

Classification and Semantic Features of Phraseological Units Containing the Concept of "Family"

(Based on S. Ayni's story "the Death of the Usurer")

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Abstract: *This article is dedicated to one of the important issues in modern translation studies — the analysis of phraseological units, particularly the semantic features of those that contain the concept of "family." The paper examines the meanings of several phraseological expressions found in Sadriddin Ayni's story "The Death of the Usurer" through illustrative examples. It also analyzes how family relationships, values, and traditions are expressed in the language of the people through these phraseological units.*

Keywords: *phraseological units, semantic equivalents, phraseological dictionary, values, education and upbringing, family, family relations, national heritage.*

Introduction.

Every nation's linguistic wealth is expressed not only through its vocabulary but also through its phraseological units. These expressions reflect the worldview, cultural values, and traditions of a people. In Eastern cultures, the concept of "family" is deeply embedded in such phraseological constructions. The family serves as a fundamental social institution where a person's upbringing, ethics, and personality are formed. Family holds a central place in a person's life, and its significance has long been reflected in oral folk creativity, especially in phraseological expressions. These units embody the way of life, cultural attitudes, and worldview of the people. Within their structure, various notions linked to the concept of "family" — such as father, mother, siblings, household, and kinship — are expressed through embedded ideas and moral teachings. In many phraseological units, family members — father, mother, brother, sister, husband, and wife — serve as key elements. These units convey not only relationships but also show deep-rooted respect for parents and traditions of upbringing. For instance:

- *He that has a wife has a master* (original: "Hotin – urning vaziri")
- *As the tree, so the fruit* ("Ota-onasiga ko'ra bolasi")
- *Mother like daughter* ("Onasini ko'rib, qizini ol...")
- *Keep your eyes wide open before marriage and half shut afterward* ("Hotin olsang, saylab ol...")
- *Happy is he who is happy in his children* ("Farzand baxti – ona taxti...")
- *A good wife makes a good husband* ("Erni er qiladigan ham hotin...")

These expressions highlight the sacred and cherished nature of family relationships. They emphasize respect, order, responsibility, sincerity, and brotherhood within the household, as well as the transmission of moral and cultural values.

Further examples include:

- *As the old cock crows, so does the young* (“Qush uyasida ko‘rganini qiladi”)
- *Marriage is a lottery* (“Umr savdosi – qiyin savdo”)
- *Accidents will happen even in the best-regulated families* (“Yaxshi ota-onadan ham yomon farzand tug‘ilar”)
- *Choose a wife more by your ears than your eyes* (“Onasi maqtagan qizni olma, el maqtagan qizni ol”)

Through these phraseological units, the younger generation receives guidance about values, duty, humanism, and family responsibility, often presented as ideal examples to follow. Other expressions teach wisdom and ethics, such as:

- *Old men know, young men to be so* (“Qarilikni donolik bezar...”)
- *One’s word is one’s bond* (“So‘z aytganda o‘ylab ayt...”)
- *Actions speak louder than words* (“Gap bilguncha ish bil...”)
- *As the twig is bent, so the tree is inclined* (“Bolani yoshdan asra...”)

Modern literary studies have widely explored the presence of family-related concepts in phraseology, showing how these linguistic elements capture traditions, spiritual and physical conditions, education, and interpersonal respect. Particularly in literary texts, such as Sadriiddin Ayni’s *The Death of the Usurer*, the use of such phraseological units is prominent. His satirical short story is recognized as a pinnacle of Tajik satirical literature. Renowned Czech literary scholar Jiří Bečka noted that Ayni achieved great success in portraying the mindset of moneylenders. The story is highly regarded alongside works by global literary figures like Shakespeare, Balzac, Pushkin, Gogol, Schedrin, and Sadegh Hedayat. The character Qori Ishkamba is compared to iconic stingy figures in world literature such as Plyushkin, Gobseck, Shylock, Iudushka Golovlyov, and Haji Agha.

