



THE CONCEPT OF WEALTH IN ENGLISH AND UZBEK PROVERBS AND SAYINGS

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Abstract: *This article explores the familiar concepts of wealth in proverbs and sayings. The material and spiritual aspects of these concepts are considered. How these concepts were viewed in which country and in which period are shown by means of examples and facts. The article describes how important this concept is, how it differs from each other, or how it is compatible with each other.*

Key words:: *linguistic and cultural analysis, spirituality, linguistic and cultural characteristics, language, linguistics, cultural studies, linguistic and cultural studies, culture, material wealth, spiritual wealth.*

Today, making observations in the anthropocentric direction has become one of the main issues of modern linguistics. Aspects of anthropocentric analysis are particularly evident in works devoted to textual research. In such directions as linguopragmatics, linguoculturology, cognitive linguistics, psycholinguistics, neurolinguistics, ethnolinguistics, discursive analysis, the individual factor forms the center of the research object. The emergence of these areas is related to the efforts to study the human being in more depth in science and illuminate the linguistic activity in harmony with the individual factor. This requires consideration of a number of issues related to the concept concept.

In recent years, we have witnessed the frequent repetition of the term "concept" in the field of linguistics, and the fact that many scientists are carrying out scientific research on the study of some linguistic units as a concept. This concept is especially widely used in new directions of philological education. In general, the term concept can be used not only in linguistics, literary studies, but also in other fields, but this term is considered one of the main categories of cognitive linguistics. [2, 56]

In Russian linguistics in the first half of the 20th century, the philosopher S. The scientist evaluates this concept introduced by Askoldov as a communicative process that can lead to communication between representatives of different nationalities. S.A. Askoldov is a famous Russian scientist who has published books and articles on the study of concepts and creation of theoretical foundations. While expressing his thoughts on the verbal, conceptual and figurative form of the concept, he divides it into two types: cognitive and artistic, and puts the cognitive concept in the first place as the most important feature. Because when analyzing the conceptual features of a word or term, at first, one's mind and perception come into play. Human perception is of great importance in communicating with people, creating a communicative situation, creating a speech strategy and achieving results.

Lingvokulturology is a complex complex of scientific knowledge resulting from the interaction and influence of language and culture. In the 90s of the 20th century, a new field



of science appeared between linguistics and cultural studies, linguoculturology (linguistics). It would not be wrong to say that this field was one of the biggest achievements in linguistics. Because behind this line of linguistics great achievements, innovations and changes came to science. It was recognized as an independent direction in linguistics. Almost all researchers about the formation of linguoculturalology claim that the roots of this theory of linguistics go back to V. von Humboldt. By the beginning of the 21st century, linguistic and cultural studies have become one of the leading directions in world linguistics. Lingvoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture in mutual relationship. The views on the "rich and poor" of the countries, which are the subject of our article, are also studied in this way in linguistic and cultural studies. These things are the main learning tool of linguistic and cultural studies. V. N. Telia writes about this: "Linguocultural science is a science that deals with the human factor, more precisely, the cultural factor in a person. This means that the center of linguo-cultural studies is a complex of achievements typical of the anthropological paradigm of the human being as a cultural phenomenon. Whether certain times are "rich or poor" depends on the human factor. V. N. Telia's opinion is justified when viewed in this way. [4, 89]

The main task of every state and country is to save its citizens and society from poverty, both materially and spiritually, and make them rich. These aspects are definitely rooted in culture. Lingvokulturology studies the connection between man and culture. Nobody wants to be poor. Wealth brings great benefits to humanity itself, to society, and to the country. Every country wants to lead society towards wealth. That is why views about wealth and poverty are the same in almost all countries. It is not correct to think of wealth only in terms of material wealth. A person should strive to be spiritually rich, mature, and mature. No one can defeat a nation rich in spirituality. A person who does not have a lot of money, a contented person is rich, not a person who has everything, but a person who has something that cannot be bought is rich. If he is materially mature, but spiritually poor, this is considered the greatest weakness. Sages also said - "Strive for knowledge." If you don't have money, you will not face poverty with your knowledge, if you are rich, your knowledge will make you beautiful." This is not said for nothing. No one can beat a knowledgeable, spiritually rich person. Material wealth can sometimes go out of a person's hands, or even be lost forever. And no one can ever take away a thoroughly acquired knowledge. Some people think that silver and gold are blessings, but in fact, wealth is only one of the means of obtaining blessings.

