

**THE IMPORTANCE OF PROVERBS IN ENGLISH, RUSSIAN,  
UZBEK LANGUAGES.**

**Rokhila Bafoeva**

Teacher of History and Philology department,  
Asia International University

[bafoyevorohila@oxu.uz](mailto:bafoyevorohila@oxu.uz)

<https://doi.org/10.5281/zenodo.10463247>

**Abstract.** *This article provides information about the importance of proverbs in English, Russian, and Uzbek languages.*

**Key words:** *proverbs, mother tongue, global populations, Uzbek proverbs.*

**ЗНАЧЕНИЕ ПОСЛОВИЦ В АНГЛИЙСКОМ, РУССКОМ,  
УЗБЕКСКОМ ЯЗЫКАХ.**

**Аннотация.** *В данной статье представлена информация о значении пословиц в английском, русском и узбекском языках.*

**Ключевые слова:** *пословицы, родной язык, население мира, узбекские пословицы.*

As we are all aware, our mother tongue, Uzbek, is a rich language in every way. Among all of the languages spoken in Europe, English is one of the most commonly used languages. The value of these languages is reflected in their distinctive characteristics. Uzbek proverbs, for instance, are a clear example of the Uzbek language's richness in visual expression, including its ability to express the same idea in a variety of ways, and its colorful nature. At the International conference on "Urgent issues of studying and promoting Uzbek classical and modern literature at the international level," President of the Republic of Uzbekistan Sh.M. Mirziyoyev said, "If literature, art, and culture live, the nation and all humanity live."

English proverbs are distinguished by their diversity, ability to convey meaning clearly, and ability to express a wide range of ideas, even though we are unable to fully explore all of these possibilities within the confines of the English language. It is evident from Uzbek proverbs that a variety of topics are deftly addressed, including the national culture, mentality, and traditional lifestyle of the Uzbek people.

English proverbs express this country's worldview and offer practical solutions for resolving problems in daily life, the workplace, and interpersonal relationships. Each language's literature serves as that country's encyclopedia. Proverbs are included in the category of folklore in this encyclopedia. The language, meaning, and vocabulary of these proverbs in society, as well as their application to daily life and youth education, should all be studied in order to comprehend their original meaning, absorb it, and draw important conclusions. For a citizen of any country, how they view their status is crucial. Studying proverbs and expressions is always pertinent because they are an essential component of the rich spiritual legacy.

Studying proverbs is one of the major issues that have plagued not only in linguistics and but also in literary studies sphere. The proverb challenges people's thinking, particularly that of the youth, and aids in the development of virtues such as honesty, hard work, selflessness, bravery, courage, persistence, and perseverance. Therefore, it is accurate to state that proverbs encourage a person's human qualities. Proverbs are used in daily life not only by the Uzbek or English people

but also by people from other countries. Based on its etymology, the word "proverb" is derived from the Arabic verb *Kavlun*, which means to speak or say. There are proverbs in every language, including English and Uzbek. Words in proverbs cannot be substituted with another ones.

Every proverb associated with any language or nation represents a unique instance of folk oral creativity that demonstrates the people's wisdom, distilled over centuries of experience, national spirit, and cultural distinctiveness. Proverbs in Uzbek and English are identical. Folk art study is becoming more and more important in the context of any language as a modern-day necessity. Despite being viewed as a by-product of folklore, proverbs are regarded by linguists and experts from other fields as a useful scientific and theoretical tool. Representatives of these disciplines include folklorists, philosophers, psychologists, cultural scientists, historians, and ethnographers. The word proverb can theoretically be understood to refer to a people's experience, breath, cry, and every feeling and experience of them.

Nowadays, linguists are concerned with a number of important issues, including the thorough analysis of proverbs and their study, as well as the analysis of proverbs using the method of expressing the national-cultural traditions and values of different linguistic circles. In the event that we choose to study languages through a comparative approach, we will discover that every language in the globe exhibits distinct and meaningful characteristics that set them apart from one another. The links and parallels between their mother tongue and the language they are learning help language learners learn. As a result, we can classify these languages together under distinct headings. Semantic, lexical, functional, and grammatical signs are a few examples of these categories. Such generalizing categories are what we can refer to as tools.

