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“YAXSHI” LEKSEMASINING INSONLARGA XOS SIFATLAR DOIRASIDAGI ASSOTSIATSIYASI

Mehriniso Qodirovna Abuzalova

Buxoro davlat universiteti professori

Maftuna Vahobjon qizi Nurboyeva

Buxoro davlat universiteti magistranti

ANNOTATSIYA

Maqolada “Yaxshi” leksemasining insoniy fazilatlar bo‘yicha assotsiatsiyalari va ushbu assotsiatlarning diaxronik tahlildagi o‘ziga xosligi, shuningdek, shu tahlil bo‘yicha ijtimoiy doiralar va adabiy qatlam o‘rtasidagi o‘xshashlik va farqlar tadqiq etiladi.

Kalit so‘zlar: assotsiatsiya, lingvistik ong, lingvistik obraz, rag‘batlantirish, “yaxshi”, fikrlash, adabiy qatlam, pozitsiya, parallelizm, diaxronik tahlil, ijtimoiy qatlam, assotsiativ tajriba, yadro, reaksiya.

ASSOCIATION OF THE LEXEME “GOOD” IN THE CONTEXT OF HUMAN CHARACTERISTICS

Mehriniso Qodirovna Abuzalova

Professor of Bukhara State University

Maftuna Vahobjon qizi Nurboyeva

Master of Bukhara State University

ABSTRACT

The article examines the associations of the lexeme “Good” from the point of view of human qualities and the specificity of these products in diachronic analysis, and also provides similarities and differences between the social circle and the literary layer in this analysis.

Keywords: association, linguistic consciousness, linguistic image, stimulus, “good”, thinking, literary stratum, position, parallelism, diachronic analysis, social stratum, associative experience, core, reaction.



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KIRISH

Insonning tashqi olamni idrok etishi va uni tilda aks ettirishi muammosi tahlilda til egalarning lisoniy ongi, tafakkuri, xotira imkoniyatlari, shuuri jamlangan leksik birliklar zaxirasi va bu zaxiradagi birliklarning o'zaro munosabati kabilarni tekshirish muhim o'rin tutadi. Negaki bu orqali muayyan stimul insonlar ongida qanday lisoniy figuraga ega ekanligi va unga ta'sir qiluvchi ichki/tashqi omillar; tafakkurdagi lisoniy obrazning davriy tadriji va undagi o'zgarishlar sababini aniqlash mumkin bo'ladi.

Ma'lumki, tildagi ma'noli birliklar semantikasi, tabiiy ravishda, yondosh ma'nolar (yaqin, zid, o'xshash) orqali ochib beriladi. Masalan, yaxshi leksemasining ma'nosiga yomon leksema asosida aniqlik kiritiladi. Bu jarayonda til birligining assotsiativ ma'nosi muhim o'rin tutadi. Leksemaning assotsiativ ma'nosi leksik ma'no kabi so'z orqali reallashadi, biroq leksik ma'no leksema o'z ifodasini topsa, assotsiativ ma'no til egalari ongida muayyan leksik birlik bilan bog'liq tarzda shakllanadi.[1, 43-45]

