



“DEVONU LUGOTIT TURK” – THE FIRST TURKISH EDUCATIONAL DICTIONARY

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Аннотация: Мақолада Маҳмуд Кошғарийнинг “Девону луғотит турк” асари жаҳон ўқув луғатчилигининг илк намуналари бўлган кўп функцияли мумтоз луғатлар каби ўқув лексикографияси нуқтаи назаридан тадқиқ этилади.

Abstract:

The article examines the work of Mahmud Koshkari “Devonulugotitturk” from the point of view of educational lexicography, such as multifunctional classical dictionaries, which are the first examples of World Educational vocabulary.

Калит сўзлар: ўқув луғати, мактаб луғати, ўқув луғатчилиги, комплекс луғат, луғат-грамматика, қомусий луғат, изоҳли луғат, луғат-дарслик, илк туркий грамматика

Key words: educational dictionary, school dictionary, educational dictionary, comprehensive dictionary, dictionary-grammar, encyclopedic dictionary, explanatory dictionary, dictionary-textbook, early turkish grammar

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I. Introduction

In the middle of the 19th century, the need to quickly and effectively teach the mother tongue and other foreign languages, especially the language of the dominant ideology, to the representatives of other nationalities in the advanced countries of the world led the government to pay great attention to lexical development. This has led to the rapid development of the theoretical and practical development of the genre of

dictionaries – educational lexicon, which is dedicated to the educational task in countries such as the United Kingdom, the United States, Russia, Spain and Germany. Educational lexicography has become the most active field of lexicography. Recognized as a unique treasure of world lexicography, the tradition of studying multifunctional classical dictionaries under the mirror of a study dictionary has emerged. Much attention was paid to the creation of a new type of school dictionary that



could fulfill this task, studying the important social, political, cultural and educational contribution of the first dictionaries and grammars, which served as a textbook for primary schools, to the development of society and the country. Thus, the ancient function of the dictionary was “revived”, the dictionary was included in the list of necessary means of education, the science of linguistics was returned to its original task, that is, to serve the development of practical language skills; it was scientifically proven that the whole general dictionary was actually derived from a study dictionary.

Although the earliest examples of the dictionary date back to the fourth millennium BC, the main reason for its neglect until the twentieth century was its adaptation to the educational process, its use as a textbook in primary schools, not just one aspect of the word, but its various aspects (meaning, spelling, meaning, form, etymology, morphological structure, etc.) and when it comes to the role of the idea expressed in the example of the written and oral literature of the period. It is this feature that has led to the study of the textbook as a school manual until recent history.

Sumerian glossaries of the XXV century BC, trilingual Sumerian-Akkadian-Hittite references (XIV - XIII BC), school grammars in the form of dictionaries found in the temple library in Nippur (BC. - VIII century), glossaries based on the works of Homer and other ancient writers, Byzantine Aristophanes (III - II centuries BC) and Dionysius of Thrace (II century) lexical school grammars, ancient textbooks on the culture of speech of Quintilian (I century AD).), Pollux's famous “Onomasticon” (late 2nd century to early 3rd century), lexicographic sources created in the Middle Ages in European countries, in particular, Great Britain, Germany, France, Spain, as well as Russia and the East which was in the form of a dictionary and served to provide interlingual communication, teaching the mother tongue as well as foreign languages.

So, what are the roots of Turkish lexicography, especially Uzbek lexicography? Is it possible to interpret the first Turkish dictionaries from the point of view of the

educational dictionary, as well as in world linguistics? This article is based on the example of Mahmud Kashgari's “Devonulugotitturk” to the extent that the first samples of dictionaries created in the Turkish language meet the criteria of educational lexicography.

II. Materials and Methods

The Arab Caliphate, founded at the end of the 7th century, had conquered a large area consisting of the Arabian Peninsula, the countries of the near and Middle East, North Africa, Spain, Central Asia, and the Caucasus. Arabic had a special place not only as the language of the dominant ideology, but also as the language of religion and science. In all primary schools and madrassas, education was conducted in Arabic. Bilingual linguistic schools were established in Basra and Kufa, where a number of linguistic issues were discussed and debated. In the capital of the Khilafah, the position of various officials, scholars and writers was high. When the Abbasids came to the caliphate, the center of knowledge was moved to Baghdad. It has become customary for scholars in a large area to write their religious, scientific and artistic works in Arabic, regardless of their mother tongue.