Every country and people, as we all know, has its own beliefs, national and traditional traits, distinctive and timely fantastical and textile images, and a variety of figurative meanings. uses examples as a starting point for compounds. Similarly, we observe that the aforementioned characteristics are reflected in proverbs and proverbs found in William Shakespeare's works. Global populations may speak different languages, but they share similar or identical thought processes and physical characteristics. We can use proverbs from various languages as an example. These proverbs serve the same purpose, which is to act as a linguistic and didactic tool for various situations in the daily lives of the people who use them, despite the fact that they are expressed in different languages and in different forms.

After studying proverbs in English, Arabic, and Russian, E. V. Kukhareva made conclusions and provided a description of them as follow: "Themes and circumstances are common to most proverbs. The commonality in proverbs is attributed by epidemiologists in different ways: some attribute it to kinship and ethnic origin, others attribute it to the introduction and acceptance of new domestic and cultural relations, and a third group of scientists attributes it to historical development steps and "They argue that there is a harmony of ideas."

Proverbs are now studied as a unit of linguistic culture as well as an example of folk art, according to K. Y. Alibekov. He concluded that while the concepts of "health" and "hygiene" were precious necessities in Russian culture, in Uzbek and Kazakh languages, these concepts were equated with wealth. This was achieved by comparing the concepts of "health" and "hygiene" in these three languages. The text makes clear that this idea has nearly identical connotations in the national cultures of the three countries.

"Proverbs are the result of historical thoughts of the different nations," said K. Tumanishvili, and he called them the "autobiographical" memory of a certain group. Proverbs are examples of the national form, situated harmoniously within the national psyche and grounded in the national cognitive framework. Naturally, this displays the characteristics of the ethnic group. And genetic information is what builds it.

Therefore, linguists, scientists, and researchers from all over the world have studied and interpreted proverbs extensively, considering them to be very important tools. Their scientific, practical, linguistic, cultural, national, and universal qualities have all been the subject of numerous studies. Knowing proverbs and comprehending their meanings requires much knowledge.

The use of these instruments in writing dates back to ancient times, as does the history of learning and the formation of proverbs—a unique form of folk art. We can say that proverbs are as old as nations, even though it is unknown when and how they originated. As an illustration of folklore, proverbs have played a significant role in the development of numerous peoples, particularly those in Central Asia. Proverbs are unique because they have been continuously developed and improved over time, spanning a wide range of topics and covering a lot of ground. Proverbs have been honed, distilled, shared among people and humanity over the ages, and have evolved.

Proverbs have become more significant in both literary and societal contexts, and they are frequently employed in a wide range of contexts. For instance, proverbs from people who speak the Turkish language family were frequently used by the eminent scholar of the eleventh century, M. Koshgari, in his work "Devonu Lughati Turk". This work serves as both an explanation dictionary for words in the language of that era and a comprehensive dictionary covering the entirety of Central Asia at the time, from Upper China to Movorounnahr, Khorezm, Ferghana, and Bukhara. We can characterize it as a singular philological work that offers details on the peoples, tribes, clans, languages, and artistic folk.

Like their Uzbek counterparts, English folk proverbs are highly ideal and among the best examples of folklore. They have developed over a considerable amount of time based on a variety of real-world and everyday problems. An extensive and significant subject in English linguistics is the history of the study of English folk proverbs. Numerous scientists have worked in this field, conducting a variety of studies. Proverbs from countries with similar languages, cultures, and customs tend to be similar or close to one another as well. The holy book "Bible" has a prominent place in English and Western European folklore, particularly in the dissemination of proverbs.

Therefore, linguists, scientists, and researchers from all over the world have studied and interpreted proverbs extensively, considering them to be very important tools. Their scientific, practical, linguistic, cultural, national, and universal qualities have all been the subject of numerous studies. Proverbs are meaningless without the essential knowledge of a particular ethnic group, including history, nationality, and place of residence. Without this knowledge, it is impossible to comprehend proverbs and their essence.

