

Group of Phrases Relating to Marriage, Couple, And Husband-Wife Relationships in The Concept Of “Family”

Jumanova Dilnavoz

Researcher at Jizzakh State Pedagogical University, Uzbekistan

Received: 31 March 2025; **Accepted:** 29 April 2025; **Published:** 31 May 2025

Abstract: This article analyzes the semantic and linguocultural characteristics of phraseological units on marriage within the framework of the family concept. Phraseologisms are considered as an expression of national mentality and social values, through which the attitude towards marriage in society, customs and traditional views are highlighted. The study analyzes phraseological units on marriage in the Uzbek language based on examples, revealing their layers of meaning, level of imagery and functional role in the context. The article also shows the connection of phraseological units with folk oral creativity and cultural memory. The results of the study serve to further understand the expression of the concept of marriage at the phraseological level.

Keywords: Phraseological units, marriage phraseology, everyday life, socio-historical phenomena, associative thinking, language and culture, mentality, linguoculturology, phraseological meaning.

Introduction: When the concept of “family” is expressed through phraseological units, it is associated with real-life events, socio-historical phenomena, or everyday life.

Such expressions originated from ancient traditions (even customs dating back to tribal times). These expressions initially did not carry a figurative meaning but later acquired metaphorical significance. For example, the expression “a person who has not stepped over someone’s mottled thread” is such an idiom. It is associated with a specific historical event.

For instance, in ancient times during the tribal system era, when disputes or conflicts arose among members of a tribe, they would gather once a year with the tribal leaders to resolve the matter. This gathering was called “top.” At this meeting, the leaders would resolve disputes based on customary laws (called zang) inherited from their ancestors. Their judgments were accepted as law by both parties. No issue remained unresolved (even matters of blood feud).

At the end of the top, a sacrificial animal was slaughtered, and participants would dip their fingers in its blood, symbolizing reconciliation. Then, to

permanently seal the decision, a “mottled thread” (made of intertwined black and white threads) would be cut. This was a sign that the verdict had been rendered and could not be changed. The white part symbolized justice, and the black — injustice. The place where the judgment was delivered was surrounded with this thread. No one was allowed to cross or step on it; it was treated with deep respect and regarded as sacred. Even if the “mottled thread” lay on the ground, stepping over it was forbidden. [1, p. 5]

Therefore, when the people praise someone, they say, “a person who hasn’t stepped over someone’s mottled thread,” meaning a kind-hearted, honest person who has never offended or wronged anyone.

METHODS

Phraseological units related to the “family” concept are divided into the “marriage” group and the “kinship” group. The kinship group is further divided into close and distant relatives.

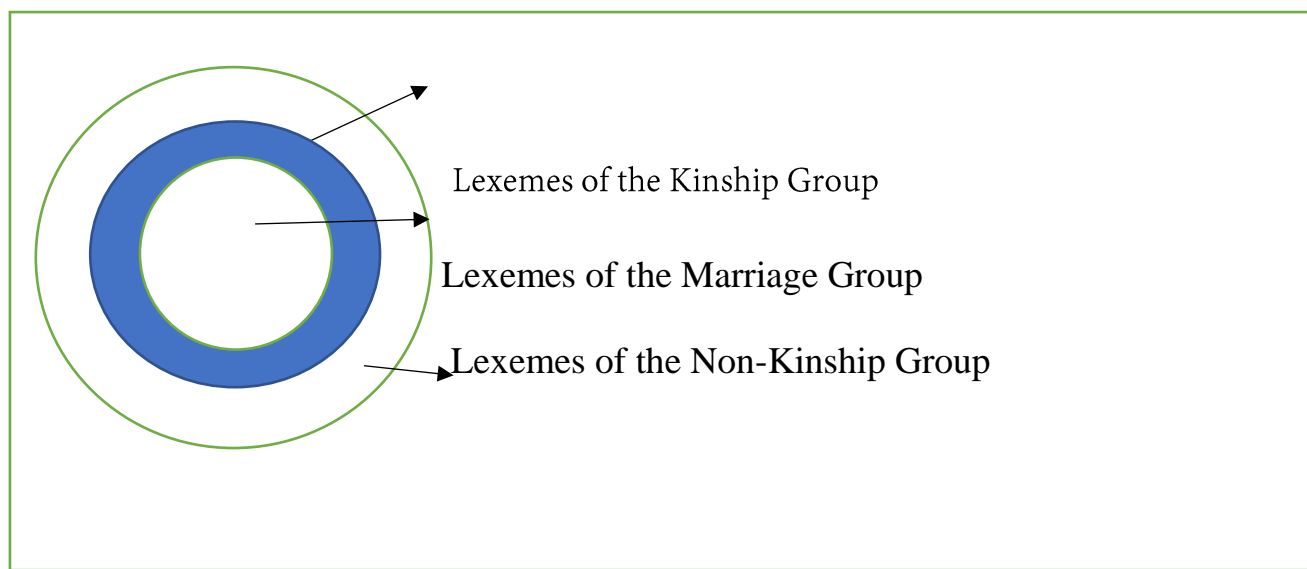
In the close kinship group, lexemes include “mother,” “father,” “child,” “grandchild,” “grandfather and grandmother,” “bride,” “groom,” “live-in son-in-law,” and words with the prefix “qayn-” (in-law). The

phraseological units formed with each lexeme are further divided into micro-groups.