ADABIYOTLAR TAHLILI VA METODOLOGIYA

Shuni qiziqki, "yaxshi" sifati insonlar tafakkurida umumiy figuraga ega emas. Aytaylik, muayyan kishi ongida "yaxshi" leksemasiga javob bo'luvchi sifatlar boshqa kishiniki bilan aynan mos tushishi kam uchraydi. Hatto vaqtlar stiltsi ham "yaxshi" atrofida yig'iluvchi assotsiatlar tuzilishi va tarkibiga sezilarli ta'sir qilishi mumkin. Maqolamizda aynan shu so'z va uning turli davr va kishilar ongidagi o'ziga xosliklarini omma tafakkuri va adabiy qatlam doirasida tahlil qilishga kirishdik. Avvalo, bunday tahlil yo'sini uchun turki bo'lgan asar – Fridrix Nitssening "On the Genealogy of Morals A Polemical tract" ("Axloqning kelib chiqishi") kitobini eslatib o'tmoq joiz. Mazkur asarda axloqiy sifat nomlari, shu jumladan, "yaxshi", "yomon" sifatlarining kelib chiqishi, ularning turli kishilar jamiyatlarida qanday ahamiyat kasb etishi kabi mantiqan asosli ma'lumotlar berilgan. Unga ko'ra, "yaxshi" va "yomon" insonlar haqidagi hukmlar jamlanganda "yaxshi" – doimo foydali bo'lib kelgan tushunchalarni o'z ichiga oladi. Ammo bu barcha xaqqlar qarashida bir xil emas, masalan, lotin tilida "bonus" (yaxshi) so'zi o'ziga hamisha jangchilik, jangarilikka oid assotsiativlarni chaqirgan, ya'ni qadimgi Rimda jangchilik, urishuvchanlik insonning "yaxshilik"larini tashkil qiluvchi jihat hisoblangan. Bizning olmoncha so'zimiz "Gut" (yaxshi) ham mohiyatan Götlichen ["Xudoga o'xshash odam"] so'zidan kelib chiqmaganmi? Ya'ni Xudoning sifatlariga ega, aslzoda, oliyjanob kabi

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xususiyat "yaxshi" leksemasi atrofida birlashishi "gut"ning Xudo nomiga aloqador ekanligini anglatmaydimi?.."[2,14-19]

MUHOKAMA VA NATIJALAR

Guvohi bo'lganimizdek, asarda muayyan so'z assotsiativlari orqali uning etimologiyasi tomon siljish va shunga oid juda qiziq ma'lumotlar berilgan. Kitobdagi barcha ma'lumotlar ilmiy asoslangan emasdir, ammo tahlillar mantiqan kuchli bayon qilingan.

Shu o'rinda savol tug'ilishi tabiiy: xo'sh, bizda "yaxshi" leksemasi insonga xos

xususiyat “yaxshi” leksemasi atrofida birlashishi “gut”ning Xudo nomiga aloqador ekanligini anglatmaydimi?..”[2,14-19]

MUHOKAMA VA NATIJALAR

Guvohi bo`lganimizdek, asarda muayyan so`z assotsiatsiyalari orqali uning etimologiyasi tomon siljish va shunga oid juda qiziq ma`lumotlar berilgan. Kitobdagi barcha ma`lumotlar ilmiy asoslangan emasdir, ammo tahlillar mantiqan kuchli bayon qilingan.

Shu o`rinda savol tug`ilishi tabiiy: xo`sh, bizda “yaxshi” leksemasi insonga xos sifatlardan qaysilariga etalon bo`la olgan, insonlar tafakkurida qaysi jihatlar “yaxshi” degan e`tirofga ega? Buni ijtimoiy tajriba va adabiy qatlam misolida aniqlashga harakat qilamiz. Avvalo, shu asosda o`tkazilgan kichik tajribamizdan olingan assotsiatlar bilan tanishamiz: *sabr(7), odob(6), shirinsol(6), bilimli(6), mehribon(6), sog`lomlik(6), xotirjamlik(6), hammaga yordam beradigan(5), o`zgalar dardini o`zinikidek his qiladigan(5), aqlli(5), farosatli(5), kamtar(5), samimiy(5), xushmuomala(5), kirishimli(4), jiddiy(4), kamgap(4), bir so`zli(4), yaxshi odam ham, yomon odam yo`q(4), sadoqatli(3), quvnoq(3), ishonchli(3), irodali(2), go`zal(2), kechikmaydigan(2), birovga yomonlik qilmaydigan, hasad emas, havas qiadigan, mustaqil, g`iybat qilmaydigan, kitobxon, savodli, dunyoqarashi keng, o`qituvchim, ota-onam, bolajon(sifat.), mehmondo`st, xokisor, tolerant, alturist, ziyoli, mehnatkash, beminnat, bag`rikeng, patsifist...*