## REFERENCES

1. Bafoeva, R. (2023). The concept of family in English, Russian and Uzbek proverbs. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 651–654. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2279>
2. Rokhila Bafoeva 2023. The Concept of Education in English and Uzbek Proverbs. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*. 1, 9 (Nov. 2023), 292–296.
3. Bafoeva, R. (2023). The concept of family in English, Russian and Uzbek proverbs. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 651–654. Retrieved from <https://grnjournal.us/index.php/STEM/article/view/2279>
4. Bafoeva, R. (2023). NEW METHODS OF TEACHING FOREIGN LANGUAGES. *Modern Science and Research*, 2(10), 58-63.
5. Pirmanovna, N. G., & Bafoeva, R. (2022). NATIONAL AND CULTURAL PROVERBS IN ENGLISH AND UZBEK LANGUAGES AND THEIR UNIVERSAL FEATURES. *Новости образования: исследование в XXI веке*, 1(4), 500-503.
6. Pirmanovna, N. G., & Bafoeva, R. (2023). INGLIZ VA O'ZBEK MAQOLLARINING GENDER XUSUSIYATLARI. *World of Science*, 6(5), 167-169.
7. Pirmanovna, N. G., & Bafoeva, R. (2023). O'ZBEK VA INGLIZ MAQOLLARINING JAMIYATDAGI TUTGAN O'RNI VA ULARNING O'RGANILGANLIK DARAJASI. *SCIENTIFIC APPROACH TO THE MODERN EDUCATION SYSTEM*, 2(14), 74-76.
8. Bafoeva, R. (2023). INGLIZ VA O'ZBEK MAQOLLARINING SHAKLLANISH VA O'RGANILISH MASALALARI. *Научный Фокус*, 1(3), 29-31.
9. Bafoeva, R. (2023). INGLIZ VA O'ZBEK MAQOLLARINING KOGNITIV TAHLILI Ingliz va ozbek maqollari tizimlari haqida gap ketganda ularning mohiyati bir-biridan ajralib turishi aniq bo'ladi, chunki ular turli xil tarixiy, ijtimoiy va iqtisodiy sharoitlarda rivojlangan, va bu maqoll. *World of Science*, 6(6), 207-211.
10. Pirmanovna, N. G., & Bafoeva, R. (2023). LINGUISTIC AND CULTURAL ANALYSIS OF ENGLISH AND UZBEK PROVERBS. *Finland International Scientific Journal of Education, Social Science & Humanities*, 11(4), 227-230.
11. Bafoeva, R. (2023). THE IMPORTANCE OF INTERACTIVE GAMES IN LEARNING FOREIGN LANGUAGES PROCESS. *Modern Science and Research*, 2(10), 510-512.
12. Jabborova Aziza Jobirovna. (2023). THE CATEGORY OF ASPECT IN ENGLISH GRAMMAR. *Academia Science Repository*, 4(05), 10–27. Retrieved from <http://academiascience.com/index.php/repo/article/view/443>
13. Aziza Jabborova Jobirovna. (2023). Effective Classroom Management: Strategies for Teachers. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 444–450. Retrieved from <http://grnjournal.us/index.php/STEM/article/view/2133>

14. Aziza Jabborova Jobirovna. (2023). Qualities of an Ideal Teacher. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(10), 437–443. Retrieved from <http://grnjournal.us/index.php/STEM/article/view/2132>
15. Jobirovna, A. J. (2023). Engaging Classroom Strategies: Fostering Active Participation among Students. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(9), 155–161. Retrieved from <http://grnjournal.us/index.php/STEM/article/view/1379>
16. Jabborova, A. (2023). THE LECTURER OF HISTORY AND PHILOLOGY DEPARTMENT, ASIA INTERNATIONAL UNIVERSITY. *Modern Science and Research*, 2(9), 97–108. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/23905>
17. Ismatovna, I. L. (2023). Humour in the Upbringing and Education of the Modern Teenager. *Научный Фокус*, 1(5), 507-509.
18. Ismatovna, I. L. (2023). Improvement of Quality of Knowledge by Using Videos at Lessons. *JOURNAL OF SCIENCE, RESEARCH AND TEACHING*, 2(4), 100-102.
19. Idiyeva, L. I. (2017). LISTENING AT LESSONS OF A FOREIGN LANGUAGE. *Достижения науки и образования*, (5), 65-66.
20. Ismatovna, I. L. (2021). Typology of parts of speech and content of grammatical categories in two languages. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(8), 53-57.
21. Ismatovna, I. L. (2023). Humour in the Upbringing and Education of the Modern Teenager. *Научный Фокус*, 1(5), 507-509.
22. Muxamedovna, G. M. (2023). INNOVATSION TALIM-BUYUK KELAJAK POYDEVORI. *World scientific research journal*, 17(1), 74-76.
23. Muxamedovna, G. M. (2023). UCHINCHI RENESANS DAVRIDA AJDODLARIMIZ MEROSINI ORGANISH ORQALI INTEGRATSION TA'LIMNI YANADA TAKOMILLASHTIRISH TAMOYILLARI. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 22(1), 35-38.
24. Muxamedovna, G. M. (2023). KREATIV YONDASHUV ASOSIDA DIDAKTIK MATERIALLAR YARATISH MEKANIZMLARI. *ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ*, 21(3), 12-14.
25. Toshpulatova Shakhnoza Shuhratovna. (2023). ETYMOLOGY OF TAJIK MARRIAGE CEREMONY. *International Journal Of History And Political Sciences*, 3(11), 17–23. <https://doi.org/10.37547/ijhps/Volume03Issue11-05>
26. Toshpo'latova, S. (2023). ETHNOLOGICAL ANALYSIS OF CALENDRIAL CALCULATION AND LENGTH MEASUREMENTS OF KHUF VALLEY TAJIKS IN THE RESEARCHES OF MS ANDREYEV. *Modern Science and Research*, 2(10), 291-299.
27. Shokir o'g'li, S. U. (2023). MAHALLANING JAMIYAT IJTIMOYIY TARAQQIYOTIDAGI O'RNI. *Научный Фокус*, 1(6), 369-371.