The distant kinship group includes phraseological units with lexemes such as “uncle (maternal or paternal),” “nephew,” “aunt,” “cousin,” etc.

We will analyze the “marriage” group, which forms the core of the family concept.

Lexemes representing the “marriage” group form the nucleus of the family concept field; lexemes representing the “kinship” group form the inner periphery, while lexemes of the “non-kinship” group occupy the outermost periphery of the field. This relationship can be visualized as follows:



Lexemes Forming the “Marriage” Group Can Be Classified into the Following Categories:

A group of phraseological units related to the promotion of marriage;

A group of phraseological units related to matchmaking;

A group of phraseological units associated with the lexeme “husband and wife.”

In Uzbek culture, marriage is held in high esteem. From the perspective of morality shaped by Islamic beliefs, the phenomenon of marriage is considered an important and sacred duty in Uzbek linguoculture.

1. Group of Phraseological Units Related to the Promotion of Marriage

In the traditions (Sunnah) of the Prophet Muhammad (peace be upon him), there is a strong emphasis on encouraging marriage. This truth is expressed in the following hadith: “O young people! Whoever among you is able to marry should marry, for it helps him lower his gaze and guard his modesty. And whoever is not able, let him fast, for it will be a restraint for him.” (Narrated by Abdullah, may Allah be pleased with him). [p. 2, 19]

Hence, every Muslim who is financially, morally, and physically capable should strive to establish a

household. This hadith calls believers to marry as soon as they are able to do so. One of the great scholars of the Hanafi school, Ibn Abidin (may Allah have mercy on him), said: “From Adam (peace be upon him) until the Day of Judgment, two acts of worship have been prescribed and will continue even in Paradise: faith and marriage.” [p. 2, 23]

The Uzbek people focus on the positive aspects of marriage in phraseological units that belong to the “promotion of marriage” group. The first marriage is considered the most valuable. The phrase ko’z ochib ko’rgan (the one I opened my eyes to) refers to the first marriage and is commonly used in women's speech.

Examples: “Even if he was a gambler, he was the one I opened my eyes to.” (M. Ismoiliy, Farg’ona tong otguncha). “In fact, fate brought Sherali to this place from his homeland... to the land of the one he opened his eyes to.” (M. Muhamedov, Kichik garnizon) [p. 3, 147]

One of the main purposes of holding a wedding is the hope of receiving prayers from the Muslim community for the new couple. The sacred bond called “nikoh” (marriage) is not limited to the connection between the bride and groom. Rather, it also includes their parents, family members, and relatives. One of the great contributions of marriage is its role in strengthening

social ties. It brings the families of the bride and groom closer together. Allah says in Surah Furqan: “And it is He who has created man from water and made for him [bonds of] lineage and marriage. And your Lord is ever Powerful.” (Surah Furqan, verse 54)

Due to the specifics of the Arabic language, our scholars have interpreted the term *nasl-nasab* as “sons” and *quda-anda* as “daughters.” A son continues the lineage of a family, while a daughter helps form marital alliances with others. [p. 2, 254] Hence, in Uzbek culture, there is a saying: “Matchmaking relations last a thousand years.”

In the Uzbek language, there are many phraseological expressions about marriage, such as *bir boshini ikkita qilmoq* (to double one’s head), *bir yostiqqa bosh qo’ymoq* (to lay one’s head on the same pillow), *boshlarini qovushtirmoq*, *boshlarini qo’shmoq*, *oila qurmoq*, *erga tegmoq*, *turmushga chiqmoq*, *turmush qurmoq* (to build a family or get married).

Example: “The young couple vowed to live together for life and laid their heads on one pillow for a happy marriage.” (A. Muhiddin, Davlat qoralovchisi) [p. 3, 55]. The phrase *umr yo’ldoshi* (life partner) includes the word *yo’ldosh* (companion), which in some proverbs is used to mean husband or wife. Separation from a spouse is likened to a bird with a broken wing: “I was separated from my companion – I lost my wing.”

