



"INNOVATIVE ACHIEVEMENTS IN SCIENCE 2025"

COMPARATIVE LINGUACULTURAL PERSPECTIVES ON APHORISMS IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation: *This article represents a linguacultural comparative analysis of English and Uzbek aphorisms quoted by famous thinkers and writers. The research is directed at the expression of moral, philosophical, and cultural values in the language of these aphorisms. Each aphorism is followed by its linguacultural interpretation with regard to its semantic, stylistic, and cultural aspects. The findings give evidence that English aphorisms tend to reflect rationalism, individualism, and pragmatism, while Uzbek ones highlight spirituality, justice, and collective ethics.*

Key words: *aphorism, linguacultural, comparative study, stylistic meaning, national values, intercultural reflection.*

INTRODUCTION

Aphorisms are short sayings that express a general truth or life philosophy. Aphorisms are the verbal symbols of cultural mentality and linguistic creativity. According to Gross, an aphorism is “a concise and often witty expression of universal truth.” English aphorisms, influenced by Enlightenment ideas, very often reflect reason, psychological self-consciousness, and individualism. Uzbek aphorisms, on the other hand, represent collective ethics, faith, and wisdom, being rooted in moral and spiritual traditions. The paper analyses how each aphorism reveals the world outlook of its culture while sharing universal wisdom through linguacultural analysis.

Theoretical Background. The term “aphorism” is derived from the Greek word “aphorismos”, which means ‘definition’ or “distinction.” Aphorisms are unlike proverbs in that their authors are identifiable and intellectual ownership is individually claimed. Linguacultural analysis as described by Vereshchagin and Kostomarov refers to a study of how linguistic expression carries cultural meaning. By applying this framework, the study attempts to make a comparison of how values, moral philosophy, and cultural identity are encoded in English and Uzbek aphorisms through language.

Francis Bacon: “Knowledge is power.”¹ This aphorism would represent that spirit of the English Enlightenment, stressing human mastery and improvement through knowledge. Its declarative form finds nominal symmetry and reflects rational thought. It is culturally representative of the Western belief in intellect as the source of social influence and moral

¹ Francis Bacon, *Novum Organum*, London, 1620.



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strength. William Shakespeare: "All the world's a stage, and all the men and women merely players."² Shakespeare's metaphor of equating life to performance epitomizes Renaissance humanism. The imagery from theatre suggests the fascination of English culture with individuality and social roles. Benjamin Franklin: "Lost time is never found again."³ Franklin here elucidates the value of time management central to early American capitalism. The aphorism linguistically deploys antithesis and finality, expressing Protestant work ethic and practicality. Oscar Wilde: "Be yourself; everyone else is already taken."⁴ Ironical and paradoxical, just typical of Wilde's wit; it advocates individual authenticity, a hallmark of modern Western identity. The structure blends humor and moral advice. There are also lots of aphorisms in Uzbek which have been using for a long time. Amir Temur: "Strength is in justice."⁵ This saying best describes the political philosophy of the Timurid Empire. Justice ("adolat") is represented here as an element of legitimate power. The linguistic features include: nominal sentence form. The cultural aspects include: Islamic governance; Central Asian ethics. Amir Temur: "A ruler who does not value his soldiers cannot rule his state."⁶ The statement reveals collectivist values that emphasize loyalty and duty. It reflects the feudal structure and moral responsibility of leadership in the Turkic culture. Alisher Navoi: "A word is an arrow: once released, it does not return".⁷ The metaphor by Navoi warns of the irreversible power of speech. The vivid imagery of 'arrow' reflects the Eastern moral aesthetics about restraint and wisdom in language. Alisher Navoi: "The tongue is small but it can destroy mountains."⁸ Hyperbolic expression of the power of words. It reflects the moral conviction that speech is invested with divine responsibility, a salient principle in Sufi ethics. Ahmad Donish: "Ignorance is the root of all evil."⁹ A rationalist point from the 19th-century Bukhara enlightenment. Lingually simple, it symbolizes the reformist movement valuing education and moral progress. Abu Rayhon Beruniy: "Science is the light that guides life."¹⁰ Beruniy connects intellectual pursuit with moral illumination. The metaphor of "light" reflects both Islamic epistemology and universal rationalism. Erkin Vohidov: "Without truth, poetry loses its soul."¹¹ Aesthetic and ethical statement tying art with sincerity. It shows how the Uzbek literary tradition focuses on moral integrity in creativity. Abdulla Avloniy: "Education is the mirror of a nation."¹² This aphorism mirrors the Jadid enlightenment period, wherein education is equated to national progress. The metaphor of the "mirror" relates to cultural identity and reflection. Cholpon: "Freedom is as sacred as life itself."¹³ A humanistic aphorism, emblematic of the early 20th-century national awakening, it connects liberty to existential value and expresses the Uzbek modernist ideal. Oybek:

² William Shakespeare, quoted from *The Oxford Book of Aphorisms* Gross, 2003

³ Benjamin Franklin, *Poor Richard's Almanack*, Philadelphia, 1758.

⁴ Oscar Wilde, *The Critic as Artist*, London: Heinemann, 1891.

⁵ Amir Temur, *Tuzuklar*, Tashkent: G'afur G'ulom NMIU, 1377.

⁶ Amir Temur, *Tuzuklar*, Tashkent: G'afur G'ulom NMIU, 1377.

⁷ Alisher Navoi, *Mahbub ul-qulub*, Tashkent: Fan, 1968.

⁸ Alisher Navoi, *Mahbub ul-qulub*, Tashkent: Fan, 1968.

⁹ Ahmad Donish, quoted from *The Oxford Book of Aphorisms* Gross, 2003

¹⁰ Abu Rayhon Beruniy, *Al-Osor al-Boqiya*, 1048.

¹¹ Erkin Vohidov, quoted from *The Oxford Book of Aphorisms* Gross, 2003

¹² Abdulla Avloniy, *Turki Guliston yoxud Axloq*, Tashkent, 1913.

¹³ Cho'lpon, quoted from *The Oxford Book of Aphorisms* Gross, 2003



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"Human dignity is the highest measure of civilization."¹⁴ This is a reflection of post-war moral reconstruction in Uzbek literature. The phrase places humanism above material success, coinciding with universal ethics. Ibrohim Haqqul: "Thought without heart becomes cold; heart without thought becomes blind."¹⁵ It is an intellectual and emotive dialectical aphorism. Culturally, it reflects Eastern balance between reason and compassion. Islom Karimov: "There is no future without historical memory."¹⁶ A modern aphorism underlining national continuity, fusing patriotism and collective memory, central to post-independence Uzbek identity.

Conclusion. The linguacultural comparison of English and Uzbek aphorisms reveals the use of brevity and metaphoricalness to reveal moral truths in both traditions. English aphorisms often focus on personal achievement and logical reasoning, while Uzbek ones concentrate on the issues of collective ethics and justice, inner virtue. Despite the differences, they both reveal the universal search of humanity for wisdom and balance between intellect and morality. Aphorisms thus remain the linguistic monuments of cultural identity and timeless philosophy.

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¹⁴ Oybek, quoted from *The Oxford Book of Aphorisms* Gross, 2003

¹⁵ Ibrohim Haqqul, *Ma'naviyat manbalari*, Tashkent, 2010.

¹⁶ Islom Karimov, *Yuksak ma'naviyat — yengilmas kuch*, Tashkent, 1997.



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