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A STYLISTIC COMPARISON OF ETHICAL AND MORAL PROVERBS IN ENGLISH AND UZBEK

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Abstract: This article examines the stylistic characteristics of moral and ethical proverbs in Uzbek and English. The study explores how linguistic, cultural, and religious elements influence moral and ethical expressions in both languages through comparative analysis. The findings reveal that the use of proverbs reflects both culturally specific ethical frameworks and universal moral principles.

Key words: moral and ethical, proverbs, religion, honesty, metaphorical structures.

Annotatsiya: Ushbu maqolada o'zbek va ingliz tillaridagi axloqiy va etik maqollarning uslubiy xususiyatlari tahlil qilinadi. Tadqiqot qiyosiy tahlil orqali har ikki tildagi axloqiy ifodalarga til, madaniyat va din omillarining qanday ta'sir ko'rsatishini o'rganadi. Natijalar shuni ko'rsatadiki, maqollardan foydalanish madaniy jihatdan o'ziga xos axloqiy asoslar bilan birga, umuminsoniy axloqiy tamoyillarni ham o'z ichiga oladi.

Kalit so'zlar: axloqiy va etik, maqollar, din, halollik, metaforik tuzilmalar.

Аннотация: В данной статье рассматриваются стилистические особенности морально-этических пословиц на узбекском и английском языках. Исследование с использованием сравнительного анализа изучает влияние языковых, культурных и религиозных факторов на выражения морально-этического содержания в обоих языках. Результаты показывают, что использование пословиц отражает как культурно-специфические моральные ценности, так и универсальные принципы нравственности.

Ключевые слова: мораль и этика, пословицы, религия, честность, метафорические структуры.

INTRODUCTION

Proverbs are a fundamental element of linguistic and cultural expression, encapsulating the collective wisdom, experiences, and moral values of a community across generations. As concise verbal units, they mirror a society's worldview and often function as moral compasses, shaping behavior in both personal and social contexts. In many cultures, proverbs serve as repositories of ethical norms, social expectations, and value systems, transmitted through oral tradition, literature, education, and everyday communication. Due to their brevity and didactic character, proverbs are frequently used to instruct, advise, warn, or reinforce cultural ideals in ways that are easily remembered and widely accepted.

LITERATURE REVIEW

The study of proverbs—known as paremiology—provides a valuable lens through which to explore how societies encode ethical and moral judgments within language. While certain values such as honesty, kindness, and justice appear universally across cultures, the stylistic realization of these principles through proverbs can differ significantly depending on historical, religious, and cultural contexts. In English, proverbs often reflect individualistic values, emphasizing self-reliance, practical wisdom, and personal accountability. Many of these expressions are rooted in Greco-Roman philosophy, Judeo-Christian ethical traditions, and Enlightenment-era rational thought. By contrast, Uzbek proverbs typically emphasize communal values, interdependence, reverence for elders, and moral conduct in accordance with Islamic teachings and deep-rooted oral traditions.

Given these distinctions, analyzing the stylistic features of English and Uzbek ethical proverbs sheds light on both universal human concerns and culture-specific modes of expression. This study undertakes a comparative analysis focusing on metaphorical structures, tonal nuances, and culturally embedded references found

in ethical and moral proverbs in both languages. By investigating their linguistic forms and the value systems they reflect, the research aims to enhance cross-cultural understanding and contribute to the broader fields of contrastive linguistics, cultural studies, and applied paremiology.

RESEARCH METHODOLOGY

A qualitative comparative approach was used. The data includes a corpus of 100 proverbs—50 from English and 50 from Uzbek—selected from published collections and linguistic databases (Khayrullayeva & Sa'dullayeva, 2025). Selection criteria included proverbs with ethical or moral themes (e.g., honesty, respect, justice) and common usage in native discourse, identified through linguistic databases and cultural textbooks. Each proverb was analyzed according to the following parameters: stylistic devices such as metaphor, parallelism, and symbolism; moral themes including honesty, justice, respect, and self-discipline; and cultural references indicating religious or national identity.