28. O'gli, S. U. S. (2023). ELUCIDATION OF ISSUES OF THE HISTORY OF BUKHARA GUZARS IN OA SUKHAREVA AND HER STUDIES. *International Journal Of History And Political Sciences*, 3(11), 30-35.
29. Shokir o'gli, S. U. (2023). The Essence of State Policy on Youth in New Uzbekistan. *American Journal of Language, Literacy and Learning in STEM Education (2993-2769)*, 1(9), 554-559.
30. Shokir O'g'li, S. U. (2023). THE IMPORTANCE OF THE MAHALLA SYSTEM'S REFORMATIONS IN NEW UZBEKISTAN. *International Journal Of History And Political Sciences*, 3(10), 25-30.
31. Sadullayev, U. (2023). THE ROLE OF THE NEIGHBORHOOD IN RAISING A SPIRITUALLY MATURE GENERATION. *Modern Science and Research*, 2(10), 488-493.
32. Sadullayev, U. (2023). O'zbekistonda xotin-qizlarga berilayotgan e'tibor: mahalla boshqaruvida xotin-qizlarning roli. In *Oriental Conferences (Vol. 1, No. 1, pp. 551-556)*. OOO «SupportScience».
33. Sadullayev, U. (2023). THE ROLE OF THE NEIGHBORHOOD IN THE SOCIAL DEVELOPMENT OF SOCIETY. *Modern Science and Research*, 2(10), 755-757.
34. Shokir o'gli, U. S. (2023). MILLIY QADRIYATLARIMIZ ASROVCHISI. *Journal of new century innovations*, 35(1), 79-80.
35. Sadullayev, U. (2023). THE ROLE OF WOMEN IN NEIGHBORHOOD MANAGEMENT IN UZBEKISTAN. *Modern Science and Research*, 2(9), 132-135.
36. Gulamova, D. I. (2023). NUTQ MADANIYATINI SHAKLLANTIRISH VA RIVOJLANTIRISHDA EVFEMIZMLARNING O'RNI.
37. Gulamova, D. I. (2022). USE OF CREATIVE TASKS IN TEACHING THE NATIVE LANGUAGE AT SCHOOL. *Galaxy International Interdisciplinary Research Journal*, 10(2), 841-846.
38. Gulamova, D. (2023). USE OF CREATIVE TASKS IN TEACHING THE NATIVE LANGUAGE AT SCHOOL. *Modern Science and Research*, 2(7), 322-327.
39. Gulamova, D. . (2023). EUPHEMISM AS A FACTOR IN THE DEVELOPMENT OF STUDENTS' SPEECH CULTURE. *Modern Science and Research*, 2(4), 175–181. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/19207>
40. Gulamova, D. . (2023). EUPHEMISM AS A FACTOR IN THE DEVELOPMENT OF STUDENTS' SPEECH CULTURE. *Modern Science and Research*, 2(4), 175–181. Retrieved from <https://inlibrary.uz/index.php/science-research/article/view/19207>