

**MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC****SOLUTIONS****THE USAGE OF PROVERBS IN ENGLISH AND UZBEK  
LANGUAGES: SIMILARITIES AND DIFFERENCES****Abdurasulova Dilafruz Shamsiddin qizi***Student Samarkand state institute of foreign languages*

**Abstract:** This article examines the usage of proverbs in English and Uzbek languages by analyzing their thematic content, cultural symbolism, and linguistic structure. Despite belonging to different linguistic families, both languages use proverbs as tools of moral teaching, social regulation, and cultural transmission. The study highlights similarities rooted in universal human experience, such as shared values of honesty, hard work, and wisdom, while also identifying differences shaped by historical development, environment, and cultural worldview. The findings demonstrate that proverbs function as powerful indicators of national identity and collective memory in both linguistic communities.

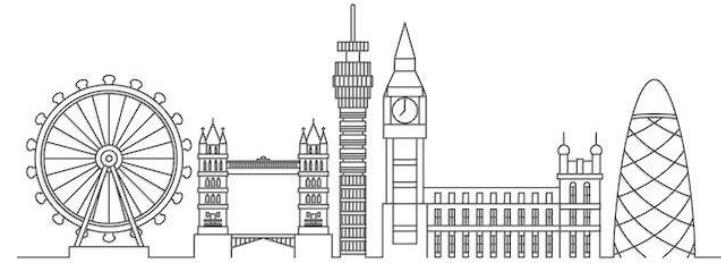
**Keywords:** English proverbs, Uzbek proverbs, cultural symbolism, language comparison, figurative meaning.

**Annotatsiya:** Ushbu maqolada ingliz va o‘zbek tillaridagi maqollarning qo‘llanilishi, ularning mazmuniy yo‘nalishlari, madaniy ramziyligi hamda til strukturasidagi o‘xshash va farqli jihatlari tahlil qilingan. Har ikki til turli til oilalariga mansub bo‘lishiga qaramay, maqollar axloqiy ta‘lim berish, ijtimoiy tartibni mustahkamlash va madaniy merosni uzatish vositasi sifatida xizmat qiladi. Tadqiqot natijalari umumiy insoniy qadriyatlar asosida shakllangan o‘xshashliklar hamda tarix, muhit va dunyoqarash bilan bog‘liq farqlarni ko‘rsatadi. Maqollar har ikki xalqning milliy o‘zligining muhim ko‘rsatkichi ekanligi ta‘kidlanadi.

**Kalit so‘zlar:** Inglizcha maqollar, o‘zbekcha maqollar, madaniy ramzlar, til qiyosi, majoziy ma‘no.

**Аннотация:** В данной статье рассматривается использование пословиц в английском и узбекском языках через анализ их тематического содержания, культурной символики и языковых особенностей. Несмотря на принадлежность к разным языковым семьям, пословицы в обоих языках служат средствами нравственного воспитания, социального регулирования и передачи культурного наследия. Исследование выявляет сходства, основанные на универсальных человеческих ценностях, а также различия, обусловленные историческим развитием, средой и мировоззрением. Делается вывод о том, что пословицы являются важными носителями национальной идентичности и коллективной памяти.

**Ключевые слова:** английские пословицы, узбекские пословицы, культурная символика, сопоставительная лингвистика, образность.



## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

Proverbs represent the collective wisdom, worldview, and cultural memory of a people, and their usage in English and Uzbek languages demonstrates how different societies interpret life, values, and human behavior. Although English and Uzbek belong to different language families-Germanic and Turkic respectively-the function of proverbs in both cultures shows remarkable universality. They help people express ideas briefly, give advice, strengthen arguments, and transmit moral lessons across generations<sup>19</sup>. However, the linguistic forms, cultural reflections, and figurative imagery found in these proverbs highlight significant differences shaped by history, environment, religion, and lifestyle<sup>20</sup>.

