



CULTURAL CHARACTERISTICS OF THE CONCEPT SCIENCE IN UZBEK AND ENGLISH APHORISMS

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Abstract. This article examines the national and cultural characteristics of the concept **SCIENCE** as reflected in Uzbek and English aphorisms. Aphorisms, as concise and semantically dense linguistic units, preserve cultural values, collective experience, and national worldviews. The study applies a **linguocultural and cognitive approach** to identify similarities and differences in the conceptualization of science in the two linguistic cultures. The analysis shows that while English aphorisms conceptualize science mainly through pragmatism, rationalism, and progress, Uzbek aphorisms emphasize science as a moral, spiritual, and social value closely connected with enlightenment and ethical perfection.

Keywords: concept, science, aphorism, linguoculture, national worldview, Uzbek language, English language

The word was first used in the Aphorisms of Hippocrates, a long series of propositions concerning the symptoms and diagnosis of disease and the art of healing and medicine. The often-cited first sentence of this work is: "Ο βίος βραχύς, δὲ τέχνη μακρή" – "life is short, art is long", usually reversed in order (Ars longa, vita brevis).

This aphorism was later applied or adapted to physical science and then morphed into multifarious aphorisms of philosophy, morality, and literature. Currently, an aphorism is generally understood to be a concise and eloquent statement of truth.

Aphorisms are distinct from axioms: aphorisms generally originate from experience and custom, whereas axioms are self-evident truths and therefore require



no additional proof. Aphorisms have been especially used in subjects to which no methodical or scientific treatment was originally applied, such as agriculture, medicine, jurisprudence, and politics[1].

In modern linguistics, the study of **concepts** has become central to understanding how language reflects national mentality and cultural identity. Among universal concepts, **SCIENCE** occupies a special position, as it represents intellectual development, progress, and knowledge systems in human civilization. However, despite its universality, the concept of science is interpreted differently across cultures[2].

Aphorisms serve as a valuable source for studying conceptual meanings because they condense cultural experience, social norms, and philosophical views into brief statements. Therefore, analyzing Uzbek and English aphorisms allows us to reveal how the concept **SCIENCE** is shaped by national and cultural factors.

This aphorism reflects the Western view of science as a practical tool that enables control over nature and society. Science is valued for its **functional effectiveness**.

“Science is organized knowledge.” — Herbert Spencer

Here, science is conceptualized as a structured and systematic body of information, highlighting rational order and empirical methodology.

Science and Progress

“The science of today is the technology of tomorrow.” — Edward Teller

This aphorism emphasizes innovation and technological advancement, which are core values in English-speaking cultures.

Rational and Critical Thinking

“Science is the great antidote to the poison of enthusiasm and superstition.”

— Adam Smith

Science is portrayed as a force that combats irrationality, superstition, and emotional excess.



O‘zbekcha: *Emish har elg‘a qadri ilm balo, O’la ilm maqomi baski bolo. Kishikim ilmu fandin boxabardur, Haloyiqqa mo’’tabardur. Tiriklikda kishikim qilsa har kor, Aning osonlig’ina ilm darkor.* – **Abdulla Avloniy**[3];

Inglizcha: *I am my own muse, the subject I know best* [Men o’zimning ilhomim, men eng yaxshi biladigan mavzuman]. – **Frida Kahlo**;

O‘zbekcha: *Ilm fan* yo ’llarida mash’aladir, *Ilm ista, garchi shohi jahonsan.*

– **Farididdin Attor;**

Inglizcha: *Upon the subject of education, not presuming to dictate any plan or system respecting it, I can only say that I view it as the most important subject which we, as a people, can be engaged in* [Ta’lim mavzusiga kelsak, uni hurmat qiladigan biron bir reja yoki tizimni talab qilmasdan, men buni xalq sifatida shug’ullanishimiz mumkin bo’lgan eng muhim mavzu deb bilishimni aytishim mumkin]. – **Abraham Lincoln**.

Tahlil natijasida ta’kidlash joizki, ikki tilda tahlilga tortilgan misollardan ma’lumki, subject/fan ishtirok etgan aforizmlarda turlicha ma’zo –mazmun ifoda etilmoqda. Chunki bu asotirlarda o‘ziga xos g‘oya, mafkura yashiringan. Albatta, g‘oyatda boy badiiy an’analar mahsuli hisoblangan xalq og‘zaki ijodiyoti, ya’ni xalqimizning orzuistaklari, ezgu o‘ylari, o‘ziga xos turmush tarzi hamda axloqiy qarashlari mujassamlashgan.