The states under the Khilafah were composed of different peoples and differed in language, customs, and culture. This, in itself, made it difficult to manage them. There was also a great need to teach and learn Arabic in order to spread the holy religion of Islam. In addition, there was some discrepancy between the classical Arabic language in which the Quran was created and the living Arabic dialect, and there were problems with non-Arabs learning to pronounce the text of the Holy Quran correctly. Arabic linguistics arises from the need to meet such purely practical needs. There is no equivalent to a dictionary in language learning and teaching. Dictionary is a genre born to do just that. Therefore, as in most linguistics, Arabic linguistics begins with lexicography.

It is well known that the recognition of Arabic literary language as the language of prayer and science of the medieval Muslim world led to the emergence of Arabic lexicography long ago. Turkish lexicography, including Uzbek lexicography, is dominated by



the traditions of Eastern lexicography, in particular, Arabic lexicography. The first Arabic dictionary “Kitabul-ayn” written by Khalil ibn Ahmad Farahidi (718-791) at the end of the VIII century, which is interpreted as the first Turkic language dictionaries, the dictionary-grammar “Al Kitab” by Sibavayhi, a student of Khalil ibn Ahmad, originated in this period. “Sahih” (known in Eastern dictionary as the Jawhari Dictionary) by Abu Nasr Ismail al-Jawhari (nephew of Abu Nasr al-Farabi), “Kitabul-Masdir” (Book of Verbs) compiled in 1066 by the Khorasan lexicographer Zawzani. Abu Rayhan Beruni’s work “Saydana” on the description of medicinal plants, animals and mines, created in 1048, the 60-volume “Qomus” (Ocean) created by Feruzabadi (1329-1414) in the late 14th century, Mahmud Zamakhshari from Khorezm in the 12th century (1075- 1144) created the first four languages - Arabic-Persian-Uzbek-Mongolian dictionary “Muqaddimatul-adab” (“Introduction to elegant words”), in the XIII-XIV centuries in the Arab and non-Arab countries. The first onomastic dictionary in Turkology, the author of which is unknown, arose as a result of the growing interest in languages “Kitobi-majmua-tarjumonitürkivaajamivamugali” (XIII-XIV centuries), “Kitab at-tuhfaaz-zakiyatu fi-l-lug’at-at-turkiya” (XIV century), Abu Hayyan’s “Kitab al-idroklison al-atrok” (XIV century) were written on the basis of the traditions of Arabic linguistics, the origin of which was given to the inhabitants of the caliphate, and to the Arab rulers involved in the local government caused by the need for rapid training.

The advanced lexicographic traditions of the world, as well as the complex nature and versatility of these lexicographic sources (differing from the modern dictionary in their interpretation, translation, encyclopedic and grammatical nature), as well as the lexical structure of the language, include information on its grammatical structure. Accuracy, mainly due to the special order of the government, and other reasons require the study of some rare examples of Uzbek lexicography, created in the X-XVII centuries, in terms of a dictionary. We will try to base our comments on the example of Mahmud Kashgari’s “Devonulug’otitturk”.

