



## ADABIY TAXALLUSLARNING YUZAGA KELISH OMILLARI

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**Annotatsiya.** Taxalluslar boshqa antroponimik birliklardan farqlanadi. Agar biz onomastik sathni shartli ravishda haqiqiy va xayoliy narsalarning nomlariga ajratsak, taxalluslar bu ikki guruh o'ttasida oraliq pozitsiyani egallaydi. Ularning belgilari nomzodning ongida qurilganligiga (ya'ni u haqiqiy ism emas) qaramasdan, ular to'g'ridan-to'g'ri muallifning qiyofasi bilan bog'liq va haqiqiy ismlarning modellari asosida yaratilgan. Bu esa taxallusning boshqa antroponimik birliklardan asosiy farqli jihatidir.

**Kalit so'zlar:** onomastika, antroponimik birlilik, taxallus, ism, familiya, otaism, laqab, g'oyaviy funktsiya, farqlash funktsiyasi.

Taxalluslarning qo'llanilishi uzoq o'tmishga borib taqaladi. Olimlar taxallusni VII asrda paydo bo'lgan deb taxmin qilishadi. Arab, eron, fors-tojik adabiyotlarida she'riyatning paydo bo'lishi, unda taxallusning qo'llanilishi VII-VIII asrga borib tutashar ekan, shu xalqlar bilan bir xududda yashagan o'zbeklarda ham yozma adabiyot tojiklar bilan bir davrda paydo bo'lganligi va unda ijodkorlar nomi, taxallusining ifodalanganligi shak-shubhasizdir.

Taxalluslarning tadqiqi borasida, uning paydo bo'lish sabablari xususida bir nechta o'zbek va chet el tadqiqotchilari tomonidan o'rganishlar olib borilgan. Fdfbiyotshunos olimlar T.Qorayev va R.Vohidovlar *taxallus* so'zi bir qator tarixiy lug'atlar, o'zbek va tojik tilining izohli va ikki tilli lug'atlarida, she'riyat lug'ati, adabiyotshunoslik terminlari lug'atlarida deyarli bir xil izohlanishini aniqlaganlar. Shuningdek, mazkur mualliflar taxallusni asosan mumtoz she'riyatning yetakchi janri bo'lgan g'azal bilan bog'lab talqin qiladilar. Taxallus qo'llash g'azal janrining asosiy belgilardan biri bo'lib hisoblanadi. G'azalda ijodkorning nomi, ya'ni taxallus asosan maqta'da (g'azalning so'nggi ikki misrasi) yoki ayrim vaqtarda undan oldingi baytda qo'llangan. Sharq xalqlari adabiyotida g'azal janrining keng rivoj topishi taxallusga bo'lgan ehtiyojni kuchaytirgan. Fozil va zukko shoirlar taxallusga formal bir birlik sifatida emas, balki estetik kategoriya tarzida munosabatda bo'lib, uning ham yangiligi, ham mazmuniga katta e'tibor bergenlar

Rus tilidagi taxallus tushunchasini ifodalovchi *psevdonim* termini asli grekcha *psevdonymos* so'zidan olingan bo'lib, "soxta nom", "soxta nomga ega" ma'nolarini bildiradi. Ushbu talqin o'zbekcha taxallus so'zining ma'nosidan ancha farq qiladi. Terminologik lug'atda "psevdonim" termini "yozuvchilar va san'atkorlar tomonidan qo'llaniladigan fantastik ism yoki familiya", deb izohlangan. Ko'rinish turibdiki,



*taxallus* va *psevdonim* leksemalarining ma’no-mundarijasi bir-biridan tubdan farq qilsa-da, ularning termin sifatidagi ta’riflari mohiyatan bir-biriga mos keladi.

Til tarixida taxallus ma’nosini *laqab* so’zi bilan ham ifodalangan. *Laqab* – [a. لقب – ikkinchi nom; laqab; taxallus] 1. Bিরор xусusiyatiga ko’ra kishiga hazil qilib yoki masxaralab berilgan qo’shimcha nom; shuningdek, ma'lum maqsadda o’zgartirib olingen nom. 2. esk. ayn. taxallus. 3. esk. ayn. familiya. 4. Hayvonlarga qo'yilgan nom.

