

**MAHMUD QOSHG'ARIY ASARLARIDA TURKIY XALQLARNING "AZA"
MAROSIMINING O'RGANILISHI****Yuldosheva Feruza Yashin qizi**

Osiyo Xalqaro Universiteti o'qituvchisi.

yuldoshevafterix@gmail.com<https://doi.org/10.5281/zenodo.15664219>

Kirish. Qadimgi turkiy xalqlarda o'lim va unga bog'liq marosimlar jamiyat hayotining muhim va muqaddas qismlaridan biri bo'lgan. Ular inson hayotining yakuniy bosqichi – o'limga katta e'tibor berishgan, bu holatni faqat yo'qotish emas, balki marhumning ruhi bilan bog'lanish, uni ulug'lash, arvoqlar dunyosiga jo'natish marosimi sifatida tushunishgan. Aza (yas, yo'qotuv) marosimlari qadimgi turkiylarning diniy e'tiqodlari, ijtimoiy tuzilmalari va madaniy an'analari bilan chambarchas bog'liq bo'lgan. Qadimgi turkiylarning e'tiqodicha, inson ikki unsur dan tashkil topgan: tana (jasad) va jon (ruhi). O'limda jon tanani tark etadi va "Ajlar yurti" yoki "Ukoq olami" deb atalgan narigi dunyoga yo'l oladi. Bu olam turli manbalarda "Tengri" yoki "Yer-sub" kuchlari tomonidan boshqariladigan ruhlar dunyosi sifatida tasvirlanadi. Shu sababli, marhumni to'g'ri dafn qilish, unga zaruriy narsalarni yo'l-yo'rig'i sifatida berish – uning ruhi tinch topishi uchun muhim hisoblangan.

Aza marosimlari bir necha bosqichdan iborat bo'lgan:

- **Ko'z yoshu motam:** Marhum vafot etgach, yaqinlari va urug'doshlari yig'lab tuyg'ularini ifoda etishgan. Yig'lash faqat shaxsiy qayg'u emas, balki marhumga bo'lgan hurmat ifodasi sifatida ko'rilgan.

- **Otashda kuylash va motam kuylari:** "Sago" deb ataluvchi motam she'rlari aytilgan. Bu she'rlar marhumning jasorati, fazilatlar va oila uchun qilgan xizmatlarini eslashga qaratilgan bo'lgan.

- **Kechki ovqatlar va qurbonliklar:** Marhum ruhini xotirlab qurbonliklar keltirilgan, ot yoki boshqa hayvon so'yilgan. Ayrim manbalarda ko'rsatilishicha, ba'zan marhumga "jo'ralik qiluvchi" xizmatkorlar yoki hatto hayvonlar ham birga dafn etilgan.

- **Kurgan qurish (qabriston):** Marhum obro'li kishi bo'lsa, uning qabri ustiga kurgan – sun'iy tepalik qurilgan. Qabrtoshlariga esa tasvirlar, belgilar yoki yozuvlar (turkiy runik yozuvlar) bitilgan. Bu belgilar ko'pincha marhumning ijtimoiy maqomi va yutuqlarini ifodalagan.

- **Yetti kunlik va qirq kunlik motamlar:** Aza marosimining muhim bosqichlaridan biri bu yetti va qirq kunlik motam edi. Bu davrda qarindoshlar motam tutgan, yurish-turishda sobitlik saqlagan. Ayrim urug'larda yillik motam marosimlari ham o'tkazilgan.

Aza marosimlarida ishtirok etuvchilar maxsus kiyimlarda bo'lgan. Odatda, qora yoki sarg'ish ranglar tanlangan. Ba'zida erkaklar o'z kiyimlarini yirtgan, ayollar esa sochlarini taramagan yoki sanchib qo'ygan. Bu belgilar motam holatini ifodalagan.

Ko'plab turkiy qabilalarda marhumlar sharafiga haykal (balbal) qo'yilgan. Bu haykallar ko'pincha qurol ushlagan erkaklar shaklida bo'lib, ularning hayotiy jasoratini aks ettirgan. Har bir balbal marhum tomonidan hayotida yengilgan dushmanlar yoki muhim shaxslar ramzi sifatida talqin qilingan.

