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O‘ZBEK VA INGLIZ TILLARIDAGI DIN ELEMENTLI MAQOLLARNING STRUKTUR-GRAMMATIK TAHLILI

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Annotatsiya

Ushbu tadqiqot o‘zbek va ingliz tillaridagi diniy maqollarni qiyosiy tahlil qiladi hamda ularning sintaktik, grammatik va semantik xususiyatlarini o‘rganadi. O‘zbek maqollari ritmik simmetriya, parallelizm va diniy-axloqiy mavzularni aks ettirsa, ingliz maqollari metafora, ergash gaplar va universal axloqiy fikrlashga moyil. Tuzilish farqlariga qaramasdan, har ikki an‘ana ham madaniy donishmandlik va diniy qadriyatlarini avloddan avlodga samarali yetkazadi.

Kalit so‘zlar: Maqollar, din elementlari, struktur tahlil, grammatik xususiyatlar, qiyosiy tilshunoslik, o‘zbek tili, ingliz tili, sintaksis, madaniy tilshunoslik, xalq donishmandligi.

СТРУКТУРНО-ГРАММАТИЧЕСКИЙ АНАЛИЗ ПОСЛОВИЦ С РЕЛИГИОЗНЫМИ ЭЛЕМЕНТАМИ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Аннотация

Данное исследование проводит сравнительный анализ религиозных пословиц узбекского и английского языков, изучая их синтаксические, грамматические и семантические особенности. Узбекские пословицы отличаются ритмической симметрией, параллелизмом и религиозно-нравственной тематикой, тогда как английские пословицы тяготеют к метафоричности, использованию придаточных предложений и универсальным этическим размышлениям. Несмотря на структурные различия, обе традиции эффективно передают культурную мудрость и религиозные ценности из поколения в поколение.

Ключевые слова: Пословицы, религиозные элементы, структурный анализ, грамматические особенности, сравнительное языкознание, узбекский язык, английский язык, синтаксис, культурная лингвистика, народная мудрость.

STRUCTURAL AND GRAMMATICAL ANALYSIS OF PROVERBS WITH RELIGIOUS ELEMENTS IN UZBEK AND ENGLISH

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Abstract

This study comparatively analyzes religious proverbs in Uzbek and English, examining their syntactic, grammatical, and semantic features. Uzbek proverbs exhibit rhythmic symmetry, parallelism, and religious moral themes, while English proverbs favor metaphor, subordination, and universal ethical reflection. Despite structural differences, both traditions effectively transmit cultural wisdom and religious values across generations.

Keywords: Proverbs, religious elements, structural analysis, grammatical features, comparative linguistics, uzbek language, english language, syntax, cultural linguistics, folk wisdom.

Proverbs represent an essential component of oral folklore and reflect the cultural, moral, and linguistic values of a society. Due to their concise and expressive nature, proverbs often reveal important characteristics of spoken language. Analyzing the syntactic structure of proverbs allows researchers to draw conclusions about the linguistic system and communicative patterns of a particular historical period [4 – 25-b.]

Proverbs are typically short, meaningful expressions that summarize collective wisdom accumulated by generations. They are created through long-term social experience and are transmitted from one generation to another in a compact and memorable form. According to Long Zhichao, proverbs are formed more from folk wisdom than from scientific precision [3 – 245-247 b.]

Despite their brevity, proverbs contain complex semantic layers and contribute to making language vivid, expressive, and culturally rich. Comparative analysis of proverbs across languages helps people better understand both linguistic and cultural differences.

Although many studies on the structural and grammatical features of proverbs have been conducted in different languages, research in Uzbek linguistics has mainly focused on linguistic and linguocultural aspects. For instance, Alibekov Doniyor in his article “Syntactic Features of Proverbs in English and Uzbek” examined syntactic characteristics of proverbs in both languages and concluded that the structural and syntactic organization of proverbs in Uzbek and English is largely similar [1 – 32-34 b.]

Another study by O. Karpeeva titled “Analysis of Grammatical and Structural Distinctions of the Russian and English Sayings and Proverbs” compared nearly one thousand proverbs in Russian and English. The author analyzed grammatical features such as tense usage, modal verbs, and passive constructions and concluded that despite belonging to different language families, both languages employ distinctive grammatical tools to achieve clarity and expressiveness [5 – 64 b.]

Similarly, Hamzah Faleh Migdadi and his colleagues studied Jordanian Arabic proverbs related to food and eating traditions. Their findings showed that most of these proverbs follow particular syntactic patterns such as imperative, interrogative, and verbless sentence structures [2 – 473 b.]

Building on previous research, the present study aims to conduct a comparative structural and grammatical analysis of proverbs containing religious elements in Uzbek and English.

Methods

This research applies a comparative linguistic method to analyze the structural and grammatical characteristics of proverbs containing religious elements in Uzbek and English.

