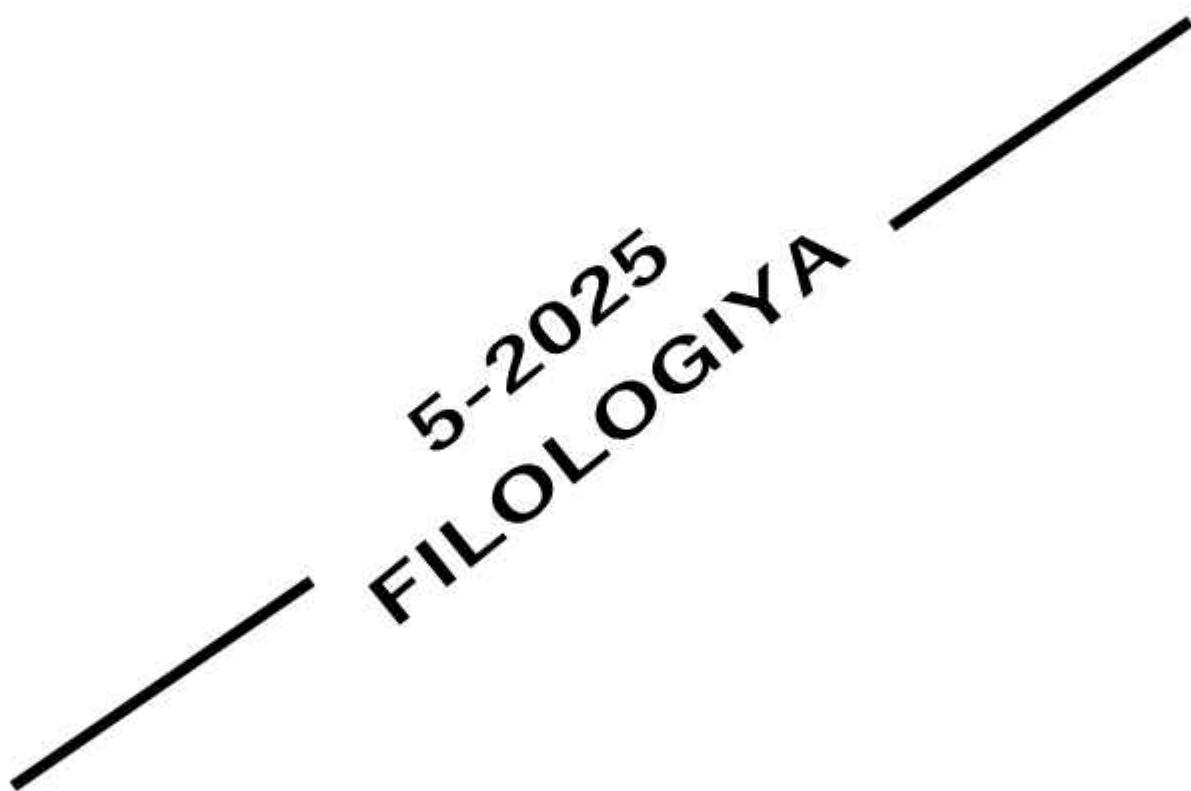


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**O'ZBEK VA INGLIZ TILLARIDA "FARSIHTA/ANGEL" VA "SHAYTON/DEVIL"
LEKSEMALARI ISHTIROK ETGAN MAQOLLARINING TAHLILI**

**АНАЛИЗ ПОСЛОВИЧНЫХ ЕДИНИЦ, СОДЕРЖАЩИХ ЛЕКСЕМЫ
"ФАРИШТА/ANGEL" И "ШАЙТАН/DEVIL" В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ**

**ANALYSIS OF PROVERBS CONTAINING THE LEXEMES "FARISHTA / ANGEL" AND
"SHAYTON / DEVIL" IN UZBEK AND ENGLISH**

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Annotatsiya

Bugungi kunda tilshunoslikda maqollarning inson hayotidagi o'mi va ularning semantik xususiyatlarini o'rganish dolzarb masalalardan birdir. Shu nuqtayi nazardan, mazkur maqola o'zbek va ingliz tillarida diniy komponentlar ishtirok etgan maqollarning insonning ma'naviy-axloqiy qarashlarida qanday aks etishini tahlil qilishga qaratilgan.

Аннотация

В настоящее время в лингвистике одной из широко изучаемых тем является исследование пословиц и их роли в жизни человека. Настоящая статья посвящена анализу отражения пословиц с религиозными компонентами в узбекском и английском языках в духовно-нравственных представлениях человека.