The emergence of lexicography requires a certainly developed cultural, social environment. According to sources, in the middle of the 11th century, as a result of the struggles between the feudal forces, the caliphate weakened and split into several smaller parts. During this period, attention to languages other than Arabic also increased. Science and literature also flourished during the development and growth of the national consciousness of the people in the Central Asian countries, especially in the Karakhanid state. Well-known scholars such as Khorezmi, Khojandi, Yusuf Khas Hajib, Al Farobi, Ibn Sino, Beruni emerged. Large cultural centers such as Kashgar, Khotan, Balasogun, Tashkent, Bukhara, Samarkand, Urgench, Termez, Merv will appear. Schools were established in these centers, where the children of officials were taught the Qur’an and hadith, Sharia law, as well as secular knowledge, including Arabic grammar, rhetoric, and arithmetic (1, 85). The Renaissance begins in Central Asia. From this period, the separation of Uzbek as a separate language from other Turkic languages accelerated. This will increase the need for dictionaries that will quickly teach the Turkic language to the Turkic-speaking population, Arabic officials, caliphs. The creation of a bilingual dictionary based on the Arabic language became popular, and large-scale Arabic-Turkish, Turkish-Arabic dictionaries began to appear for Turks who did not speak Arabic and for Arabic people who did not speak Turkish. The first written works in the Turkish language were created at the request of the rulers of the time, patrons of Islam, and officials. For example, M. Zamakhshari’s “Muqaddimatuladab” was presented to Khorezmshah Alouddavla Abulmuzaffar Atsiz, Yusuf Khos Khojib’s “Qutadg’ubilik” was presented to the governor of Kashgar Nosiruddin Tuqboga and others. In particular, Mahmud Kashgari’s work “Devonulug’otitturk” dedicated to Abulkasim Abdullah binni Muhammadil Muqtada, a descendant of the Abbasids of the Hashemite dynasty, was published in order to meet the requirements of the time.

According to the Kashgar scholar J. Khudoyberdiev, “Devonulug’otitturk” was the basis for a total of 1779 studies of various scales



in more than twenty foreign languages, including Uzbek. In Turkey, many studies have been done on the poetic passages, proverbs, translations, the work of Ali Amir, who found the dictionary, and other topics in Devon (2, 65). Especially noteworthy in this regard are the works of such scientists as F.Kopruluzoda (3), FeritBirtek (4), M.Sh.Ulkutashir (5), ZakiValidiTogon (6), ShukruHalukAkalin (7). The work, in particular, in Uzbek linguistics Fitrat, S.M.Mutallibov, N.A.Baskakov, A.N.Kononov, T.A.Borovkova, F.Abdullaev, G.Abdurahmonov, Q.Mahmudov, S.Ibragimov, U. Tursunov, I.Kochkartoev, H.Hasanov, E.Fozilov, A.Ishaev, H.Nematov, A.Nurmonov, H.Dadaboev, J.Khudoyberdiev, B.Abdushukurov, A.Aliev, Q.Sodiqov, S.Rustamova attracted the attention of well-known Turkic and Uzbek linguists. It has been studied in various aspects by a number of scholars since the time of Fitrat. In particular, S.M.Mutallibov (8), E.Umarov (9), H.Ne'matov (10, 11), G.A.Abdurahmonov (12), A.Nurmonov (13), J.Khudoyberdiev (14), One of the urgent tasks of today is to study this work of Mahmud Kashgari in the works of H.A. Dadaboev (15) from the point of view of educational lexicon, as well as from the point of view of anthropocentric dictionary.

Mahmud ibn Husayn ibn Muhammad was a great Eastern thinker of the 11th century, the father of comparative-historical linguistics, the science of Turkology, the founder of the science of Turkish languages and lexicography, a lexicographer, a linguogeographer, an encyclopedic scholar with a rich heritage.

The rapid development of science, culture, literature, the deepening of socio-political, economic and cultural relations between the caliphate and other countries, as well as the Turkish tribes, increased the need for various commentaries, translations, as well as normative dictionaries. .

According to sources, in the 11th century, relations between the Turkish tribes deepened. Attitudes towards the literary language tradition are growing in the Karakhanid state, which is a combination of Turkish-speaking tribes and clans. Until that time, the literary language of the peoples of Central Asia, including the Turkish peoples, had been dominated by Persian, a tradition that was

contrary to the interests of Karakhanid politics. Therefore, the rulers of the Karakhanid state approved and appreciated any work that could serve to raise the status of the Turkic language and its development.