One noteworthy example from the text:

1. *“This is not wrong. Everything I have, I gained through thrift. As they say, ‘Saving near the hearth is trading like in Hindustan.’”* (The Death of the Usurer, p. 49) This Tajik proverb means: “If there is order, neatness, and thrift in the household, it will benefit the person in difficult times.”

Similar proverbs exist in Uzbek, such as:

- *He who saves will have strength; he who wastes will regret.*
- *Wealth is gathered from crumbs.*
- *If you eat little, you’ll eat always; if you eat too much, you’ll soon run out.*

Through the character of Qori Ishkamba, the author encourages society to embrace household thrift and avoid wastefulness. This aligns with spiritual teachings that promote moderation — as in the Qur’anic verse:

“Eat and drink, but do not be wasteful. Indeed, He does not like the wasteful.” (Surah Al-A’raf, 7:31)

Examples of the “Family” Concept Reflected in Phraseological Units in Sadriiddin Ayni’s Work

1. The Tajik proverb “*Sarfa’i sari otashdon, savdogari Hinduston*” is defined in the Tajik phraseological dictionary as: “If there is order, organization, and frugality in household affairs, it will be beneficial during times of need.”¹

Similar proverbs in Uzbek promoting frugality and avoiding waste include:

“He who eats sparingly will endure; he who wastes will regret.”,

“Wealth is gathered from crumbs.”,

“Save even your father’s property.”,

“Save black money for a black day.”, etc. ²

Through the character of Qori Ishkamba, the author encourages family-level frugality and a rejection of wastefulness. Indeed, the Qur’an commands moderation in consumption:

“Eat and drink, but do not be wasteful. Verily, Allah does not like those who waste.” (Surah Al-A’raf, 7:31) ³

2. *“Never! As long as there’s ready bread and food in the homes of friends, why should I waste my hard-earned money to cook at home? As the wise say, ‘A man who lives in others’ homes worries neither about water nor firewood.’”* said Qori Ishkamba. Realizing he might have said too much, he quickly added: *“Well, twice a year, I do eat at my own house too.”*

The proverb “A man who lives in others’ homes worries neither about water nor firewood” is described in the Tajik phraseological dictionary as: “A humorous remark about someone who constantly visits others as a guest.”

It reflects a situation where one avoids responsibility and lives off others’ efforts. The proverb simultaneously evokes **hospitality** and criticizes **laziness**, portraying social dependence and lack of initiative.

3. *“My son doesn’t have the heart and guts to walk four stones’ distance in winter when all the steppes are deserted.”*

The phrase “*dilu gurda doshtan*” in Tajik means “to have courage or boldness,” and here is used ironically to imply cowardice or weakness.

Conclusion:

The analyzed phraseological units demonstrate that the concept of “family” holds a central and symbolic place in language, reflecting cultural, moral, and emotional values. These expressions are not just linguistic structures, but carriers of traditional wisdom, emphasizing respect, unity, and responsibility within the family. Their presence in Sadridin Ayni’s literary work confirms their importance in describing characters and society. Preserving and studying such phraseological richness is essential for maintaining national identity and transmitting ethical values to future generations.

¹ **Fozilov, M.** *Dictionary of Fixed Expressions in Modern Tajik Language (Phraseological Dictionary). Volume Two.* State Publishing House of Tajikistan, Dushanbe, 1963 – p. 88, No. 319.

² Fozilov, M. *Dictionary of Fixed Expressions in the Modern Tajik Language (Phraseological Dictionary). Volume Two.* State Publishing House of Tajikistan, Dushanbe, 1963 – p. 666, No. 148.

³ Фозилов М. Фарҳанги ибораҳои рехтаи забони ҳозираи тоҷик (фарҳанги фразеологӣ). Ҷилди якум. Нашриёти давлатии Тоҷикистон, Душанбе, 1963 – с.368, №342.

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