Ko`rinib turibdiki, insonga xos yaxshi sifatlar ko`p bo`lsa-da, bir-biriga juda yaqin. Tajribadan olingan ko`p adadi so`zlar “yaxshi” stimuli yadrosining atrofida joylashadigan umumiy assotsiatsiyalar hisoblansa, takror qo`llanilmaganlari esa (*g`iybat qilmaydigan, kechikmaydigan, tolerant, alturist* v.h.k.) assotsiativ maydonning chegara qismidan o`rin oluvchi individual assotsiatsiyalardir.

Yuqoridagi barcha birliklarni insonga xos bo`lgan zarur sifatlar talqinida hayotiy zaruriyat belgisi asosidagi assotsiatsiyalar deyish mumkin. Tajriba 37 ta so`z shaklidagi, 6 ta so`z birikmasi, 4 ta gap shaklidagi assotsiatsiyalardan iborat bo`ldi.

Kishilik jamiyati ongidagi assotsiatsiyalar bo`yicha tasavvurga ega bo`ldik. Endi esa shu tadqiq predmeti asosida adabiy qatlam tafakkuriga ham murojaat qilamiz. Dastavval eski o`zbek tili fidoiysi, hazrat Navoiy ijodida “yaxshi” sifati qanday insonlarni qamraganligiga e`tibor qaratamiz:

Ey Navoiy, ma`siyat uzrida o`lsang yaxshiroq,
Zuhd ujbidan mukaddar bo`lg`ucha lavhi zamir.

Dedim: yaxshiroq boda ul zuhddin
Ki, qilg`ay kishi shuhrat-u ot uchun.

Tangridin qo`rqmay ulkim, qaribon boda ichar,
Yaxshiroqdir bu musulmonliqdan tarsoliq.

Yuz tuman nopok erdin yaxshiroq,
Pok xotinlar oyog`ining izi.

Tavoze` yaxshi, ammo yaxshiroqdir,
Agar da`b etsa ani ahli davlat.

Gadolig` yaxshiroq ahli fanodin
Ki, olam ichra qilsang podsholig`

Mast mug` dayri riyoyi xilvatimdin yaxshiroq,
Yoshirun isyoni zohir toatimdin yaxshiroq...

Shoir dastlabki baytda zuhd(toat) kibri bilan ko`ngling zang bosgandan ko`ra, gunoh tavbasi bilan yurgan yaxshiroq ekanligini aytsa; keyingilarida shuhrat, nom qozonish uchun toat-ibodat qiladigan bo`lsang, undan ko`ra boda ichganing yaxshi, musulmon bo`laturib, Allohdan qo`rqmay boda ichar, bunday mo`minlikdan ko`ra tarso(xristian) bo`lgan yaxshi; yuz minglab nopok erlardan pok ayollar oyog`ining izi ham ustundir, yaxshidir; tavoze` juda yaxshi, ammo uni ko`proq davlatmandlar odat qilsalar, yanada yaxshi; fano olamida podsholik qilgandan ko`ra gado bo`lgan yaxshi; xristian mastligi xilvatimdagi riyodan, odamlar oldida qiladigan toatimdan yaxshiroq...ekanligini ifodalaydi.

Anglash mumkinki, hazrat Navoiy tafakkuri "yaxshi"(inson) stimulida tavozeli, samimiy shaxsni gavdalantirib, u kibr, ikkiyuzlamachilik, dinda riyo qilish, nopoklik kabilarning "yaxshi" belgisiga antonim tarzida ifodalaydi. Har bir so`z o`zining zidi bilan "yuradi", biror so`z bilan inson ongiga ta'sir qilinsa, javob reaksiyasi sifatida o`sha stimulning antonimlari assotsiatsiyalashadi. Navoiy ham "yaxshi" stimulgiga uning antonim birliklarini nisbatlab, stimulning mazmunini yanada chuqurroq anglatishga intilgan.

