b.

¹² Wei C. An Historical Survey of Modern Uighur Writing since the 1950s in Xinjiang, China. // Central Asiatic Journal. 1993. № 37(3/4). – B.249-322; Mutiʼi I. Uyghurlarning yéziqi we tili heqqide. – Běijīng: Milletler neshriyati, 2013. – 761 b.

¹³ Vaux B. Disharmony and derived transparency in Uyghur Vowel Harmony. // NELS30, Havard University, 2001. – 28 p.; Pattillo K.E. The Typology of Uyghur Harmony and Consonants. // Rice Working Papers in Linguistics. University of Wisconsin-Milwaukee, 2013. №4. – 11 p.; Becker L. Vowel-consonant harmony in Uyghur. // Leipzig University, 2016. – 16 p.; Mayer C. Issues in Uyghur backness harmony: Corpus, experimental, and computational studies. Filol. fan. boʻyicha falsafa doktori (PhD) diss. – University of California Los Angeles, 2021. – 215 p.

¹⁴ Mayer C., McCollum A., Eziz G. Issues in Uyghur Phonology. // Language and Linguistics Compass, 2022. № 16(12). – 27 p.

¹⁵ Неъматов Х. Ўзбек тили тарихий фонетикаси. – Т.: Ўқитувчи, 1992. – 92 б.; Абдуазизов А. Ўзбек тилининг фонологияси ва морфонологияси. – Т.: Ўқитувчи, 1992. – 134 б.; Махмудов Қ. Ўзбек тилининг тарихий фонетикаси. – Т.: Ижод, 2006. – 102 б.; Жамолхонов Х. Ўзбек тилининг назарий фонетикаси. – Т.: Фан, 2009. – 216 б.; Миртожиев М. Ўзбек тили фонетикаси. – Т.: Фан, 2013. – 424 б.; Nabiyeva D.A., Zokirova H.R. Oʻzbek tili fonetikasi. – Andijon: Zahiriddin Muhammad Bobur nomidagi ADU nashriyoti, 2016. – 105 b.; Содиков Қ. Эски ўзбек ёзма адабий тили. – Т.: Академнашр, 2021. – 592 б.; Раҳматуллаев Ш. Ўзбек тилининг янги алифбоси ва имлоси. – Т.: Университет, 1999. – 53 б.; Жамолхонов Х., Сапаев Қ. Имло муаммолари. – Т.: Низомий номидаги Тошкент давлат педагогика университети, 2007 – 192 б.; Eltazarov J.D. Oʻzbekistonda 20-asrda amalga oshirilgan yozuv va imlo islohotlari tarixidan (sotsiolingvistik tahlil). – Samarqand: SamDU nashri,

Yuqoridagi ilmiy maqolalar, darslik va o'quv qo'llanmalar zamonaviy o'zbek yoki uyg'ur tilining fonetik va grafik tizimi masalalarini o'rganishda muhim o'rin tutadi. Afsuski, o'zbek tilshunosligida hozirgi uyg'ur tiliga oid maxsus tadqiqotlar juda kam. O'tgan 30 yil davomida faqatgina uyg'ur tilshunosi F.Umarbekning tadqiqoti mavjud¹⁶. Undan avval ham o'zbek va uyg'ur tillarini qiyosiy o'rganishga e'tibor juda kam qaratilgan bo'lib, bu o'rinda sobiq ittifoq davrida K.K.Yudaxin, I.Farmonov, A.Matg'oziyev kabi olimlarning ilmiy ishlari hamda G'.Sadvaqasovning Farg'ona vodiysidagi uyg'ur lahjasini o'rganishga bag'ishlangan tadqiqotini ko'rib o'tishimiz mumkin¹⁷. Shu o'rinda uyg'ur olimlari A.Ibrohim va A.Yoqublarning o'zbek va uyg'ur tillarining semantik va morfologik tadqiqiga qaratilgan ishlarini ham e'tirof etish lozim¹⁸.

Bu tadqiqotlarda turkiy tillar tarmog'ining qarluq lahjasiga mansub, qiyosiy-tipologik jihatdan nihoyatda bir-biriga yaqin hisoblangan o'zbek va uyg'ur tillarining tarixiy taraqqiyoti, lingvomadaniy aloqalari, fonetik va grafik tizimida yuz bergan o'zgarishlari, singarmonizm kabi masalalari maxsus tadqiqot obyekti bo'lgan emas.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Tadqiqot Sharof Rashidov nomidagi Samarqand davlat universitetining ilmiy-tadqiqot ishlari rejasi tarkibiga kiruvchi "O'zbek tili birliklarining funksional-stilistik va kognitiv-pragmatik tahlili masalalari" mavzusi yo'nalishi doirasida bajarilgan.

Tadqiqotning maqsadi hozirgi o'zbek va uyg'ur tillari fonetik va grafik tizimining shakllanishi hamda tarixiy taraqqiyoti, qiyosiy-tipologik va etnolingvistik xususiyatlari, singarmonizm hodisasi va undagi tovush o'zgarishlarini tasnif qilish usullarini ochib berishdan iborat.

Tadqiqotning vazifalari:

hozirgi o'zbek va uyg'ur tillaridagi fonetik va grafik xususiyatlar, orfografik me'yorlar, yozuv va tovush munosabatlarini qiyoslash;

hozirgi o'zbek va uyg'ur yozuvi, ligaturalar imlosi hamda diakritik belgilarning kelib chiqishi va amaliy funksiyasini oydinlashtirish;

hozirgi o'zbek va uyg'ur tillari fonetik tizimidagi unli tovushlarni tarixiy fonetik tamoyillariga muvofiq tasniflash;

2017. – 120 b.; Жамолхонов Х., Умаров А. Ўзбек ёзувининг XX аср тарихи (I китоб). – Т.: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси, 2017. – 460 б.; Ўзбек ёзувининг XX аср тарихи (II китоб). – Т.: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси, 2019. – 426 б.

¹⁶ Умарбек Ф. Ўзбек ва уйғур тилларидаги ўтган замон феълларининг бадиий нутқда ишлатилиши (таржима асарлари мисолида). Филол.фан. номз...дисс. – Тошкент, 1998. – 144 б.

¹⁷ Юдахин К.К. Узбекско-уйгурское языковые связи. // Изв. АН КазССР. №86. Серия уйгуро-дунганской культуры. Вып. I. – Алма-Ата, 1950. – С.28-30; Ўзбек ва уйғур халқлари тилларидаги яқинлик. (Ўша русча тезиснинг ўзбекча таржимаси). // Ўзбек тили ва адабиёти. 1958. №1. – Б.31-33; Фармонов И. Ўш шеvasида уйғур тили элементлари // Ўзбек тили ва адабиёти. 1959. №4. – Б.70-75; Матғозиев А. XIX аср ўзбек тилида уйғур тили элементлари // Ўзбек тили ва адабиёти. 1973. №1. – Б.39-42; Садвакасов Г. Язык уйгуров Ферганской долины: Очерк фонетики, тексты и словарь. – Алма-Ата: Изд-во «Наука» Казахской ССР, 1976. – 323 с.

¹⁸ Ibrahim A. Meaning and Usage of Compound Verbs in Modern Uighur and Uzbek. – Filol. fan. bo'yicha falsafa doktori (PhD) diss. – University of Washington, 1995. – 474 p.; Yakup A. Uyghur and Uzbek, the Southeastern Turkic languages. // Robbeets M., Savelyev A. (tahrir ostida). The Oxford Guide to the Transeurasian Languages. – Oxford: Oxford University Press, 2020. – P. 411-429.

hozirgi o'zbek va uyg'ur tillari talaffuz me'yorlari hamda fonetik tizimidagi singarmonizm hodisalari, tovush o'zgarishlari bilan bog'liq qoidalarni aniqlash;

hozirgi o'zbek va uyg'ur tillari fonetik xususiyatlarining transformatsiyasini aniqlash, ro'y bergan muhim fonetik hodisalarni sharhlash va ularga tarixiy-geografik jihatdan tegishli izohlar berishdan iborat.

Tadqiqotning obyekti sifatida qadimgi turkiylar va so'g'diylarning lisoniy-madaniy xususiyatlarini hujjatlashtirgan xitoycha, forsha va turkiycha manbalar, XX asrgacha va undan keyin Markaziy Osiyoda tarqalgan tatar, o'zbek va uyg'ur tili darslik va o'quv qo'llanmalari, 1920-yillardan hozirgacha o'zbek hamda uyg'ur adabiy tili imlo-qoidalari bo'yicha hukumat nashrlarida chop etilgan bosma kitoblar, imlo lug'atlari va ilmiy-tadqiqot ishlari tashkil etadi.

Tadqiqotning predmetini o'zbek va uyg'ur tillari fonetik va grafik tizimining qiyosiy-tipologik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqot jarayonida areal (lisoniy-geografik), tarixiy-qiyosiy, etnolingvistik, qiyosiy-fonetik, diaxron tavsiflash, morfologik va grafik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi:

o'zbek va uyg'ur tillarida yaratilgan matnlardagi fonetik va grafik xususiyatlar, imlo qoidalari kuzatilgan har xilliklar dalillanib, arab imlosiga xos bo'lgan *hamza* va *ayn* kabi maxsus harflarning chig'atoy imlosida keng ishlatilgani hamda ularning hozirgi o'zbek va uyg'ur tillarida an'ana bo'lib qolgan orfografik xususiyati aniqlangan;

hozirgi o'zbek va uyg'ur imlosining o'zgarish jarayoni milliy uyg'onish davridagi "Tatar imlosi", "O'zbekcha til qoidalari", "Uyg'urcha yozuv yo'llari" kabi manbalar orqali ochib berilib, ikki til unli tovushlarining talaffuzi va ularning yozuvda aks etish jihatlari asoslangan;

arab yozuvli chig'atoy tili matnlarida ishlatilgan *alif hamza* [ʾ], *alif madda* [Ā], *fatha* [-], *kasra* [-], *zamma* [-] kabi harakat belgilarining yozuvda pozitsion qo'llanishi, ularning fonetik vazifalari hamda milliy uyg'onish davridagi turkiy arab yozuvlarining *abjad* tizimidan *alifbo* tizimiga o'zgarish jarayoni dalillangan;

hozirgi o'zbek tili imlosi bilan isloh qilingan uyg'ur imlosi o'rtasidagi orfografik o'xshashlik va farqlarga aniqlik kiritilib, uyg'ur tilidagi tovush almashinuvi, tushib qolishi yoki orttirilishi singari fonetik hodisalarning hozirgi o'zbek adabiy tili substrat qatlamida saqlanib qolgan transformatsiyasi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

qiyosiy tadqiqotlar jarayonida aniqlangan hozirgi o'zbek va uyg'ur yozuvlari, badiiy matn namunalari va bosma manbalar tadqiqi natijasida chiqarilgan xulosalar o'zbek tilshunosligi uchun muhim ilmiy-nazariy ma'lumotlar berishi, orfografiyaga oid nazariy va amaliy kurslarning tashkil etilishi, darslik va qo'llanmalarning mukammallashuviga xizmat qilishi dalillangan;

tadqiqot natijalari bo'yicha kelingan ilmiy xulosalarda orfografiya sohasining tarixiy taraqqiyoti va rivojlanish bosqichlari aniqlangan hamda ta'limning barcha bosqichlarida orfografik qoidalarni o'qitishning yanada takomillashtirish yo'llari ilmiy asoslangan;

1999-yilda nashr qilingan so'nggi xalqaro fonetik assotsiatsiya qoidalariga muvofiq hamda unifikatsiyalangan Xalqaro Fonetik Alifbo transkripsiya tizimi bilan o'zbek tilshunoslari uchun tavsiya qilingan milliy transkripsiya va alohida ishlab chiqilgan har bir mustaqil transkripsiyalar o'zaro solishtirilib, o'zbek tili fonetikasi va dialektologiyasida unli tovushlar uchun maxsus harflarni to'g'ri qo'llanilishiga oid yangi amaliy fikrlar taklif qilingan.

Tadqiqot natijalarining ishonchliligi o'zbek va uyg'ur tillarini tilshunoslik doirasida qiyosiy o'rganish borasidagi muammolarning aniq qo'yilgani, tadqiqotga jalb qilingan yondashuv usullari, ishonchli ilmiy-nazariy manbalardan foydalanilganligi, tadqiqot usullarining ilmiy maqsadga muvofiqligi, tanlab olingan manbalarning tadqiqot predmetiga mosligi, nazariy fikr va xulosalar qiyosiy-tipologik, fonetik, grafik tahlil metodlari vositasida asoslanganligi, keltirilgan tahlil, xulosa, taklif va tavsiyalarning amaliyotga joriy etilgani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati hozirgi o'zbek va uyg'ur tillari fonetik va grafik tizimlari hamda ularning tarixiy takomili o'xshashligini har ikki tilga oid yozma manbalarni taqqoslash orqali dalillanganligi, o'zbek va uyg'ur tillarining rivojlanish jarayonida tatar ziyolilarning salmoqli ulushi borligi isbotlanganligi, 1920-yillarda yangi o'zbek tilini loyihalash jarayonidan oldin o'zbek va uyg'ur tillarining milliy til miqyosida ko'tarilishida Turkiston sarmoyadorlari va ziyolilarining harakatlari zamin yaratganligi ochib berildi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, oliy ta'lim muassasalaridagi ta'lim jarayonida "O'zbek tilshunosligi tarixi", "O'zbek adabiy tili tarixi", "O'zbek shevashunosligi", "O'zbek tili fonetikasi", "Turkiy tillarning qiyosiy fonetikasi" kabi fanlar bo'yicha ma'ruza va seminar mashg'ulotlarini o'tkazishda, dissertatsiya ishlarni yozish hamda darslik va o'quv qo'llanmalarni nashrga tayyorlashda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Hozirgi o'zbek va uyg'ur tillarining qiyosiy-tipologik tahlili (fonetik va grafik tizim asosida) muammosini tadqiq etishda olingan ilmiy natijalar asosida:

o'zbek va uyg'ur tillarida yaratilgan matnlardagi fonetik va grafik xususiyatlar, imlo qoidalarida kuzatilgan har xilliklar dalillanib, arab imlosiga xos bo'lgan *hamza* va *ayn* kabi maxsus harflarning chig'atoy imlosida keng ishlatilgani hamda ularning hozirgi o'zbek va uyg'ur tillarida an'ana bo'lib qolgan orfografik xususiyati asosida olingan xulosalardan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2017-2020-yillarga mo'ljallangan PZ-20170927147-sonli "Qadimgi davrlardan XIII asrgacha bo'lgan turkiy yozma manbalar tadqiqi" mavzusidagi amaliy grant loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2023-yil 26-dekabrdagi 01/4-2789-son ma'lumotnomasi). Natijada turkiy tilshunoslikka doir ma'lumotlar bazasi o'zbek va uyg'ur tillarining yozuvi tarixiga doir fikrlar bilan boyitilgan;

hozirgi o'zbek va uyg'ur imlosining o'zgarish jarayoni milliy uyg'onish davridagi "Tatar imlosi", "O'zbekcha til qoidalari", "Uyg'urcha yozuv yo'llari"

kabi manbalar orqali ochib berilib, ikki til unli tovushlarining talaffuzi va ularning yozuvda aks etish jihatlari asoslangan tavsiflaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida 2022-2023-yillarda amalga oshirilgan IL-21091506-sonli "O'zbek ismlarining izohli imlo lug'ati va mobil ilovasini yaratish" mavzusidagi innovatsion loyihasining bajarilishida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 13-yanvardagi 04/1-97-son ma'lumotnomasi). Natijada o'zbek tiliga o'zlashtirilgan arab va fors nomlarini yanada aniqroq ifodalash va yozish imkoniyati paydo bo'ldi. Masalan, [x] va [h] harfini chalkashtirib yuborish yoki [q] va [k] harfini almashtirish kabi keng tarqalgan xatolarga yo'l qo'ymaydigan ismlarning lug'ati yaratilishiga xizmat qilgan;

arab yozuvli chig'atoy tili matnlarida ishlatilgan *alif hamza* [ʾ], *alif madda* [Ā], *fatha* [-], *kasra* [-], *zamma* [-] kabi harakat belgilarining yozuvda pozision qo'llanishi, ularning fonetik vazifalari hamda milliy uyg'onish davridagi turkiy arab yozuvlarining *abjad* tizimidan *alifbo* tizimiga o'zgarish jarayoni to'g'risidagi xulosalardan Janubiy Koreya Respublikasining Hankuk chet tillar universitetidagi Markaziy Osiyo fanlari ilmiy-tadqiqot institutida 2022-2023-yillarda bajarilgan 2022-2193001-raqamli "National Support Project for Special Foreign Languages – Development and Publication of Kazakh Textbooks (A1, A2, B1, B2) (Maxsus xorijiy tillarini milliy qo'llab-quvvatlash loyihasi – qozoq tili darsliklarini ishlab chiqish va nashr etish)" mavzusidagi fundamental loyihasining bajarilishida foydalanilgan (Hankuk chet tillar universitetidagi Markaziy Osiyo fanlari ilmiy-tadqiqot institutining 2024-yil 8-yanvardagi 20240108-07-12-son ma'lumotnomasi). Natijada, turkiy xalqlar o'rtasidagi lisoniy madaniyat farqlarining aniq ko'rinishini taqdim etish hamda zamonaviy o'zbek, uyg'ur va qozoq tillari o'rtasidagi fonetik va grafik farqlar haqidagi ma'lumotlar bilan darsliklarning mukammallashtirishga erishilgan;

hozirgi o'zbek tili imlosi bilan isloh qilingan uyg'ur imlosi o'rtasidagi orfografik o'xshashlik va farqlarga aniqlik kiritilib, uyg'ur tilidagi tovush almashinuvi, tushib qolishi yoki orttirilishi singari fonetik hodisalarning hozirgi o'zbek adabiy tili substrat qatlamida saqlanib qolgan transformatsion xususiyatlari to'g'risidagi xulosalardan R.B.Suleymenov nomidagi Qozog'iston Sharqshunoslik institutining 2020–2022-yillarga mo'ljallangan AP-08856359-son "Turkiy Uyg'onish davri Markaziy Osiyo intellektual tarixi kontekstida (X-XVI asrlar)" mavzusidagi loyihasida foydalanilgan (R.B.Suleymenov nomidagi Qozog'iston Sharqshunoslik institutining 2024-yil 7-fevraldagi 46-son ma'lumotnomasi). Natijada turkiy linqvomadaniyatda alohida o'rin egallaydigan qozoq etnolingvistikasi o'zbek va uyg'ur kabi turkiy xalqlarning lisoniy madaniyatiga oid yangi ilmiy-nazariy ma'lumotlar bilan boyitilgan.

Tadqiqot natijalarining aprobatyasi. Tadqiqot natijalari 5 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 15 ta ilmiy ish, shu jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya

etilgan ilmiy jurnallarda 5 ta maqola (4 tasi respublika hamda 1 tasi xorijiy jurnallarda) nashr etilgan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro'yxatidan iborat. Uning umumiy hajmi 148 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati, tadqiqotning maqsad va vazifalari, predmeti va obyekti aniqlangan. Mavzuning xorijda va mamlakatimizda o'rganilganlik darajasi qayd qilingan. Tadqiqotning O'zbekiston Respublikasi fan va texnologiyalar taraqqiyotining ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiligi va amaliy natijalari bayon etilgan. Olingan natijalarning ishonchli ekanligi asoslangan, ishning nazariy va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy etilishi, e'lon qilinganligi, dissertatsiyaning hajmi va tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Sharqiy va G'arbiy Turkiston o'rtasidagi tarixiy-madaniy va etnolingvistik aloqalar”** deb nomlanib, uning **“Qadimgi davrda turkiy va so'g'd lisoniy madaniyati xususiyatlari”** nomli birinchi bo'limida turkiylar va so'g'dlar o'rtasidagi qadim zamonlardan to hozirgi kungacha meros bo'lib kelayotgan lisoniy madaniyat, xususan, ba'zi ko'chmanchi turkiylarning o'troqlashuvi haqida so'z yuritilgan.