M. Kashgari writes his work in accordance with the requirements of the ideology of the time. The author states in the preface *anaviy Tangrigahamd, Muhammad (s.a.v.) gasalovotdanso'ng:*

"Allohtaolosaltanatquyoshiniturklarburjigako'tardi. Falakni ham shularmulkgamoslabaylantirdi. Ularniturk deb atadi, mulkkaegaqildi, ularnizamonamizningxoqonlariqilibko'tardi. Zamonahlini (ng ixtiyorjilovini) shularqo'ligatopshirdi, xalqa bosh qildi, ularnito'g'riyo'lgayurishgaqodiretdi" (16, 21). In the fifth part of the work he notes that the state language of the Karakhanid period was the language of the Khagans (literary language), the description of its specific phonetic, grammatical and lexical features, the definition of norms were the basis for the "Devon" (17, 15).

Mahmud Kashgari subtly revealed the charm of the Turkic languages, which did not lag behind other languages, and showed his skill in raising his status. It took a great deal of courage on the part of the author to say that Arabic was a language that "overtook Arabic and two goats on horseback" (emphasis added - B.B.). In order to prove the correctness of his decision, Kashgari said, "I heard a message from another scholar from Bukhara and Nishapur who said this in reference to the Prophet (peace and blessings of Allaah be upon him): ... Learn Turkish. because their rule will last a long time. The responsibility for whether the hadith is saheeh or not is on the shoulders of those who say so. If it is true, it is obligatory to learn the Turkish language. "He went on to conclude that" even if the hadith is not correct, it is necessary to study it "(16: 21-22).

As the author himself says, with this work he establishes a "literary monument" to the Turkish language (16, 22).

III. Results

The work consists of an introduction and a dictionary, in which the author explains the reason for the creation of "Devon", his style of work, construction, "about the letters used in the structure of Turkish words", "about the



structure of words”, “about what is said and not said in the book”, and the description of their tribes”, “the features of the Turkish language”, “the differences in language and dialects”.

Nearly nine thousand words and phrases are explained in eight sections in the main part. According to the tradition of that time, Turkish words are interpreted in Arabic.

Before beginning the most important and invaluable work in the history of the Turkic peoples, the scholar studied Arabic philology in Baghdad, a scientific center, and studied the lexical experience of scholars from Khalil al-Farahidi to Ismail al-Jawhari. To do this, as he noted, he traveled for many years to the Turkic lands, “from the Upper China to the whole of Movarounnahr, Khorezm, Fergana, Bukhara, present-day northern Afghanistan,” studying the life, ethnography and language of the Turkic peoples living there. identifies the dialectal features peculiar to the language of each tribe, compares them with the literary language, and collects an extremely rich source for its work. The author makes effective use of the traditions created by Arab linguists and compiles the “Devonulug'otitturk”, taking into account the laws of the Turkish language in the first place.

In the introduction to the work, he said: “I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yagmaks, Kyrgyz, collected their most beautiful words and wisdom, studied and identified various word features. I did this not only because I didn't know the language, but also to identify every little difference in these languages. Otherwise, I was one of the most mature of them in language, one of the greatest experts, one of the wisest, one of the oldest tribes, one of the master spearmen in battle. I paid so much attention to them that the languages of the Turks, Turkmens, Oguzs, Chigils, Yaghmas, and Kyrgyz tribes completely settled in my heart. I have arranged them on a thorough basis” (16, 22).

This dictionary was the first bilingual dictionary – Turkish-Arabic, and its creation was due to the need to teach Arabic, the leading official language of the Muslim world, the leading language of the period, like most ancient dictionaries. In Devon, 2717 Turkish words are explained in Arabic.

It is true that, like ancient dictionaries, the Devonulug'otitturk is intended for a certain stage of education, the holy book of Islam is devoted to the interpretation of concepts related to the Qur'an, and serves as a direct textbook in madrassas or schools, but its user (addressee) clear: the dictionary is written for Arabs who do not know Turkish and Turks who do not know Arabic; based on the goal of language teaching; not only descriptions of words and their meanings but also grammatical information are given. In some places, excerpts from examples of folklore have been cited to substantiate the views expressed in the commentary. For example:

яшді – hide. Олмәнікөрүбжашді – he hid after seeing me.