Erkin Vohidov ijodiga e'tibor qaratamiz:

Yaxshidir achchiq haqiqat,
Lek shirin yolg'on yomon.
Ul shirin yolg'onga mendek
Aldanib qolg'on yomon.
Umrimiz aldoq jahonda
Aldanib o'tgay va lek
So'nggi qiynalg'on yomondir,
So'nggi qiynalg'on yomon.
Aytgali achchiq azobing
Bo'lsa dildosh yaxshidir,
So'z demay o'tli alamni
Joningga solg'on yomon.
Jong'a solg'on ham na sozdir,
Elga so'ylab men kabi
Shoiri devonayi ishq
Nomini olg'on yomon.
Gar qilich kelsa boshingga,
Qo'rqma, Erkin, rostni ayt,
Yaxshidir achchiq haqiqat,
Lek shirin yolg'on yomon...

Shoir she'rdagi haqiqat, doim haqiqatni gapiradigan, rostgo'y insonlarni, dildoshlikka mos kishilarni "yaxshi" etaloniga munosib hisoblaydi va qiyos uchun mazkur stimulning zid so'zlari bilan fikrini yanada oydinlashtiradi.

Muhammad Yusuf she'rida esa butunlay o'zgacha holat: avval stimul so'zning zid shaklini, so'ngra "yaxshi" sifatiga sazovor shaxs/predmet/holatni ifodalaydi:

Ey do'stlarim, bu dunyoda
Ortda qolgan iz yaxshi,
Bulbuli yo'q bahordan
Qumri to'la kuz yaxshi.
Minnat to'la halvodan
Ayyondagi muz yaxshi,
O'pich ko'rgan paridan
Sepkil toshgan yuz yaxshi,
Ichmasang ham qimiz zo'r,
Quchmasang ham qiz yaxshi.

Ey do'stlarim, dunyoda
 Ortda qolgon yod yaxshi,
 To'qligingda yo'qlagan
 Qarindoshdan yot yaxshi,
 O'nta nomard do'stingdan
 Bitta cho'loq ot yaxshi.
 Olisdagi oltindan
 Quchoqdagi gard yaxshi,
 Vafosi yo'q xotindan
 Davosi yo'q dard yaxshi,
 G'alamis bergan g'aznadan
 Burda arpa non yaxshi,
 Qirqta chala mulladan
 Bitta musulmon yaxshi.

Matnda antonim so'zlar o'zaro parallel holatda qo'llanilib: *bulbuli yo'q bahordan – qunri to'la kuz; minnat to'la havodan – ayvondagi muz; o'pich ko'rgan paridan – sepkil toshgan yuz; to'qligingda yo'qlagan qarindoshdan – yot(begona); o'nta nomard do'stingdan – bitta cho'loq ot; olisdagi oltindan – quchoqdagi gard; vafosi yo'q xotindan – davosi yo'q dard; g'alamis bergan g'aznadan – burda arpa non; qirqta chala mulladan – bitta musulmon yaxshi/afzal ekanligi ifodalanadi, ya'ni muallif o'z tafakkurida “yaxshi” belgisiga xos hamma narsani yig'ma shaklda, qiyosiy tarzda ochiq lab beradi.*

Mahmud Toir ijodida ham xuddi shu shakldagi she'rga duch keldik:

Tilab olgan hurmatdan
 Gado topgan non yaxshi,
 Sotqin ko'rgan izzatdan
 Chiqib ketgan jon yaxshi.
 Yuz yil yig'lab yurgandan
 Saodatli on yaxshi,
 Ey do'st, mendan so'rmagin
 Kim yomon-u kim yaxshi,
 Bo'm-bo'sh tilla ko'zadan
 Mayga to'lgan xum yaxshi.