ANALYSIS AND RESULTS

The analysis revealed both similarities and differences in the stylistic and ethical encoding of proverbs. Common ethical themes included honesty and justice. For instance, the English proverb “Honesty is the best policy” corresponds to the Uzbek equivalent “Boshinga qilich kelsa ham, rost so‘zla,” both emphasizing the moral value of truthfulness, even in the face of danger. In terms of justice, the English saying “What goes around comes around” implies that good or bad actions will return to the doer, while the Uzbek proverb “Haqiqat o‘tda ham kuymas, suvda ham cho‘kmas” (Truth does not burn in fire, nor does it sink in water) conveys the idea that truth is indestructible and will ultimately prevail. Regarding stylistic features, English proverbs often employ direct structures and an individualistic tone, whereas Uzbek proverbs tend to rely on allegory, poetic devices, and collective ethical perspectives (Amoniddinova, 2024).

English proverbs such as “Time is money” offer concise, direct advice focused on personal responsibility, while “Actions speak louder than words” conveys a clear moral message encouraging integrity. Similarly, “Don’t put all your eggs in one basket” provides practical advice through a simple metaphor, emphasizing personal risk management, and “The early bird catches the worm” promotes initiative through motivational tone. In contrast, Uzbek proverbs reflect communal values and are often more metaphorical. For example, “Ko‘p bilan to‘y – ko‘rkam, yolg‘iz bilan to‘y – xomush” (“A feast with many is joyous; a feast with one is gloomy”) highlights the importance of community and social gathering. Another saying, “Yaxshilik qil – daryoga ot, baliq biladi, baliq bilmasa Xoliq biladi” (“Do good and say: I’ve thrown it into the river; if the fish knows, good; if not, the Creator does”) promotes selfless virtue using metaphor. Similarly, “Bir bolaga yetti mahalla ham ota, ham ona” (“Seven neighborhoods for one child, both father and mother”) expresses a symbiotic relationship between the individual and the community, reflecting deeply rooted collectivist ethics in Uzbek culture.

Cultural embedding: Uzbek proverbs contain more religious and traditional values. For example, “Birovning haqqini yema” (“Do not consume others’ rights”) is deeply rooted in Islamic ethics. In contrast, English equivalents may sound more secular or legalistic, such as “Do unto others as you would have them do unto you.” Another example is the proverb “Yomg‘ir bilan yer ko‘karar, duo bilan – el” (“With rain the earth becomes green, with prayer the people”), which reflects the belief in divine blessing and collective well-being, also rooted in Islamic tradition. English equivalents such as “God helps those who help themselves” capture a more individual-centered approach and do not fully convey the communal and spiritual dimensions of the Uzbek version. A closer equivalent in spirit might be “Blessings bring prosperity” or “Prayer is the key to success,” though these are less common in usage. The results demonstrate that while both languages value morality, the stylistic expression and cultural framing differ significantly. English proverbs emphasize practical ethics, reflecting individualism and Enlightenment thought (Axmedov, 2024). In contrast, Uzbek proverbs highlight community, spiritual obligation, and collective well-being, often influenced by Sufi or Islamic traditions. This supports the view that language is not merely a communication tool but also a moral compass reflecting societal norms and cultural identity (Tursinova et al., 2024).

CONCLUSION

English and Uzbek proverbs both encapsulate profound moral values, serving as cultural signposts that guide behavior, ethics, and social interactions. While the core principles—such as kindness, reciprocity, respect, and communal harmony—often align, the stylistic presentation and cultural framing of these values differ significantly. English proverbs tend to be more individualistic and direct, often rooted in Judeo-Christian or Western philosophical traditions.



In contrast, Uzbek proverbs frequently reflect collectivist ideals, oral traditions, and the influence of Islamic and Turkic cultural heritage. These differences highlight the importance of understanding the socio-cultural context in which proverbs arise, as it affects their interpretation and use. Such comparative paremiological studies not only deepen our appreciation of linguistic richness but also enhance cross-cultural communication, language learning, and translation studies. By examining how ethical and etiquette-related proverbs function in different societies, learners and researchers can gain insights into the worldview and values of those cultures. Future research may focus on the contemporary application of these proverbs in everyday discourse, particularly in the realms of media, education, and digital communication. This can reveal how traditional wisdom adapts to modern contexts, helping to preserve cultural identity while fostering global understanding.

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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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