Daslab tili, madaniyati va turmush tarzi jihatidan bir-biridan farq qiladigan bu ikki etnik guruh – turkiylar va so'g'dlar o'rtasidagi etnik-madaniy va lisoniy aloqalar tahlil etildi. Ko'chmanchi sivilizatsiyaga xos turmush tarzi Ikkinch Turk xoqonligi (682–744) davrida ham, turkiylar o'z yozuvini yaratgan paytda ham saqlanib qolgan edi. Bu esa turkiy yozuv VIII asrda mavjud bo'lsa-da, turkiy qabilalarning asosiy qismi hali uni ommaviy tarzda o'rganishga kirishmaganligini ko'rsatadi. Aksincha, tirikchiligi savdo-sotiqdan iborat bo'lgan so'g'd erkaklarining aksariyati kasbiy ehtiyoj tufayli xat-savodli bo'lgan. Chunki savdoni amalga oshirish uchun hisob-kitob yuritish zarur edi. VIII asrda yozilgan *“Mukammal huquq tarixi”* asarida qayd etilganidek: *“Samarqand aholisi tug'ma holda savdo-sotiqni afzal ko'rishadi, bolalari besh yoshida yozishni o'rganishi tabiiydir, so'ngra savdo bilan bog'liq kasbiy ta'limga e'tibor qaratishadi”*¹⁹.

Samarqandda o'troq manzilgohlar barpo etgan yuyechjilar aslida ko'chmanchi guruh sifatida vujudga kelgan. Ammo hunlar mag'lubiyatga uchragach, yuyechjilar Pomir platosi orqali voha hududiga ko'chib, mahalliy so'g'dlarning madaniyati va o'ziga xosligini qabul qilish jarayoni *“Shi szi”* va *“Oldingi Hannoma (漢書)”* kabi qadimgi xitoy tarixiy manbalarda qayd etilgan²⁰. Qadimgi turkiy xalqlar asta-sekin o'troq hayot tarzini qabul qilib, Ipak yo'lidagi

¹⁹ 「康國人並善賈，男年五歲則令學書，少解則遣學賈，以得利多為善。」（邊防九，西戎五，「康居」）杜佑『通典：全十二冊』 – 北京：中華書局，2016. – P.5243.

²⁰ Bangu yuechji xalqini tasvirlashda Sima Syanning *“Shi szi”* asariga ko'p tayangan. Misollarni *“Oldingi Hannoma”* asarining 96-bo'limining 66-qismi (前漢書 卷 96 西域傳 第 66) dan topish mumkin, unda yuyechjilar jamoasining kelib chiqishi haqida batafsil ma'lumotlar berilgan.

iqtisodiy hayotga faol aralasha boshladilar, o'ziga xos yozuv va adabiyotni yaratishga kirishdilar.

Birinchi bobning **“O'zbek va uyg'ur xalqlari o'rtasidagi etnolingvistik yaqinlik”** deb nomlangan ikkinchi bo'limida hozirgi o'zbek va uyg'ur tili, yozuvining o'zaro ta'siri va aloqalarining kelib chiqish masalasiga e'tibor qaratilgan. Ma'lumki, A.Samoylovich chig'atoy turkiy tilining ilk shakllanishini X–XI asrlar Qoraxoniylar davri uyg'ur tili bilan bog'liq deb hisoblaydi²¹. T.N.Qori-Niyoziy esa yaqin davrgacha qo'llanib kelingan arab yozuvining ahamiyatini e'tirof etgan holda, eski o'zbek yozuvining kelib chiqishini VI–VII asrlarda Markaziy Osiyoda keng tarqalgan qadimgi uyg'ur yozuvidan izlagan²². S.Malov ham o'zbek adabiy tilining boshlanishini qadimgi uyg'ur tilining shakllanishi bilan ayni bir davrda deb talqin qiladi²³. Shunday qilib, dissertatsiyada K.K.Yudaxin, A.Matg'oziyev, G'.Sadvaqasovlarning fikrlari asosida o'zbek va uyg'ur xalqlari o'rtasidagi etnolingvistik umumiyliklar Qoraxoniylar davri (840–1212)dan boshlanib, hozirga qadar davom etayotgani bayon etiladi. Xususan, o'sha davrda Markaziy Osiyodagi turkiylar islom dinini qabul qilishgan, arab va eski uyg'ur yozuvlaridan foydalanib, Xoqoniya adabiy tilini yaratganlar. Shuningdek, XIII asrda mo'g'ullarning Markaziy Osiyoga istilosi boshlanganda, Turkiston aholisidan qarluq va uyg'ur qabilasi allaqachon o'troq jamoalarga o'tib, shaharlarda yashab, barqaror ijtimoiy tuzilmani boshqarish bilan shug'ullangan. Bu hol Rashiduddin Fazlulloh Hamadoniyning “Jome at-tavorix” tarixiy asarida mufassal bayon etilgan²⁴.

K.K.Yudaxin qadimgi turkiy badiiy-adabiy yodgorliklaridan “Qutadg'u bilig”ning (XI asr) fanda mashhur bo'lgan uch qo'lyozmasidan biri Namanganda topilganligiga asoslanib, Ahmad Yassaviy (XII asr) va namanganlik Mashrab (XVII asr) asarlari ikki millat orasida keng ko'lamda tarqalgan degan xulosaga keladi²⁵. Ushbu ikki tilning umumiy adabiy merosini rivojlantirish yo'lidagi tarixiy hamkorligi har ikki hudud bo'ylab hech qanday chegarasiz, hozirgi zamondan farqli o'laroq hamjihatlik munosabatlari hukm surgan davrdan dalolat beradi. Tabiiyki, bu ikki til haqiqatan ham sezilarli darajada o'zaro aloqada bo'la boshlagan vaqt deb XVIII asrda uyg'urlarning Yetti Shahrdan Farg'ona vodiysiga ommaviy ko'chishidan boshlanganligi aytiladi²⁶. Xullas, bugungi kunda o'zbeklar va uyg'urlar alohida millatlarga bo'lingan bo'lsa-da, XVIII, XIX asrlarda bu ikki xalq aniq etnolingvistik chegaralarga ega bo'lmagan yagona Turkiston xalqi sifatida mavjud edi. Ayniqsa, Farg'ona vodiysi va Yetti Shahr hududlarida ijtimoiy tuyg'usi kuchli bir lisoniy-madaniy umumiylik mavjud edi. Masalan, Farg'ona vodiysida tug'ilgan Furqat, A.Zohiriy va Alixonto'ra Sog'uniylar uyg'urlarni

²¹ Самойлович А.Н. К истории литературного среднеазиатско-турецкого языка. // Мир-Али-Шипр Сб. – Ленинград: АН СССР, 1928. – С.19-20.

²² Qari-Nijazij T.N. Ozbek tilinin eski va jani jazuvi toq'risidagi masalalar. – Toshkent: OzFan nashriyati, 1940. – B.5-7.

²³ Малов С.Е. Древние и новые тюркские языки. // «Известия Академии наук СССР», Отделение литературы и языка, том XI. вып. 2. 1952. – С.141.

²⁴ Rashiduddin Fazlulloh Hamadoni. Jome at-tavorix (1-jild). Ravshan M., Musaviy M. (tahriri ostida). – Tehran: Nashri al-burz, 1953. – B.139 (qavmi Uyg'ur), 144 (qavmi Qarluq).

²⁵ Юдахин К.К. Ўзбек ва уйғур халқлари тилларидаги яқинлик. – 1958. – Б.31.

²⁶ Матғозиев А. XIX аср ўзбек тилида уйғур тили элементлари. – 1973. – Б.39.

begona deb emas, balki yagona Turkiston jamiyatining bir qismi deb bilishar edi. Biroq ular o'rtasidagi mushtaraklik tuyg'usi hali geografik cheklovlar va siyosiy taqdirni yengib o'ta oladigan darajaga yetmagan edi. Ya'ni Farg'ona vodiysidagi o'zbeklardan farqli o'laroq, voha va Xorazm hududi kabi uyg'urlar bilan yonmayon joylashmagan boshqa qismlaridagi o'zbeklar uyg'urlarni yaxshi tanimaganligi uchun ular bilan bir etnik tuyg'uni his qilmaganligidir. Samarqand O'zbekistonning ilk poytaxti bo'lganligi va G'ulja shahri uyg'ur jamiyati uchun boshlang'ich siyosiy markaz sifatida muhim rol o'ynaganligi sababli, o'zbek va uyg'ur milliy tillari o'rtasidagi orfografik me'yorlarning o'zgarishi bu ikki viloyatni bir-biridan ajratib turuvchi katta geografik masofa va o'sha yillardagi ijtimoiy-siyosiy jarayonlar bilan bog'liq bo'lishi mumkin.

Birinchi bobning uchinchi bo'limi **“XIX asrda Turkiston milliy tilining shakllanish jarayoni”** deb nomlanib, unda XIX asrning ikkinchi yarimida shakllangan milliy sarmoyadorlar va ziyoli qatlam tomonidan adabiy til sifatida foydalanilgan chig'atoy turkiy tili hozirgi o'zbek adabiy tilining bevosita ildizi ekanligi amerikalik antropolog B.Anderson va tilshunos E.Haugen nazariyalari asosida dalillanadi. Andersonning fikricha, zamonaviy millatlarning etnik chegaralar va o'ziga xos jamoa tuyg'usi o'rta asrlardan so'ng kapitalistik tadbirkorlikning ilk shakli bo'lgan kitob, gazeta, jurnallar nashri keng tarqalishidan boshlanadi²⁷. Haugen fikricha, turli shevalar yagona bir milliy tilga aylanishi uchun to'rt bosqichdan o'tishi kerak: 1) tanlanish, 2) kodifikatsiya, 3) qaror qilish, 4) detallashtirish²⁸.

Birinchidan, chig'atoy turkiy tiliga tarjima qilingan arab va fors mumtoz adabiyoti mustamlaka davrida tartib bilan ommabop nashr etilgani va bosma shakliga mos o'sha normaga tushirilgan til orqali milliy tuyg'ularning kuchayishiga hissa qo'shilgani tushuntiriladi. Masalan, XIX asr o'rtasida yashab ijod etgan Muhammadrizo Ogahiy (h. 1809–1874) kabi turkiy ziyolilar turli arab va fors mumtoz asarlarini turkiy tiliga tarjima qilish loyihasi bilan birga, o'zbek milliy tilining tug'ilishini tezlashtirgan yana bir tarixiy voqea – turkiy tillar lug'atini tuzish bilan shug'ullangan. Masalan, lug'atlardan oldin ham fors-turkiy yoki arab-turkiy tillar uchun izohli lug'atlar mavjud edi. Biroq Sulaymon Buxoriyning “Lug'ati chig'atoyi va turki usmoniy” lug'atshunoslikni semantik-qiyosiy tekshirishda ilg'or an'ana bo'ldi.

XIX asr boshidagi o'sha tarjima loyihasi faqat ma'lum feodal aristokratlarning homiyligi orqali bo'lsa-da, Rossiya imperiyasida paydo bo'lgan turkiy sarmoyadorlar qatlami katta kapitali bilan Yevropa va Rossiyadan bosma mashinalarni o'zlari bilan olib kelib, nashriyotchilikka kirishdilar. XIX asrdagi tarjima va nashr madaniyatining bu jamoaviy tajribasi chig'atoy turkiy tilining o'zbek va uyg'ur adabiy tillariga “tanlanish” va “kodifikatsiya” darajasidan milliy tilga rivojlanishi uchun zamin yaratdi.

Dissertatsiyaning **“Hozirgi o'zbek va uyg'ur yozuvlari shakllanishining qiyosiy tahlili”** deb nomlangan ikkinchi bobida o'rta asrlardan beri turkiy xalqlar

²⁷ Anderson B. Imagined Communities Reflections on the Origin and Spread of Nationalism. – New York; London: Verso, 2006. – P.4-7.

²⁸ Haugen E. Dialect, language, nation. // American Anthropologist. 1966. №68. – P.933.

foydalangan turli yozuvlar (chig'atoy turkiy tili uchun asosiy yozuv bo'lib qolgan arab yozuvi, XX asr boshida turkiy jadidchilar tomonidan qabul qilingan yangi arab, lotin, kirill yozuvlari)da qo'llanilgan harflar va diakritik belgilar misollar asosida taqqoslangan.

Bobning **“O‘zbek va uyg‘ur yozuvlariga meros bo‘lib o‘tgan arab yozuvining xususiyatlari”** nomli birinchi bo‘limida *abjad* tizimiga kiruvchi arab yozuvining qanday o‘zgarganligi, uyg‘ur-arab yozuvi o‘zbek va tatar-arab yozuvlaridan o‘tib, mukammal *alifbo* tizimiga aylanib borishi haqida ma’lumot beriladi²⁹. Abjad tizimiga yaqin sof arab yozuvi unli harflarni yozishda jiddiy to‘siqlar bor; turkiy tilda unli tovushlar arab yozuvidagi shakllarga nisbatan ko‘p edi, faqat 3 ta unli harf [ى, و, ا] bo‘lib, unlilar harfining ost-ustida diakritik belgilar – *harakat* bilan yoziladi³⁰; masalan, milliy uyg‘onish davrida foydalanilgan tojik-arab yozuvida 6 xil harakat belgilari (*zabar, zer, pesh, hamza, sukun, tashdid*) rasmiy ishlatilganligini ko‘rish mumkin³¹. Ammo yangi o‘zbek-arab yozuvida bu diakritik belgilar olib tashlanib, faqat hamza va pesh (zamma) belgisidan foydalanilgan. Ya’ni arab yozuvdagi barcha harakat belgilari alohida mustaqil harflar bilan almashtirildi: o‘zbek-arab yozuvida hamza belgisining eng ko‘zga ko‘ringan roli quyidagicha – 1921-yildan beri o‘zbek-arab yozuvida hamza so‘zning birinchi bo‘g‘inidagi unli uchun qo‘llangan³². Bular turkiy xalqlar islomni qabul qilganidan beri ming yillar davomida meros bo‘lib kelayotgan arab imlosi an’anasini yangilangan holda, abjaddan alifbo tizimiga o‘zgarayotgan yozuvdagi ilk qadam edi.

Ikkinchi bobning ikkinchi bo‘limi **“Yangi o‘zbek yozuvida unlilar tizimining ifodalanishi”**ga bag‘ishlangan. O‘zbek-arab yozuvi ilk bor 1919-yilda nashr etilgan “Bitim yo‘llari” kitobida rasman taqdim etilgan bo‘lsa-da, oradan besh-olti yil o‘tib, taxminan, 1925-yildagi nashrlarda ommaviy qo‘llanila boshlaganga o‘xshaydi. 1925-yilda zamonaviy o‘zbek adabiyotining yagona durdonasi A.Qodiriyning “O‘tgan kunlar” asari ana shu imlo asosida chop etilgan. Xususan, 1925-yilda nashr qilingan S.Zunnunning “O‘zbekcha til qoidalari” darsligi avvalgi imlo qoidalariga qaraganda ancha mukammal tizimga ega. Bu kitobda o‘zbek arab yozuvida oltita unli harf (ئ - ئى - ئو - ئۆ)dan foydalanilgan, avvalgi fors-arab yozuvidagidan ko‘ra ikki baravar ko‘pdir³³.

Ammo o‘zbek-arab yozuvining yangi konsepsiyasi o‘sha davrda tatar ziyolilari ijod qilgan yangi imlodan ilhomlanganini unutmasligimiz kerak. O‘zbek

²⁹ Amerikalik olim P.T.Daniels yozuvlarni uch toifaga ajratadi: 1) *abjad* – unli tovushlar ifodalanmaydigan, faqat undosh harflar bilan yoziluvchi; 2) *abugida* – undosh harflar asosida unli tovushlarning ham ifodalanishi; 3) *alifbo* – unli va undosh harflar mukammal ifodalanuvchi (zamonaviy ingliz tili uchun foydalangan lotin yozuvi bunga misol bo‘la oladi). Daniels, P.T. Writing Systems. // The Handbook of Linguistics. Aronoff M., Resnik J. (tahrir ostida). – Oxford: Blackwell, 2003. – P.43-44, 54.

³⁰ Qari-Nijazij T.N. Ozbek tilinin eski va jani jazuvi toqrisidagi masalalar. – 1940. – B.9.

³¹ Alizoda S. Sarfu nahvi zaboni tojiki: baroi maktabhoi ibtidoi va miyonayi tojikon. – Samarqand: Davlati jumhuriyat-ijtimoiy shuroyi Tojikiston, 1926. – B.12.

³² Ayniqsa, turkiy so‘zlarning ilk bo‘g‘inidagi til oldi unli harflari ustida yoziladi. Ammo til orqa unli /o/, /u/, /o/ tovushlarini ifodalash uchun ushbu belgidan foydalanilmaydi. Hamza belgisining tatar unli harflari tarkibiga kiritilishi dastlab O.Ibrohimovning 1914-yilda chop etilgan “Tatar Imlosi” nashrida qayd etilgan. Boshqa tomondan, o‘zbekcha unli belgilaridan foydalangan tasvirini 1919-yildagi “Bitim yo‘llari” asarida ko‘rish mumkin.

³³ Zunnun S. O‘zbekcha til qoidalari (Qurslar uchun imlo, qisqacha sarf-nahv). – Toshkent: O‘zbekiston davlat nashriyoti, 1925. – B.7.

va uygʻur tillarining rivojlanish jarayoni nafaqat Turkiston hududida, balki Volgaboʻyi – Tatariston va Boshqirdistondagi oʻtroq turkiy xalqlarning tabiiy ijtimoiy-iqtisodiy tarmogʻida ham amalga oshirilganligini koʻrsatadi. Oʻsha paytda Turkiston oʻlkasiga joʻnatilgan O.Ibrahimov va F.Sayfi kabi tatar oʻqituvchilari Ufa, Qozon va Orenburgda nashr etilgan yangi turkiy darsliklardan foydalanib, qozoq, oʻzbek va uygʻur talabalariga saboq berganlar. Gʻarb-Yevropa madaniyati bilan birmuncha erta tanishgan tatar ziyolilari arab yozuvidagi cheklovlarni yengib, oʻz tillariga xos xususiyatlarni yozuvda aks ettirishga muvaffaq boʻldilar. Masalan, tatar tili grammatikasiga oid kitoblarda faqat soʻzning oxirgi boʻgʻinida yozilgan [ʌ] – *hayi rasmiya* harfi alif harfi bilan teng darajaga koʻtarildi. Shuningdek, turkiy tillarga xos fonologik oʻzgarishlarni hisobga olish uchun old qator /æ/, /i/, /ø/ va /y/ unli tovushlari ifodalangan unli harfning ustiga hamza belgisi qoʻyilgan, orqa qator unlilarga esa /o/ va /u/ mavjud alif harfi bilan yozishni saqlab qoldi³⁴. Uchinchidan, tatar ziyolilari orqa qator /o/ va /u/ unlisini mos ravishda [ɔ] *toʻliq vov* va [ʊ] *qisqa vov* deb yozuvda ajratishgan. Bu islohot oʻsha paytda Markaziy Osiyoda keng tarqalgan arab yozuviga nisbatan jiddiy yangilanish boʻlib, turkiy unli tovushlarini aniqroq ifodalash imkonini berdi hamda barcha islohot unsurlari “Chigʻatoy gurungi” adabiy-lisoniy guruhi orqali yangi oʻzbektili imlosini shakllantirishda samarali foydalanildi.

1920-yillarning oʻrtalaridayoq oʻzbek-arab yozuvi har taraflama qoʻllanila boshlanganda, turkiylar Onadoʻlidan Fargʻona vodiysigacha boʻlgan umumjahon hududda barcha turkiy xalqlar tillarini birlashtiradigan yagona turkiy yozuvini yaratishga intildilar. Bu jarayonda hal qilinishi kerak boʻlgan, eng koʻzga koʻringan birinchi muammo unlilarning soni va ularning ifodalanishi edi. Fargʻona vodiysi va Toshkentda toʻqqizta unli harf (a, ə, e, i, ɛ, o, ø, u, y)ni qabul qilishadi³⁵. Bu turk, ozarbayjon, qozoq, qirgʻiz tillarda keng eʼtirof etilgan singarmonizm hodisasining yozuvda toʻliq aks etishining natijasidir. Biroq vodiyy emas, voha tarafidagi ziyolilar umuman boshqa fikrda edilar. Buxoro viloyatidagi til oʻqituvchilari vodiyydagilardan farqli oʻlaroq, singarmonizm hodisasini rad etib, oltita unli harf (a, ə, e, i, o, u)ni rasmiylashtirishni talab qiladilar³⁶.

