

**EXPRESSING THE MEANING OF RESPECT THROUGH PHRASES AND  
PROVERBS**

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**Abstract:** This article analyzes phraseological units used to express respect in the Uzbek language. It also describes how the concept of respect is reflected in folk oral creativity - proverbs, sayings, wisdom, epics and fairy tales, and the national values in it. The text describes in detail the importance of respect in Uzbek society, its role in family and social relations.

**Keywords:** Respect, honor, phraseological units, oral creativity, culture, social relations.

A number of verbs are used in the Uzbek language to express the actions of showing respect and honor. We can include the synonym series хорматрамок, хорматрамок, изтатрамок, сиуламок to these verbs [1;272]. At the same time, a number of phraseological expressions are used in the Uzbek language to effectively express the action of respecting and emphasizing the stated meaning. For example, the verb phrase "to raise" is formed by the combination of two words in a controlling way. This phrase is a homonym phrase and has two meanings. First, this phrase expresses the meaning of "to make a loud noise, to quarrel or talk loudly, to laugh loudly": Wow, is that so, are you raising the house on your head? Second, the phrase "to raise" carries the meaning of "to show high respect, to treat with respect": What are you sad about, and what am I sad about? I told you, my son is raising me on his head. The phrase "to raise" in this sentence means that the speaker is highly respected by his child. The presence of the aforementioned phrase indicates that the level of meaning intended by the speaker is high and that this situation is being emphasized.

In the Uzbek language, the expression "to put a blanket on your head", which means "to respect and honor", is also widely used. In this idiom, the speaker expresses his boundless respect and admiration for the person to whom the action is directed. The expression "to put a blanket on your head", depending on the context, is used in two meanings - in a negative and positive sense. This stable combination, depending on its syntactic context, either emphasizes the negative emotional attitude of the speaker or emphasizes his positive assessment. For example: Namuncha, tilla topganmi oyog'ining tagidan, soyasiga ko'rpacha solyapti (O.Yoqubov). Siz kelasiz-u qimirlamay o'tiraveramizmi? Axir tutingan akamsiz, soyangizga ko'rpacha solsak arziydi (O.Yoqubov). In the first of the examples given, the expression "to put a blanket under the soya" has a negative connotation and expresses the meaning of "to be too polite, to show too much respect to a worthless person." In the second sentence, the phrase "to put a blanket under the soya", on the contrary, has a positive connotation and expresses the meaning of "to be worthless, to be little, no matter how much respect one has." The stable combination "to put cotton under the soya", which is a relative synonym of the expression "to put a blanket under

the soya", is also currently used in oral speech. This expression has a negative connotation and is used to express the meaning of "to be too polite, to show courtesy", and sometimes "to be too polite, to flatter". These expressions arose due to the mentality of the Uzbek people. Because, as we know, Uzbek, and in particular, oriental culture, moral norms require that no one, even those considered enemies, be offended as much as possible, and that they respect themselves, their opinions, and their desires. The proverbs "Mehmon atangdan ulug" (or "Mehmon atangday ulug"), "Mehmon atoyi xudo" are also clear evidence of this, that is, the guest, regardless of who he is, deserves respect and high esteem. At the same time, in some inappropriate situations, cases of unreasoned flattery are observed, in which the expressions with a negative connotation are used, such as "to put a blanket on his shadow" and "to put cotton under his feet," which in the second case expresses a clear, obvious negative attitude. The antonym of the above expressions looks like "to put a foot on his face," and this phraseologism means "to trample, to disrespect".

Below, we will analyze some stable combinations - phrasemes given in the phraseological dictionary of the Uzbek language [2;379] and reinforce them with examples.

Boshiga ko'tarmoq.

Kim (o'zining) kimni yuksak darajada izzat-hurmat qilmoq.

Ulardan minnatdorman, meni "qizim-qizim" deb boshiga ko'tarishdi. Hurmatimni joyiga qo'yishdi.

Jon(i)dan aziz ko'rmoq.

Kim kimni yuksak darajada qadrlab, suyib mehr-oqibat ko'rsatmoq. Variant: Jonidan ortiq ko'rmoq.

Sizni jonidan aziz ko'rgani uchun shu ishni qildi.

Otam meni jonidan ortiq ko'rar edi.

Jonim qoqay – Mehr bilan suyib murojaat qilishni bildiradi (Katta yoshdagi ayollar nutqida ishlatiladi, gapda undalma bo'lib keladi).

Mayli, katta buvingiz, xafa bo'lmang, jonimni qoqay (M.Ismoiliy, Farg'ona tong otguncha).

Jonini parvona qilmoq.

O'zgaga izzat-hurmat bildiruvchi xatti-harakatlar qilmoq.

Unga o'zimni journalist deb tanishtirdim. Chippa ishonib, jonini parvona qildi (Saodat, 1990).

Obro'yi baland.