There are many views on wealth and poverty in Islam. Islam does not condemn wealth. On the contrary, as the number of rich increases, the situation of the poor may become easier. Our religion has not left the poor alone. If someone has wealth, he should give the poor the right of his wealth, that is, he should give zakat from his wealth. Zakat is distributed primarily to the poor, widows, orphans and widows. Zakat is the best and correct way to solve the problem of poverty in religion. [1, 3]

Almost all people are like this: they grieve when they lose their wealth, but they never regret the wasted days of their life, the time that flows like a flowing river. After all, the life

given to us is the most valuable wealth. These things also show how much humanity is attached to wealth. Wealth is compared to the salt water of the sea. The more you drink, the more thirsty you will be. A person is never satisfied with wealth. He does not even realize that his life is coming to an end chasing wealth. True, poverty is not something to be envied, no one wants it. But a person who knows how to live even in poverty is the owner of a truly noble virtue. Above all, poverty teaches a person contentment and patience. A spiritually rich person understands this and looks for wisdom from poverty and ways to get out of it. A spiritually poor person only complains about his poverty all his life and never tries to get rid of it. Therefore, a spiritually poor person is equal to everything. A spiritually mature person will definitely find his place. A person is not only materially poor, the increase of greed is also poverty. A person should be eager for something, not only at the level of greed. But Democritus says the following: "A rich person who needs something is not rich, a poor person who does not need anything is not poor. People are not corrupted by wealth or poverty, they are led astray by greed and avarice. Poverty can be a problem, but it shows what a person is capable of. The biggest secret of rich people is that they know what wealth is measured by. Wealth is not actually measured in money, wealth is measured in time. A person who wastes his time can neither gain wealth nor knowledge.

One of the main tasks of linguo-cultural studies is to study how the peculiarities of the culture of different peoples are reflected in the language. Although linguistic culture is a new field of linguistics, phraseological, conceptual, lexicographic, and linguistic didactic directions have already been formed in it. That is why it is possible to conduct research based on this field when studying and determining the wealth or poverty of a country. The main task of this science is related to this. The main idea and main task of this direction is to study the related aspect of language and culture, i.e., the methods of expressing cultural concepts in language and its various means, to describe the interrelationships between language and the mentality of the people. [5, 67]

Every country, nation and people has its own language and culture. The fact that different language units, in particular, lexemes, and phraseological units are reflected in the language of culture confirms that language and culture are closely related to each other. Therefore, each nation has its own language and culture, and the fact that culture and wealth are reflected in the language in different language units confirms that language and culture are closely related to each other. One of the main tasks of linguo-cultural studies is to learn to reflect the characteristics of the culture of different peoples in the language. As such culture is expressed by the fact that the country is "rich or poor", it means that studying the spiritual wealth, material wealth of the country, whether it is rich or poor in comparison with other countries, is the main task of linguistic and cultural studies. Even today, in Uzbekistan, a number of scientists, in particular, A. Abdulazizov, D. Ashurova, SH. Safarov, O'. Yusupov, A. Mamatov, and other similar scientists, are conducting research on these problems and issues. along the way, they make great contributions to linguistics, especially to the linguocultural department of linguistics. [3, 36]

In conclusion, it should be noted that the establishment of the main department aimed at studying the culture of the developed and developed nation - linguoculturalology -

has a great impact on the study of the characteristics of languages and the comprehensive, both spiritual and material wealth of states. became important. This subject is developing very quickly in modern linguistics and is occupying a unique place in linguistics. No state, country, society in the world is poor. Only the spiritual wealth of the state expresses the culture of that nation, what the nation is like. Material wealth reflects the life of the country and the state of the society.

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