Abstract

In modern linguistics, the study of proverbs and their role in human life has become one of the widely researched topics. In this regard, the present article focuses on analyzing how proverbs containing religious components in Uzbek and English reflect human moral and ethical values.

Kalit so'zlar: maqol, matal, diniy komponent, ma'naviy-axloqiy ifoda, ramz.

Ключевые слова: пословицы, поговорки, религиозный компонент, духовно-нравственное выражение, символ.

Key words: proverbs, sayings, religious component, spiritual and moral expression, symbol.

INTRODUCTION

This article discusses the ethical influence of proverbs and sayings through the expression of religious concepts. The present article elucidates the issues of the proverbs with the "religion" seme. The lexical-semantic features of the proverbs in English and Uzbek languages with the lexemes "angel" and "devil" have been compared.

LITERATURE REVIEW

A proverb is one of the oldest and most widespread genres of folklore, characterized by brevity, conciseness, meaningful completeness, and wisdom. It reflects life experiences, social views, historical events, moral and spiritual states, aesthetic taste, and positive qualities of the people. Over centuries, proverbs have been polished within society and acquired a compact and simple poetic form [4].

The collection and scholarly study of proverbs is a complex process that requires strong will and patience. Therefore, they have always been one of the main objects of research in folklore and linguistics. This field has attracted the attention of world-renowned scholars such as Archer Taylor, Bartlett Jere, Alan Dundes, Whiting, Lutz Röhricht and Wolfgang Mieder. Researchers such as Taylor, Seiler, Firth and Mieder emphasized in their works that the main reason for studying proverbs in folklore lies in their traditional character [2].

Furthermore, E. Jigarina noted in her research that paremiology, in particular proverb studies, is still underdeveloped and requires more comprehensive research. She points out several key issues in this area. First of all, it is important to determine the genre terminology that reflects

the diversity of paremias. This helps distinguish between different folklore genres and identify their specific features [6]. The figurative nature of proverbs also requires special attention, as they reflect the people's aesthetic views, cultural values, and national worldview. This imagery plays a leading role not only in analyzing proverbs but also in uncovering their semantic layers.

In addition, the structure and typology of paremiological texts are also central issues, as they help identify the structural features and semantic classification of proverbs. The syntactic structure of proverbs is another important topic, showing how they appear in speech and how they are grammatically constructed. Another significant issue is the variability of proverbs in different contexts, which includes analyzing their adaptation and transformation in speech [7].

When studying the semantics of proverbs, the works of the American paremiologist Norman Norrick are particularly significant. He identifies three main aspects in interpreting the meaning of proverbs: literal, figurative and situational meanings. According to Norrick, semantic classification of proverbs requires uncovering not only their surface structure but also their deeper layers of meaning. Thus, proverbs should be regarded not only as linguistic units but also as cultural codes actively used in communication [3].

RESULTS AND DISCUSSION

The Uzbek and English proverbs containing the words 'angel' and 'devil' have been selected from The Oxford Dictionary of Proverbs [5] and Uzbek Folk Proverbs [1] and the impact on human morality and spiritual life in proverbs have been shown.

In Islam as well as in other religions, an *angel* is described as a supernatural being, who carries out God's command, never does evil and always remains obedient. In Uzbek and English proverbs the image of the angel is often used as a symbol of praising human virtues and encouraging people towards goodness. In these proverbs values such as kindness, politeness, orderliness, honesty and sincerity are promoted among people.

In Uzbek proverbs, the angel more often appears as a symbol of light, neatness and moral behavior. For example, the proverb "*Qari – uyning farishtasi*" ("An old person is the angel of the house") glorifies the respect for the elderly as an ethical value. In the comparison of "*the angel of the house*", the presence of an elder is seen as a sign of peace, blessing and spiritual protection of the household. This expression calls the younger generation to morality, patience, respect for elders and kindness to the younger. Elders are regarded as the core of the family, whose wisdom and experience unite the entire household. The proverb reflects the idea that old age is not a "deficiency" but rather a "perfection" in the nation's cultural and spiritual heritage. Elders are a bridge between generations, their words of wisdom and life experience serve as a source of upbringing within the family. The elderly person in the house brings spiritual harmony, love and peace to the family.