1929–1934-yillarda boshqa turkiy tillari imlosi bilan uygʻunlashtirish maqsadida oʻzbek ziyolilarining unlilar uygʻunligini (singarmonizm) asosiy tamoyil sifatida oʻrnatish borasidagi saʼy-harakatlari natijasi oʻlaroq toʻqqizta unli harf rasmiy ravishda alifboga kiritildi. Ammo 1934-yilda qayta koʻrib chiqilgan alifboda oltita unli harf qabul qilindi³⁷. Bu vaqtda oʻzbek-lotin yozuvi bir tovushni

³⁴ Sayfi F. Tatar tili darslari: (imlo qoidalari va terminlari insho uchun savol va pilonlar). – Qozon-Upa: Sabah shirketi, 1916. – B.11.

³⁵ Andijon tilchilarining fikrlari. (Qizil Oʻzbekiston, №40, 1929); Margʻilon tilchilarining fikrlari (Qizil Oʻzbekiston, №66, 1929); Toshkent tilchilarining fikrlari. // Til-imlo masalalari (maqola va materiallar toʻplami). Yoʻldosh A. (tahrir ostida) – Samarqand-Toshkent: Oʻznashr, 1929. – B.331-334; 334-336; 336-343.

³⁶ Ilk oʻzbek-arab yozuvida hamza qoʻllanishi tatar-arab yozuvi kabi ingichka unli /æ/, /i/, /ø/ va /y/ tovushlarini aks ettirgan. Boshqa tomondan, Samarqand-Buxoro mintaqasidagi koʻp sonli fors-tojik tilida soʻzlashuvchilar bilan birga yashagan yoki ularga yaqin turgan oʻzbeklar unli tovushlarni qalin va ingichka turiga tasnif qilishidan bexabar boʻlgan boʻlardir. Yangi alifbo va singarmonizm masalasida bizning fikrimiz. (Ozodi Buxoro, № 17, 1929.) // Til-imlo masalalari (maqola va materiallar toʻplami). Yoʻldosh A. (tahrir ostida). – Samarqand-Toshkent: Oʻznashr, 1929. – B.255-256.

³⁷ Ramazan Q. Ozbek tilinin birlasgan imla qoidalari. – Toshkent: OZSSR davlat nashriyati, 1935. – B.18.

bir harf bilan ifodalash – alifboning asosiy tamoyilidan uzoqlashib, bir harf bilan bir necha tovushni talaffuz ifodalash tamoyili kirib keldi. Ajoyib tomoni shundaki, 1929–1934-yillarda qoʻllanilgan birinchi lotin yozuvi oʻsha yillari amalda boʻlgan tojik-lotin yozuvidan sezilarli farqlansa-da, 1934–1940-yillarda qoʻllanilgan ikkinchi lotin yozuvida esa turkiy tilning tipik fonologik xususiyati boʻlgan singarmonizm harflari [ø], [y] va [ɛ] olib tashlanib, unlilar tizimi sifat va miqdor jihatidan tojik-lotin yozuvining unli harflariga yaqinlashdi. Shu bilan birga, 1940-yilda qabul qilingan kirill yozuvidagi unlilar bilan deyarli bir xil ekani ham koʻzga tashlanadi³⁸ (o, a, e, i, ī, ū, u, ū). Bu davrda vujudga kelgan olti unli harfi (o, a, ə, u, ħ, y) hozirgi oʻzbek tilida oʻzgarmagan holda saqlanib qolgan.

Ikkinchi bobning uchinchi boʻlimi **“Yangi uygʻur yozuvida unlilar tizimining ifodalanishi”**ga bagʻishlanadi. Turkiston oʻlkasidagi uygʻurlar uchun adabiy til loyihasi allaqachon milliy tilni shakllantirish jarayonidan oʻtgan sovet turkiy xalqlari yordamida amalga oshirilgan. Tabiiyki, 1940-yillardan keyin SSSRda tarix sahifalaridan yoʻqolgandek tuyulgan arab yozuvi Shinjon oʻlkasida qayta jonlangani ajablanarli emas edi. Buning sababi shundaki, shimoldagi Ili viloyatiga tutashgan Yettisuv hududi ham Yetti Shaharga yaqin joylashgan Fargʻona viloyati SSSRdagi uygʻurlarning ijtimoiy-siyosiy markazi boʻlib, sobiq Ittifoqdagi tatar, oʻzbek va Shinjon uygʻurlari oʻrtasida koʻprik boʻlib xizmat qilgan. Shuningdek, yangi arab yozuvi sovet uygʻurlari orqali 1920-yillardan buyon Shinjon uygʻurlariga asta-sekin oʻtib, 1954-yildan boshlab Shinjon uygʻurlarining koʻpchiligi shu yozuvni ishlata boshladi.

1924-yildagi ilk uygʻur-arab yozuvi tatar va oʻzbek-arab yozuvlari bilan deyarli bir xil edi, lekin uygʻur yozuvi qabul qilingan arab tiliga xos [ع] *ayn* va [ح] – *hayi hati* harflaridan foydalanmadi. Unli harflar esa xuddi oʻzbek-arab yozuvidagidek oltita harfdan iborat boʻlib (ئا - ئه - ئي - ئى - ئو - ئۆ), tatar yozuvidек old qator tor unli /i/ ni ifodalash uchun alohida [ئى] – *yayi zamma*³⁹ harfi ham qoʻllanildi. Shuningdek, uzoq vaqtdan beri arab va fors tillari orqali turkiy tillarga kirib qolgan jarangsiz sirgʻaluvchi /f/ tovushi lab-lab tovushi /p/ ning ifodalovchi [پ] harfiga almashtirib yoziladi⁴⁰.

Keyinchalik birinchi uygʻur-lotin yozuvida jami sakkizta unli harf (a, ə, e, i, o, ø, u, y) tanishtirilib, faqatgina dastlabki uygʻur adabiy tili loyihasida Yettisuv shevasining ustunligi natijasida orqa qator, lablanmagan /u/ unlisini ifodalovchi [ɛ] harfi qabul qilinmagan⁴¹. Bu davrda tizimlashtirilgan sakkiz unli hozirgi uygʻur imlosi uchun asos boʻlgan.

1951-yilgi uygʻur-arab yozuvi xuddi lotin va kirill yozuvlarining yaratilish jarayonida boʻlgani kabi, asosan, SSRdagi uygʻur ziyolilari tomonidan ishlab

³⁸ Tojik-lotin yozuvining sakkiz unli harflari choʻziq unlilar /i/ va /u/ni ifodalovchi [ī] va [ū] harfidan tashqari, ikkinchi oʻzbek-lotin yozuviniki bilan deyarli bir xil edi. (/i/ va /u/ unlisi hozirgi oʻzbek-lotin yozuvida [iy] harf birikma shakli va [u] harfi bilan yoziladi).

³⁹ A.Muhammadiy uygʻur adabiy tili uchun birinchi imlo kitobi 1926-yilgi “Uygʻurcha yozuv yoʻllari” asarida “yayi zamma”dan emas, balki [ئى] – “yayi hamza”dan foydalangan.

⁴⁰ Ensari L. Birinchi bilik (resmlik uyghur elifbesi: yengi imlo wa oz herf hem avazlarimiz bilan tuzuldi). – Tashkent: Orta asiya dewlet neshriyati. 1924. – B.56-57.

⁴¹ Ənsari L. 2-Ujoqur til-imla kənpirinsusiniñ toxtamliri (Qazaoqistan maarip kəmisarijati, ilmi kenişnin tapşurşi bojica jezildi). – Almati: Qazaoqistan basmisi, 1932. – B.15.

chiqilgan. Natijada sakkizta unli tovush (/a/, /æ/, /e/, /i/, /o/, /ø/, /u/, /y/)ni ifodalash uchun oltita unli harf qabul qilingan⁴² (ئا - ئە - ئى - ئې - ئۆ - ئۇ).

1951-yildagi o'sha arab yozuvi 1954-yilda Shinjon uyg'urlari tomonidan ba'zi kichik muammolarni tuzatgan holda qayta ko'rib chiqilib, qabul qilingan. Masalan, 1951-yildagiga nisbatan unli tovushlarni yanada murakkab va oqilona ifodalashga o'tilgan. Ya'ni /e/, /i/, /j/ tovushlarini ayirib, to'liq ifodalash uchun /i/ → ئىش /ʔiʃq/; /e/ → ئېرىق /ʔeriq/; /j/ → ياش /jaʃ/ shaklida yoziladi⁴³.

2.1-jadval.

1920-yillardan hozirgi kungacha old qator unlilarning ifodalanishi (ShUAR: Shinjon Uyg'ur Avtonum Rayoni, QozSSR: Qozog'iston SSR)

Yozuv (vaqt)	/i/	/ʔiʃq/	/e/	/ketʃæ/	/j/	/jaʃ/
Arab (~XIX asr)	اي - ي - يى	عشق	اي - ي - يى	كېچە/كچه	ي - ي - يى	ياش
Uyg'ur (1924)	ئى - ئى - ئى	ئىش	ئى - ئى - ئى	كېچە	ي - ي - يى	ياش
O'zbek (1925)	ئى - ئى - ئى	عشق	ئې - ئې - ئې	كېچە	ي - ي - يى	ياش
QozSSR (1951)	ئى - ئى - ئى	ئىش	ئى - ئى - ئى	كېچە	ي - ي - يى	ياش
ShUAR (1954)	ئى - ئى - ئى	ئىش	ئې - ئې - ئې	كېچە	ي - ي - يى	ياش
ShUAR (1984)	ئى - ئى - ئى	ئىش	ئې - ئې - ئې	كېچە	ي - ي - يى	ياش

1964-yilda arab yozuvi o'rniga xitoycha transkripsiyaga asoslangan yangi lotin yozuvi (uyg'ur yangi yozuvi: UYY) yaratildi. UYY ga avvalgi lotin (1928) va kirill (1947) yozuvlari kabi ikkita qo'shimcha [ə] va [ü] harflari kiritildi⁴⁴. Ammo UYY keng joriy qilinishidan o'n yil o'tmay, uyg'urlar Den Syaopin rejimining islohot va ochiqlik siyosati tufayli yana arab yozuviga qaytishga qaror qildilar. 1982-yili ilk mustaqil ijodiy arab alifbosi loyihasi e'lon qilindi. 1984-yildan esa arab yozuviga UYYning ikki til oldi harfi – [ə→ۆ] va [ü→ۈ] qo'llanishi bilan 1930-yillardagi sakkiz unlilar tizimiga qaytildi⁴⁵.

Dissertatsiyaning uchinchi bobi **“Hozirgi o'zbek va uyg'ur tillarining fonetik xususiyatlari”** deb nomlanib, jonli til namoyandasi egallangan uyg'ur tilidagi turli xil unlilar uyg'unligi, tovushlar o'zgarishi kabi hodisalar o'zbek tilining bugungi fonologik xususiyatlari bilan qiyoslab o'rganildi va ma'lum tarixiy fonetik qonuniyatlar asosida ro'y bergan ikki til o'rtasidagi farqlar va umumiyliklar ochib berildi.

Uchinchi bobning birinchi bo'limi **“Xalqaro fonetik alifbo (XFA) asosidagi o'zbek va uyg'ur unli tovushlar tizimi”** deb nomlangan. XFA jahon standartlariga mos fonetik transkripsiya tizimi bo'lib, har xil maqsadlarda ishlatilishi mumkin. Masalan, turli xorijiy tillarni o'rganayotgan tilshunoslarga, shuningdek, ta'lim sohasida chet tillarini o'rgatuvchi va o'rganayotganlarga katta yordam beradi; lug'at tuzish, xalq orasida og'zaki nutq (dialektlar)ni yozib olish,

⁴² Heselow Q. Uyghur edibiy tilining erip elipbesi asosidiki qisqiche imla qaidiliri. – Almuta: Qazaq eli zhurnalining neshriyati, 1951. – B.5.

⁴³ Zeydi M. Uyghur edibiy tilining qisqiche imla qaidilri. – Urumchi: Shinjang xelq neshriyati, 1954. –B.5.

⁴⁴ Wei C. An Historical Survey of Modern Uighur Writing since the 1950s in Xinjiang, China. – 1993. – P.295.

⁴⁵ ShUAR milletler til-yéziq xizmiti komitéti. Uyghur yéziqining élipbesi we uyghur edibiy tilining imla qaidisi. – Ürümqi: Shinjang shinxua basma zawudi, 1983. – B.4-5.

yozuv tizimining asosini yaratish yoki akustik va boshqa tovush qiymatlarini to'g'ri izohlash kabi vazifalarning barchasi XFA orqali bajariladi⁴⁶.

O'zbek tilshunosligida XFA kabi takomillashtirilgan baynalmilal fonetik transkripsiyadan emas, balki har bir tadqiqotchi o'ziga ma'qul transkripsiya tizimidan foydalanadi. Shu holatdagi nomuvofiqlik o'zbek va boshqa turkiy tillarni qiyosiy o'rganishga katta to'siq bo'lmoqda. Ushbu bo'limda sobiq sovet-rus olimlari qo'llagan fonetik transkripsiya va hozirda o'zbek olimlari tomonidan qo'llanilayotgan milliy transkripsiya bilan bog'liq pragmatik kamchiliklar muhokama qilindi. Shuningdek, mahalliy tilshunoslar afzal ko'rgan turli shaxsiy transkripsiyalarga tayanish o'rniga, o'zbek fonetikasi va dialektologiyasi sohasi uchun standart sifatida XFA qabul qilish muhimligi ta'kidlandi. Va nihoyat, hozirgi mahalliy transkripsiyalarning XFA qoidalariga qanday mos kelishi unlilar tizimi asosida tahlil qilindi.

Uchinchi bobning **“O'zbek va uyg'ur tillarida singarmonizm hodisasi”** deb nomlangan ikkinchi bo'limida XFA asosida o'zbek va uyg'ur tillarining fonologik xususiyatlari taqqoslanib, ikki til o'rtasidagi fonetik o'xshashlik va farqlar ko'rsatildi. O'zbek tiliga nisbatan uyg'ur tilida jonli tilining xususiyatlari ko'proq bo'lib, talaffuzi tez va qulaydir. Tabiiyki, uyg'ur tilining eng ko'zga ko'ringan fonologik xususiyatlaridan biri sakkiz unli artikulyatsiya qilinadigan singarmonizm hodisasidir. So'zning birinchi bo'g'inidagi unli tovushning sifatiga ko'ra keyingi bo'g'indagi unli tovushlarning sifat jihatdan o'xshashligiga unlilar uyg'unligi yoki singarmonizm deyiladi. Turkiy tillarda unli tovushlarning uyg'unlashuvi ikki asosga ega: 1) tanglay uyg'unligi (palatal garmoniya); 2) lab uyg'unligi (labial garmoniya).

Uyg'ur tiliga xos tanglay uyg'unligi shundaki, so'z asosidagi ma'lum unli va undoshlar suffiks bilan uyg'unlik hosil qilib, keyingi tovushlarning tegishlicha o'zgarishiga sabab bo'ladi. Ya'ni o'zakdagi yoki undosh ta'siridagi unli suffiksdagi unli bilan uyg'un holda talaffuz qilinadi. Ayniqsa, old qatorga mos keladigan /y/, /ø/ unlisi ham old qator /æ/, /i/ unlisi, orqa qator unli /u/, /o/ orqa qator /ɑ/, /u/ unlisi bilan bog'lanadi. Chet tillardan kirgan so'zlar hamma vaqt ham bu qoidaga bo'ysunmaydi. Masalan, Turkistonda arab va fors tillaridan o'zlashgan so'zlar qariyb ming yil davomida o'zgarmagan holda yozilgan va o'qilgan, shuning uchun ham bu o'zlashma so'zlarda unlilar uyg'unligi kam uchraydi. Rus, xitoy, ingliz va hokazo tillardan yangi kirgan so'zlar tanglay uyg'unligi qonuniga bo'ysunmaydi. Masalan, forsha خدمتکار /xidmætko:r/ so'zi palatal garmoniyaga bo'ysunmaydi. Shunday qilib, uning uyg'urchadagi خىزمەتکار /xizmætkar/ negizidagi old qator /æ/ unlisi va qo'shimchadagi orqa qator /ɑ/ unlisi ham biriga moslashmaydi.

Ammo o'zbek tiliga nisbatan uyg'ur tilida tanglay uyg'unligidan tashqari, boshqa turkiy tillardan farq qiluvchi muhim fonetik o'zgarishlar mavjud. Uyg'ur va o'zbek tillari bo'yicha chuqur ilmiy izlanish olib borgan turkolog G.Jarring 1978-yilda Koshg'ar shahriga qilgan safari chog'ida davlat lavozimdagi

⁴⁶ International Phonetic Association, Handbook of the International Phonetic Association: A Guide to the Use of the International Phonetic Alphabet. – Cambridge: Cambridge University Press, 1999. – P.3.

mutasaddilar Koshg'arda tug'ilganiga qaramay, Ili shevasida gaplashayotganini ko'rganligini, uni o'sha davrning nafosatli va madaniyatli uyg'uri deb ta'riflaganini aytadi⁴⁷. Shimoliy shevalarga xos bo'lgan *i-umlaut* hodisasi, ya'ni regressiv assimillatsiya hodisasi hozirgi kunda sezilarli darajada namoyon bo'ladi⁴⁸. Masalan, uyg'ur tilidagi "(uning) ati" so'zi boshqa turkiy tillardagidek /atu/ emas, balki /eti/ yoki /iti/ deb talaffuz qilinadi (turk, ozariy: *atı*; tatar, qozoq, va qirg'iz: *аты*). Shungdek, bu hodisa uyg'ur tilini boshqa turkiy tillardan ajratib turgani uchun A.Po'lat, A.Inoyat, A.Jalil kabi ba'zi mahalliy tilshunoslar orasida qattiq qarshilikka uchradi.

Avvalgi bobda ham ko'rib o'tilganidek, 1929-yilda arab yozuvidan lotin yozuviga o'tgan yangi o'zbek va uyg'ur tillarida lab ohangi uchun bir xil harf qabul qilingan. Birinchi o'zbek-lotin yozuvida jami to'qqizta unli harf bo'lsa, uyg'ur-lotin yozuvida sakkizta unli harf rasmiy ishlatilgan. Har ikkala yozuvda ham old qator unli harflar [ə] va [y] mavjud bo'lib, lab garmoniya hodisasini ifodalashda muhim rol o'ynaydi. Ammo qisqa muddatda amalga oshirilgan o'zbekcha lab garmoniyasi hozirgi uyg'urchadan ko'ra ikki jihatdan farqlanadi:

1) o'zbek tilida lab ohangi so'zning yolg'iz ikkinchi bo'g'iniga qadar saqlanadi, uchinchi bo'g'inida o'z kuchini yo'qotadi (*køryniş, quruluş*). Aksincha, uyg'ur tilida 1928-yildan beri uchinchi bo'g'inda ham saqlanadi (*kørynyş, quruluş*).

2) o'zbek tilida o'zaklarga qo'shimchalar qo'shib yasalgan fe'l shakliga kirgan so'zlar birinchi bo'g'inda (/o/, /ø/, /u/, /y/) tovushlari kelsa, ikkinchi bo'g'inda (/u-i/) tovushlari keladi, lab ohangi saqlanmaydi⁴⁹ (*kørdym*→*kørdim*, *Bol-up*→*Bol-ub*, *køryp*→*kørib*).

2.2-jadval.

