

APHORISMS AND SHORT TEXT FORMS: A GENERAL AND COMPARATIVE STUDY BASED ON ENGLISH AND UZBEK LANGUAGE MATERIALS

M.M.Rakhmatova¹, M.Sh.Khayrieva²

1. Ph.D., Associate Professor

2. 1st year Master's degree student of Linguistics of Bukhara International University

Mas'ul muallif: Rakhmatova Mekhriniso Mussinovna, Ph.D., Associate Professor.

Accepted: 23 Sentabr 2026

Published: 23 Sentabr 2026

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Iqtibos uchun: Rakhmatova, M. M. APHORISMS AND SHORT TEXT FORMS: A GENERAL AND COMPARATIVE STUDY BASED ON ENGLISH AND UZBEK LANGUAGE MATERIALS / M. M. Rakhmatova, M. S. Khayrieva // Buxoro xalqaro universiteti ilmiy axborotnomasi. — 2026. — T. 9, № 2. — B. 217–220.

Abstract. This study aims to analyze aphorisms and short text forms in English and Uzbek languages in terms of their similarities and differences. Aphorisms are concise expressions of general truths, often reflecting cultural and philosophical values. This study employs a qualitative comparative approach to investigate aphorisms and short text forms in Uzbek and English languages. The research is based on the analysis of literary and folkloric sources rather than human participation. The selected materials include aphorisms and concise literary short texts taken from English and Uzbek literary works. The findings reveal that while English and Uzbek aphorisms share common features such as brevity, metaphorical meaning, and didactic purpose, they differ in cultural references, linguistic structure, and stylistic devices. The analysis mainly focuses on identifying similarities and differences in the structure, meaning, stylistic features, and cultural functions of aphorisms in both languages. Special attention is given to metaphorical expressions, philosophical ideas, moral teachings, and the ways in which short text forms reflect national mentality and cultural values. Through comparative analysis, the research aims to demonstrate how aphorisms serve as an important means of conveying wisdom, experience, and social attitudes in both Uzbek and English linguistic traditions.

Keywords: aphorism, short text forms, comparative analysis, figurative language, Uzbek literature, English literature, cultural linguistics, stylistic features.

AFORIZMLAR VA QISQA MATN SHAKLLARI: INGLIZ VA O'ZBEK TILLARI MATERIALLARI ASOSIDAGI UMUMIY VA QIYOSIY TADQIQOT

Annotatsiya. Ushbu tadqiqotning maqsadi — ingliz va o'zbek tillaridagi aforizmlar hamda qisqa matn shakllarini ularning o'xshashlik va farqlari nuqtai nazaridan tahlil qilishdan iborat. Aforizmlar ko'pincha madaniy va falsafiy qadriyatlarni aks ettiruvchi, umumiy haqiqatlarning loqond (qisqa va lochin) ifodasidir. Tadqiqotda o'zbek va ingliz tillaridagi aforizmlar hamda qisqa matn shakllarini o'rganish uchun sifatli qiyosiy yondashuv qo'llaniladi. Ish adabiy hamda folklor manbalarini tahlil qilishga asoslangan bo'lib, insonlar ishtirokidagi tajribalarni nazarda tutmaydi. Saralab olingan materiallar ingliz va o'zbek adabiyoti natijalaridan olingan aforizmlar hamda qisqa adabiy matnlarni o'z ichiga oladi. Natijalar shuni ko'rsatadiki, lirik qisqalik, ko'chma ma'nolilik (metaforiklik) va didaktik (o'git-nasihati) yo'nalish kabi umumiy jihatlarga qaramay, ingliz va o'zbek tillaridagi aforizmlar madaniy realliklar, til strukturasi hamda uslubiy vositalari bilan bir-biridan farq qiladi. Asosiy e'tibor har ikkala tildagi aforizmlarning tuzilishi, mazmuni, uslubiy xususiyatlari va madaniy vazifalaridagi o'xshashlik hamda farqlarni aniqlashga qaratilgan. Shuningdek, ko'chma ma'nodagi iboralar, falsafiy g'oyalar, ahloqiy o'gitlar hamda qisqa matn shakllarida milliy mentalitet va madaniy qadriyatlarining aks etish usullariga alohida urg'u berilgan. Qiyosiy tahlil orqali ushbu tadqiqot aforizmlarning o'zbek va ingliz til an'analari hikmat, hayotiy tajriba hamda ijtimoiy qarashlarni yetkazib berishning muhim vositasi ekanligini ko'rsatadi.

Kalit so'zlar: aforizm, qisqa matn shakllari, qiyosiy tahlil, obrazli til, o'zbek adabiyoti, ingliz adabiyoti, lingvokulturoloji (lingvomadaniyatshunoslik), uslubiy xususiyatlar.