In English tradition, an angel is often compared to inner peace, spiritual calmness and wisdom. For example, the saying "*Angels speak to those who silence their minds long enough to hear*" means that angels speak only to those who are quiet in their minds. This implies that when a person frees themselves from noise, unnecessary thoughts and disturbances, calms their heart, they can hear divine inspiration and spiritual guidance. Refraining from haste, gossip and idle talk leads a person to perfection. Only a calm-hearted person can understand good thoughts and wisdom. Ethically, this saying promotes patience, endurance and humility. Spiritually, it highlights the importance of contemplation, silence and inner tranquility. If a person cannot silence their thoughts, they cannot hear the spiritual voice. Thus, true wisdom is born of silence and reflection.

In another group of proverbs, the images of angels and devils are used as contrasting symbols. In Uzbek, the proverb "*Notanish farishtadan sinalgan shayton yaxshi*" ("Better the devil you know than the unknown angel") suggests that sometimes a familiar evil is preferable to an unfamiliar good. In other words, a person can protect themselves from a known danger, but the true nature of unfamiliar "good" remains uncertain and may turn out to be even more dangerous. This proverb teaches people to rely on experience and be cautious even with things that seem good at first glance. It also serves as a moral warning that "something that appears good on the outside may conceal evil inside" [8]. The proverb reminds us that distinguishing between good and evil requires life experience and vigilance. Spiritually, it advises people not to be deceived or blindly trusting. The "unknown angel" here symbolizes seemingly beautiful things that may actually

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be a test. The "tested devil," on the other hand, is a familiar enemy from whom one knows how to protect oneself. This reflects life wisdom. In English, the proverb "*Better the devil you know than an angel you don't know*" expresses the same idea. The devil is a symbol of evil, while the angel represents purity and goodness. Here, they are not meant as literal religious beings, but as symbolic images of good and evil. The proverb suggests that one should not trust the unknown good more than the familiar evil. Even if it is evil, if it is "tested," a person knows how to manage or avoid it. Thus, the proverb teaches caution and vigilance in life and warns against being deceived by appearances.

Another group of proverbs highlights the idea that angels hear human words and intentions. For example, the Uzbek proverb "*Hamma gapga farishtalar omin deydi*" ("Angels say 'Amen' to every word") emphasizes the responsibility of human speech. Every spoken word is believed to be recorded by angels. This encourages people to avoid lies, curses, and harmful words. Morally, it glorifies the etiquette of speech, portraying words not only as sounds but as a mirror of the heart. Spiritually, the proverb urges people to think before speaking, to turn their words into a prayer. It also reinforces the cultural idea that "language is the mirror of the nation." According to the Moslem holy book Koran, two angels on the right and left record a person's deeds and words. "Amen" is the expression used to conclude a prayer, expressing hope for its acceptance. Thus, this proverb corresponds with religious sources, reminding that every word will serve as evidence on the Day of Judgment.

In English, there is a proverb "*Speak of angels and they flap their wings*", which is close in meaning to the Uzbek saying "*Bo'rnini yo'qlasa qulog'i ko'rindi*" ("Mention the wolf and its ears will appear"). In the English version, angels are used as symbols. When they are mentioned, they are imagined as immediately "flapping their wings," that is, appearing at once. In the Uzbek proverb, however, the wolf is a symbol of evil and danger, suggesting that if one talks about it, it might suddenly appear. The English version uses the angel – a positive religious figure – while the Uzbek version uses the wolf – an animal representing threat in folk consciousness. In both cases, the main idea is the same: when someone or something is mentioned, it may suddenly appear. The English variant is softer and more positive (angel), whereas the Uzbek one is more cautionary and negative (wolf). This shows that both nations use different symbols – angels in English, wolves in Uzbek – to express the same idea of sudden appearance or coincidence.

The notion of the multiplicity of angels and their division into specific duties is also reflected in proverbs: "*The sky is full of angels, each engaged in a task*." This proverb conveys the belief that the heavens are filled with countless angels, each occupied with a duty assigned by God. It expresses the idea that in human life there exist many invisible forces (angels) who serve in an orderly and disciplined manner, ensuring that nothing in the world remains without supervision. In the holy books, the abundance of angels and their distribution into various functions (recording deeds, delivering sustenance, protecting people, taking souls, and others) are repeatedly emphasized. This proverb embodies that very Islamic creed in a concise and figurative folk expression. It calls upon humans to be responsible, honest, and truthful, since every action is observed by angels. It reinforces the sense of accountability and divine supervision — no deed is futile, everything is recorded. At the same time, it reminds believers that they are never alone; through the mediation of angels, they are constantly under God's protection. In English, similar notions are expressed in sayings such as "*Every angel has his task*" or "*Angels are messengers of God*." In the Uzbek proverb, however, this religious concept is conveyed in a more vivid, compact and folkloric style. The proverb, with its religious foundation, urges a person to be mindful of their accountability before God and His angels, and reminds them that all events in life take place within a spiritual order and under divine control.