In the proverb, it is given like: Тәwәјмүнүбқојарајашмас. A man riding a camel does not hide among the sheep.

јүшді – poured. Олбәкніјүшді – he poured the booze from the sand-tap. A drink made from wheat, barley, millet.

јағді – it rained. Јағмурјағді.

In the proverb, it is given like: Қутлуғқақошајағарwealth will come twice to happy person. (18, 43)

In addition, the author emphasizes that the book is user-friendly: “I have compiled this book in a special alphabetical order, with literary passages called proverbs, sayings, proverbs, songs, rajas and prose. I softened hard spots, lightened hard and dark areas. I've struggled for years to put the words in place on this job, to easily find the words I need. Finally, I made it so that I could find the right words in the right place, without difficulty. I have limited the work to eight main books (chapters):

First: The Book of Hamza.

Second: The Book of Salim (words).

Third: The Book of Muzoaf (words).

Fourth: Example (words) book.

Fifth: The Book of Zavotu-s-silosa.

Sixth: The Book of Zavotu-l-'arbata.

Seventh: The Book of the Gunns.

Eighth: A book of words with two consonant lines. (18, 23)

The extent to which the dictionary meets the criteria of educational lexicography is confirmed by many of the ideas expressed in the author's language in a way that is rarely



observed even in the world's educational lexicography: "I have divided each section into two parts in the form of nouns and verbs. I divided the noun before the verb and the verb after the noun into chapters, one after the other. I used Arabic terms in the play to make it easier to understand. Before compiling the book, I had the idea to follow the order of Khalil (ibn Ahmad) in *Kitabu-l-ayn*, and to give the word that comes from consumption. This arrangement was also good in terms of accurate coverage of the Turkish language, which was passing in equal race with the Arabic language as two kid horses. But I relied on the issue of student use. I gave only the words in consumption, discarding those that came out of consumption. The order I follow is more correct"; (16, 23-24) "For the sake of brevity and simplification, I have compiled this work in a special order that no one has written before me and no one knows. In order to increase the value of the work and make it easier for others (users), I have developed comparative rules based on the specific characteristics of each tribe, so that there is a thorough guide. (16, 24-25)

Valuable information is given about the use of a word in different Turkic languages, and even its dialectal variants. The dictionary also serves to provide linguistic and intercultural communication in its time.

In Devon, Mahmud Kashgari, in addition to interpreting the words of the language in consumption, in live speech, chooses a unique way to give each Turkic tribe its own characteristics. He says: "... I have taken a separate approach to show briefly the features of the construction of words belonging to each tribe and how they are used. As an example in this work, I have quoted from the poems used in the Turkish language, from the wise words and proverbs spoken in the days of joy and mourning. (16, 25)

Mahmud Kashgari gives information about the structure of word formation in Devon, which is used in modern linguistics. He thinks about the basis of word formation, the means of making, and the artificial. In particular, when giving information about the making of horses, he emphasizes that a horse (artificial) is formed from a verb (the basis for

making) by means of twelve letters (a means of making). The horse maker uses the letter term instead of the additional term. The adjectives that make a horse out of a verb are -a (-ga, -ma): *bilga* "knowledgeable, intelligent" (from the word "bildi"), *uva* "food" (from the word "uvdi" crushed "), *cut* "kokil" (from the verb "kesdi"; It is noted that the place where the hair is cut is also called a cut). (13, 67)

Mahmud Kashgari has two different attitudes towards foreign words, that is, he has a positive attitude towards the words that come in relation to the subject and the concept. He is negative about using a word from another language instead of words that exist in the language, and sees the situation as a harmful, negative state. Accordingly, instead of Turkish words such as *bilge*, *bitik*, *uragut*, Arabic words such as *olim*, *kitob*, *ayol* should not be used.

The play also contains relevant ideas about the phonetics of Turkic languages, in particular, vowels and consonants, their characteristics, the laws of sound exchange.

Devon also contains information on the morphology of Turkish languages. It describes word groups and word-forming forms in a way that is typical of the traditions of their time. There are 3 major groups of words - noun, verb, auxiliary word.