1928-yildan hozirgacha bo'lgan lab ohangining ko'rinishlari

O'zbek (1929)	kørdim	bolsın	kørib	kømyr	bølym	toqru	køryniş
O'zbek (1934)	kordim	bolsin	korib	komur	bolum	toqri	koruniş
O'zbek (1995)	ko'rdim	bo'lsin	ko'rib	ko'mir	bo'lim	to'g'ri	ko'rinish
Uyg'ur (1928)	kørdym	bolsun	køryp	kømyr	bølym	toqru	kørynyş
Uyg'ur (1984)	kördüm	bolsun	körüp	kömür	bölüm	toghra	körünüş
Turk (1928)	gördüm	olsun	görünce	kömür	bölüm	doğru	görünüş

Ammo 1934-yilda qayta ko'rib chiqilgan ikkinchi til imlo qoidalarida o'zbek tilidagi lab ohangi qonuni uyg'ur tiliga qaraganda ancha cheklangan. Bu xususiyat bugungi o'zbek imlosida ham davom etmoqda. Masalan, hozirgi o'zbek adabiy tilida ot va fe'llarning turlovchi va tuslovchilari o'zgargan, faqatgina ayrim so'zlarda (*urg'u, burg'u* kabi) qisman saqlanib qolgan⁵⁰.

Uchinchi bobning uchinchi bo'limi **“O'zbek va uyg'ur tillari tovush o'zgarishlarining o'xshash va farqli xususiyatlari”** deb nomlangan. Avvalo, A.Matg'oziyevning tadqiqotiga ko'ra, Sharqiy va G'arbiy Turkistonda

⁴⁷ Jarring G. Return to Kashgar. Claeson E. (tarjima ostida.) – Durham: Duke University Press, 1986. – P.141.

⁴⁸ Jarring G. The New Romanized Alphabet for Uighur and Kazakh and some Observations on The Uighur Dialect of Kashgar. – Central Asiatic Journal. 1981. № 25(3/4). – P.238.

⁴⁹ Ёбраһым С., Раһман М., Хоҗаханов Ө.Т. Ёзбек тилининг ыmlа luoʻjatъ. – Taşkent: ЁзSSÇ DЁV. NЁSR, 1932. – B.20.

⁵⁰ Жамолхонов Х. Ёзбек тилининг назарий фонетикаси. – 2009. – Б.151-152.

foydalangan chigʻatoy turkiy tilining variantlari oʻrtasidagi dialektik farqlar XIX asrda, yaʼni oʻzbek va uygʻur tillariga boʻlinishdan oldin ham mavjud edi. Masalan, “Oxun” deb atalgan uygʻur kotiblari tomonidan koʻchirilgan yozma manbalar quyidagi orfografik xususiyatlarga ega⁵¹:

1) baʼzi soʻzlarning oxirgi boʻgʻinida [ى] harfini [ه] harfiga yozish, masalan, يىتى *yetti* → يته *yetta* kabi. Hozirgi uygʻur adabiy tilida ham ئالتى *olti* → ئالته *alte* deb, oʻzbek tilidagi /i-u/ tovushi /ε-æ/ unlisi bilan talaffuz qilinadi⁵²;

2) [ا] harfini [او] – alif bilan vovning birikma shakliga, yaʼni oʻrta-keng /o/ unlisini oʻrta-tor /o/ unlisiga almashtirish, masalan, اچىق *ochiq* → اوچوق *oʻchuq* kabi. Bu hodisa oʻzbek tilidagi /o/ tovushining artikulyatsiya oʻrni /o/ ga yaqin boʻlgani uchun yuzaga keladi;

3) [ن] harfini [م] harfiga, yaʼni toʻliqsiz assimilyatsiya hodisasi tufayli alveolar /n/ lab-lab /m/ tovushiga oʻzgarib yozish, masalan, شونداق *shundoq* → شومداق *shumdoq* kabi. Bu hozirgi oʻzbek va uygʻur tillarida birgalikda baʼzan uchraydigan fonetik oʻzgarish hodisasi, lekin (*endi*→*emdi* kabi) oʻzbek yozuvida aks etmaydi;

4) [و] harfi [غ] harfiga, yaʼni lab-tish /v/ tovushidan uvular /ʁ/ ga oʻzgarish, masalan, oʻquvchi soʻzining ikkinchi boʻgʻinidagi lab /v/ tovushi uygʻur adabiy tilida velar /g/ yoki uvular /ʁ/ tovushiga oʻzgarib, /oquʁutʃu/ deb qattiq talaffuz qilinadi;

5) sinkopa va apokopa, yaʼni tovush tushish hodisasi, masalan, [ر] harfi oʻrta boʻgʻinda yoki oxiri boʻgʻinda boʻlsa, بازار *bəzər* → باز *bəzə* kabi.

Oʻzbek va uygʻur tillari oʻrtasidagi yaqinlikni ilmiy jihatdan ilk bor qayd etgan olim K.K.Yudaxin regressiv assimilyatsiya hodisasini uygʻur tiliga xos xususiyat deb hisoblagan⁵³. I.Farmonov esa uygʻur tilining taʼsiri orqali oʻzbek shevasining talaffuzini qanday oʻzgartirishini quyidagicha umumlashtirgan⁵⁴:

6) lablangan /p/ unlisi lablanmagan /a/ ga oʻzgarganligi, oʻzbekcha *-dan* /dæn/ affiksi ham uygʻurcha *-din* /din-dum/ deb talaffuz qilinganligi;

7) *hukm* /hukm/ kabi arab-fors tillaridan olingan soʻzning oʻzbekchada orqa qator /u/ unlisi oʻrniga *höküm* /høkym/ deb, birinchi boʻgʻinida old qator /ø/ unlisi tarzida aytish;

8) tovushlarning oʻrin almashinuvi (metateza). Masalan, oʻzbek tilida “sigir suzib oldi” jumlasida “sigir usvoldi”, uygʻurchada esa “sighir usip aldi” shaklida, hozirgi oʻzbek adabiy tilidagi *oʻrta* /ortæ/ soʻzi uygʻur adabiy tilida *ottura* /ottura/ koʻrinishida, yaʼni tovushlarning bir-biriga oʻrin almashtirishi asosida sodir boʻladi.

Gʻ.Sadvaqasov uygʻur tilida oʻzbek tiliga nisbatan quyidagi fonetik meʼyoriy farqlar borligini qoʻshimcha tarzda isbotlaydi⁵⁵:

⁵¹ Матғозиев А. XIX аср ўзбек тилида уйғур тили элементлари. – 1973. – Б.40-41.

⁵² 1926-yilda nashr etilgan uygʻur tilining birinchi imlo kitobi “Uygʻurcha yozuv yoʻllari”da ham uygʻur adabiy tilidagi baʼzi soʻzlarning *ya* harfini *alif* yoki *hayi rasmiya* harfi tarzida yozish zarurligi taʼkidlangan. Masalan, نهچچي emas, نهچچه hamda تولى emas, تولا deb yozishni talab qildi. Qarang: Muhemmedi A. Uyghurche yéziq yolliri (hökümet ilmiy kengishidin otdi). – Meskaw: SSSR ellirining merkez neshriyati, 1926. – B.29–31.

⁵³ Юдахин К.К. Ўзбек ва уйғур халқлари тилларидаги яқинлик. – 1958. – Б.32.

⁵⁴ Фармонов И. Ўш шеvasида уйғур тили элементлари. – 1959. – Б.72-73.

⁵⁵ Садвакасов Г. Язык уйгуров Ферганской долины: Очерк фонетики, тексты и словарь. – 1976. – С.270-271.

9) lab undoshning unli tovushga ta'sir etishi. Bu hodisa lab-tish /v/, lab-lab /b/, /p/, /m/ kabi lab undoshlarining til oldi unli tovushlariga ta'siri orqali amalga oshadi. Masalan, o'zbek tilida *savdo* /sæv.dɒ/ so'zi birinchi bo'g'inining oxiridagi /v/ tovushining ta'siri orqali uyg'ur tilda /so.da/ deb qisqatirib talaffuz qilinadi. Ikkinchidan, *minora* /mi.nɔ.ræ/ so'zining birinchi bo'g'inidagi old qator lablanmagan /i/ unlisi lab-lab /m/ tovushining ta'sirida lablangan til orqa /u/ unlisiga o'zgartirib talaffuz qilinadi (*munar* /mu.nar/);

10) /j/ undoshining /ʒ/ ga o'tishi. Masalan, o'zbek tilida *yil* /jil/ o'rniga uyg'ur tili esa /zil/ deb talaffuz qilinadi. T.Tolipov bu hodisani qadimgi turkiy tillarga taalluqligini ta'kidlab, tovush farqlanishini kuchaytirish maqsadida palatal /j/ qadimgi turkiy tilda /ʒ/ bilan almashtirilganligini taxmin qiladi, chunki /ʒ/ va /j/ o'rtasidagi artikulyatsiya o'rni bir-biriga ancha yaqin⁵⁶.

Shunday qilib, K.K.Yudaxin, I.Farmonov, A.Matg'oziyev, G'.Sadvaqasovlarning tadqiqotlarida tilga olingan uyg'ur va o'zbek tillari o'rtasidagi tovush o'zgarishlariga oid o'zaro fonetik qonuniyatlari, farqlari to'g'risida 10 ta bo'limdan iborat jarayonlar qiyoslangan. Ammo mazkur izlanishlar 1980-yillardan oldin o'tkazilganini hisobga olsak, bugungi uyg'urcha imlo qoidalarida aks etgan va etmagan tovush o'zgarishlariga ham so'nggi ilmiy qarashlar bilan to'xtab o'tishimiz zarur.

Yozuvda aks etmaydigan tovush o'zgarishlari:

1) **palatalizatsiya hodisasi.** Unli tovushning jarangsiz undoshlar orasiga qo'shilishi, jumladan, uyg'ur orfografiyasida hamza belgisi tarzida yoziladigan glottal to'xtash /ʔ/ tovushi yo'llarining tebranishini bostirishga olib keladi⁵⁷. Masalan, uyg'urcha شىكى so'zida bosh unli talaffuzida ikkinchi bo'g'indagi jarangsiz portlovchi /k/ tovushiga moslashgan unli /ʔikki/ bo'lib, jarangsizlikka yaqin aspiratsiya to'xtalishi /ʔʰ/ yoki palatal frikativ /ç/ tovushiga ega⁵⁸, lekin imloda o'z aksini topmaydi;

2) **to'liqsiz assimilatsiya (/n/→/m/, /l/, /j/ o'zgarishi).** Uyg'ur adabiy tilidagi /n/ tovushi turli fonetik jarayonlarda o'zidan keyin keladigan ba'zi tovushlar ta'sirida assimilatsiya hodisasi orqali ba'zan /m/, ba'zan /l/ yoki /j/ tarzida talaffuz qilinadi⁵⁹ (/n/ → /m/ *yanmu-yan* /jammu-jan/, /n/ → /l/ *yamanliq* /jamalliq/, /n/ → /j/ *on yette* /ojjette/);

3) **/q/ tovushining /ʁ/ va /χ/ ga o'zgarishi.** Jonli uyg'ur tilidagi /q/ tovushi ayrim fonetik vaziyatlarda kuchsizlashib, ba'zida /ʁ/ga, ba'zida /χ/ga almashtiriladi⁶⁰ (*xo'ja*→/ʁodʒa/, *Olmaliq*→/almaliχ/).

⁵⁶ Т.Талипов (Алма-Ата). К вопросу о тенденции соноризации анлаута в истории тюркских языков (на материале уйгурского языка). // Актуальные проблемы советского уйгуроведения. Материалы I Республиканской уйгуроведческой конференции. 29-31 мая 1979 г. – 1983. – С.50.

⁵⁷ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – B.20.

⁵⁸ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – B.22-23; Fiddler M. Phonetic characteristics of devoiced vowels in Uyghur. // Proceedings of the 19th International Congress of Phonetic Sciences. Calhoun, S., Escudero P., Tabain M., Warren P. (tahrir ostida). – Melbourne: Australasian Speech Science and Technology Association Inc, 2019. – P.3554-3555.

⁵⁹ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – B.756.

⁶⁰ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – B.757.

Yozuvda aks etadigan tovush o'zgarishlari:

- 1) **/f/ tovushining /p/ga ozgarishi.** Uyg'ur tilida arab va fors tillaridan kirgan so'zlardagi /f/ tovushi uyg'ur tilida /p/ tovushiga almashtiriladi⁶¹ (*farzand*→*perzent*, *oftob*→*aptap*);
- 2) **to'liqsiz assimillatsiya (/n/→/ŋ/ o'zgarishi).** Uyg'ur tilida *-ga* jo'nalish kelishigi 1-, 2-shaxs birlikdagi kishilik olmoshi va *shu* ko'rsatish olmoshiga qo'shilganda mos ravishda *manga*, *sanga*, *shunga* shakllarida yoziladi, lekin /maŋ.a/ /saŋ.a/, /ʃuŋ.a/ deb o'zbekchadan ko'ra farqli talaffuz qilinadi. Bu o'rinda /n/ dan keyin til orqada hosil bo'ladigan velar /g/ tovushi keladi, shuning uchun burun alveolar /n/ burun velar /ŋ/ tovushiga aylanadi;
- 3) **oxirgi bo'g'inni yopish.** O'zbek adabiy tilida belgilash olmoshining unli tovush yoki yarim unli /j/ tovushi bilan tugagan oxiri bo'g'ini uyg'ur tilida /q/ tovushi bilan tugaydi. Masalan, *bunday*→*bundaq*, *shunday*→*shundaq*, *unday*→*undaq*, *qanday*→*qandaq* kabi. Bu hodisa Farg'ona vodiysidagi turkiy tillarga xos bo'lib, XV–XVI-asrlarda Alisher Navoiy va Bobur asarlarida ham kuzatiladi;
- 4) **undosh tovushning jarangsizlashuvi.** Uyg'ur tilida jarangli portlovchi /b/ oxirgi bo'g'inda jarangsiz portlovchi /p/ ga o'zgarib, xuddi shunday yoziladi⁶². O'zbek tilida ham /b/ tovushi odatda jarangsizlikka uchraydi⁶³, biroq bu yozuv qoidalariga amal qilmaydi (*bitirmoq*→*püttürmek*, *maktab*→*mektep*). Uyg'ur va o'zbek tilida so'nggi bo'g'indagi jarangli /d/ allofon jarangsiz /t/, hamda /v-w/ → /f/ga almashtiriladi (*Mahmud*→*Mehmut*, *Musabayov*→*Musabayof*);
- 5) **undoshlar garmoniyasi.** Hozirgi uyg'ur adabiy tilida tanglay uyg'unligi qo'shimchadagi unli va undoshlarga ta'sir etib, *-ga* shakllari velar (*-ka*, *-ga*) yoki uvular (*-qa*, *-ka*) undoshlardan foydalaganligini aniqlaydi. Odatda, agar negizda old qator tovush bo'lsa, hosil bo'lgan shakl velar tovushga, orqa qator bo'lsa, uvular tovushga ega bo'ladi⁶⁴ (*-ga*: *kishige*→*kishiga*; *-ka*: *éghizgha*→*og'izga*; *-ka*: *Tashkentke*→*Toshkentga*; *-qa*: *qishqa*→*qishga*). Akisncha, hozirgi o'zbek adabiy tilida qo'shimchaning undosh o'zlashtirilishi, palatal garmoniyadan qat'i nazar, ikkita bir xil velar tovushlar birikkanda sodir bo'ladi (*-ka*: *yürekke*→*yurakka*; *-qa*: *béliqqa*→*baliqqa*). Uyg'ur tilida esa so'zning oxirgi bo'g'inida jarangli tovushlar joylashgan bo'lsa, qo'shimchaga ham ovoqli undosh qo'shiladi (*sinipka*→*sinfga*; *-ta*: *Tashkentte*→*Toshkentda*);
- 6) **tovushlarning tushib qolishi.** Oxirgi bo'g'indagi jarangli va jarangsiz undoshlarning tushib qolish hodisasi ham mavjud (*go'sht*→*gösh*, *O'zkand*→*Özgen*);
- 7) **tovushlar orttirilishi.** Tovushlarning orttirilish hodisasi ham uyg'ur yozuvida aks etgan: **Proteza** – so'z boshida tovush orttirilishi (*stol*→*üstel*); **Epenteza** – so'z o'rtasida tovush orttirilishi (*vaqf*→*waqif*); **Epiteza** (austeza) – so'z oxirida tovush orttirilishi (*disk/diska*→*diska*).

Yuqorida tasvirlangan tovushlarning orttirilish hodisalari XIX asrda rus tilidan o'zlashgan so'zlarda uchraydi. O'zbek adabiy tilida anchadan beri o'rin

⁶¹ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – B.750.

⁶² Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – B.748.

⁶³ Миртожиев М.М. Ўзбек тили фонетикаси. – 2013. – B.275.

⁶⁴ Pattillo K.E. The Typology of Uyghur Harmony and Consonants. – 2013. – B.4.

olgan arab va fors o'zlashma so'zlarida asl fonetik me'yor deyarli o'zgarishsiz saqlanib qolgan.

XULOSA

1. Qadimgi turkiy va so'g'd lingvistik an'analari aniq bir farqni ko'rsatdi. Dastlab, ikkala xalq ham yozma aloqa tizimiga ega edi, biroq turklar, asosan, chavandozlikda mohir bo'lgan va harbiy jasoratni yuksak qadrlaganliklari sababli, yozish amaliyoti ziyolilarning ixtisoslashgan qismi bilan chegaralagan. So'g'diylar asosan shahar markazlarida istiqomat qilishgan, bu ularning tijorat faoliyati talablarini qondirish uchun standartlashtirilgan yozuvni tezda ishlab chiqishga olib kelgan.

2. O'zbek va uyg'ur xalqlari qadimgi qarluq-uyg'ur turkiylarining avlodlaridir. Qarluq-uyg'ur turkiylari so'g'diylar singari savdo, me'morlik va hunarmandchilikda mohir bo'lib, o'zlarining turkiy tilini, etnik o'zligini saqlab qolish bilan birga, o'troq madaniyatga to'liq integratsiyalashgan birinchi turkiy xalqdir.

3. O'zbek va uyg'ur xalqlari o'rtasidagi til va madaniy aloqalar qoraxoniylar davrida shakllanib, XVIII–XIX asrlarda Yetti Shahr uyg'urlarining Farg'ona vodiysiga ko'chishi natijasida mustahkamlangan. A.Samoylovich, K.K.Yudaxin, A.Matg'oziyev va G'.Sadvaqasovlar bu fikrga qo'shilishgan.

4. XIX asrdan Turkiston o'lkasida bir turkiy tildagi bosma nashrlardan foydalanish imkoniyati yuzaga kelgach, milliy sarmoyadorlar qatlami tomonidan arab va fors mumtoz namunalari turkiy tarjimalari, turkiy tillar lug'atini tuzish, bosma yozuvni rivojlantirish va tarqatish orqali hozirgi o'zbek adabiy tili yaratilgan.

5. O'zbek va uyg'ur-arab yozuvlari Qirimdan Sharqiy Turkistongacha bo'lgan ulkan turkiy bilim dunyosining yo'lini belgilab bergan tatar jadid ziyolilarining umumiy fikriy inqilobidan dalolat beradi.

6. 1929-yilda o'zbek, qozoq va tatarlar to'qqizta unli harfini tanlagan bo'lsa, uyg'urlar aynan [b] belgisini o'zlashtirmagan sakkizta unli harfiga ega edi. Chunki hozirgi uyg'ur adabiy tilining asosi bo'lgan Yettisuv-lli shevasida regressiv assimilyatsiya progressiv assimilyatsiyadan kuchlidir.

7. Hozirgi o'zbek va uyg'ur adabiy tillari bevosita Xoqoniya adabiy tilidan kelib chiqqan bo'lsa-da, o'zbek adabiy tilining imlo qoidalari XIX asrdagi turkiy yozma til imlosidan unchalik farq qilmaydi. Hozirgi uyg'ur adabiy tili esa jonli tilning xususiyatlarini muayyan darajada yozuv va talaffuzda aks ettiradi.

