

FRAZEOLOGIZMLARNING LINGVOKULTUROLOGIK JIHATLARINI
TAHLIL QILISHDA TIL VA MADANIYATNING O'ZARO BOG'LIKLIGI

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Mamlakatimizning istiqbolga erishishi o'zbek xalqining madaniy-ma'rifiy hayotida ulkan ijobiy o'zgarishlarni yuzaga kelishiga sabab bo'ldi. Mustaqillik tufayli milliy qadriyatlarimiz tiklanmoqda, xalqimizning ma'naviyati, madaniyati, axloqiy e'tiqodlari, milliy ruh va yangi mazmun bilan to'lmoqda. O'zbekiston respublikasining birinchi prezidenti I.Karimov “Xalqning milliy madaniyati va o'ziga xosligini ifoda etuvchi vosita bo'lishini o'zbek tilini rivojlantirish, bu tilning davlat maqomini izchil va to'liq ro'yobga chiqarish” davlat ahamiyatiga molik ekanligini ta'kidlagan edi. Darhaqiqat, o'zbek tili sohasida milliy ruh va milliy imkoniyatlarni tiklash uchun harakat kuchaydi. So'nggi yillarda o'zbek tilini ilmiy tadqiq etishning qator yo'nalishlari rivojlandi. Bular ichida ayniqsa “tilga izchil yondashish va funksional tahlil “yo'nalishlari alohida o'rin tutadi. Har bir millat o'zida ma'lum bir milliy an'analarni aks ettiradi. Ya'ni har bir xalqning, millatning o'z milliy an'analari, urf-odatlari mavjud. Bu ma'noda har bir inson ana shu milliylikni o'zida aks ettiruvchi muayyan madaniyat, til, tarix, adabiyotga aloqador bo'ladi. Ma'lumki, til ijtimoiy hodisa bo'lishi bilan birgalikda madaniyat bilan ham uzviy bog'liqdir. Bugungi kunda insonlar, xalqlar, mamlakatlar o'rtasidagi iqtisodiy-siyosiy, madaniy hamda ilmiy aloqalar, xalqaro madaniy kommunikativ jarayonlar tilshunoslik sohasida tillarning o'zaro munosabati va til madaniyati hamda tilning milliy o'ziga xos ko'rinishi kabi qator va madaniyatshunoslik o'rtasidagi alohida spetsifik yo'nalishi va predmetiga ega bo'lgan yangi soha lingvokulturologiyaning yuzaga kelishiga sabab bo'lmoqda. Natijada XX asr oxirlariga kelib, til va madaniyat muammosini o'rganishni maqsad qilgan –tilshunoslikning yangi sohasi lingvokulturologiya jadal rivojlandi.

Lingvokulturologiya – “til va madaniyat”ning uzviy aloqadorligini, uning shakllanishi va rivojlanishini o'zida aks ettirgan hodisalar –til madaniyatni birgalikda o'rganadigan alohida ilmiy soha sanaladi. U madaniyatshunoslik va tilshunoslik fanlari o'rtasida yuzaga kelgan umumlashma bo'lib til va madaniyatning o'zaro ta'siri va bog'liqligi, bu bog'liqlikning shakllanishi hamda yaxlit bir sistema sifatida til va tildan tashqarida aks etishi kabi hodisalarni o'rganish bilan shug'ullanadi. Bir tomondan lingvokulturologiya insoniyatning madaniy til faktoridagi o'rnini, ikkinchi tomondan esa, til faktoridagi insonning o'rnini o'rganadi. Lingvokulturologiyaning obyektini sanalgan barqaror birikmalardan biri frazeologizm, ya'ni iboralaridir. Iboralar tilni, uning mazmunini yanada boyituvchi ma'naviy



xazina bo'lib, ular ham lingvokulturologik obyekt sifatida millatning madaniyatini o'zida jamlovchi til birligi hisoblanadi. Quyida bunday iboralardan ayrimlariga to'xtalib o'tamiz:

Xalqimiz “Bozor ko'rgan echki” degan iborani ko'p ishlatadi. Bozor o'zbek xalqi hayotida katta ahamiyatga egaligi sir emas. Xalqimizda ko'pni ko'rgan, uddaburon, tajribali shaxslarga nisbatan shunday ibora qo'llanadi. Echki bozor ko'rsa, xo'jayin, dallol, xaridor taniydi. Echki-qo'y, mol-holning ahvolidan ogoh bo'ladi. Bu yerda bozor ko'rish turmush sabog'ini olish degan ma'noda qo'llanilgan. Nima uchun aynan bozor? Chunki, otang bozor, onang bozor-deydi dono xalqimiz. Bozor ko'rgan, narx-navoni, yaxshi-yomonni, oq-u qorani ajrata bilishda bozorning o'rnini katta. Bu ham xalqimizning bozorga yaqinligi yaqqol sezilib turadi.

“Qulog'ini tishlab qo'ymoq” iborasida xalqimizga xos milliy urf-odat o'z aksini topgan, ya'ni beshikketdi odati. Hali beshikdagi qizchaga to'rt-besh yashar bolani “yor” qilib, “holva”ning qulog'ini tishlatish. Bu odat turk o'zbek xalqlarda qadimdan mavjud. “Qulog'ini tishlab”, deganda biror ish, masalan oldindan kelishib, hal qilib qo'yilgan ma'nosi anglashiladi. Ishni pishitib qo'ygan ma'noda.

Kurash o'zbek xalqining ota-bobolardan qolgan asriy merosi sanaladi. Qadimda ota-bobolarimiz or-nomus uchun kurash tushganlar, bu oriyat masalasi sanalgan. Ana shu kurash jarayonidan “bel olishmoq” iborasi kelib chiqqan bo'lib, polvonlar davraga chiqsa, qo'l-bel olishib, kurashga kirishishadi. “Bel olishmoq”ning ko'chma ma'nosi ham bo'lib, ikki raqib tomonning bir-biri bilan ixtilofga, kurashga kirishishi, g'oyallar, mafkura, nazariyalar kurashi va hokazolar ko'zda tutiladi.

O'zbek o'g'lonining ishonchliligini, mardligini diyonatliligini bilmoqchi bo'lsa, belida belbog'i bormi, deydi dono xalqimiz. Belda belbog'ning bo'lishi –suyunsa, ishonsa bo'ladiga odam mazmunini ifodalaydi. Bu ibora (belingda belbog'ingbormi?!) kishi hamiyatiga tegish, yigitmisan o'zi, qabilida raqibning jig'iga, g'ashiga tegish maqsadida ishlatiladi. O'zbek xalqida belida belbog'i borlik yigitlik, mardlik, tayinli, subutli, diyonatlik garovi.

“Yelasi chopon ko'rmagan” iborasi ko'chma ma'noda kambag'al, izzat-hurmat ko'rmagan, quda-andalik bo'lmagan, mehr-oqibat bilmagan mazmunni tashiydi. Iborada tagizoti past, ko'rmaganing ko'rgani qursin degan takabburona naql mazmuni ham bor. Cho'pon esa xalqimizning milliy kiyimi sanaladi.

“Ichagini boshiga salla qilmoq” iborasini haqorat, dag'dag'a, so'kish, mensimaslik bo'lib, ayrim chapani yigitlar bir-biriga dahanaki daf qilishganlarida ishlatib qoladilar. Ichagini salla qilish birovni chavaqlab, ichak-chavog'ini boshida ilish, uning joniga qasd qilishdir. Bu yerda salla so'zi bir tomondan ichakning uzunligiga ishora qilsa, ikkinchi tomondan milliy bosh kiyimimiz sifatida madaniyatimizni o'zida aks ettiradi.

Xulosa qilib shuni ta'kidlash kerakki, milliy va madaniy frazeologizmlarning aksariyati xalqning kundalik turmush tarzi, rasm-rusumlari va urf-odatlar bilan bog'liq. Madaniyatlarning o'zaro ta'siri asosida paydo bo'lgan frazeologizmlar millatning, xalqning milliy urf-odat va an'analari, dunyoqarashi, madaniyatini o'zida aks ettira oladi.



Yuqorida keltirilgan misollar tahlili shuni ko'rsatadiki, frazeologizmlarning aksariyati ilmiy-madaniy sharoitda vujudga kelib, frazeologik qatlamni boyitadi.

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