Qadimgi turkiy xalqlarning marosimlari, ayniqsa o'lim va aza (motam) marosimlari, ularning diniy e'tiqodlari, ijtimoiy hayoti va madaniyatining ajralmas qismi bo'lgan. Ushbu marosimlar haqida eng qadimiy va ishonchli ma'lumotlardan biri Mahmud Qoshg'ariyning mashhur asari "**Devoni lug'ati -Turk**" (1072–1074 yillar) da uchraydi.

Mazkur asar faqat tilshunoslik emas, balki o'sha davr turkiy xalqlarining urf-odatlarini, turmush tarzi, dunyoqarashi haqida boy ma'lumotlar manbaidir. Ayniqsa, aza marosimlari haqidagi yozuvlar turkiy xalqlarning ruhiy-ma'naviy merosini o'rganishda muhim o'rin egallaydi.

Mahmud Qoshg'ariy o'z asarida ko'plab so'zlar va iboralarni izohlar bilan keltirar ekan, ularning ijtimoiy va madaniy mazmunini ham ochib beradi. Masalan:

- **“Sago”** – bu motam kuylari bo'lib, marhumni xotirlab kuylangan. Qoshg'ariy bu so'zni “motamda aytiladigan ohangli kuylov” deb izohlaydi. “Sago aytmoq” degani – o'limdan so'ng marhumning shon-sharafigini madh etishdir.

- **“Yas”** – motam yoki aza holatini bildiruvchi so'z. Unga ko'ra, “yas tutmoq” – motam tutmoq, marhum uchun qayg'uga cho'kmoq ma'nosini bildiradi.

- **“Yiglamok”, “yash yertmek”** – yig'lab, motam qilish jarayonini ifodalovchi so'zlardir.

- Qoshg'ariy motam marosimi paytida ayollar va erkaklarning yig'lab, yuzlarini tirnashlari, kiyimlarini yirtishlari haqida yozadi.

Qoshg'ariy asarida keltirilgan lug'aviy birliklar orqali o'sha davr turkiy xalqlarining o'limga bo'lgan munosabati va motam marosimining mazmuni ochiladi. Aza marosimi jamiyatdagi birlik, marhumga hurmat, uning ruhi oldidagi burch sifatida ko'rsatiladi. Qoshg'ariy bu marosimni faqat shaxsiy qayg'u emas, balki ijtimoiy voqelik sifatida tushuntiradi.

Shuningdek, marhumga hurmat sifatida qurbonlik qilish, motam davomida sovuq kiyimlar kiyish, maxsus ovqatlar tayyorlash kabi urf-odatlar haqida bilvosita ma'lumotlar beriladi. Bu holatlar o'sha davrdagi turkiy xalqlarning animistik va tengrichilik e'tiqodlari bilan bog'liqdir.

Qoshg'ariy o'z asarida xalq og'zaki ijodi namunalari, jumladan maqollar va hikmatli so'zlarga ham keng o'rin beradi. Bu maqollar va iboralar orasida motamga doir fikrlar mavjud.

Masalan:

“Ölür kişi, qalar sözi” – ya'ni “Inson o'ladi, so'zi qoladi.”

Bu ibora turkiy xalqlarning o'limdan so'ng marhumni eslash, uning qadr-qimmatini yodga olish orqali abadiylikka intilishi belgilarini ifodalaydi.

Xulosa

Mahmud Qoshg'ariy “Dīwān lug'āt at-Turk” asarida o'lim va motam marosimlariga oid so'z va tushunchalarni keltirib, ularni izohlash orqali qadimgi turkiy xalqlarning madaniy hayotiga oid muhim ma'lumotlarni saqlab qolgan. Bu so'zlar va iboralar faqat til boyligi emas, balki o'sha davr turkiy xalqlarining ruhiy, diniy va ijtimoiy hayotini aks ettiradi. Mahmud Qoshg'ariy asari, shu sababli, turkiy xalqlarning tarixiy-madaniy merosini o'rganishda beqiyos manba hisoblanadi.

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