The study focuses on three main analytical dimensions:

1. Structural and syntactic organization of proverbs
2. Expression of time and tense in religious proverbs
3. Usage of compound and complex sentences

A qualitative comparative analysis was conducted using selected proverbs from both languages. These proverbs were analyzed according to their grammatical structure, lexical composition, stylistic features, and semantic characteristics.

The analytical approach also includes identifying syntactic patterns such as parallelism, subordinate clauses, compound structures, and metaphorical expressions.

Results

Structural Characteristics of Proverbs

In Uzbek, proverbs frequently consist of two balanced parts that form rhythmic or rhyming structures. These structures often present cause–effect relationships or contrasting meanings.

Examples include:

- “Rizq kamimas, banda ochidan o‘lmas.”
- “Kelining yaxshi bo‘lsa, berdi Xudo; kelining yomon bo‘lsa, urdi Xudo.”

Such proverbs emphasize rhythm, symmetry, and semantic opposition.

In contrast, English proverbs tend to be shorter and more direct. They often express moral lessons through metaphorical imagery.

Examples include:

- “Cleanliness is next to godliness.”
- “God helps those who help themselves.”

Thus, while Uzbek proverbs emphasize rhythmic structure, English proverbs prioritize brevity and clarity.

Grammatical Structure

Uzbek proverbs often demonstrate syntactic parallelism, where both parts of the proverb share similar grammatical patterns.

Example:

“Erta turgan yigitning bir rizqi ortiq; erta turgan ayolning bir ishi ortiq.”

Both parts follow the same grammatical structure.

English proverbs frequently contain elliptical constructions or complex sentences.

Examples include:

- “God tempers the wind to the shorn lamb.”
- “Whom God loves die young.”

English proverbs also frequently use subordinate clauses and conditional constructions.

Lexical and Semantic Features

Uzbek proverbs generally employ direct and concrete vocabulary with limited metaphorical complexity.

Examples:

- “Tishi yo‘qning rizqi yo‘q.”
- “Gunohiga yarasha jazosi.”

Religious concepts such as God, angels, heaven, sin, and blessing often appear in Uzbek proverbs.

In contrast, English proverbs commonly rely on metaphorical expressions.

Examples:

- “God’s mill grinds slow but sure.”
- “The road to hell is paved with good intentions.”

These metaphors convey moral lessons indirectly.

Expression of Time in Religious Proverbs

In Uzbek proverbs, time is closely connected with religious values, labor, and moral behavior.

Examples include:

- “Savobsiz jannat bo‘lmas, mehnatsiz rohat bo‘lmas.”
- “Gunohiga yarasha jazosi.”

These expressions emphasize the long-term consequences of moral behavior.

In English proverbs, time is often expressed metaphorically and relates to human experience.

Examples include:

- “Old sins cast long shadows.”
- “When hell freezes over.”

Such proverbs reflect universal moral reflections rather than explicit religious instruction.

Compound and Complex Sentences

Uzbek proverbs frequently omit conjunctions, relying instead on semantic connections

between clauses.

Example:

“Yaxshi bo‘lsa xotining — ikki dunyo jannati; yomon bo‘lsa xotining — ikki dunyo do‘zaxi.”

English proverbs, however, often employ explicit conjunctions or punctuation to connect clauses.

Examples include:

- “The devil looks after his own; the devil’s children have the devil’s luck.”
- “Where God builds a church, the devil will build a chapel.”

Discussion

The comparative analysis demonstrates that Uzbek and English proverbs containing religious elements share certain structural similarities but also exhibit significant linguistic differences.

Uzbek proverbs tend to rely on rhythmic symmetry, semantic parallelism, and concise expressions. Their structures are often elliptical, with omitted conjunctions and implicit meanings. English proverbs, on the other hand, frequently use complete grammatical constructions, subordinate clauses, and metaphorical imagery. These proverbs emphasize clarity and logical relationships between clauses. Furthermore, Uzbek religious proverbs often emphasize moral behavior related to faith, labor, and divine justice. English proverbs, while also containing religious imagery, tend to present broader moral reflections on human nature and life experience.

Despite these differences, both traditions demonstrate how language, culture, and religion interact in shaping collective wisdom. Proverbs in both languages function as cultural tools that preserve ethical norms and social values.

The comparative analysis of Uzbek and English proverbs with religious elements reveals several key findings:

- Structurally, Uzbek proverbs often display rhythmic and symmetrical patterns, whereas English proverbs are typically shorter and more direct.
- Grammatically, Uzbek proverbs rely heavily on syntactic parallelism, while English proverbs frequently use complex sentence structures.
- Lexically, Uzbek proverbs tend to be more direct and culturally specific, whereas English proverbs employ metaphorical and universal expressions.
- Stylistically, Uzbek proverbs emphasize rhythm and memorability, while English proverbs focus on clarity and expressive imagery.

Overall, both linguistic traditions reflect the moral values, religious beliefs, and cultural identities of their respective societies.

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