8. Ikki xalq tili yarim asrdan ortiq vaqt davomida mustaqil ravishda rivojlanib, turli xil yozuvlarni qabul qilganiga qaramay, ularda katta fonologik farqlar kuzatilmaydi. Eng ko'zga ko'rinadigan tafovut unlilar uyg'unligi bilan bog'liq jarayonning amalga oshishidadir, lekin bu faqat turkiy tillarning yozma va og'zaki tillari o'rtasidagi farqlardan kelib chiqadigan tabiiy holatdir.

9. Kelajakda boshqa turkiy tillar, xususan, o'zbek va uyg'ur tillarining fonetik va morfonologik xususiyatlarini chuqurroq tahlil qilish uchun o'zbek tilshunoslari ham XFA standartidan samarali foydalanishlari talab etiladi.

**ONE-TIME SCIENTIFIC COUNCIL AUTHORIZED BY THE SCIENTIFIC
COUNCIL DSc.03/30.12.2019.Fil.02.03 ISSUING ACADEMIC DEGREES
AT SHAROF RASHIDOV SAMARKAND STATE UNIVERSITY**

SHAROF RASHIDOV SAMARKAND STATE UNIVERSITY

HO LIM SONG

**COMPARATIVE-TYPOLOGICAL ANALYSIS
OF MODERN UZBEK AND UYGHUR
(BASED ON PHONETICS AND ORTHOGRAPHY)**

10.00.06 – Comparative Literature, Comparative Linguistics, and Translation Studies

**DOCTOR OF PHILOSOPHY (PhD) IN PHILOLOGY
ABSTRACT OF THE DISSERTATION**

Samarkand – 2024

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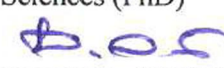
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INTRODUCTION (abstraction of Doctor of Philosophy (PhD) dissertation)

The relevance and necessity of the dissertation topic. Contemporary linguistics acknowledges the significance of examining the phonetic and orthographic principles derived from various writing systems, reevaluating their historical development through the analysis of literary works created by indigenous communities, and tracing the origins of the diverse linguistic culture inherited from prior generations. These phonetic and orthographic rules represent their language, history, and culture in an intangible manner, making them a vital component of world philology. Therefore, a key focus of modern Turkic studies is to research phonetic, writing, and orthographic reforms in Turkestan by comparing the past developments of Uzbek and Uyghur, two Southeastern Turkic dialects. Additionally, it is essential to analyze their alphabet and pronunciation while noting similarities and differences in how they developed and how social groups utilize them.

Critical issues of Turkic studies in the field of comparative linguistics encompass the linguocultural features of Turkic peoples, the rich lexical and lexicographic resources, the translation of Arabic and Persian literature into Turkic, the categorization of various pre-modern Turkic scripts and typefaces, and the complexities of identifying commonalities and differences among Turkic dialects. It is crucial to examine the interactions and collaborations among speakers of cognate languages, along with the primary factors that influence the evolution of national languages, with insights from anthropology, sociology, and linguistics. Systematically investigating the phonology of modern Uzbek and Uyghur can contribute to the progress of global linguistics by applying current innovations and methodologies in the world-standard discipline.

In recent years, there has been a focus on enhancing national identity, preserving ancestral heritage, and strengthening economic, social, historical, and cultural ties among Turkic-speaking countries within our nation's scientific community. The President of Uzbekistan emphasized similar issues at an academic conference on March 6, 2023, which focused on the educational work of the Jadid intellectuals and their impact on Turkestan's development: *“The Jadid movement emerged in various eastern Muslim nations during the late 19th and early 20th centuries, with its roots deeply embedded in Turkestan's historical context. We should prioritize the study of the Jadid intellectuals by collaborating closely with international research organizations and prominent scholars worldwide”*⁶⁵. It is important to study the writing and phonetic rules of the Turkic languages from the national revival period and to reassess the role of the Jadid intellectuals in developing our native language and nation-state.

This study would significantly contribute to fulfilling the specified legal requirements outlined below: 1) Decree № PF-4797 of the President of the Republic of Uzbekistan on May 13, 2016, “On the Establishment of the Alisher Navoi Tashkent State University of Uzbek Language and Literature”; 2) Decree №

⁶⁵ Mirziyoyev Sh. To the participants of the International Conference dedicated to the study of the heritage of Jadids. – Tashkent: National Information Agency of Uzbekistan, 2023. 6-march. (<https://yuz.uz/uz/news/jadidlar-merosini-organishga-bagishlangan-xalqaro-konferentsiya-ishtirokchilariga>)

PF-5850 of October 21, 2019, “On Measures to fundamentally Increase the Prestige and Position of the Uzbek Language as a State Language”; 3) Decree № PF-6084 of October 20, 2020, “On Measures to further Develop the Uzbek Language and Improve the Language Policy in our Country”; 4) Decree № PF-60 of January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022-2026,” and 5) Decision № PQ-4479 of October 4, 2019, “On wide Celebration of the Thirtieth Anniversary of the Adoption of the Law of the Republic of Uzbekistan on the State Language”.

The alignment of the research with the priorities of science and technology development in the republic. This research was conducted by observing the principles of the republic's science and technology development, “Formation of Innovative Ideas and Methods for Implementing them in the Social, Legal, Economic, Cultural, Spiritual, and Educational Development of the Information Society and the Democratic State.”

The degree to which the problem has been studied. Regarding the topics in the first chapter, the process of national language reform among the peoples of Turkestan, W. Fierman (1991) researched the evolution of the state language in Turkestan from the emergence of the Uzbek nation to the Soviet Union's downfall⁶⁶. C. Wei (1993) examined the development of the modern Uyghur script from the 1920s to 1984⁶⁷. I. Baldauf (1993) traced the energetic language reform movements of Central Asian Turkic peoples such as Tatar, Uzbek, Kazakh, and Uyghur before Stalin's Great Purge⁶⁸. A. Khalid's works (1999, 2015) examined Central Asian print culture and the history of the revival of the Uzbek nation in the early 20th century⁶⁹. M. Uzman (2005, 2010) explored the evolution of the Uzbek writing system, which began in the 1920s⁷⁰. I. Muti'i (2013) examined the chronological evolution of the Uyghur script from its ancient origins to the present day⁷¹. D. Brophy (2016) analyzed the role of newspapers and magazines published in the territory of Soviet Turkestan in the 1920s and 1930s in shaping the Uyghur national identity⁷². H. Jamalkhanov and A. Umarov's work (2017, 2019) contributed to the research on the modern history of the Uzbek script reform⁷³. J.L.

⁶⁶ Fierman W. *Language Planning and National Development: The Uzbek Experience*. – Berlin: De Gruyter Mouton, 1991, 2010(revised edition).

⁶⁷ Wei C. An Historical Survey of Modern Uighur Writing since the 1950s in Xinjiang, China. // *Central Asiatic Journal*. 1993. № 37(3/4). – pp. 249-322.

⁶⁸ Baldauf I. *Schriftreform und Schriftwechsel bei den muslimischen Russland- und Sowjettürken (1850–1937): ein Symptom ideengeschichtlicher und kulturpolitischer Entwicklungen*. (Bibliotheca Orientalis Hungarica, Vol. XL.) – Budapest: Akadémiai Kiadó, 1993.

⁶⁹ Khalid A. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia* (Comparative Studies on Muslim Societies). – Oakland: University of California Press, 1999.; *Making Uzbekistan: Nation, Empire, and Revolution in the Early USSR*. – Ithaca: Cornell University Press, 2015.

⁷⁰ Uzman M. *Türkistan'da dil tartışmaları Özbekçe'nin icat edilişi (1917-1940)*. – Doctoral dissertation, Gazi universiteti, 2005.; *Romanisation in Uzbekistan Past and Present*. // *Journal of the Royal Asiatic Society*. 2010. № 20(1). – pp. 49-60.

⁷¹ Muti'i I. *Uyghurlarning yéziqi we tili heqqide*. – Béijing: Milletler neshriyati, 2013.

⁷² Brophy D. *Uyghur Nation: Reform and Revolution on the Russia-China Frontier*. – Cambridge: Havard University Press, 2016.

⁷³ Жамолхонов Х., Умаров А. *Ўзбек ёзувининг XX аср тарихи (I китоб)*. – Тошкент: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси, 2017; *Ўзбек ёзувининг XX аср тарихи (II китоб)*. – Тошкент: Алишер Навоий номидаги Ўзбекистон миллий кутубхонаси, 2019.

Freeman's (2019) research discusses the impact of the printing industry in Eastern Turkestan on the modern Uyghur language culture, complementing Khalid's study on print culture in Western Turkestan⁷⁴.

As regards the works conducted after Uzbekistan's independence, H. Ne'imatov (1992), A. Abduazizov (1992), Sh. Rahmatullaev (1999), K. Mahmudov (2006), H. Jamalkhanov and K. Sapaev (2007), H. Jamalkhanov (2009), M.M. Mirtajiev (2013), D.A. Nabieva and H.R. Zakirova (2016), J.D. Eltazarov (2017), K. Sadikov (2021) have made substantial contributions to the field of modern Uzbek phonetics and orthography⁷⁵.

For the related studies on Uyghur linguistics, A. Shamieva (1959) and T. Tolipov (1968, 1987) conducted valuable studies specialized in modern Uyghur phonology⁷⁶. M. Usmanov (1990, 2004, 2006), Mehray (1997), A. Yakup (2005), N. Sopi (2010), and E. Abdurehim (2014) addressed some of the key issues in phonetics within the context of dialectology⁷⁷. R.F. Hann (1991), A. Polat (2004), and F. De Jong (2007) discussed the essential phonetic aspects of the Uyghur language within a broad framework⁷⁸. An encyclopedic study by A. Abdullah, Y. Abaydulla, and A. Rahman (2010) provides an extensive and comprehensive analysis of modern Uyghur spelling rules and phonological changes⁷⁹.

B. Vaux (2001), K.E. Pattillo (2013), L. Becker (2016), and C. Mayer (2021) have conducted an intensive study of the vowel harmony phenomenon, modern Uyghurs' most prominent phonological feature⁸⁰. C. Mayer, A. McCollum, and G.

⁷⁴Freeman J.L. *Print and Power in the Communist Borderlands: The Rise of Uyghur National Culture*. – Doctoral dissertation. – Harvard University, 2019.

⁷⁵Неъматов Х. Ўзбек тилининг тарихий фонетикаси. – Тошкент: «Ўқитувчи», 1992; Абдуазизов А. Ўзбек тилининг фонологияси ва морфонологияси. – Тошкент: «Ўқитувчи», 1992; Раҳматуллаев Ш. Ўзбек тилининг янги алифбоси ва имлоси. – Тошкент: Университет, 1999; Маҳмудов Қ. Ўзбек тилининг тарихий фонетикаси. – Тошкент: Ижод нашриёт уйи, 2006; Жамолхонов Х., Сапаев Қ. Имло муаммолари. – Тошкент: Низомий номидаги Тошкент давлат педагогика университети, 2007; Жамолхонов Х. Ўзбек тилининг назарий фонетикаси. (Ўзбек тилидан ўқув қўлланма) – Тошкент: «Фан» нашриёти, 2009; Миртожиев М.М. Ўзбек тили фонетикаси, Ўзбекистон Республикаси Фанлар академияси. – Тошкент: Фан нашриёти, 2013; Nabieva D.A., Zokirova H.R. O'zbek tili fonetikasi: o'quv-uslubiy qo'llanma. – Andijon: Zahiriddin Muhammad Bobur nomidagi ADU nashriyoti, 2016; Eltazarov J.D. O'zbekistonda 20-asrda amalga oshirilgan yozuv va imlo islohotlari tarixidan (sotsiolingvistik tahlil). – Samarqand: SamDU nashri, 2017; Содиков Қ. Эски Ўзбек ёзма адабий тили. – Тошкент: Академнашр, 2021.

⁷⁶Шәмиева А. Уйғур тили грамматикаси. I-қисми (Фонетика, морфология). – Алмута: Қазақстан дәләт оқуш педагогика нәшрият, 1959; Талипов Т. Фонетика уйгурского языка: очерки исторического развития. – Алма-Ата: Изд-во «Наука» Казахской ССР, 1968, 1987.

⁷⁷Osmanow M. *Hazirqi zaman uyghur tili di'aléktliri*. – Ürümchi: Shinjang yashlar-ösmürler neshriyati, 1990; *Hazirqi zaman uyghur tilining Xoten di'alékti*. – Ürümchi: Shinjang xelq neshriyati, 2004; *Hazirqi zaman uyghur tilining Lopnor di'alékti*. – Ürümchi: Shinjang yashlar-ösmürler neshriyati, 2006; Mihāili (Mehray). *Wéiwú'ěryū Kāshíhuà yánjiū* (Research on the Uyghur Kashgar dialect). – Běijīng: Zhōngyāng mínzúdàxué chūbānshè, 1997; Yakup A. *The Turfan Dialect of Uyghur*. – Wiesbaden: Otto Harrassowitz Verlag, 2005; Sopi N. *Uyghur tili Ili éghizi heqqide tetqiqat*. – Doctoral dissertation. – Merkiziý milletler uniwersitéti, 2010; Abdurehim E. *The Lopnor Dialect of Uyghur: A descriptive analysis*. – Doctoral dissertation. – University of Helsinki: Unigrafia, 2014.

⁷⁸Hann R.F. *Spoken Uyghur*. – Seattle: University of Washington Press, 1991; Polat A. *Chaghatay uyghur tili heqqide mupessel bayan*. – Běijīng: Milletler neshriyati, 2004; De Jong F. *A grammar of modern Uyghur*. – Houtsma: Utrecht, 2007.

⁷⁹Abdulla A., Ebeydulla Y., Raxman A. *Hazirqi zaman uyghur tili*. – Ürümchi: Shinjang xelq neshriyati, 2010.

⁸⁰Vaux B. Disharmony and derived transparency in Uyghur Vowel Harmony. // NELS30. Havard University. 2001; Pattillo K.E. *The Typology of Uyghur Harmony and Consonants*. // Rice Working Papers in Linguistics. University of Wisconsin-Milwaukee. 2013. №4; Becker L. *Vowel-consonant harmony in Uyghur*. // (unpublished thesis). Leipzig University. 2016; Mayer C. *Issues in Uyghur backness harmony: Corpus, experimental, and computational studies*. – Doctoral dissertation, University of California Los Angeles, 2021.

Eziz (2022) further researched phonological issues in Uyghur⁸¹.

These works, textbooks, and academic papers are essential for gaining insight into the evolution of phonetics and writing systems in modern Uzbek and Uyghur. Unfortunately, there has been minimal comparative research on the grammar of modern Uyghur in Uzbek academia, and no monographs or doctoral dissertations have been published in the past three decades, apart from F. Umarbek's work in 1998⁸². Comparative studies of Uzbek and Uyghur received minimal attention, even during the Soviet era, except for Gh. Sadvakasov's monograph (1976) on the Ferghana Uyghur dialect⁸³. K.K. Yudakhin (1950, 1958), I. Farmanov (1959), and A. Matghaziev (1973) made notable contributions to this field of study through various small articles⁸⁴. Most recently, semantical and morphological comparative studies of Uzbek and Uyghur were carried out by A. Ibrahim (1995) and A. Yakup (2020)⁸⁵.

The alignment of the research with the scientific research objectives of the university: The dissertation was carried out within the research framework on the topic "Issues of Functional-Stylistic and Cognitive-Pragmatic Analysis of Units of the Uzbek Language" included in the Sharof Rashidov Samarkand State University research plan.

This study aims to suggest new viewpoints on the origins and historical evolution of the phonetic and spelling systems in present-day Uzbek and Uyghur languages. It also aims to present new methods to verify the similarities and differences in comparative-typological and ethnolinguistic features among the languages, with the goal of exploring the phenomenon of vowel harmony and different types of sound alterations.

Tasks of the research:

Comparing the phonetic features, orthographic rules, and the connections between writing and sound in modern Uzbek and Uyghur;

clarification of the origin and practical function of modern Uzbek and Uyghur script, spelling of diacritical marks;

classification of vowel sounds in the phonetic system of both languages based on the historical evolution of phonological rules;

determine the current orthographic rules related to vowel harmony and sound alterations;

⁸¹ Mayer C., Mccollum A., Eziz G. Issues in Uyghur Phonology. – Language and Linguistics Compass, 2022, № 16(12). (<https://doi.org/10.1111/lnc3.12478>)

⁸² Умарбек Ф. Ўзбек ва уйғур тилларидаги ўтган замон феълларининг бадий нутқда ишлатилиши (таржима асарлари мисолида). Филол.фан. номз...дисс. – Тошкент: Ўзбекистон Республикаси фанлар академияси Х. С. Сулаймонов номидаги қўлёзмалар институти, 1998.

⁸³ Саидвакасов Г. Язык уйгуров Ферганской долины: Очерк фонетики, тексты и словарь. – Алма-Ата: Изд-во «Наука» Казахской ССР, 1976.

⁸⁴ Юдахин К.К. Узбекско-уйгурское языковые связи. // Изв. АН КазССР. – № 86. Серия уйгуро-дунганской культуры. Вып. I. – Алма-Ата, 1950. – pp. 28-30; Ўзбек ва уйғур халқлари тилларидаги яқинлик. (ўша русча тезиснинг ўзбекча таржимаси). // Ўзбек тили ва адабиёти. 1958. №1. – pp. 31-33; Фармонов И. Ўш шевасида уйғур тили элементлари. // Ўзбек тили ва адабиёти. 1959. №4. – pp. 70-75; Матғозиев А. XIX аср ўзбек тилида уйғур тили элементлари // Ўзбек тили ва адабиёти. 1973. №1. – pp. 39-42.

⁸⁵ Ibrahim A. Meaning and Usage of Compound Verbs in Modern Uighur and Uzbek. // [Unpublished doctoral dissertation] Seattle: University of Washington, 1995; Yakup A. Uyghur and Uzbek, the Southeastern Turkic languages. // Robbeets M., & Savelyev A. (eds.) The Oxford Guide to the Transeurasian Languages. – Oxford: Oxford University Press, 2020. – pp. 411-429.

examine the impact of historical and geographical factors on the phonetic evolution of both languages and offer a coherent analysis.

This research is grounded on materials including textbooks, spelling dictionaries, scholarly publications, and governmental documents related to Turkic phonetics and orthography in Central Asia from the early 20th century. Additionally, a range of texts written in Old Turkic, Classical Chinese, and Persian languages were referenced to examine the linguistic and cultural features of the ancient Turkic and Sogdian peoples.

The research subject is the comparative typological features of the modern Uzbek and Uyghur languages' phonetics, writing, and orthography.

Research methods. The dissertation used the areal (linguistic-geographical) and diachronic description methods and the historical-phonetic analysis methods. Historical-comparative, ethnolinguistic, comparative-typological, comparative-phonetic, morphological, and graphic analysis methods were also used.

The academic novelty of the present study is as follows:

The phonetic and writing features of Uzbek and Uyghur texts, along with differences in spelling rules, have been illustrated. The orthographic roles of the Arabic letters *hamza* and *ayn*, frequently used in Chaghatai text and found in varying forms in modern Uzbek and Uyghur scripts, have been conclusively revealed;

the study uncovered the process of developing modern Uzbek and Uyghur orthographies by analyzing sources such as *Tatar Orthography*, *Uzbek Spelling Rules*, and *Uyghur Writing Rules*, published during the national revival era. In particular, the clarification of vowel sound pronunciation in both languages and their corresponding representation in writing systems was provided;

the positional usage of diacritic marks and combinatorics, such as *alif hamza* [ʾ], *alif maddah* [ā], *fathā* [-], *kasra* [-], and *ḍamma* [-], used in the Chaghatai Arabic script, have been demonstrated. Their phonetic functions and orthographic roles in the development process of Turkic Arabic writings from the *abjad* system to the *alphabet* system since the national revival era have been clarified;

the study elucidated the commonalities and variations between modern Uzbek and Uyghur spelling rules, demonstrating the preservation of phonetic features observed in Uyghur, such as sound shifts, lenition, and additions, in the basal layer of present-day literary Uzbek.