2. Group of Phraseological Units Related to Matchmaking

Marriage begins with matchmaking. The phrase *eshikning turmini buzdi* (broke the threshold latch) is used in this context. A latch is inserted into the carved socket on the threshold and serves to open and close the door. This latch is called *turum*. In Uzbek tradition, when a house with a daughter receives many matchmaking visitors, the phrase “broke the threshold latch” is used. [p. 1, 192]

If the matchmakers are satisfied with the girl, the phrase *yulduzi yulduziga to’g’ri keldi* (their stars aligned) is used. If the girl’s side is wealthier or not acceptable for other reasons, the groom’s side may say: “She drank water from a high trough.”

This expression originates from the practice of noblemen feeding their colts from elevated troughs, specially built so the horses wouldn’t bend their necks. As the horse grew, the trough was raised higher. As a result, the horse developed a stiff neck from always feeding at that height. This expression metaphorically refers to people who are used to luxury and are not willing to submit to hard work.

Therefore, economic considerations also play a role in choosing a life partner. Another phrase used in this

context is: “Stretch your legs according to the blanket.” (*Ko’rpaga qarab oyoq uzatmoq*), which means to act within your means.

In Uzbek phraseology, there are several expressions that provide advice on how careful one should be when selecting a bride — emphasizing the principle of “measure seven times before cutting once.” People rely on different criteria when choosing a future spouse. Some prioritize a bride’s beauty, others her wealth, while some pay attention to her lineage. Similarly, when choosing a groom, people might be interested in his position, wealth, strength, or appearance. Moreover, these criteria and priorities vary by time and place.

A hadith of the Prophet Muhammad (peace be upon him) highlights the traits to consider in a prospective bride: “A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So choose the religious one, may your hands be rubbed with dust (i.e., may you succeed).” [p. 2, 55]

Of these four qualities — wealth, beauty, and lineage — all are transient. That is why the Prophet (peace be upon him) commanded that a religious woman be given preference.

In Uzbek phraseology, the importance of choosing one’s future spouse wisely is emphasized through expressions such as: *izlik, qutluqqina bo’lsin* (“may she be of good fortune and from a respectable family”) — also echoed in the proverb: “From the bride’s feet and the shepherd’s staff.” Other phrases include *ishga lochindakkina, sochlari qamchindakkina kelin ekan* (used for an agile, diligent, skillful, and industrious bride); *kulidan kirib, kasovidan chiqdi* (used when praising a daughter who sincerely and faithfully serves her husband’s family). [p. 1, 82]

Other phraseological units imply that beauty is not the most important factor: Would you dip bread into her beauty and eat it? — This expression is often used among matchmakers about a girl who might lack in appearance but is intelligent, well-mannered, and virtuous. In such cases, the expression is used to highlight that inner qualities matter more. [p. 1, 180]

However, beauty can also contribute to a man’s satisfaction in marriage, fostering affection and reducing the likelihood of wandering eyes — thus, beauty has a relative role. For girls, the phrases *ko’zga yaqin bo’lmoq* and *istarasi issiq* are used to describe an attractive and charming appearance. Synonyms include *yulduzi issiq* and *istarali*.

Example: “I didn’t recognize her at first glance; she had become a charming girl with a bright aura.” (Mirmuxsin, Jamila) [p. 3, 114]

After the wedding, the bride may be described as *ishga lochindakkina*, *sochlari qamchindakkina kelin ekan* if she turns out to be hardworking and capable. If a newlywed woman adapts well, lives happily and freely with her husband and in-laws, the phrase *keng uyning kelinchagi* (daughter-in-law of a spacious house) is used. Occasionally, this phrase is used sarcastically — for example, to refer to a young bride who ends up alone in a large household but is still considered in charge.

3. Group of Phraseological Units Associated with the Lexeme “Husband and Wife”

It is known that every society has a leader. A society without a leader ceases to function as a society. A family is a miniature version of society, embodying all its attributes on a small scale. In family life, the role of the leader is typically assigned to the husband — a view commonly accepted across cultures.

In Islam, being the head of the family is not only a great honor but also a significant responsibility. The husband is responsible for providing food, clothing, shelter, education, moral upbringing, and ensuring the safety and well-being of his wife and children.

Family life is a shared responsibility between husband and wife. Many people affirm that the husband should be the head of the household. Historically, though rare, some have argued that the wife should lead the family. In modern times, the idea of equality is more emphasized. In Islam, however, family leadership and its responsibilities are specifically assigned to the husband.

Allah says in Surah An-Nisa: “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.” (Surah An-Nisa, verse 34)

This indicates that Allah has created men with superiority in the context of leadership. Indeed, men are physically, emotionally, and psychologically created in a way that aligns with the responsibilities of family leadership.

Phraseological expressions emphasize the unity between husband and wife:

The household is made whole by the man’s earnings and the woman’s management of the home;

The husband is from the field, the wife is from the home.