Shaxsning katta nufuzga, izzat-ikromga, e'tiborga ega ekanligini bildiradi. Varianti: Masalan: Jamoa orasida obro'yi baland.

U kishini hamma taniydi (So'zlashuvdan).

Obro' topmoq. Shaxsning nufuzga molik bo'lmoq, izzat saqlamoq, o'zini tutmoq yo'sinida hurmat topishi:

“Shu mahmadona bilan soʻz urishtirib nima obroʻ topar edim, nima keragi bor edi?” (A.Qahhor, Sinchalak).

Sadaqa(si) ketay. Mazkur frazema kimsaning hurmati baland ekanini ifodalaydi, kirish vazifasida keladi.

Sadaqasi ketay, bu ilm deganing tagi yoʻq daryoy azim ekanda-a? (S.Anorboyev, Tashvish).

Soyasiga koʻrpacha solmoq.

Shaxsning izzat-hurmat qilishni meʼyorida oʻtkazib yubormoq, hurmat darajasini keragidan ortiq oshirmoq, malol keladigan darajada.

Soyasiga koʻrpacha yozmoq; Soyasiga koʻrpacha toʻshamoq.

Hamma uning soyasiga koʻrpacha soladi.

Qadr(i)ga yetmoq.

Kim kimning yoki nimaning hurmatini tegishli qadrlamoq, qadr-qimmatini, ahamiyatini toʻgʻri baholay bilmoq.

Kishi qiyinchilikka duch kelmaguncha asl doʻstlikning qadriga yetmas ekan (O.YOqubov, Ikki muhabbat).

The aspects of the use of the category of respect in folk oral creativity: in epics and fairy tales, legends and tales, songs and terms, proverbs and sayings, riddles and wisdom, as well as in Uzbek folk dialects are of great importance. Because the feelings of respect, honor, dignity, honor, attention - the feeling of respect ... are ingrained in the blood of the Uzbek people, elevated to the level of national value, which has been refined, improved, developed over the centuries, and has reached its current stage. After all, our proverbs and sayings, which have firmly taken a place in the Uzbek language and are still widely used, are clear evidence of this. For example: Respect the elder, respect the younger. If you hold your mother in your head, hold your sister in your palm.

Let's pay attention to the meaning of the proverb "Respect the elder, honor the younger." This proverb essentially puts forward the idea of treating everyone with equal respect, not distinguishing between the old and the young, and showing them equal respect. Indeed, all our customs and traditions, firmly rooted in our national mentality, express the essence of the proverb. For example, married brides (for example, in Tashkent) are obliged to address both the elderly and the young in the household, even the baby, as "you", because addressing relatives on the husband's side as "you" is considered disrespectful, regardless of their age.

“Onangni boshingda tutsang, singlingni kaftingda tut” The wisdom of the Uzbek people puts forward the idea of respecting women. And in this case, it is noted that not only mothers, but also other women in the family are worthy of respect and honor.

The honor, speech, and willpower of men have a special value among the Uzbek people, they are highly valued, appreciated, and are considered worthy of unconditional respect. This situation is also reflected in Uzbek proverbs. For example, according to the proverb: “As long as a young man’s carp is broken, so should the horn of an ox be broken” [3;188], a young man’s desire, desire, wish - carp, according to the custom inherited from our ancestors, should not return, should not remain on the ground, that is, this proverb expresses the meaning of

respecting young men extremely. The proverb "The prophets honored the groom" [3;319] also means that grooms are always given special respect in the family, and in Uzbek families, relatives always honor and respect the groom (regardless of age).

If we analyze our proverbs and sayings, that is, our wise sayings, two situations come to mind. First, proverbs and sayings that are directly related to the concept of respect (we touched on them above), and secondly, proverbs and sayings that are indirectly related to respect. For example, the expression "The word of the fathers is the eye of the mind" evaluates fathers as people who have seen a lot, experienced, know black and white, have life experience, and indicates the need to listen to their opinions, and at the same time encourages us to respect the opinions of fathers, that is, ourselves, to value them, and to treat them with respect. The same content is also conveyed in the proverb "There is a fairy in the house where there is an old man" [3;481], that is, those who have elderly parents are equated with the happiest, richest people and it is recognized that they should be respected. The general meaning of respecting the elderly is clearly understood from the proverb "When the young come, they come to work, when the old come, they come to the table" [3;133].

The issue of respect in Uzbek culture, traditions, and customs is also reflected in the proverb "Where you drink salt for one day, you will receive forty days of greetings." This proverb is used to express the need to always respond to kindness with kindness, not to wish ill upon the household and household members where you are a guest, even for just one day, and to always respect them.

The proverb "Call the elder brother, call the younger brother brother" is also meaningful. First, this proverb teaches that it is necessary to respect both the elder and the younger, regardless of age, property, position, and profession, and secondly, it is recognized that this attitude, respect, and honor can easily achieve one's goals and create the opportunity to solve problems more quickly.

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