The practical result of the research. Firstly, the outcomes of the comparative study, which involved samples of modern Uzbek and Uyghur scripts and literary texts, offer valuable insights into the theoretical and practical teaching of Uzbek linguistics and orthography and the enhancement of instructional resources. Secondly, the modern Uzbek and Uyghur writings, samples of artistic texts, and printed sources identified in the process of comparative research were collected in the dissertation and put into scientific circulation.

The study of historical progress and developmental stages in the script reforms has provided clarity, creating opportunities for enhancement in teaching spelling rules across all levels of education.

A brief comparison was made between the latest International Phonetic

Alphabet (IPA) transcription system, the national transcription approved for Uzbek linguists, and various independent transcriptions developed by local scholars. This comparative survey led to a new practical study on the correct use of vowel sounds in the phonetics and dialectology of the Uzbek language, aimed at encouraging the adoption of IPA within Uzbek linguistics.

The reliability of the research results is determined by the fact that the issues of the comparative study of the Uzbek and Uyghur languages within the framework of linguistics are clearly stated, the methods and approach followed in the research, the use of reliable scientific and theoretical sources, the appropriateness of research methodology for the study, the suitability of the materials selected for the task, the consistency of the theories and conclusions with comparative-typological, phonetic, and linguistic research methodologies, and the practicality of the comparisons, conclusions, and suggestions.

The scientific and practical significance of the research results. This study holds academic importance by examining the similarities between modern Uzbek and Uyghur's phonetic and orthographic systems and their historical development through a comparative analysis of sources in both languages. Additionally, it demonstrates the intellectual input of Tatar scholars to the standardization of both languages. Furthermore, this study highlights the impact of Turkic merchant and intellectual classes on the growth of Uzbek and Uyghur as national languages prior to the establishment of the modern Uzbek language in the 1920s.

The practical implications of this research include the applicability of its findings to various courses offered at higher education institutions, such as “History of Uzbek Linguistics,” “History of the Uzbek Literary Language,” “Uzbek Linguistics,” “Uzbek Phonetics,” and “Comparative Phonetics of the Turkic Languages.” It can also be utilized for giving lectures and seminars, writing dissertations, and creating textbooks and training manuals for different linguistic publications.

Implementation of the research results. The four academic novelties outlined above were utilized in the subsequent four research projects:

The practical grant project PZ-20170927147, "Research of Turkic Written Sources from Ancient Times to the 13th Century," within the framework of the state scientific and technical programs, incorporated scholarly materials from the dissertation, including the orthographic roles of the Arabic letters *hamza* and *ayn*, which are frequently used in Chaghatai text and found in varying forms in modern Uzbek and Uyghur scripts (Reference № 01/4-2789 of Alisher Navoi Tashkent State University of Uzbek Language and Literature, dated December 26, 2023). As a result, the database of Turkic linguistics related to the Uzbek language offers a thorough and detailed account of the orthographic development of Turkic languages, establishing direct links to the written history of the Uzbek language from multiple viewpoints.

The innovative grant project IL-21091506, “Creating an Explanatory Spelling Dictionary of Uzbek Names and a Mobile Application,” financed by the Fund for the Innovative Development Strategy of the Republic of Uzbekistan, made effective use of information regarding the development process of modern Uzbek

and Uyghur orthographies, as well as the clarification of vowel sound pronunciation in both languages and their corresponding representation in writing systems. This was accomplished by examining sources such as *Tatar Orthography*, *Uzbek Spelling Rules*, and *Uyghur Writing Rules*, all of which were published during the national revival era (Reference № 04/1-97 dated January 13, 2024, of Alisher Navoi Tashkent State University of Uzbek Language and Literature). Consequently, it became feasible to accurately articulate and transcribe Arabic and Persian names into the Uzbek language. For instance, a comprehensive list of names has been developed to prevent frequent errors such as mistaking [x] for [h] or swapping [q] with [k].

The fundamental grant project № 2022-2193001, “Development and Publication of Kazakh Language Textbooks (A1, A2, B1, B2),” financed by the National Support Project Fund for Special Foreign Languages of the Republic of Korea, employed an explanation of phonetic functions and orthographic roles of diacritic marks and combinatorics, such as *alif hamza* [ʾ], *alif maddah* [ā], *fatha* [-], *kasra* [-], and *damma* [-], used in the Chaghatai Arabic script, based on the development process of Turkic Arabic writings since the national revival era (Reference No. 20240108-07-12, dated January 8, 2024, of the Institute of Central Asian Studies at Hankuk University of Foreign Studies). Consequently, crucial new information regarding phonetic and writing distinctions between different Turkic languages was incorporated into the resulting textbook.

The grant project AP08856359, “Turkic Renaissance (10th-16th centuries) in the Context of the Intellectual History of Central Asia,” within the framework of Kazakhstan's state scientific and technical programs for 2020-2022, utilized an analysis demonstrating the preservation of phonetic features observed in Uyghur, such as sound shifts, lenition, and additions, in the basal layer of present-day literary Uzbek, by examining commonalities and variations between two languages (Reference № 46, dated February 7, 2024, of the R.B. Suleimenov Institute of Oriental Studies of Kazakhstan). As a result, the incorporation of relevant information into Kazakh academic discourse, which emphasizes nomadic Turkic culture, contributed to the recognition of the historical and linguistic importance of settled Turkic populations like the Uzbeks and Uyghurs, leading to Uzbekistan's national ideology aligning with this acknowledgment.

Approval of the research results. The research results were approved at 9 scientific-practical conferences and seminars, including 5 international and 4 national scientific-practical conferences.

Publication of the research results. The research has significantly impacted various fields, with 15 scientific works published on the dissertation topic. These include 5 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan, particularly in 4 Republican and 1 foreign journal, highlighting the diversity and reach of the research.

The outline of the thesis. The thesis consists of an introduction, transcription, transliteration, abbreviations and terms, three chapters, a conclusion, and a list of used literature; the main text is 148 pages long.

THE MAIN CONTENTS OF THE DISSERTATION

The introduction defines the topic's relevance and necessity, goals, tasks, and the research's subject and object. The state of research on the topic both abroad and in our country is noted. The relevance of the research to the priority directions of the development of science and technology of the Republic of Uzbekistan is shown, and its scientific novelty and practical results are illustrated. The reliability of the obtained results is based on the theoretical and practical importance of the work. Information on the implementation of research results, publication, volume, and dissertation structure is provided.

The title of the dissertation's initial chapter is **“Connections between Eastern and Western Turkestan in Terms of Historical-Cultural and Ethnolinguistic Aspects.”** The first volume, titled **“Insights into Turkic and Sogdian Linguistic Culture in Ancient Times,”** examines the aquaculture passed down from the Sogdians to the present Uzbek and Uyghur peoples, focusing mainly on the shift to a sedentary lifestyle by Turkic nomads. The Turks and Sogdians, initially having distinct languages, cultures, and lifestyles, gradually began to intermingle as they coexisted in the land of today's Turkestan. The nomadic way of life continued during the Second Turk Khaganate and endured until the Turks created their writing system. This indicates that even though the Turkic script was present in the 8th century, upon analyzing the ancient Chinese sources and the information preserved in the Tonyukuk inscriptions, most Turkic tribes had not yet begun to learn this script amongst the population. On the other hand, every Sogdian man involved in commercial activities seems to have acquired literacy as a practical means for their survival. It is necessary to maintain accounting records for carrying out trades. As indicated in the written source from the 8th century, *Encyclopedic History of Institutions*, the inhabitants of Samarkand demonstrate a notable preference for commerce. Children in this region begin learning writing at five, focusing on trade-related vocational education, emphasizing the importance of business acumen⁸⁶. The Yuezhi people, who established settlements in Sogdiana and Bactria and are identified as Sogdians, originated as a nomadic group. Following the defeat of the Huns, the Yuezhi transitioned to a sedentary lifestyle, relocating to the Western oasis via the Pamir plateau. Like the Yuezhi, the ancient Turkic tribes recognized the advantages of residing in established settlements, utilizing their land for farming and trade. This integrating process is briefly recorded in Old Chinese sources like Sima Qian's *The Grand Scribe's Records* and Ban Gu's *The Book of Han*⁸⁷.

The second volume of the first chapter, titled **“Ethnolinguistic Similarities between Uzbek and Uyghur Peoples”**, examines the ethnic commonalities of the

86 「康國人並善賈，男年五歲則令學書，少解則遣學賈，以得利多為善。」（邊防九，西戎五，「康居」）杜佑『通典（全十二冊）』－北京：中華書局，2016。－p. 5243.

87 Ban Gu heavily draws upon Sima Qian's historical account to depict the Yuezhi people. An instance can be found in Chapter 66 of the 96th volume of *The Book of Han* (前漢書 卷 96 西域傳 第 66), detailing the nomadic ancestry of the Yuezhi community.

two peoples, exploring the origins of their linguistic ties within the geographic context of Turkestan. First of all, the roots of the modern Uzbek and Uyghur languages are partly addressed in the work of A.N. Samoylovich, who emphasized the Uyghur literary language of the Karakhanid period as an early precursor to the Chaghatai literary language⁸⁸. T.N. Kari-Niyazi argued that the Old Uyghur script, which gained popularity in Central Asia during the 6th and 7th centuries, laid the foundation for Uzbek literary culture⁸⁹. S.E. Malov also insisted that Uzbek is categorized as one of the ancient Turkic languages, sharing linguistic roots with Old Uyghur, Modern Uyghur, and Sarii Uyghur⁹⁰. In addition, K.K. Yudakhin, A. Matghaziev, and Gh. Sadvakasov's comparative studies of the Uzbek and Uyghur languages indicate that their linguistic similarities may be traced back to the Khaqaniya language of the Karakhanid era, a theory proposed by A.N. Samoylovich. During the Karakhanid period, the Central Asian Turks embraced Islam, utilized the Arabic script, and developed the medieval Turkic literary language. At the onset of the 13th-century Mongol invasion, a considerable portion of the population in Turkestan had transitioned from a nomadic lifestyle to settled communities, as evidenced in Rashīd al-Dīn Faḍlullāh Hamadānī's historical work, *Compendium of Chronicles*⁹¹.

One of the three renowned manuscripts of *Wisdom of Royal Glory*, dating back to the 11th century, was discovered in Namangan. Meanwhile, the writings of Aḥmad Yassavī (1093-1166) and Bābārahim Mashrab (1653-1711), both hailing from the Ferghana Valley, were widely disseminated in East and West Turkestan⁹².

The historical collaboration between Uzbek and Uyghur in developing a common literary heritage indicates a period marked by cohesive relations across both territories, contrasting with modern days. The migration from the Seven Cities to the Ferghana Valley in the 18th century also initiated a broad language exchange⁹³. Therefore, even though modern-day Uzbeks and Uyghurs are seen as distinct groups, in the 18th and 19th centuries, East and West Turkestan converged into an undivided linguistic community with blurred ethnic and regional boundaries. A shared language and culture fostered a strong community, particularly in the Ferghana Valley and the Seven Cities province. Furqat, A. Zāhirī, and 'Alikhān Tora Soghunī, natives of the Ferghana Valley, view Uyghurs not as foreigners, but as part of a unified community sharing a language and culture. Nevertheless, at the onset of the 20th century, their communal cohesion had yet to develop sufficiently to transcend geographical and political constraints.

⁸⁸ Самойлович А.Н. К истории литературного среднеазиатско-турецкого языка. // Мир-Али-Шипр Сб. – Ленинград: АН СССР, 1928. – pp. 19-20.

⁸⁹ Qari-Nijazij T.N. Ozbek tilinin eski va jani jazuvi tooqrisidagi masalalar. – Taşkent: OzFan nashriyati, 1940. – pp. 5-7.

⁹⁰ Малов С.Е. Древние и новые тюркские языки. // «Известия Академии наук СССР», Отделение литературы и языка, том XI, вып. 2. 1952. – p. 141.

⁹¹ The account in the *Compendium of Chronicles* detailing the origins of the Uyghur and Karluk tribes indicates a longstanding settlement history distinct from that of other Turkic peoples. Rashīd al-Dīn Faḍlullāh Hamadānī. Jāmi' al-Tawārikh (1-jild). Rawshan M., Musawī M. (eds.). – Tehran: Nashri al-burz, 1953. – p. 139 (qawm-i Uyghur), 144 (qawm-i Qarluq).

⁹² Юдахин К.К. Ўзбек ва уйғур халклари тилларидаги яқинлик. – 1958. – p. 31.

⁹³ Матғозиев А. XIX аср ўзбек тилида уйғур тили элементлири. – 1973. – p. 39.

The idea of a united Turkestan nation failed to garner widespread endorsement among the general populace and the intellectual community. The Uzbeks residing in the Oasis and Khwarazm regions exhibit a weaker association with the Uyghurs compared to the Uzbeks inhabiting the Ferghana Valley, resulting in a divergence in their ethnic identification. As Samarkand served as the inaugural capital of Uzbekistan and Ghulja played a prominent role as an initial political hub for the Uyghur nation, variations in orthographic norms between the Uzbek and Uyghur languages may correlate with the considerable geopolitical distance that separates these two regions.

In the third volume, **“The Process of Formation of the National Language of Turkestan in the 19th Century”**, the theories of American anthropologist B. Anderson and linguist E. Haugen were deployed to address this subject. Anderson claimed that the formation of ethnic identities and a sense of community in modern countries happened simultaneously with the arrival of printed materials like books, newspapers, and magazines, marking the beginning of capitalist ventures post-Middle Ages⁹⁴. E. Haugen proposes that different dialects must evolve through four stages to become a cohesive national language: 1) selection, 2) codification, 3) implementation, and 4) elaboration⁹⁵.

Classical Arabic and Persian literature translated into Chaghatai Turkic was widely published and well-received during the colonial period. This strengthened cultural identity by promoting a common Turkic language in written materials. Meanwhile, Turkic intellectuals such as Muḥammad Rizā Mīrāb Āgahī (1809-1874) were instrumental in translating various Persian classical texts into Turkic. Simultaneously, the development of new Turkic dictionaries in different formats has greatly aided in the progression of the Turkestan literary language. Before the publication of Sulaymān Bukhārī's *Dictionary of Chaghatai and Ottoman Turkic*⁹⁶, previously annotated dictionaries were available for Persian-Turkic or Arabic-Turkic languages. However, Bukhārī's dictionary was the pioneering work to perform a semantic-comparative examination of Ottoman and Chaghatai lexicography. The progression of typographic advancements, specifically lithography, alongside the increased accessibility of such resources, played a significant role in fostering the development and prominence of the national languages in Turkestan.

In the early 19th century, the translation project was funded by several feudal aristocrats. Still, later, the Turkic bourgeoisie in the Russian Empire used their wealth to import printing presses from Europe and Russia for publishing. These language practices of the 19th century laid the spadework for the growth of modern Uzbek and Uyghur from the level of “selection” and “codification” into independent national languages.

⁹⁴ Anderson B. *Imagined Communities Reflections on the Origin and Spread of Nationalism*. – New York; London: Verso, 2006. – pp. 4-7.

⁹⁵ Haugen E. *Dialect, language, nation*. // *American Anthropologist*. 1966, № 68. – p. 933.

⁹⁶ Shayḥ Sulaymān Afandi Ozbek al-Bukhārī. *Lughat-i Chaghataī wa Turkī ‘Uṭmānī*. – Istanbul: Mihrān Maṭba‘asi, 1882.

The second chapter of the dissertation is titled **“Comparative Analysis of Writing Development in Modern Uzbek and Uyghur Languages”**. This chapter examines the letters and diacritical marks utilized in different scripts by Turkic peoples over time, such as the Perso-Arabic script for Chaghatai Turkic and the modernized Arabic, Latin, and Cyrillic scripts embraced by Turkic reformers in the early 20th century, using various examples.

The initial volume of the second chapter examines the **“Features of the Uzbek and Uyghur Scripts Inherited from the Arabic Script”**. Information is provided about how the Arabic script, which belongs to the consonantal alphabet – *abjad* category, changed and how the Uyghur-Arabic script passed through the Uzbek and Tatar-Arabic scripts and turned into a proper *alphabet* system⁹⁷. While the Perso-Arabic script allows for more flexibility in writing vowels compared to the strict Arabic script of the *abjad* category, there are still significant challenges. Turkic languages demonstrate more vowel sounds when contrasted with those in the Arabic script. The Arabic script contains three separate vowel letters [أ], [و], and [إ] that can also be represented by diacritical marks known as *harakat*. Therefore, it does not effectively capture the full range of vowel representations in the Turkic languages⁹⁸. Six types of diacritic signs—*zabar*, *zer*, *pesh*, *hamza*, *sukun*, *tashdid*—were officially utilized in the Tajik-Arabic script around 1926⁹⁹. In contrast, the diacritic marks on each vowel in the Arabic script were replaced with distinct vowel letters in the New Uzbek-Arabic script. The *hamza* sign in the Uzbek-Arabic script symbolized the vowel found in the initial syllable of a word starting in 1919¹⁰⁰. This introduction of Turkic vowel letters marked a significant shift from the *abjad* to the *alphabet* system, challenging the long-standing Arabic spelling rules established when the Turkic people adopted Islam centuries ago.

The second volume of chapter two focuses on the **“Representation of the Vowel System in the New Uzbek Orthography”**. The Uzbek-Arabic script was officially introduced in the book *Treaties on Grammar*¹⁰¹ in 1919, but it appears to have become widely used around 1925. Abdullah Qādirī's novel *Bygone Days*, the foremost masterpiece of modern Uzbek literature, was published in 1925 according to the revised orthography. Shārasul Zunnun's grammar textbook *Uzbek Spelling Rules*¹⁰², published in 1925, contains more specific and accurate guidelines compared to earlier orthography manuals. In this book, the Uzbek Arabic script

⁹⁷ P.T. Daniels, an American philologist, categorizes writings into three groups: *abjad*, which consists only of consonants without vowels; *abugida*, which represents limited vowel sounds in consonants; and *alphabet*, where both vowels and consonants are clearly represented (e.g. Latin script in modern English). Daniels, P. T. *Writing Systems. // The Handbook of Linguistics*. Aronoff M., Rensselaer J. (eds.). – Oxford: Blackwell, 2003. – pp. 43-44, 54.

⁹⁸ Qari-Nijazij T.N. *Ozbek tilinin eski va jani jazuvi toqrisidagi masalalar*. – 1940. – p. 9.

⁹⁹ Sayyidriža ‘Alizādaī Samarqandī. *Sharf-i nahw-i zabān-i Tājikī: barāy-i maktabhā-i ibtidāī wa miyāna-i tājikān*. – Samarqand: Dawlati jumhuriyat-ijtimāī shurāī Tājikistān, 1926. – p. 12.

¹⁰⁰ The addition of hamza in Tatar vowel letters was first documented in G. Ibrāhimov's 1914 work *Tatar Orthography*, while the earliest representation of hamza in Uzbek vowel letters can be traced back to the publication of the *Treaties on Grammar* in 1919.

¹⁰¹ Chaghatai gurungi. Bitim Yollari. – Tāshkent: Maārif komissarligi, 1919.

¹⁰² Zunnun S. *Ozbekcha til qāidaları (Qurslar uchun imlā, qisqacha sarf-nahv)*. – Tāshkent: Ozbekistān davlat nashriyāti, 1925.

utilized six vowel letters (ئا - ئە - ئى - ئۇ - ئۆ - ئۈ), which is two more than those found in the previous Perso-Arabic script. However, it is important to acknowledge that this innovation was influenced by the ideas of Tatar intellectuals established during the same era. Uzbek and Uyghur orthography development co-occurred in Turkestan, within the ancestral socio-economic network of settled Turkic peoples from Tatarstan near the Volga River.