These expressions illustrate the division of labor, where the wife handles domestic affairs and the husband external matters. Women’s efficiency in managing the home is positively regarded.

Minor conflicts between spouses are considered

normal in family life. This is reflected in phrases such as:

There are homes without soup, but none without quarrels;

A husband and wife’s quarrel is like summer rain;

Their quarrel is like a knotted handkerchief.

Other idioms depict various emotional reactions:

The wife becomes spirited, the husband becomes bewildered;

The husband boils over, the wife sours.

Islam permits polygamy.

The Qur’an states: “...then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one...” (Surah An-Nisa, verse 3)

However, polygamy often disrupts harmony in the household. Therefore, in Uzbek culture, the idea of multiple wives is associated with disorder:

Two knives don’t fit in one sheath;

Two wives in one house bring ruin;

He who has two cows gets yogurt, but he who has two wives gets destruction;

If a man has many wives, even the ladle will be licked by dogs — and so on.

Due to Islamic influence, both open and covert polygamy exist in Uzbek society. However, these practices carry negative emotional connotations in the linguistic consciousness of the people, as a source of family discord. In cultural imagery, polygamy is associated with war, destruction, sorrow, and similar motifs.

Freedom and autonomy in the husband-wife relationship are especially valued in phraseology:

I eat my husband’s earnings joyfully, my son’s with tears;

My husband’s food I eat laughing, my son’s food I eat thinking;

My son’s fatty stew cannot compare to my husband’s scolding;

I command my husband’s household, but I am a guest in my son’s;

He was rough and rude — but he was mine; a bear or a fool — he was still my husband;

If the husband is present, the wife walks with pride; if he’s absent, what can she do?

RESULTS AND DISCUSSION

In phraseological units that express the relationship between husband and wife, both positive and negative

aspects are contrasted. In particular, phraseological units containing the lexeme xotin (wife) make up a significant portion. Therefore, we have chosen to

analyze phraseological units involving the lexeme xotin. Phraseological expressions characterizing the wife can be categorized as follows:

№	Good wife		Bad wife	
	Characteristic	Phraseological Unit	Characteristic	Phraseological Unit
1	Saranjom-sarishta	ro‘zg‘orning farishtasi; uyning ziynati, uyning chirog‘i, uy bostoni, yo‘q narsani bor etar, go‘sh t quritar	besaranjom	uy zimistoni, to‘y ziynati, epsizda uy to‘ri latta-putta, keng uyni tor etar, go‘sh t sasitar
2	Er hurmatini saqlash	yarim rizq, xazina, umr boli, erga boqqan yerga qarar, yarim pir, erning kamoli, ko‘pga qo‘shar	behurmat qilish	jon zavoli, umrning egovi, yigit nomini quritar, erning zavoli, erini gado qilar
3	Madadkor bo‘lish	yoqang oqarar, erini bosh qilar, er nomini ko‘tarar, ko‘pga qo‘shar	ruhiy azob berish	soqoling oqarar, erni qaritar, ko‘pdan chiqarar

Analysis

The analysis shows that the concept of a “good wife” holds significant importance and is associated in the linguistic consciousness with notions such as sustenance (rizq), treasure (xazina), and honey (asal), which enrich the image and add figurativeness.

It is well known that phraseological units often reflect past societal norms and cultural stereotypes. Therefore, to obtain a more complete understanding of these expressions, it is essential to also consider them from a modern perspective. Through this lens, we can observe how core values evolve within a specific linguocultural community. The evaluative attitudes

embedded in concepts may undergo transformation over time, and in some cases, become incompatible with the demands of modern social systems.

The purpose of a sociolinguistic study of family and kinship relations reflected in the phraseological layer of language is to reveal the core values embedded in familial life. This helps us better understand not only linguistic expression but also the deep cultural and social foundations underlying these expressions.

CONCLUSION

Within the concept of “family,” phraseological units associated with marriage, matchmaking, and husband and wife reflect the cultural values, traditions, and social lifestyle of the Uzbek people. These expressions are significant not only as part of the nation's spiritual heritage but also as a linguistic reflection of national thought and customary practices.

Through them, one can vividly observe ancient marriage traditions, gender roles in society, the significance of matchmaking ceremonies, and the mutual respect and responsibilities inherent in marital relationships. The analyzed phraseological units serve as a valuable source for deeper study of the rich phraseological system of the Uzbek language and are essential for identifying elements of national mentality within the framework of the family concept.

REFERENCES

Шомақсудов Ш., Долимов С. Кенг уйнинг келини.- Тошкент, 1961. -Б.5-180-192

Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Бахтиёр оила. -Т.: Шарқ, 2012. -Б.19-23-254

Раҳматуллаев Ш. Ўзбек тилининг фразеологик луғати.-Тошкент: Ўқитувчи, 1978.-Б.55-114-147.