Laqabning “taxallus” ma’nosida qo’llanishi Ogahiyning quyidagi baytida ham kuzatiladi:

Ne tong ogoh bo’lsa Ogahiy ishqing siridinkim,

Onga behuda ermas osmondin bu *laqab* paydo.

Eski o’zbek tilida *mulaqqab* atamasi ham qo’llangan bo’lib, “1. Laqab qilgan.

2. Taxallus qilgan ma’nolarida keladi. Masalan, “Shermuhammad al-*mulaqqabu* bi-I-Munis ibn amir Avaz biy mirob.”.

Taxalluslar boshqa antroponimik birliklar bilan bog’liqlik qirralari:

1. Ism, familiya, otaism, laqab va taxalluslar antroponimik birliklar sirasiga kiradi. Bu jihatdan ular umumiylilikka ega.

2. Taxalluslar ism, familiya va otaismdan hosil qilinishi mumkin. Bunday taxalluslar ism-taxalluslar deb ataladi. Masalan, Sulton Akbariy (Akbarov Sulton), Fayziy (Fayziev Rahmat) kabi.

3. Laqab so’zi o’tmishda aynan taxallus ma’nosida qo’llangan. Laqab va taxallus kishilarning qo’shimcha nomini ifodalaydi, bu jihatdan ular yaqinlikka va umumiylilik ega. Ba’zi ijodkor va san’atkorlar o’z laqablarini taxallus sifatida qabul qilganlar. Bunday taxalluslar laqab-taxalluslar deb yuritiladi.

Adabiyotshunos O.Nosirov o’zbek g’azaliyotining paydo bo’lishi, rivoji va takomili xусusida bahs yuritar ekan, adabiy taxallusga bog’liq ayrim fikrlarni ham bayon etadi (Nosirov O. O’zbek adabiyotida g’azal. – Toshkent: G’.G’ulom nomidagi Adabiyot va san’at nashriyoti, 1972.–136 b.). U Y.E.Bertel’sning “Ma'lumki, ilk so’fiy shoirlar ko’pincha shaharlarda yashar va hunarmandlar bilan yaqin aloqada bo’lib turar edilar. Yana shu narsa ma'lumki, o’sha davr badiiy hunar ustalarining eng yaxshi mahsulotlariga “falonchining ishi” deb imzo chekish odatlari bor edi. So’fiy shoirlar she’rlaridagi taxallusning ana shu odatga qandaydir aloqasi yo’qmikin degan fikrga beixtiyor kelasan kishi” (Bertels Y.E. Istoriya persidsko-tadzhikskoy literaturi. M: IVL, S.519. ), degan mulohazalarini quyidagi fikrlar bilan tasdiqlaydi:

1. O’tmishda keng xalq ommasi o’qish, yozishni o’rganish imkoniyatlaridan mahrum edi. Shoир asarlarining omma o’rtasida keng tarqalishida hofizlarning xizmati katta. Ular g’azallarni kuylar va tinglar edilar. Qo’shiq teksti kimniki ekanini faqat taxallusdangina bilish mumkin edi, shu boisdan shoirlar taxallus qo’llay boshlaganlar.



2. G'azallar ba'zan vazni, qofiyasi, radifi, mazmuni, temasi bilan bir-biriga o'xshash bo'lishi mumkin ('tatabbu'). Bunday holatlarda ham taxallus bo'lishi juda zarur.

3. Klassik she'riyatdagi juda ko'p terminlar uyg'a aloqador so'zlardan tuzilgan (masalan, bayt uy, rukn ustun, tarse' ayvon va boshqalar).

Shoirlar ham o'z asarlarini ma'lum darajada binoga o'xshatgan bo'lsalar, she'r oxiriga taxallus qo'yish – me'morning o'zi qurgan binoga nomini yozib qo'yishdek bir hodisa ekani ajablanarli emas (Nosirov O. O'sha asar, 14-b.).

Xulosa qilib aytganda, taxallusning paydo bo'lishida boshqa sabab va omillar bo'lishi ham mumkin. Ammo yuqorida aytilganlarning o'ziyoq taxallus qo'llash ma'lum ijtimoiy, hayotiy sabablar natijasida, hayot va turmush talablariga javob sifatida paydo bo'lganini ko'rsatib turibdi.

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