IV. Discussion

Mahmud Kashgari fully achieves his goal: he has created a perfect teaching tool that "has reached its climax, value and importance in the transmission of news" (16, 25). He thus laid the foundation for the formation of Turkish (Uzbek) linguistics on the basis of a purely practical goal - the goal of language teaching - lexicography, as observed in all linguistics. *Devonulug'otitTurk* was the first complex educational dictionary of its time, which made a great contribution to the linguistics and culture of the Turkic peoples.

The following are the main reasons for this conclusion:

First, the work is known to be recognized as the first example of Turkish lexicography. However, it is radically different from traditional dictionaries. There are even doubts that it is a dictionary.

Professor A.Nurmonov A.M.Sherbak's "Grammatical essay on Turkic texts X-XSh vv. *iz Vostochnogo Turkestana*" (1961): "The fact



that Devon is called a dictionary does not correspond to its original content. It contains a wide range of information on the grammar of the Turkish languages. It also contains extensive information on the lexicon and phonetics of the Turkish languages, the characteristics of the location of tribes, geography and other information. (13, 68) In the preface to the 2016 Uzbek edition of Devonulug'otitturk, entitled "At the Beginning of Scientific Literature" by Professor H. Boltaboev, he said: 16, 12) are indicated. Linguist H. Dadaboev says that "Devonulug'otitturk", although it is called a dictionary, "it is a good analysis of the peculiarities of the Old Turkish language of the Karakhanid period" (15, 15).

It is also referred to as the "first encyclopedic dictionary" ("... not only a linguistic work, but also an encyclopedia of its time" (20, 37); "It is the economic, cultural, scientific success of all Turks in the Karakhanid period, government measures, is a perfect encyclopedia that introduces its philosophical and economic views and traditions through rich linguistic material "(13, 68; 22); "Devonulug'otitturk "is an encyclopedic work. It contains words related to all spheres of socio-political life" (23, 89- 95), "The first annotated dictionary" ("Mahmud Kashgari reached the pinnacle of world linguistics in the field of lexicography. He created an annotated dictionary of Turkic words as early as the 11th century" (13, 69); "Turkish-Arabic annotated dictionary" (23, 89-95), "The first translation dictionary "(" Mahmud Kashgari compiled a translation and at the same time an annotated dictionary of the Turkic language "(13, 68)," the first Turkic grammar" "The first rules of the literary and vernacular language of the time " a work of scientific research "(23, 89 -95); "A scientific work that gives a complete picture of the morphology of the Turkic languages of the X-XI centuries" (13, 66); "The first scientific work of Turkic studies" (23, 89-95), "the first universal dictionary" ("the first universal dictionary covering all elements of dialectological, explanatory, ethnographic, historical-etymological and other dictionaries in the history of Turkish peoples" (24, 136) the observation of the diversity of opinions such as also requires a new approach to the source.



Second, the dictionary is based on the goal of language teaching. In other words, it was created due to the need to teach Arabic, which is the leading official language of the Muslim world, the leading language of the period, like most ancient dictionaries. In his time, he served to ensure communication between languages and cultures.

Third, the user (addressee) of the dictionary is clear. It is written for Arabs who do not speak Turkish and for Turks who do not know Arabic.

Fourth, like most ancient dictionaries, the meanings of words and phrases are not simply described in it, but are adorned with "literary passages called wise sayings, sajas, proverbs, songs, rajaz, and prose". There is also a wealth of information on the history, social life, customs and values of different tribes and peoples. This indicates that it includes one of the main features of its educational dictionaries - anthropocentric, linguocultural features.

Fifth, the work meets the requirements of the ideology of the period. It satisfies both the interests of the official language of the Muslim world, Arabic, and the official language of the Karakhanid state - Turkic.

Sixth, the most important task inherent in the educational dictionary is to define the norm of literary language. Indeed, as the author himself points out, the need to elucidate the specific phonetic, grammatical and lexical features of the Haqqani language, the literary language, and to define its rules was the basis for the creation of the Devon. It also contains basic information about the spelling, pronunciation, etymology of words.