Before the Russian Revolution, the Tatars were at the height of their achievement, leading the Turkic literacy movement. At that time, Tatar teachers Galimjān Ibrāhimov and Fātih Sayfī were sent to Turkestan to teach Kazakh, Uzbek, and Uyghur students with new Turkic alphabet textbooks from Ufa, Kazan, and Orenburg. Tatar intellectuals who had been exposed to Western European culture at an early age expanded beyond the constraints of Arabic writings by incorporating unique graphemic features into their orthography. An instance of this would be consistently representing the near-low front vowel /æ/ in Tatar orthography with the letter [هـ] *ha-i rasmiyya* (توبەن → توپەن), and distinguishing between the high-mid vowel /o/ and the high vowel /u/ as separate phonetic units (ئوچۇن → اوچن). Moreover, the incorporation of front vowel letters into *hamza* led to a closer alignment of the new Arabic script with Turkic pronunciation (ئىسكى → ايسكى). All of these reform elements were integrated into the revised Uzbek and Uyghur orthographic conventions via a process of evolution stemming from Chaghatai Turkic.

Starting in the mid-1920s, Turkic peoples from Anatolia to the Ferghana Valley tried switching from the Arabic script to the Latin one, aiming to create a unified Turkic script for all their languages. The first and most obvious issue to tackle in this process was the number and articulation of vowels. The Ferghana Valley and Tashkent favored utilizing nine vowel letters (a, ə, e, i, ɛ, o, ɔ, u, y)¹⁰³. The decision was based on the established principles of vowel harmony in Turkish, Azerbaijani, Kazakh, Uyghur, and Kyrgyz. On the other hand, the intellectuals situated near the oasis had a different perspective than those in the valley. In the Bukhara region, language teachers concentrated on six specific vowel letters (a, ə, e, i, o, u) instead of adhering to the vowel harmony and using nine vowel letters¹⁰⁴.

Between 1929 and 1934, nine vowel letters were formally introduced to reflect the efforts of Eastern Uzbek intellectuals to establish vowel harmony as a core principle of the language, aligning with the linguistic practices of other Turkic communities. Nevertheless, the updated orthography introduced in 1934 contained only six vowel letters, representing a decrease of three compared to the earlier system¹⁰⁵. Subsequently, the Uzbek-Latin script deviated from the principle of one-

¹⁰³ Andijān tilchilarining fikrlari. (Qizil Ozbekistān, № 40, 1929).; Marghilān tilchilarining fikrlari (Qizil Ozbekistān, № 66, 1929).; Tāshkent tilchilarining fikrlari. // Til-implā ma'salalari (maqāla va materiallar toplami). Yoldāsh A. (ed.) – Samarqand-Tāshkent: Oznashr, 1929. – pp. 331-334; 334-336; 336-343.

¹⁰⁴ Uzbeks in the Samarkand-Bukhara region, surrounded by many Persian speakers, may not have been familiar with vowel harmony. Yangi alifbā va singarmonizm ma'salasida bizning fikrimiz. (Āzād-i Bukhārā, № 17, 1929.) // Til-implā ma'salalari (maqāla va materiallar toplami). Yoldāsh A. (ed.) – Samarqand-Tāshkent: Oznashr, 1929. – pp. 255-256.

¹⁰⁵ Ramazan Q. Ozbek tilinin birlaşgan imla qaidalari. – Taşkent: OzSSR davlat naşriyati, 1935. – p. 18.

to-one correspondence between pronunciation and letters in the *alphabet* system, instead accommodating the representation of multiple sounds by a single letter. The interesting aspect is that while the initial Latin script used from 1929-1934 differed greatly from the Tajik-Latin script, the later one from 1934-1940 incorporated six vowel letters that were similar to the Tajik-Latin vowel system¹⁰⁶ (o, a, e, i, ī, ū, u, ū). The Uzbek-Cyrillic script, adopted in the 1940s, also approached the six vowel letters (o, a, ə, u, ŷ, y). The six vowel letters developed during this time have stayed the same in present-day Uzbek.

The third volume of the second chapter is devoted to the **“Representation of the Vowel System in the New Uyghur Orthography”**. The national language plan for the Uyghurs in Turkestan was put into action with assistance from the Soviet Turkic peoples, who had already established their own national language. It was not unexpected that the reformed Arabic script, once lost in the history of the USSR, was revived in Xinjiang after the 1940s. The Seven Rivers province, situated beside the Ili province to the north, and the Ferghana Valley, close to Seven Cities, were important social and political centers for the Uyghur community in the USSR, linking Tatar, Uzbek, and Xinjiang Uyghurs. The Uyghurs in Xinjiang also adopted the modified Arabic script from the Soviet Uyghurs over time. Most Uyghurs have been learning this script since the 1950s.

The first Uyghur-Arabic script of 1924 was almost identical to the Tatar and Uzbek-Arabic scripts but did not use the Arabic letters [ع] *ayn* and [ح] *ha-i hatī*. The vowel script consists of six letters (ئا - ئه - ئي - ئى - ئو - ئۆ), just like in the Uzbek-Arabic script. Additionally, a vowel letter [ئى¹⁰⁷], commonly referred to as *ya-i zamma*, was utilized to represent the unrounded front vowel /i/, in a manner akin to the Tatar script. Also, the voiceless fricative sound /f/, which had long before been introduced into Turkic languages through Arabic and Persian loanwords, is a letter [پ] represented by replacing the voiceless bilabial plosive /p/¹⁰⁸.

Later, in 1928, the first conference on the Uyghur language and its orthography was held in Samarkand, the capital of the Uzbek SSR. In 1930, a conference in Almaty ratified the orthographic rules embraced by the Samarkand council, with the presence of not only Soviet Uyghur intellectuals but also Uzbek, Kazakh, Tatar, and Russian linguists. The initial Uyghur-Latin script was completed after the two meetings, consisting of a total of eight vowel letters (a, ə, e, i, o, ə, u, y), with only the close back unrounded vowel letter [ɯ] omitted due to the dominance of the northern dialect in the early national language plan¹⁰⁹. The eight-

¹⁰⁶ The eight-vowel letters of the Tajik-Latin script were almost identical to those of the second Uzbek-Latin script, except for [ī] and [ū], which represented the long vowels /i:/ and /u:/. (The vowels /i:/ and /u:/ are written with the letters [iy] and [u] in the current Uzbek-Latin script)

¹⁰⁷ Abdulhay Muhammadi employed the letter [ئى] *ya-i hamza* instead of *ya-i zamma* in the 1926 publication of the first comprehensive grammar of the Uyghur language.

¹⁰⁸ Ensari L. *Birinci Bilik* (resmlik uyghur elifbesi: yengi imlo wa oz herf hem avazlarimiz bilan tuzuldi). – Tashkent: Orta asiya Dewlet Neshriyati. 1924. – pp. 56-57.

¹⁰⁹ Ənsari L. 2-Ujoqur til-imla kənpirinsusinin toxtamliri (Qazaqistan maarip kəmisarijati, ilmi kenişnin tapşurşi bojica jezildi). – Almati: Qazaqistan basmisi, 1932. – p. 15.

vowel letters adopted during this period were later the basis for the current Uyghur orthography.

The Uyghur-Arabic script of 1951 was developed mainly by Uyghur intellectuals in the USSR, as was the case with the creation of the Latin and Cyrillic scripts. As a result, six vowel letters (ئا - ئه - ئى - ئې - ئۆ - ئۇ) were adopted to represent eight vowel sounds¹¹⁰ (/a/, /æ/, /e/, /i/, /o/, /ø/, /u/, /y/). The 1951 Arabic script was revised in 1954 by the Xinjiang Uyghurs, just before the establishment of the Xinjiang Uyghur Autonomous Region (XUAR) in 1955, with a new script that corrected some minor problems. In comparison to 1951, the front vowel sounds were represented in a more complex and logically consistent manner¹¹¹. The 1954 Uyghur script adopted analogous vowel letters to those found in the 1925 Uzbek script and served as the foundation for the modern Uyghur script, which underwent revisions in 1984.

Table 2.1.

Representative front vowels from 1920s to the present.

Script (period)	/i/	/ʕiʃq/	/e/	/ketʃæ/	/j/	/jaʃ/
Arabic (~19th)	اي - ي - ى	عشق	اي - ي - ى	كچه/كچه	ي - ي - ى	ياش
Uyghur (1924)	ئى - ئۇ - ئۆ	ئىشقى	ئى - ئۇ - ئۆ	كچە	ي - ي - ى	ياش
Uzbek (1925)	ئى - ئۇ - ئۆ	عشق	ئې - پ - ې	كچه	ي - ي - ى	ياش
USSR (1951)	ئى - ئۇ - ئۆ	ئىشقى	ئى - ئۇ - ئۆ	كچه	ي - ي - ى	ياش
XUAR (1954)	ئى - ئۇ - ئۆ	ئىشقى	ئې - پ - ې	كچه	ي - ي - ى	ياش
XUAR (1984)	ئى - ئۇ - ئۆ	ئىشقى	ئې - پ - ې	كچه	ي - ي - ى	ياش

A new version of the Latin script for Uyghur (Uyghur Yéngi Yéziqi: UYY) was introduced in 1964. The modification was based on Chinese *pinyin* and aimed to substitute the 1954 Arabic script heavily influenced by Soviet Uyghurs. Moreover, UYY, like the first Latin (1928) and Cyrillic (1947) scripts, introduced two additional rounded vowel letters, [ø] and [ü]¹¹². Within ten years of the widespread adoption of UYY, the Uyghurs reverted back to using the Arabic script as a result of the reform and openness policies implemented by the Deng Xiaoping regime. The enhanced new Arabic alphabet was officially unveiled in 1982. Since 1984, Arabic writing has reverted to the eight-vowel letter system first recognized in 1928, utilizing two Arabicized UYY umlaut letters - [ø→ؤ] and [ü→ؤ]¹¹³. After all, Uzbek has had a six-vowel script since 1934, while Uyghur has already had an eight-vowel script since the 1930s.

The third chapter of the dissertation is called **“Phonetic Features of the Modern Uzbek and Uyghur Languages”**. It discusses the different phonological shifts present in the Uyghur language, which is predominantly spoken in a

¹¹⁰ Heselow Q. Uyghur edibiy tilining erep elipbesi asaidiki qisqiche imla qaidiliri. – Almuta: Qazaq Eli zhurnalining neshriyati, 1951. – p. 5.

¹¹¹ Zeydi M. Uyghur Edibiy tilining qisqiche Imla qaidilri. – Urumchi: Shinjang Xelq Neshriyati, 1954. – p. 5.

¹¹² Wei C. An Historical Survey of Modern Uighur Writing since the 1950s in Xinjiang, China. – 1993 – p. 295.

¹¹³ XUAR milletler til-yéziq xizmiti komitéti. Uyghur yéziqining élipbesi we Uyghur edibiy tilining imla qaidisi. – Ürumchi: Shinjang shinxua basma zawudi, 1983. – pp. 4-5.

colloquial Turkic manner. The study will analyze similarities in vowel harmony, sound deletion, modification, and addition between the two languages, revealing their differences and similarities.

The first volume of the third chapter is called **“Uzbek and Uyghur Vowel Systems based on the International Phonetic Alphabet”**. IPA is widely accepted as a phonetic transcription system with versatile applications. This will provide significant benefits to linguists studying diverse foreign languages, and individuals engaged in language teaching and learning within the educational field. Tasks such as compiling a dictionary, transcribing spoken conversations (including dialects), developing a writing system, and accurately identifying sound values can all be achieved using IPA¹¹⁴.

In Uzbek linguistics, researchers utilize their own transcription system rather than a standardized international phonetic transcription such as IPA. The inconsistency in that situation presents a major difficulty when comparing Uzbek with other Turkic dialects. This volume explores the practical limitations of the phonetic transcription utilized by Soviet-Russian researchers and the native transcription currently employed by Uzbek scholars. It emphasizes the importance of adopting IPA as the standard for phonetics and dialectology in Uzbekistan instead of relying on the preferred transcriptions of local linguists. The analysis focuses on how well current local transcriptions adhere to IPA rules regarding the vowel system.

In the second volume of the third chapter, titled **“Vowel Harmony in the Uzbek and Uyghur Languages”**, phonological features of the Uzbek and Uyghur languages are compared based on the IPA. To evaluate the similarities and distinctions between the two closely related dialects, our analysis concentrated on vowel harmony, a crucial characteristic of Turkic languages. Uyghur is recognized for its casual style and simple pronunciation compared to other Turkic dialects, especially Uzbek. Vowel harmony is a key phonological feature in the Uyghur language, achieved by using specific letters to represent each sound. Vowel harmony is when the vowel sounds in the second or third syllable match those in the first syllable of a word. In Turkic languages, vowel harmonization is determined by palatalization and vowel rounding.

In Uyghur, palatal harmony occurs when specific vowels and consonants in the root of a word match with the suffix, resulting in alterations in the sounds that follow. A vowel in the root word or a vowel affected by a consonant is pronounced and changed to match the vowel in the suffix. In particular, the /y, ø/ corresponding to the front vowel is connected with the front vowel /æ, i/, the back vowel /u, o/, and the back vowel /ɑ, u/. Borrowed words from Arabic and Persian in Turkestan have kept their original writing and pronunciation for almost a thousand years, leading to a lack of vowel harmony in these loanwords¹¹⁵. For instance, the Arabo-

¹¹⁴ International Phonetic Association, Handbook of the International Phonetic Association: A Guide to the Use of the International Phonetic Alphabet. – Cambridge: Cambridge University Press, 1999. – p. 3.

¹¹⁵ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – p. 2.

Persian compound خدمتکار /χidmætkɑːr/ noun lacks palatal harmony. Similarly, the Uyghur خىزمەتكار /χizmætkar/ variant does not exhibit harmonization between the front vowel /æ/ in the stem word *χizmæt* and the back vowel /ɑ/ in the suffix word *kar*. Similarly, recent additions to the Uyghur lexicon from foreign languages like Russian, Chinese, and English do not adhere to palatalization and rounding harmony principles.

The Uyghur language features notable phonetic shifts that set it apart from other Turkic languages. In 1978, Turkologist G. Jarring, known for his study of Southeastern Turkic dialects such as Uyghur and Uzbek, noted that government officials in Kashgar were speaking the Ili dialect, despite being originally from Southern Xinjiang. He described them as ‘educated’ and ‘cultivated’ Uyghurs of that time¹¹⁶, and specifically observed that the linguistic patterns of the Kashgar residents bore more resemblance to the Ili dialect than to those documented in 1929-1930. Even though the back vowel /u/ is still present in spoken language, the phenomenon of *i-umlaut*, seen in northern dialects and involves regressive assimilation, has been clearly evident¹¹⁷. For example, the Uyghur word *uning éti* (his horse) is pronounced as /eti/ or even /iti/ instead of /atu/ as in other Turkic languages (Turkish, Azeri: *atı*; Tatar, Kazakh, and Kyrgyz: *амы*). Therefore, certain Uyghur linguists, including A. Polat, A. Inayet, and A. Jelil, express strong disapproval of this phenomenon due to its departure from universal Turkic orthographic standards, potentially leading to a perceived separation between the Uyghur language and other Turkic dialects.

The second chapter showed that the early Uzbek and Uyghur languages maintained consistent standards for vowel rounding when transitioning from Arabic to Latin script in the late 1920s. The initial Uzbek-Latin script consisted of nine vowel letters, whereas the Uyghur-Latin script officially employed eight vowels. Both alphabets share two front-rounded vowel letters [ø, y], which play a crucial role in vowel rounding. The second revised orthography of 1934 introduced reduced lip rounding in Uzbek compared to Uyghur, a feature that persists in the modern Uzbek language. In modern Uyghur, vowel rounding has been completely preserved as it was in the early years. The occurrence of vowel rounding in the initial Uzbek-Latin orthography differs from modern Uyghur in two specific ways:

1) In Uzbek, labialization is indicated solely within the first two syllables of a word and diminishes in effect by the third syllable (*køryniş, qurulbş*). In contrast, starting from 1930, labialization has been retained in Uyghur up to the third syllable (*kørynyş, quruluş*);

2) If rounded vowels (/o/, /ø/, /u/, /y/) are present in the first syllable of a verb-type word formed by adding a suffix to the stem, the high vowels (/i-u/) appears in the second syllable¹¹⁸ (*BOL-Sbñ, BOL-bB*). However, vowel rounding is

¹¹⁶ Jarring G. Return to Kashgar. Claeson E. (trs.) – Durham: Duke University Press, 1986. – p. 141.

¹¹⁷ Jarring G. The New Romanized Alphabet for Uighur and Kazakh and some Observations on The Uighur Dialect of Kashgar. – Central Asiatic Journal. 1981. № 25(3/4), – p. 238.

¹¹⁸ Ъбраһим С., Раһман М., Хоҗаханов Ө.Т. Ўзбек тилининг ёмла луғати. – Тошкент: Ўз СШҶ ДӨВ. НӨСР, 1932. – p. 20.

present in all verb forms in Uyghur verbs (*Bol-sun*, *Bol-up*).

Vowel rounding is not represented in modern Uzbek orthography, except in certain regional dialects. Specific nouns and verbs retain vowel rounding in formative and subjunctive forms¹¹⁹ (*urg‘u*, *burg‘u*).

Table 2.2.

A comparison of vowel rounding from 1928 to the present.

Uzbek (1929)	kərdim	bolsın	kərib	kəmyr	bəlym	toqru	kəryniş
Uzbek (1934)	kordim	bolsin	korib	komur	bolum	toqri	koruniş
Uzbek (1995)	ko‘rdim	bo‘lsin	ko‘rib	ko‘mir	bo‘lim	to‘g‘ri	ko‘rinish
Uyghur (1928)	kərdym	bolsun	kəryp	kəmyr	bəlym	toqru	kərynyş
Uyghur (1984)	kördüm	bolsun	körüp	kömür	bölüm	toghra	körünüş
Turkish (1928)	gördüm	olsun	görünce	kömür	bölüm	doğru	görünüş

The third volume of the third chapter is titled “**The Common and Distinct Characteristics of Phonological Shifts in Uzbek and Uyghur Languages**”. First of all, according to A. Matghaziev's research, the dialectical differences between Turkic literary languages used in Eastern and Western Turkestan already existed in the 19th century, that is, before the division into Uzbek and Uyghur languages. Uyghur scribes, identified as *Akhund*, recorded Turkic words with differing spellings than those found in Western Turkestan¹²⁰:

1) Conversion of the letter [ى] into the [ه], for example, /jetti/ يتى → /jættæ-jettæ/ يته. This distinction in spelling has persisted to the present day in both languages (*olti* → *alte*)¹²¹;

2) Substitution of the letter [ĭ] with a combination of [و] and [ل], the open back rounded vowel /ɔ/ converted into the close-mid back rounded vowel /o/, for example, /otʃuq/ اچىق → /otʃuq/ اوچوق. This phenomenon occurs because the place of articulation of the /ɔ/ sound in the Uzbek language is close to the /o/ sound.

3) Conversion of the letter [ن] to the [م] due to the incomplete assimilation, the voiced alveolar nasal /n/ sound changes to the voiced bilabial nasal /m/, for example, /ʃundɒq/ شونداق → /ʃumdaq/ شومداق. This phenomenon is evident not only in Uyghur but also in colloquial Uzbek and reflected in the spelling of certain Uyghur words (*endi*→*emdi*);

4) The letter [و] shifted to the [گ] or [غ], reflecting a change from the voiced labiodental fricative /v/ to the voiced velar plosive /g/ or uvular fricative /ʁ/. For example, /qpɒvun/ قاوون → /qoʁun/ قوغون;

5) Syncopation and apocopation, i.e., the sound elision of the middle or final syllable. For example, when the letter [ر] is in the middle syllable or the final syllable, like /bɒzɒr/ → /bɒzɒ:/.

¹¹⁹ Жамолхонов Х. Ўзбек тилининг назарий фонетикаси. – 2009. – pp.151-152.

¹²⁰ Матғозиев А. XIX ўзбек тилида уйғур тили элементлари. – 1973. – pp. 40-41.

¹²¹ The first guidebook for Uyghur orthography, *Uyghur Writing Rules*, published in 1926, stressed the importance of using [ه] or [ل] in particular nouns instead of the [ى] letter (تولا→تولى, نهچچه→نهچچى). Muhemmedi A. Uyghurche yéziq yolliri (hökümet ilmiy kengishidin otdi). – Meskaw: SSSR ellirining merkez neshriyati, 1926. – pp. 29-31.