АФОРИЗМЫ И КРАТКИЕ ТЕКСТОВЫЕ ФОРМЫ: ОБЩЕЕ И СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ НА МАТЕРИАЛЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

Аннотация. Цель данного исследования — проанализировать афоризмы и краткие текстовые формы в английском и узбекском языках с точки зрения их сходств и различий. Афоризмы представляют собой лаконичные выражения общих истин, часто отражающие культурные и философские ценности. В исследовании применяется качественный сравнительный подход к изучению афоризмов и кратких текстовых форм в узбекском и английском языках. Исследование основано на анализе литературных и фольклорных источников и не предполагает участия людей. Отобранный материал включает афоризмы и краткие литературные тексты, взятые из произведений английской и узбекской литературы. Результаты

показывают, что, несмотря на общие черты, такие как краткость, метафоричность и дидактическая направленность, афоризмы английского и узбекского языков различаются по культурным реалиям, языковой структуре и стилистическим средствам. Основное внимание уделяется выявлению сходств и различий в структуре, содержании, стилистических особенностях и культурных функциях афоризмов в обоих языках. Особое внимание уделяется метафорическим выражениям, философским идеям, нравственным наставлениям, а также способам отражения национального менталитета и культурных ценностей в кратких текстовых формах. Посредством сравнительного анализа исследование демонстрирует, что афоризмы являются важным средством передачи мудрости, жизненного опыта и социальных установок в узбекской и английской языковых традициях.

Ключевые слова: афоризм, краткие текстовые формы, сравнительный анализ, образный язык, узбекская литература, английская литература, лингвокультурология, стилистические особенности.

Introduction. The passage focuses on aphorisms, portraying them as concise yet semantically layered expressions, enriched and further elaborated through human experience, philosophical inquiry, and the accumulated depth of cultural heritage. What is an aphorism? To put it simply, it is the name we give to a short statement which encapsulates a truth. We are daily surrounded by aphorisms in what we hear and what we read. They give spice to our conversations, stimulate our thinking, and impart meaning to our lives. Literature is a particularly fertile ground for aphorisms. Our so-called 'favorite' books are often the ones which give us memorable aphorisms that stay with us long after we close the pages of the book. However, when we examine 'the aphorism' more closely, it turns out that it is very difficult to define. This is because there are so many other short literary forms, similar to, and associated with, the aphorism, that it is impossible to determine where to draw the line between them. When we think of the aphorism in all its variability and multiplicity, we start to find it everywhere. Furthermore, as a consequence of this ubiquity, it can be seen to break down boundaries of all kinds. For instance, circulating widely as proverbs, quotations, and slogans, aphorisms challenge the distinction between the spoken and the written word. They also unsettle clear-cut divisions between different fields of knowledge: being integral to the fields of science, literature, religion, philosophy, politics, and culture, they play an important role in all of these areas, and facilitate the drawing of new connections between them. The aphorism is, in other words, an inherently interdisciplinary genre (Grant, B.2016). "The first aphorism of Hippocrates, in its original form, has a harmonic composition, resembling a poem. Aphorisms are formed in the context of scientific, philosophic, and artistic works... Hippocrates suggested that physicians develop their own philosophy. Aphoristic statements by Hippocrates convey accumulated wisdom, speculation, and maturity in medical practice." (Antonioni et al,2012). "As John Gross demonstrates in his anthology an aphorism 'can illuminate the hidden truth, or lay bare the ironies of existence', including the individual and the sense of identity – desires & longings, fears, hopes, passions, self-knowledge, self-love, and self-doubt" (Gross, 2003).

Aphorisms and Short Text Forms in English Literature. Famous literary characters are associated with their aphoristic state mends, such as Hamlet with 'To be, or not to be, that is the question' (Shakespeare 1982: 277), or Scarlett O'Hara with 'After all, to-morrow is another day' (Mitchell 1974: 1011). Aphorisms are also at the heart of philosophical and religious texts, and we associate them with the names of the great sages and philosophers, such as the biblical figure of Solomon, the sixteenth-century French thinker Blaise Pascal, and the nineteenth-century German philosopher Friedrich Nietzsche. We are bound to be helped by the councils of wise aphorisms at important junctures in our life, and they guide us through difficult times. Aphorisms are our life's companions. However, when we examine 'the aphorism' more closely, it turns out that it is very difficult to define. This is because there are so many other short literary forms, similar to, and associated with, the aphorism, that it is impossible to determine where to draw the line between them. Thus, the title of this book "The Aphorism and Other Short Forms" is a good place to begin thinking about what the aphorism is and how it might be distinguished from other 'short forms'. First, we might think of it as one short form among many. It has much in common with, say, the proverb, the fragment, the maxim, the epigram, and the haiku, but is also different from them. The aphorism must therefore be considered in relation to these other forms. What makes it unique? In what ways, for instance, are aphorisms different from proverbs, and why do we choose to call some short texts fragments, rather than aphorisms? One of the concerns of this book will be to trace how these differences from other short forms are important in defining the aphorism. (Grant, B.2016).