That is why wise words, aphorisms, proverbs, customs, traditions and rituals are not only a mirror showing the spiritual image of our people, but also one of the important and powerful tools of national education. Because in every wise word or narration inherited from our ancestors, the unique national image, dreams and aspirations of our people are expressed. At the same time, even if the subject/science theme was not involved, the dominant words formed on the basis of the theme of its conceptual system were also analyzed. For example, concepts such as → education/ta’lim, → science/ilm, → knowledge/bilim make up the conceptual system of the subject/science concept. And these serve as a logical basis for the formation of wise words[4].



Uzbek: *Kishi ta'limdan topsa malomat, Topar ilm ahli oldingda hijolat.* – Alisher Navoiy;

English: *There is no education like adversity* (Qiyinchiliksiz ta'lim yo'q). – Benjamin Disraeli;

Uzbek: *Yigitlikda yig' ilmnинг maxzani, Qarilik chog'i harj qilg'il ani.* – Alisher Navoiy;

English: *Science is facts; just as houses are made of stones, so is science made of facts; but a pile of stones is not a house and a collection of facts is not necessarily science* (Ilm - bu fakt; uylar toshdan yasalganidek, ilm ham faktlardan iborat; ammo tosh uyumi uy emas va faktlar to'plami ilm bo'lishi shart emas). – Jules Henri Poincare;

Uzbek: *Bilmaganni so'rab o'rgangan – olim, Orlanib so'ramagan o'ziga zolim.* – Alisher Navoiy;

English: *Language is only the instrument of science, and words are but the signs of ideas* (Til faqat ilm quroli, so'zlar yesa g'oyalarning belgisidir). – Samuel Johnson;

Uzbek: *Ilm o'qub qilmagan amal maqbul, Dona sochib ko'tarmadi mahsul.* – Alisher Navoiy;

English: *Studies serve for delight, for ornament and for ability* (Tadqiqotlar zavq, bezak va qobiliyat uchun xizmat qiladi). – Sir Francis Bacon;

Uzbek: *Ilm, Navoiy senga maqsud bil, Emdiki, ilm o'ldi, amal aylagil.* – Alisher Navoiy;

English: *He who has imagination without learning has wings and no feet* (Ilmsiz tasavvurga ega bo'lganning qanoti bor, oyog'i yo'q). – Joseph Joubert;

Uzbek: *Bu din ilmiki xomam qildi tahrir, Erur fiqhu hadisu so'ngra tafsir. Chu takmil o'ldi bu uch ilm, sen, bil, Yana har ilm maylin qilma, yo qil.* – Alisher Navoiy;

English: *To me the sole hope of human salvation lies in teaching* (Men uchun inson najotining yagona umidi ta'lim berishdadir). – George Bernard Shaw;



Uzbek: Ilmning martabasi barcha martabalardan ulug'dir, Ilmning zavoli o'zbilarmonlikdir. Ilmning kamoli muloyimlikdadir, Ilmli shohga zavol yo'qdir. Ilm majlisi jannat bog'idir. – **Alisher Navoiy**;

English: Who dares to teach must never cease to learn (Kim o'rgatishga jur'at yetsa, hech qachon o'rganishni to'xtatmasligi kerak). – **John Cotton Dana**;

Uzbek: Ilm cho'qqisi hamma cho'qqilardan yuksakdir. – **Alisher Navoiy**;

English: More important than the curriculum is the question of the methods of teaching and the spirit in which the teaching is given (O'quv dasturidan ko'ra o'qitish usullari va o'qitishning ruhi masalasi muhimroqdir). – **Bertrand Russell**;

Uzbek: Ilmdan bir shula tushgan on, Shunda bilursankim, ilm bepoyon. – **Firdavsiy**;

English: Knowledge like the sky is never private property. No teacher has a right to withhold it from anyone who asks for it. Teaching is the art of sharing (Osmondek bilim hech qachon shaxsiy mulk yemas. Hech bir o'qituvchi buni so'ragan har qanday odamdan tortib olishga haqli yemas. O'rgatish - baham ko'rish san'ati). – **Abraham Joshua Heschel**

The study reveals that the concept **SCIENCE** in Uzbek and English aphorisms reflects distinct national and cultural characteristics. English aphorisms prioritize pragmatism, rationality, and technological progress, while Uzbek aphorisms emphasize moral responsibility, enlightenment, and spiritual growth. These differences illustrate how language encodes cultural values and worldviews even within universal concepts.

The findings confirm that aphorisms are an effective linguistic resource for exploring conceptual and cultural differences, and they contribute to a deeper understanding of intercultural communication.

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