Seventh, Devonulug'otitturk is a multifunctional, multifaceted dictionary, like the classical dictionaries in the world dictionary. At the same time, the modern generation of educational dictionaries can meet the demand for complex dictionaries. It is at the same time an explanatory dictionary, a translation dictionary, an etymological dictionary, a spelling dictionary, and an encyclopedic dictionary, as well as an important source for the study of the history of Turkic peoples' languages and their comparative analysis.

Eighth, one of the most important features of a textbook is its user-friendliness,

which the author emphasizes over and over again: "... I have made it easy to understand, to use the right words in the right place." I used Arabic terms in the play", "... I based it on the use of students", " For the sake of brevity and simplification, I wrote this work in a separate order that no one had written before me and no one knew. In this work, in order to increase the value of the work, and to make it easier for others (users), I have created comparative rules according to the specific characteristics of each tribe ... "(16, 22-25).

Ninth, another characteristic feature of the educational dictionary is that it has an educational-methodical device for working with the dictionary. The prelude to Devon, in general, can do the job. The reason is that the author gives a brief explanation of the purpose, the structure of the dictionary, the method of work: divided into two parts. I divided the horses first and the verbs after the horses into chapters, one after the other. " The order I follow is more correct. " (16, 24)

Tenth, well-known personalities of the period, such as examples of ancient educational dictionaries, were created on the personal order of the authorities. (24).

In order to substantiate the above, the second source created during this period is the first four languages – Arabic-Persian-Uzbek-Mongolian dictionary-grammar "Muqaddimatul-adab" ("Introduction to elegant words") created by Mahmud Zamakhshari (1075-1144) from Khorezm. . This work, with its theoretical and practical significance, did not lag behind the multilingual educational dictionaries created in Europe at the same time. The play reflects the author's views on the lexicon and grammar of the Arabic language. However, this work is important not only in the study of the history of the Arabic language, but also in the study of the history of the languages of the Turkic, Persian and Mongol peoples. It also reflects the lexicon of the Central Asian Turkic literary language of the XII-XIII centuries.

Muqaddimat-ul-adab dictionary-manual consists of five parts: 1) words belonging to the category of nouns; 2) verbs; 3) assistants; 4) change of names; 5) consisting of a change of verbs. The dictionary contains words related to Arabic lexicon and grammar in Persian, and in

some copies with Khorezmian, Turkish and Mongolian translations. Not all of his manuscripts in the funds of Germany, Egypt, India, Turkey, Iran, Russia and Uzbekistan are the same. Some of them contain the Arabic-Persian dictionary, others contain Turkish and Mongolian dictionaries, and one of the ancient copies contains elements of a certain group of ancient Khorezmian languages. During the Mongol period, the dictionary was also filled with Mongolian words by an unknown author. The work has also been translated into the ancient Khorezmian language. S. Ayniy wrote about this work: "Muqaddimatuladab" is equal to the treasure of the whole world for the Uzbek language.

The author of MuqaddamatulAdab not only gives the original meaning of the word in it, but also details its portable meanings. The presence of both Arabic and Persian translations of the Turkish word is of great help in determining the meaning of such a word correctly.

Another excellent dictionary created at the level of educational lexicography is "Kitab at-tuhfaaz-zakiyatu fi-l-lug'at-at-turkiya" ("A unique gift about the Turkish language"), which is similar in structure to "Devonulug'otitturk". The year the dictionary was compiled, the compiler is unknown. However, it is clear from the introduction that it was created in Egypt during the Kipchak reign"(26). Some sources also state that it was created in Egypt or Syria in the first half of the 15th century. The structure of the work, the criteria for compiling a dictionary, the presentation of grammatical material testify to the fact that the author of "At-Tuhfa" was a comprehensive linguist who knew Arabic linguistics perfectly and studied in detail the achievements of Arabic lexicography.