K.K. Yudakhin considered the phenomenon of regressive assimilation to be the most notable feature of the Uyghur language compared to Uzbek. Simultaneously, he observed that the Osh dialect of the Uzbek language comprises eight vowel sounds similar to those found in the Uyghur language¹²². I. Farmonov also pointed out that the Uzbek dialect in Osh has eight vowel sounds, similar to those in the Uyghur language, and explained how the Uyghur language influenced the pronunciation of the Osh dialect¹²³;

6) The rounded vowel /ɒ/ has changed to the unrounded /ɑ/ in the Osh dialect. In addition, in the Uzbek affixes *-dan* /dæn/ are also pronounced as Uyghur type *-din* /din/.

7) Back vowel fronting. In Uyghur, the high back vowels /u o/ are occasionally changed to the front vowels /y ø/. The Arabo-Persian loanwords in Uzbek *hukm* meaning ‘judgment’ and *go’sht* ‘meat’ are pronounced as /høkym/, /gøʃ/ rather than using the back vowel /u o/ at the first syllable. C. Mayer acknowledged the infrequent occurrence, if not absence, of adapting front vowels to back vowels in loanwords¹²⁴.

8) Consonant metathesis. The interchange of sounds or syllables within a word and the reordering of words within a sentence. Generally, it pertains to exchanging two or more neighboring segments or syllables, identified as adjacent metathesis. For example, in Uzbek, the sentence *sigir suzib oldi* is in the Osh dialect, *sigir usvoldi*, and in Uyghur, *sighir usip aldi*. In modern Uzbek literary language, the word *o’rta* /ortæ/ in Uyghur literary language *ottura* /ottura/ occurs.

Gh. Sadvakasov clarified the difference between the two languages through an analysis of the Uyghur assimilation into the Uzbek community in the Ferghana Valley under the influence of Uzbek speakers¹²⁵:

9) The labial consonants such as labiodental /v/, bilabial /b/, /p/, and /m/ affect vowel sounds. For instance, the Uzbek word *savdo* /sæv.dɔ/ is shortened to *soda* /so.da/ (changed the front unrounded /æ/ to the back rounded vowel /o/) in Uyghur because of the influence of the labial sound /v/ at the end of the first syllable. Secondly, the word *minora* /mi.nɔ.ræ/ is pronounced by changing the front-unrounded vowel /i/ in the first syllable to the back vowel /u/ under the influence of the labial /m/ in Uyghur (*munar* /mu.nar/);

10) Sonorization of palatal /j/ to palato-alveolar /ʒ/. For example, the Turkic word *yil* is pronounced /jil/ in Uzbek and /ʒil/ in Uyghur. T. Talipov traced the phenomenon to ancient Turkic languages, suggesting that the palatal /j/ may have been replaced by /ʒ/ in Old Turkic to enhance distinction. Thus, within the modified phonetic environment, the trend towards initial sound sonorization with /j/ is predominantly replaced by sounds post-alveolar /dʒ/ or palato-alveolar /ʒ/,

¹²² Юдахин К.К. Ўзбек ва уйғур халқлари тилларидаги яқинлик. – 1958. – p. 32.

¹²³ Фармонов И. Ўш шевасида уйғур тили элементлари. – 1959. – pp. 72-73.

¹²⁴ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – p. 7.

¹²⁵ Садвакасов Г. Язык уйгуров Ферганской долины: Очерк фонетики, тексты и словарь. – 1976. – pp. 270-271.

which closely resemble /j/ in articulation¹²⁶.

Therefore, the sound changes in Uyghur mentioned in the previous studies offer valuable insights into the shared phonetic rules and distinctions between Uzbek and Uyghur languages. However, since these studies were carried out before the 1980s, it is important to analyze the phonetic transformations present in the current Uyghur script, including those that are not.

Sound changes that are not reflected in the Uyghur spelling;

1) **Palatalization.** The insertion of a high vowel between voiceless consonants (including the glottal stop /ʔ/, which systematically precedes word-initial vowels and is transcribed as *hamza* in the Uyghur orthography) results in the suppression of vocal tract vibration¹²⁷. For example, the Uzbek word *ikki* is pronounced as /ik.ki/, but in Uyghur; the hamza diacritic must be written at the beginning of a vowel letter at the first syllable (ئىككى). Therefore, the high vowel /i/ corresponds with the voiceless plosive /k/ in the second syllable and glottal stop /ʔ/ shifts into a near-voiceless aspirated stop /ʔ^h/ or a palatal fricative /ç/¹²⁸, but this phenomenon is not reflected in the spelling;

2) **Incomplete assimilation.** The velar nasal /ŋ/ in Uyghur undergoes various phonetic processes resulting in its pronunciation as /m/, /l/, or /j/ due to assimilation with certain sounds following it. Like /ŋ/ → /m/ *yanmu-yan* /jam.mu.jan/, /ŋ/ → /l/ *yamanliq* /ja.mal.liq/, /ŋ/ → /j/ *on yette* /oj.jɛt.tɛ/¹²⁹. Although the /ŋ/ → /m/ phenomenon is present in the Uzbek literary language, this phonological change is not implemented in transcription as in Uyghur.

3) **Lenition of /q/ to /ɣ/ or /χ/.** The voiceless uvular plosive /q/ in colloquial Uyghur is weakened in some phonetic situations, sometimes replaced by the voiced fricative /ɣ/, sometimes by the voiceless fricative /χ/¹³⁰ (*xo'ja* → /xodʒa/, *Olmalıq* → /almalıχ/).

Sound changes are reflected in the Uyghur spelling;

1) **/f/ → /p/ change.** The labiodental fricative /f/ in Arabic and Persian loanwords is substituted with the bilabial plosive /p/ in the Uyghur language, both in pronunciation and orthography¹³¹. Due to the shared lip articulation involved in labiodental and bilabial consonants, a sound change is observed, characterized by a consistent place of articulation coupled with a varying manner of utterance. This phenomenon is attributed to a convergence of factors typically observed at the onset of stressed words or syllables (*farzand* → *perzent*, *oftob* → *aptap*).

2) **Incomplete assimilation (/ŋ/ → /ŋ/ change).** In Uyghur, when the dative

¹²⁶ Т. Талипов (Алма-Ата). К вопросу о тенденции соноризации анлаута в истории тюркских языков (на материале уйгурского языка). // Актуальные проблемы советского уйгуроведения. Материалы I Республиканской уйгуроведческой конференции. 29-31 мая 1979 г. – 1983. – р. 50.

¹²⁷ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – p. 20.

¹²⁸ Mayer C., McCollum A., Eziz G. Issues in Uyghur phonology. – 2022. – pp. 22-23; Fiddler M. Phonetic characteristics of devoiced vowels in Uyghur. // Proceedings of the 19th International Congress of Phonetic Sciences. Calhoun, S., Escudero P., Tabain M., Warren P. (ed.). – Melbourne: Australasian Speech Science and Technology Association Inc, 2019. – pp. 3554-3555.

¹²⁹ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – p. 756.

¹³⁰ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – p. 757.

¹³¹ Abdulla A., Ebeydulla Y., Raxman A. Hazirqi zaman uyghur tili. – 2010. – p. 750.

case maker *-ga* is added to the 1st and 2nd personal pronouns and the demonstrative pronoun, it is written in the forms *manga*, *sanga*, and *shunga*, respectively, but /maŋ.a/ /saŋ.a/, /ʃuŋ.a/ rather than Uzbek pronounced differently. Here /n/ is followed by a velar /g/ sound formed at the back of the tongue, so nasal alveolar /n/ becomes nasal velar /ŋ/.

3) **Closed syllable.** In the Uzbek literary language, some determinative words have an open syllable with a semi-vowel sound /j/, but Uyghur determinatives commonly have closed syllable (*bunday*→*bundaq*, *shunday*→*shundaq*, *unday*→*undaq*, *qanday*→*qandaq*). This phonetic characteristic can be found in the Ferghana Valley Uzbek dialects and the literary works of Alishir Nawai and Babur from the 15th and 16th centuries.

4) **Consonant devocalizing.** In Uyghur, the voiced plosive /b/ changes to the voiceless plosive /p/ in the last syllable¹³². In Uzbek, the /b/ sound is usually devoiced, too. However, this is not reflected in its orthography¹³³ (*bitirmoq* → *püttürmek*, *maktab* → *mektep*). In Uzbek and Uyghur, the voiced /d/ in the last syllable is replaced by voiceless /t/ and likewise /v-w/ → /f/ (*Mahmud* → *Mahmut*, *Musabayov* → *Musabayof*).

5) **Consonant harmony.** Palatal harmony influences vowels and consonants in suffixes, determining whether the archiphoneme *-ga/-ba/-ka/-qa* surface forms are velar (/k/, /g/) or uvular (/q/, /ʁ/) consonants. Typically, the resulting form will have a velar sound if a stem is designated as a front sound. Uvulars are pronounced when a stem is identified as being located at the back¹³⁴ (**-ga**: *kishige*→*kishiga*; **-ba**: *éghizgha*→*og‘izga*; **-ka**: *Tashkentke*→*Toshkentga*; **-qa**: *qishqa*→*qishga*). Consonant assimilation of suffixes in Uzbek happens when two identical consonants (voiced-voiced and voiceless-voiceless) come together, regardless of palatal harmony (**-ka**: *yürekke*→*yurakka*, *derske*→*darsga*, *sinipka*→*sinfga*; **-qa**: *béliqqa*→*baliqqa*; **-ta**: *Tashkentte*→*Toshkentda*).

6) **Elision.** Dropping voiced and voiceless consonants in the middle or last syllable, e.g., *go‘sh* → *gösh*, *Yorkand* → *Yeken*.

7) **Prothesis, epenthesis, and epithesis.** Furthermore, the concept of phonological assimilation can be observed in the Uyghur script through the initial addition of sounds known as *prothesis*, e.g., *stol* → *üstel*. Additionally, *epenthesis* involves the insertion of a phoneme within a word, e.g., *vaqf* → *waqif*. Third, the linguistic phenomenon of *epithesis* involves the addition of a phoneme at the end of a word, e.g., *disk/diska* → *diska*.

The phonological features described in the preceding sections appear in both the Uzbek and Uyghur languages, originating from Russian loanwords brought into the Turkestan region during the 19th century. However, the Uzbek language shows minimal *epenthesis* in an effort to preserve the original phonetic pronunciation of Arabic and Persian loanwords. Conversely, it is evident that

¹³² Abdulla A., Ebeydulla Y., Raxman A. *Hazirqi zaman uyghur tili*. – 2010. – p. 748.

¹³³ Миртожиев М.М. *Ўзбек тили фонетикаси*. – 2013. – p. 275.

¹³⁴ Pattillo K.E. *The Typology of Uyghur Harmony and Consonants*. – 2013. – p. 4.

Uyghur readily modifies the orthography of borrowed words to accommodate the phonetic changes of Turkic languages.

CONCLUSION

1. Both Turks and Sogdians developed written languages from the early stages of their histories; however, the Turks limited access to writing only to a specific segment of intellectuals due to their emphasis on military prowess. The Sogdians primarily resided in urban areas, prompting the swift creation of a standardized script to accommodate their trade endeavors.

2. The Uzbek and Uyghur ethnic groups are descendants of the Karluk and ancient Uyghur Turks who inhabited the Turkestan region in antiquity. The Karluk-Uyghur Turks demonstrated adeptness in various literary activities akin to the Sogdians. They were the first Turkic group to integrate entirely into a sedentary culture while preserving their Turkic language and ethnic identity.

3. The linguistic and cultural connections between these two groups were established during the Karakhanids period and further solidified by the migration of the Kashgarian Uyghurs to the Ferghana Valley in the 18th and 19th centuries, as evidenced by the research of A. Samoylovich, K.K. Yudakhin, A. Matghaziev, and Gh. Sadvakasov.

4. The Turkestan merchant class of the 19th century endeavored to enhance the availability of printed materials in a standardized Turkic language. The emergence of the modern Uzbek literary language is attributed to the collaborative efforts of the religious-merchant middle class, which included translating Arabic and Persian literary texts into Turkic, developing a Turkic dictionary, and supporting the creation and distribution of litho-typographic materials.

5. The Uzbek and Uyghur-Arabic scripts are evidence of the collective intellectual revolution among modern Tatar intellectuals, influencing the vast Turkic realm of knowledge from Crimea to Eastern Turkestan.

6. In 1929, Jadid intellectuals from Uzbek, Kazakh, and Tatar regions introduced nine vowel letters into their emerging standard languages, while the Uyghur region used only eight vowel letters, excluding the specific letter [ب]. The difference between Uyghur and other Turkic languages began with the influence of the northern dialect on the evolution of the Uyghur literary language.

7. The modern Uzbek and Uyghur languages can be traced back to the Khaqaniya literary language. The orthographic rules of the modern Uzbek language closely mirror those of the 19th century. The present Uyghur literary language exhibits more features typical of the spoken language in its written form.

8. The two languages have evolved separately, with minimal interaction since the 1960s. Despite using different writing systems, their fundamental pronunciation has no significant differences. The primary distinction between the two languages lies in their approach to vowel harmony, a contrast attributed to variations within the written and spoken Turkic languages.

9. Uzbek linguists should utilize IPA transcription to conduct a comprehensive comparative analysis of phonetic and morphophonemic features in various Turkic languages, explicitly focusing on Uzbek and Uyghur.

**РАЗОВЫЙ НАУЧНЫЙ СОВЕТ НА ОСНОВЕ НАУЧНОГО СОВЕТА
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ПРИ САМАРКАНДСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ
ИМЕНИ ШАРОФА РАШИДОВА**

**САМАРКАНДСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ ИМЕНИ
ШАРОФА РАШИДОВА**

ХО ЛИМ СОН

**СРАВНИТЕЛЬНО-ТИПОЛОГИЧЕСКИЙ АНАЛИЗ СОВРЕМЕННОГО
УЗБЕКСКОГО И УЙГУРСКОГО ЯЗЫКОВ
(НА ОСНОВЕ ФОНЕТИЧЕСКОЙ И ГРАФИЧЕСКОЙ СИСТЕМЫ)**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и
переводоведение**

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

Тема диссертации доктора философии (PhD) зарегистрирована Высшей аттестационной комиссией при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № B2022.1.PhD/Fil2295.

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ВВЕДЕНИЕ (аннотация диссертации (PhD) доктора философии)

Цель данного исследования состоит в том, чтобы предложить новые взгляды на происхождение и историческую эволюцию фонетической и орфографической систем современных узбекского и уйгурского языков. Кроме того, исследование ставит своей целью представить новые методы проверки сходств и различий в сравнительно-типологических и этнолингвистических особенностях этих языков для изучения феномена гармонии гласных и различных типов звуковых альтераций.

Объектом исследования являются материалы учебников, орфографических словарей, научных публикаций и правительственных документов, связанных с тюркской фонетикой и орфографией в Центральной Азии начиная с раннего периода XX века. Также для изучения языковых и культурных особенностей древних тюркских и согдийских народов были привлечены тексты, написанные на древнетюркском, классическом китайском и персидском языках.

Предмет исследования составляют сравнительно-типологические особенности фонетики, письма и орфографии современных узбекского и уйгурского языков.

Научная новизна исследования заключается в следующем:

проиллюстрированы фонетические и письменные особенности узбекских и уйгурских текстов, а также различия в правилах правописания. Определены орфографические функции арабских букв *хамза* и *айн*, часто используемых в чагатайских текстах и в разной форме присутствующих в современных узбекской и уйгурской письменностях;

в исследовании раскрыт процесс формирования современных узбекской и уйгурской орфографий на основе анализа таких источников, как «Татарская орфография», «Правила узбекской орфографии» и «Правила уйгурской письменности», опубликованных в период национального возрождения. В частности, уточнено произношение гласных звуков в обоих языках и их соответствующее отображение в письменных системах;

продемонстрировано позиционное использование и комбинаторика таких диакритических знаков, как *alif hamza* [ʾ], *alif maddah* [ā], *fatha* [-], *kasra* [-] и *damma* [-], употребляемых в чагатайской арабографической письменности. Выяснены их фонетические функции и орфографическая роль в процессе развития тюркской письменности в арабской графике от системы *абжад* к системе алфавита, восходящей к периоду национального возрождения;

исследование позволило выявить общие черты и различия между современными узбекскими и уйгурскими орфографическими правилами, продемонстрировав сохранение фонетических особенностей, наблюдаемых в уйгурском языке, таких как звуковые сдвиги, смягчения и добавления, в субстратном слое современного литературного узбекского языка.

Внедрение результатов исследования. Четыре пункта научной новизны, описанные выше, нашли применение в следующих четырех

исследовательских проектах:

в практический грантовый проект PZ-20170927147 «Исследование тюркских письменных источников с древнейших времен до XIII века» в рамках государственных научно-технических программ были включены научные материалы диссертации, в том числе об орфографических функциях арабских букв хамза и айн, часто используемых в чагатайских текстах и в разной форме присутствующих в современных узбекской и уйгурской письменностях (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои за № 01/4-2789 от 26 декабря 2023 г.). Таким образом, база данных тюркского языкознания, связанная с узбекским языком, предлагает тщательный и подробный обзор орфографического развития тюркских языков, устанавливая прямые связи с письменной историей узбекского языка с учетом различных точек зрения;

в инновационном грантовом проекте IL-21091506 «Создание толкового орфографического словаря узбекских имен и мобильного приложения», финансируемом Фондом стратегии инновационного развития Республики Узбекистан, были эффективно использованы сведения о процессе развития современных узбекской и уйгурской орфографий, а также уточнение произношения гласных звуков в обоих языках и их соответствующего отображения в письменных системах. Для этого были проанализированы такие источники, как «Татарская орфография», «Правила узбекской орфографии» и «Правила уйгурской письменности», изданные в период национального возрождения (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои за № 04/1-97 от 13 января 2024 г.). Следовательно, появилась возможность точной артикуляции и транскрипции арабских и персидских имен на узбекский язык. Например, был разработан полный список имен, позволяющий избежать таких распространенных нарушений, как замена [x] на [h] или смешение [q] с [k];

в рамках фундаментального грантового проекта № 2022-2193001 «Разработка и издание учебников казахского языка (A1, A2, B1, B2)», финансируемого Национальным фондом поддержки проектов по специальным иностранным языкам Республики Корея, было проведено объяснение фонетических функций и орфографических ролей таких диакритических знаков и комбинаторики, как *alif hamza* [ʾ], *alif maddah* [ā], *fatha* [ː], *kasra* [ː] и *damma* [ː], используемых в чагатайской арабографической письменности, на основе процесса развития тюркской письменности в арабской графике, восходящего к периоду национального возрождения (справка Института центральноазиатских исследований Университета иностранных языков Ханкук за № 20240108-07-12 от 8 января 2024 г.). Таким образом, в учебник была включена новая важная информация о фонетических и письменных различиях между разными тюркскими языками;

в грантовом проекте AP08856359 «Тюркский ренессанс (X–XVI вв.) в контексте интеллектуальной истории Центральной Азии» в рамках государственных научно-технических программ Казахстана на 2020–2022 гг.

использован анализ, демонстрирующий сохранение фонетических особенностей, наблюдаемых в уйгурском языке, таких как сдвиги звуков, смягчения и добавления, в субстратном слое современного литературного узбекского языка, на основе изучения общих черт и различий между двумя языками (справка Института востоковедения имени Р. Б. Сулейменова за № 46 от 7 февраля 2024 г.). В результате включение соответствующей информации в казахский академический дискурс, в котором акцент делается на кочевой тюркской культуре, способствовало признанию исторической и языковой значимости оседлых тюркских групп населения, таких как узбеки и уйгуры, что в свою очередь соответствует положениям национальной идеологии Узбекистана.

Объем и структура диссертации. Диссертация состоит из введения, трех глав, заключения и списка использованной литературы; основной текст составляет 148 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
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II bo'lim (II part; II часть)

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