Furthermore, the image of the angel is also compared with the power and temptation of gold: "*Even an angel may stumble when faced with gold*." Its moral and spiritual meaning lies in the symbolic use of gold, which represents wealth, worldly possessions, greed and desire. The "angel" here symbolizes purity, innocence and sinlessness. The underlying implication is that even the purest, most faultless being might falter when confronted with material wealth. Through this proverb, people are warned that greed for riches can corrupt even the noblest of intentions and mislead even the most upright of individuals. The Koran and Hadith frequently emphasize the

importance of restraining one's desires and not being deceived by worldly possessions. This proverb can thus be seen as a folk interpretation of the Koranic message. From a theological perspective, angels do not sin. Yet in folklore, the suggestion that even they might "stumble over gold" serves as a deliberate exaggeration (hyperbole), highlighting society's strong condemnation of excessive attachment to wealth.

The English proverb "*Fools rush in where angels fear to tread*" conveys the idea that it is foolish to venture into paths that even angels would avoid. In this saying, "fools" refers to people who act recklessly, without thought or consideration of consequences. The phrase "*angels fear to tread*" highlights the cautiousness and wisdom of angels, who are imagined as avoiding dangerous or unwise actions. The overall meaning is that while intelligent, pure and rational beings exercise caution, the foolish plunge in blindly. Thus, the proverb encourages patience, reflection and sound judgment.

In Christian tradition, angels are regarded as beings close to God, embodying wisdom and purity. Their "fear" in this context signifies prudence and careful decision-making — they knowingly avoid danger. Similarly, in Islam, recklessness and ignorance are condemned. The proverb therefore warns against haste, suggesting that impulsive actions may lead to disastrous outcomes. Only the wise approach such matters with careful thought, while the foolish, unable to see the consequences, recklessly proceed. Essentially, the saying contrasts prudence and wisdom — which are praiseworthy — with rashness and ignorance, which deserve criticism.

When compared with Uzbek proverbs, one finds close parallels, for example: "*Shoshgan shaytondan bo'lar*" ("He who hurries is of the devil"), "*Shoshilish shaytondan*" ("Haste comes from the devil"), or "*Chala ishga shayton aralashar*" ("The devil interferes in incomplete work"). These proverbs stress the importance of avoiding haste and ensuring that every task is carried out thoroughly and carefully.

In Uzbek tradition, the image of the devil (shayton) is most often associated with deceit, evil, trickery and corrupt human qualities. Proverbs such as "*Firibgarga shaytonning havasi kelar*" ("Even the devil envies a deceiver") or "*Odam qilganini shayton qilsa, uyalib o'ladi*" ("If the devil did what man does, he would die of shame") serve to deter people from sin and immoral actions, reflecting the Islamic view of Satan as a constant tempter and corrupter of human beings.

In contrast, English proverbs often link the devil to human flaws, worldly wisdom and experience. For example, "*The devil knows many things because he is old*" emphasizes his ancient nature and accumulated knowledge, while "*The greater the sinner, the greater the saint*" expresses the Christian belief that even the worst sinner can, through repentance, become a saint — an idea rooted in the doctrine of salvation and redemption. Thus, while Uzbek proverbs consistently portray Satan in a wholly negative light, English proverbs sometimes present him not only as a symbol of evil but also in relation to transformation, human experience and moral lessons. This difference illustrates the contrast between Islamic and Christian theological worldviews.

In some cases, the characteristics of the devil are used metaphorically to assess situations. For instance, the Uzbek proverb "*Umidli dunyo, noumid shayton*" ("The world is full of hope; only the devil despairs") emphasizes hope and optimism as human qualities. Likewise, the English proverb "*The devil is not so black as he is painted*" suggests that things are often not as bad as they are portrayed.

CONCLUSION

The images of angels and devils in Uzbek and English proverbs encapsulate people's religious beliefs, moral-ethical values and life experiences. The analysis shows that in Uzbek proverbs, the image of the angel is most often interpreted as a symbol of purity, compassion, honesty, light and household blessing. In English proverbs, however, the angel typically represents wisdom, patience, caution and divine guidance.

The image of the devil in Uzbek proverbs is associated with deceit, trickery, evil and corrupt human qualities, serving to warn individuals against sin. In English proverbs, by contrast, the devil is more often linked to experience, the passage of time and human weaknesses; in some cases, he is also invoked to illustrate transformation and the possibility of repentance.

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