The work begins with the traditional praise and chanting, followed by the author's rare thoughts on the sociality of language, its function, the relationship between language and thought: "Man differs from the animal only in understanding and language (speech). Partnership in language is one of the best tools and the highest sign." (27)

The work consists of three parts: 1) a brief introduction, information on phonetics and



graphics; 2) dictionary (with translation); 3) grammatical material.

The “Introduction” section provides a brief overview of phonetics and graphics. In the phonological system of the Kipchak language there are 23 sound-phonemes (it is represented by a letter term. A phoneme and a letter are given under one term), which indicates that these phonemes are represented by 22 letters in the text. 19 of these letters are called basic and in practice 18 letters are given: alif, i, v, p, n, m, l, k, q, g', t, s, s, z, r, j, t, b.

The play provides extensive information about the phenomenon of sound loss. The following sound is displayed:

d: ichir (originally called ichdir);

b: agar (indicates that it is originally Arabic abgar);

r: bila (originally birla, birlan);

q: sichan (sichqon), tashari (tashqari), bashar (bashqar);

k: ichari (ichkari);

ng: aliz (alingiz).(13, 41)

Part of the dictionary is given to nouns and verbs. The horse is sometimes given in the thematic part, sometimes in the Arabic translation of the first sound in a consonant word. The verb is divided into parts according to the first sound and is recorded in the past tense.

According to Professor A.Nurmonov, “the most valuable part of the work is that it contains grammatical material after the dictionary. This part of the work can be called the first grammar of the Turkic languages. Turkish grammar is studied on the basis of the traditions of Arabic grammar. The grammar of Arabic is compared with the grammar of Turkish. The result is the first example of comparative grammar”(13, 46).

The word group is divided into noun (noun), verb, and auxiliary words according to the traditions of Arabic linguistics. Pronouns, adjectives, and numbers are also studied in noun structure. The grammatical place and semantic feature of each word group are highlighted. The horse is divided into a thoroughbred and a related horse. A well-known horse is called alam, and the word for something is said to be alam. Information on numbers, ownership, contract categories,

reduction forms is given. At-tuhfa has a wide range of verbs. The categories of verb proportion, indivisibility, personality, inclination, tense are covered in detail.

Abstract

Today, in many developed countries of the world, the network of lexicographic textbooks has developed rapidly, and recent research has confirmed that textbooks appeared before the general dictionary, its roots go back to the four millennia BC, the first dictionaries were originally created as textbooks. The article aims to substantiate the fact that the first linguistic sources created in the Turkish language, in particular, lexicographic publications, were in fact created for educational purposes, and that Turkish lexicography began with textbooks.

To achieve this goal, about 20 first examples of Turkish lexicography were studied descriptively and certain conclusions were drawn on the example of Mahmud Kashgari's “Devonulug'otitturk”. The work “Devonulug'otitturk” is comparatively wrapped with the classic examples of world educational lexicography, about which the various approaches in linguistics are collected and analyzed in a system. It was argued that the work was written according to the social order of the ruling ideology of its time and that the first dictionary, which was based on a purely practical purpose – language teaching, was a grammar-study dictionary.

Like the classics recognized in world lexicography, Mahmud Kashgari's Devonulug'otitturk has all the above features - it was created by the socio-political order of the time, based on the purpose of language teaching, multifunctional – both annotated, translated, encyclopedic and grammatical. It is reminiscent of modern complex dictionaries, includes information on the lexical structure of the language, as well as information on its grammatical structure, serves to ensure linguistic and intercultural communication, accuracy of the user (addressee), defines the norms of literary language. can give a complete answer. Considering this rare work of the Turkic languages as an educational dictionary, which is interpreted as the first generation of all

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dictionaries, further enhances its status, proving that it is the first dictionary-grammar in the Turkish language.

The first examples of Uzbek (Turkish) lexicography, in particular, Mahmud Kashgari's "Devonulug'otitturk, first of all, serve the interests of ideology, spread the script of the holy book of the Islamic world - Arabic, as well as standardize the literary language, ensure interlingual and intercultural communication. and the intermediate between the textbook is the teaching tool.

Key words: educational dictionary, school dictionary, educational lexicography, comprehensive educational dictionary, educational encyclopedic dictionary

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