Chumolining jonidan,

Qumursqaning qonidan,
 Qarg`aning qumg`onidan,
 Hatto itning shonidan,
 Tamatalab kaslardan
 Bir chimdim rayhon yaxshi.
 Ey do`st, mendan so`rmagin –
 Alifmi yo Nun yaxshi,
 Kunduz quldek yurgandan
 Ozod yurgan tun yaxshi.

Burda nonni tutolsang,
 Fikrin qilib yashasang,
 Qultum suvni yutolsang,
 Shukrin qilib yashasang,
 Bir odamdek yashashga
 Haq bergan imkon yaxshi.
 Yaxshilar ko`p dunyoda,
 Demasman hech "men yaxshi".
 Yaxshiliklar yarashgan
 Do`sti aziz, sen yaxshi.

She`r matnida *tilab olgan hurmatdan – gado topgan non; sotqin ko`rgan izzatdan – chiqib ketgan jon; yuz yig`lab yurish(rutubatli uzoq umr ma`nosida)dan – saodatli on; bo`m-bosh tilla ko`zadan – mayga to`lgan xum; chumolinin joni, qumursqaning qoni, qarg`aning qumg`oni, itning shonidan – bir chimdim rayhon; tamatalab kaslar, kunduz quldek yurishdan – ozod yurgan tun* kabi qarama-qarshi birliklar "yaxshi" belgisining pozitsiyasini yorqinroq namoyish qilish uchun o`zaro taqqos qilib keltirilgan; she`r so`ngida esa stimul so`zning yaxlit o`zini holatlar misolida namoyon qilgan assotsiatlar qatori keltiriladi: *burda nonni tutolsang, fikrin qilib yashasang, qultum suvni yutolsang, shukrin qilib yashasang, odamdek yashashga Haq bergan imkon yaxshi..* tarzida.

XULOSA

Maqola maqsadi "yaxshi" belgi-stimuliga xalq va adabiy qatlamning umumiy takakkur bahosini aniqlash edi. Aytish mumkinki, "yaxshi" stimulining xalqimiz ongidagi formasi katta evrilishlarga uchramagan. Ya`ni kichik tahlilimizdan

anglaganlarimiz: XV asrda ham mazkur stimul orqali kamtar, samimiy, iymonli insonlar tushunilgan bo'lsa, yaqin yillardagi adabiy qatlam doirasida ham shu kabi tushunchani – mazmuniy uyg'unlikni ko'rishimiz mumkin. Aslida leksikaning diaxron tahlilida ma'no torayishi/kengayishi holati ko'p uchraydi. Ammo "yaxshi" sifatida jiddiy o'zgarish kuzatilmadi. Shunga qaramay, ijtimoiy qatlam doirasida olingan tajribada insonga nisbatan bu sifatlarning berilishi o'rinsiz, qabilidagi assotsiatlar ham oldik("yaxshi yoki yomon odam bo'lmaydi"(4)). Demak, keyingi ijtimoiy hayotda (tajriba o'tkazilgan doira – 20-25 yoshlar atrofida edi) mazkur sifatning shaxsga nisbati, ya'ni assotsiatsiya doirasi o'zgarmoqda. Buni esa quyidagicha izohlash mumkin: psixologiyada insonlarga umumiy shaxs sifatida qaralib, uning xossalari, tiplari, temperamentlari tahlil qilinadi-yu, hech biriga "yaxshi" yoki "yomon" sifati tamg'alanmaydi.

Hozirgi kunning tafakkur va mutolaa jarayonida badiiyat yoki teologik asarlar qisman cheklanib, psixologik-motivatsion, siyosiy-iqtisodiy kitoblar nashri va mutolaasi sezilarli ko'paygani ham yuqoridagi assotsiatsiyalarning hosil qilinishiga turtki bo'lgan, deyishimiz mumkin. Aytmoqchimizki, "yaxshi" stimulining insonga nisbatan qo'llanish tarzi bundan keyingi davr uchun o'zgarish ostonasida turibdi.

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