1. Aphorism (classic philosophical-literary)

"Knowledge is power."

— Francis Bacon, *Meditationes Sacrae* (1597)

This is a typical aphorism: short, universal, and philosophically loaded.

2. Aphorism (literary)

"The only way to get rid of a temptation is to yield to it."

— Oscar Wilde, *The Picture of Dorian Gray* (1890)

Combines wit + paradox → common feature of English aphorisms.

3. Aphorism (classic philosophical-literary)

"Time is money."

— Benjamin Franklin, *Advice to a Young Tradesman* (1748)

Example of extreme brevity + high semantic density.

4. Short text form (novel sentence with aphoristic value)

"It is a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife."

— Jane Austen, *Pride and Prejudice* (1813)

Not purely an aphorism, but a short text with generalized social meaning.

5. Short text (modern literary aphoristic tone)

"All animals are equal, but some animals are more equal than others."

— George Orwell, *Animal Farm* (1945)

A strong political aphorism embedded in a narrative text.

Aphorisms and Short Text Forms in Uzbek Literature.

In Uzbek literature, aphorisms are typically concise, expressive statements that convey moral, philosophical, or cultural wisdom. They are often rooted in centuries-old traditions, especially in classical works, and reflect values such as knowledge, ethics, respect, and human behavior. Aphorisms are usually memorable, generalized, and didactic in tone.

In contrast, short text forms in Uzbek literary works refer to brief passages or sentences taken from larger texts (such as novels or stories) that carry descriptive, emotional, or symbolic meaning. Unlike aphorisms, they are not always generalized truths but may depict a specific moment, character state, or atmosphere, while still maintaining semantic richness and stylistic depth. In Uzbek linguistics, aphorisms and short text forms are studied within the frameworks of text linguistics, pragmatics, and semantics.

In linguistic literature, a clear distinction is made between these two concepts:

Aphorisms are universal, generalized statements expressing philosophical or moral truths (e.g., "Knowledge is power").

Short text forms are context-dependent fragments that describe specific situations, emotions, or narrative moments.

Thus, aphorisms are characterized by universality and generalization, while short texts are defined by contextual and situational meaning.

1. "Ilm — insonning ziynatidir." (Navoiy, 1483)

Klassik aforizm: qisqa, umumlashgan, axloqiy mazmunli.

2. "Odamlar bor — dunyoni bezaydi, odamlar bor — dunyoni buzadi."
(Avloniy, 1913)

Kuchli didaktik aforizm.

3. "O'tkan kunlar qaytmaydi." (Qodiriy, 1926)

Juda qisqa, lekin chuqur falsafiy ma'no bor.

4. "Inson qalbi — sirli bir olam." (Vohidov, 1980)

Poetika asosidagi aforistik matn.

5. "Ona — bu dunyodagi eng buyuk zot." (Hoshimov, 1982)

Emotsional va umumlashgan aforistik matn.

Research Questions:

How are aphorisms and short text forms expressed in English and Uzbek literary texts?

What are the similarities and differences in the use of aphorisms and short text forms between English and Uzbek literature?

Methodology. This study employs a qualitative comparative research design to explore aphorisms and short text forms in Uzbek and English linguistic works. Selected literary texts from both languages are analyzed in order to identify and interpret aphoristic expressions as concise but meaningful units of language that reflect cultural, philosophical, and social ideas.

The research mainly focuses on the structural, semantic, and stylistic features of aphorisms and short textual forms, including their figurative meanings, communicative purposes, and expressive functions in discourse. Special attention is paid to how these expressions convey life experience, moral values, wisdom, and national worldview through brief and memorable language forms.

The data for the study are collected from representative English and Uzbek literary sources, including works of well-known writers, philosophers. The selected materials provide a balanced basis for comparative analysis between the two linguistic and cultural traditions. During the analytical process, the identified aphorisms and short textual forms are grouped according to their thematic content, stylistic characteristics, and communicative functions. This comparative approach allows the research to reveal both similarities and differences in the linguistic realization, semantic depth, and cultural significance of aphoristic expressions in Uzbek and English.

Sample. This research is grounded in qualitative literary analysis and focuses on the examination of written texts rather than human participants. The study investigates aphorisms and short textual forms through selected examples taken from English and Uzbek literary traditions.