In both English and Uzbek languages, proverbs function as tools for giving guidance and summarizing complex experiences in simple terms. English proverbs such as “Actions speak louder than words,” “A stitch in time saves nine,” or “Don’t judge a book by its cover” emphasize practicality, individual responsibility, and rational thinking<sup>21</sup>. Similarly, Uzbek proverbs like “Yaxshilik qil - dengizga ot, baliq bilmasa ham xalq bilar” (“Do good and throw it into the sea; even if the fish doesn’t know, the people will”), or “Ustoz ko‘rmagan shogird shogird bo‘lmas” (“A student without a master will not become a real student”) carry moral lessons, advocate ethical conduct, and reflect collective wisdom<sup>22</sup>. In both languages, the use of proverbs enhances communication by adding emotional weight, cultural depth, and expressive power to speech.

Despite common functions, the thematic focus and imagery of English and Uzbek proverbs often diverge. English proverbs show the influence of seafaring culture, industrial society, and Christian ethics<sup>23</sup>. Expressions such as “Make hay while the sun shines” reflect the agricultural background of early English society, while “The early bird catches the worm” highlights individual initiative. Uzbek proverbs, shaped by nomadic heritage, Islamic worldview, and community-oriented values, frequently include images of land, livestock, family, and spirituality. For example, “Ona yurting - oltin beshiging” (“Your homeland is your golden cradle”) reflects strong patriotism and emotional connection to homeland, while “Har kim ekkanini o‘rar” (“Everyone reaps what they sow”) corresponds to moral accountability rooted in both Islamic and traditional ethics.

Another difference lies in the metaphorical structures used in proverbs. English proverbs tend to be more concise, direct, and universal in imagery, with metaphors drawn from everyday life, nature, and personal experience<sup>24</sup>. Uzbek proverbs often use richer symbolism, culturally specific images, and poetic phrasing. This is partly because Uzbek oral tradition-especially in folklore, epic poetry, and storytelling-has always valued

<sup>19</sup> Mieder, W. *Proverbs: A Handbook*. Greenwood Press, 2004.

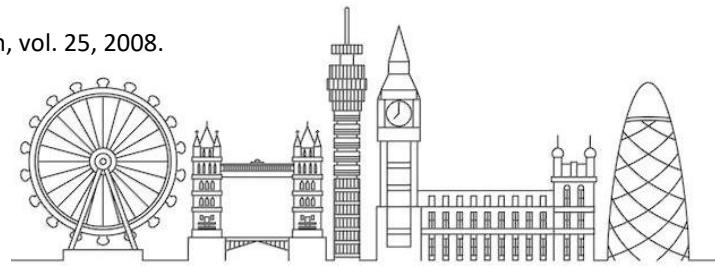
<sup>20</sup> Gibbs, R. W. *The Poetics of Mind*. Cambridge University Press, 1994.

<sup>21</sup> Crystal, D. *The Cambridge Encyclopedia of Language*. Cambridge University Press, 2010.

<sup>22</sup> Abdurahmonov, G’. *O‘zbek Maqollari: Lingvokulturologik Tahlil*. Toshkent: Fan, 2016.

<sup>23</sup> Taylor, A. *The Proverb*. Harvard University Press, 1931.

<sup>24</sup> Dundes, A. “On the Structure of the Proverb.” *Proverbium*, vol. 25, 2008.



## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

musicality, rhythm, and figurative language<sup>25</sup>. For example, the proverb “Tiling - boshining balosi” (“Your tongue is the cause of your troubles”) uses strong imagery to warn against careless speech<sup>26</sup>, whereas the English equivalent “Think before you speak” is more straightforward and less figurative.

Still, the similarities are just as fascinating. Many English and Uzbek proverbs share nearly identical meanings, though expressed with different imagery. The Uzbek proverb “Mehnat qilgan odam tog‘dan oshadi” (“Hard-working people can even cross mountains”) carries the same message as the English “Where there’s a will, there’s a way.” The Uzbek “Do‘st achitib gapirar” (“A friend will speak even bitter truth”) mirrors the English “A friend in need is a friend indeed.” These parallels show that human experience is universal, even when cultural contexts differ.

In contemporary usage, proverbs remain relevant in both languages, though their application varies across generations. Elderly speakers in both English and Uzbek cultures tend to use proverbs more frequently, relying on traditional wisdom to explain life lessons, resolve conflicts, or teach morality. Younger generations may use fewer traditional proverbs, but they often reinterpret them or combine them with modern expressions, showing that proverbs continue evolving<sup>27</sup>. In Uzbek society, proverbs still hold strong educational and moral significance, commonly used in family communication, literature, and everyday conversations<sup>28</sup>. In English-speaking contexts, proverbs are widely used in literature, journalism, motivational speeches, and idiomatic expressions, though modern life has also led to the creation of new proverb-like sayings<sup>29</sup>.

The comparison of English and Uzbek proverbs demonstrates that while languages differ in structure, imagery, and cultural symbolism, the fundamental human need to express wisdom concisely and memorably remains universal. Proverbs in both languages serve as bridges between generations, carriers of shared beliefs, and reflections of cultural identity. Their similarities reveal common human values such as honesty, hard work, friendship, and morality, whereas their differences highlight the unique historical experiences, environments, and cultural traditions that shaped each nation. Studying these proverbs enriches our understanding of linguistic diversity and cultural interconnectedness, offering deeper insight into how different societies perceive the world and articulate their philosophies of life<sup>30</sup>.

<sup>25</sup> Jumaniyozov, M. O‘zbek folklori va maqol janri. Toshkent: Ma’naviyat, 2019.

<sup>26</sup> Hasanov, U. Til va Madaniyat Munosabati. Toshkent: O‘qituvchi, 2017.

<sup>27</sup> Spears, R. Dictionary of English Proverbs and Proverbial Expressions. McGraw-Hill, 2006.

<sup>28</sup> To‘xliyev, B. O‘zbek og‘zaki ijodi. Toshkent: O‘zbekiston, 2020.

<sup>29</sup> Honeck, R. P. A Proverb in Mind: The Cognitive Science of Proverbial Wit and Wisdom. Lawrence Erlbaum, 1997.

<sup>30</sup> Norrick, N. R. How Proverbs Mean. Mouton de Gruyter, 1985.

**MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC  
SOLUTIONS**  
**REFERENCES**



1. Mieder, W. *Proverbs: A Handbook*. Greenwood Press, 2004.
2. Crystal, D. *The Cambridge Encyclopedia of Language*. Cambridge University Press, 2010.
3. Abdurahmonov, G'. *O'zbek Maqollari: Lingvokulturologik Tahlil*. Toshkent: Fan, 2016.
4. Taylor, A. *The Proverb*. Harvard University Press, 1931.
5. Norrick, N. R. *How Proverbs Mean*. Mouton de Gruyter, 1985.
6. Jumaniyozov, M. *O'zbek folklori va maqol janri*. Toshkent: Ma'naviyat, 2019.
7. Gibbs, R. W. *The Poetics of Mind*. Cambridge University Press, 1994.
8. Dundes, A. "On the Structure of the Proverb." *Proverbium*, vol. 25, 2008.
9. Hasanov, U. *Til va Madaniyat Munosabati*. Toshkent: O'qituvchi, 2017.
10. Spears, R. *Dictionary of English Proverbs and Proverbial Expressions*. McGraw-Hill, 2006.
11. To'xliyev, B. *O'zbek og'zaki ijodi*. Toshkent: O'zbekiston, 2020.
12. Honeck, R. P. *A Proverb in Mind: The Cognitive Science of Proverbial Wit and Wisdom*. Lawrence Erlbaum, 1997.

**Internet resources**

13. <https://www.researchgate.net>
14. <https://owl.purdue.edu>
15. <https://www.linguisticsociety.org>
16. <https://www.cambridgeenglish.org/learning-english>