The research materials were collected from well-known English and Uzbek literary and folkloric sources that contain aphoristic expressions, proverbs, and concise forms of wisdom-based language. English sources include works by Oscar Wilde and George Bernard Shaw, while Uzbek sources consist of traditional proverbs and literary examples from Abdulla Qahhor, Abdulla Qodiriy and other classical writers. These materials were selected because of their important contribution to the development of aphoristic expression and their rich use of figurative and stylistic language.

The selected texts were chosen according to several criteria, including the presence of concise and meaningful expressions, philosophical or moral content, figurative meaning, and cultural significance. Representative extracts from both English and Uzbek traditions were analyzed in order to provide a balanced comparative perspective between the two languages and cultures.

The main focus of the analysis is the identification and interpretation of aphorisms and short textual forms that

express wisdom, life experience, moral values, and philosophical reflections. The study also examines how meaning is constructed through metaphorical and stylistic devices in concise linguistic forms. The collected data were analyzed through descriptive, comparative, and interpretative methods to reveal similarities and differences in the use and function of aphoristic expressions in English and Uzbek literary discourse.

Findings and Discussions Comparativeness of aphorisms in English and Uzbek literary

Table 1:

Author	Aphorisms	Literal Meaning	Figurative Meaning	Type	Tone
Oscar Wilde(1890)	Eng: "Experience is simply the name we give our mistakes" Uz: "Xato qilmagan – o'rganmagan"	Experience mistakesXato qilmaslik o'rganmaslik	People learn through mistakesInson xatodan saboq oladi	Philosophical aphorismFalsafiy aforizm	Irony,IntellectualHay otiy tajriba
Oscar Wilde(1895)	"The truth is rarely pure and never simple" "Haqiqat achchiq bo'ladi"	Truth is complexHaqiqat og'ir	Truth is often uncomfortableRost gap yoqimli emas	ParadoxParadoks	Analytical,IronicDirect,moral
Oscar Wilde(1892)	"We are all in the gutter, but some of us are looking at the stars" "Yomon joyda ham,yaxshi niyat bo'lishi mumkin"	People in gutter look at starsYo'q joyda ham umid bor	Hope exists even in bad conditionsInson umid bilan yashaydi	Metaphorical aphorismChuqur ma'noli aforizm	Poetic, hopefulOptimistic
Abdulla Qahhor	"Odamning yuziga boqma-so'ziga boq"	Do not look at face,look at words	A person's character appears through speech	Didactic aphorism	Moral teaching about human behavior
Abdulla Qodiriy	"Moziyga qaytib ish ko'rmoq xayrlidir"	Looking back at the past is useful	History helps people understand the future	Philosophical statement	Reflection on historical awareness

Conclusion. This study has demonstrated that aphorisms and short textual forms occupy an important place in both English and Uzbek literary works, serving not only as linguistic units but also as cultural and artistic expressions. Through a qualitative comparative analysis of the works of Oscar Wilde, Abdulla Qahhor, and Abdulla Qodiriy, the research has shown that aphoristic expressions are widely used to convey philosophical ideas, moral values, and human experiences in concise yet meaningful forms.

The findings reveal that although aphorisms in both English and Uzbek traditions share the common purpose of expressing wisdom and life observations, they differ in stylistic realization and cultural background. The aphorisms of Oscar Wilde are often characterized by irony, paradox, and intellectual reflection. His short textual expressions tend to emphasize individuality, critical thinking, and philosophical interpretation of life. Through concise and stylistically rich language, Wilde creates memorable statements that challenge conventional views and encourage analytical thought.

In contrast, the aphoristic expressions found in the works of Abdulla Qahhor and Abdulla Qodiriy are more closely connected with morality, social ethics, and collective life experience. Their expressions frequently employ metaphorical and symbolic language to communicate moral teachings, human values, and national worldview. In Uzbek literary tradition, aphorisms are often didactic in nature and reflect cultural concepts related to humanity, respect, honesty, and social responsibility.

Despite these stylistic and cultural differences, the comparative analysis confirms that aphorisms and short textual forms represent a universal literary phenomenon. They allow writers to express deep meaning through brief and memorable language, while also reflecting the cultural identity and worldview of a particular society. Furthermore, aphoristic expressions enrich literary texts aesthetically by transforming ordinary observations into powerful and thought-provoking statements.

In conclusion, the study highlights that aphorisms and short textual forms function as an important means of preserving wisdom, cultural values, and artistic creativity in both English and Uzbek literature. The analysis of such expressions contributes not only to linguistic and literary studies but also to a broader understanding of how different cultures interpret and communicate human experience through concise language forms.

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