



THE AXIOLOGICAL FEATURES OF THE CONCEPTS OF WEALTH AND POVERTY IN THE UZBEK LINGUISTIC WORLDVIEW

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ABSTRACT

This paper investigates the axiological features of the concepts of wealth and poverty in the Uzbek linguistic worldview from linguocognitive and linguocultural perspectives. It examines how the concepts of wealth and poverty are evaluated in the national consciousness, analyzes their material and spiritual dimensions, and explores their representation through lexical, phraseological, and paremiological units. Furthermore, the study discusses the realization of these concepts in literary texts based on the works of Oybek and O'tkir Hoshimov. The findings demonstrate that, within the Uzbek system of values, the concepts of wealth and poverty are associated not only with economic status but also with moral, spiritual, and social criteria of evaluation..

Introduction

Within the anthropocentric paradigm of modern linguistics, language is regarded not merely as a means of communication but also as an essential phenomenon reflecting a nation's worldview, values, and cultural experience. Human perception and evaluation of reality are manifested through language. Therefore, the **linguistic worldview** and **concept theory** have become among the most significant areas of contemporary linguistic research.

The linguistic worldview represents a model of reality expressed through the language of a particular nation, encompassing its knowledge, historical experience, customs, traditions, values, and worldview. Every nation perceives the world through the prism of its culture, religion, way of life, and historical development. This process of perception is encoded in language, thereby shaping a national linguistic worldview.

One of the principal components of the linguistic worldview is the **concept**. A concept is a complex cognitive unit formed in human consciousness that incorporates not only knowledge about an object or phenomenon but also emotional attitudes and evaluative judgments toward it. Consequently, concepts are regarded as fundamental units revealing the interaction between language and thought.

An important component of every concept is its **axiological dimension**. Axiology, the theory of values, refers in linguistics to the positive or negative evaluative meanings expressed through linguistic units. Thus, every concept functions not only as a carrier of

information but also as a reflection of the values, attitudes, and evaluative judgments shared by a linguistic community.

The main objective of this study is to identify the axiological features of the concepts of wealth and poverty in the Uzbek linguistic worldview, to determine their place within the national system of values, and to conduct a conceptual analysis based on lexical, phraseological, and literary sources.

The scientific novelty of the research lies in interpreting the concepts of wealth and poverty not merely as economic categories but as linguocultural and axiological units reflecting the value system of the Uzbek people. The study analyzes the evaluative characteristics of these concepts in the Uzbek linguistic worldview through literary texts, phraseological units, and Uzbek paremiology. As a result, the conceptual content of wealth and poverty in the national mentality and the linguistic mechanisms through which these concepts are represented are revealed.

Main Part

The concepts of **wealth** and **poverty** belong to the oldest and most universal concepts in human cognition. Every society interprets these notions according to its historical development, religious beliefs, and cultural values. Likewise, in the Uzbek linguistic worldview, wealth and poverty possess a multilayered semantic structure representing not only economic conditions but also an individual's spiritual maturity, moral qualities, and social status.

In the national consciousness of the Uzbek people, wealth is not measured solely by material possessions. Knowledge, health, parental blessing, children, contentment, honest labour, generosity, and compassion are also regarded as forms of wealth. Therefore, such Uzbek proverbs as "*Ilm – bitmas boylik*" ("Knowledge is inexhaustible wealth"), "*Qanoat – tunganmas davlat*" ("Contentment is endless prosperity"), and "*Davlat boshga qo'nar*" ("Fortune comes to those destined for it") are widely used. These expressions play a significant role in revealing the axiological content of the concept of wealth.

The concept of poverty likewise appears in the Uzbek linguistic worldview not merely as an economic notion but also as a social and moral phenomenon. Linguistic units such as *qo'li qisqa* ("financially constrained"), *cho'ntagi quruq* ("having an empty pocket"), *kafangado* ("a person left with absolutely nothing"), *bir burda nonga zor* ("desperately in need of even a piece of bread"), and *bechorahol* ("destitute") reflect not only material deprivation but also an individual's emotional state and society's attitude toward that person.

The axiological features of the concepts of wealth and poverty are particularly evident in literary works. Especially in the writings of **Oybek** and **O'tkir Hoshimov**, these concepts are expressed through a wide range of linguistic devices with remarkable artistic mastery. Such texts constitute valuable material for revealing the social, moral, and cultural evaluation of wealth and poverty in the Uzbek linguistic worldview.

In the Uzbek linguistic worldview, the concept of wealth occupies a special place within the national system of values. In addition to denoting material prosperity, it represents a complex conceptual unit closely associated with social status, prestige, diligence, entrepreneurship, and spiritual maturity. Therefore, the axiological content of the concept of

wealth is manifested not only through its existence but also through the way it is evaluated by society.

From an axiological perspective, the Uzbek people evaluate wealth according to two principal criteria. On the one hand, wealth acquired through honest labour, knowledge, professional skills, and generosity is regarded as a positive value. On the other hand, wealth obtained through deceit, greed, or exploitation of others is negatively evaluated. Consequently, within the Uzbek linguistic consciousness, the value of wealth depends not on its quantity but on its source and the manner in which it is acquired and used.

The material dimension of the concept of wealth is vividly represented in Uzbek literature through various symbolic images. One of the most illustrative examples is the character of **Mirzakarimboy** in Oybek's novel *Qutlug' qon*. The following sentence:

"Mirzakarimboy ni Toshkentning to'rt dahasi biladi."

indicates that Mirzakarimboy is not merely a wealthy individual but also a person of considerable prestige and influence within society. The expression *"Toshkentning to'rt dahasi biladi"* ("known throughout all four districts of Tashkent") symbolizes the social recognition associated with wealth. Thus, in the Uzbek linguistic worldview, wealth is frequently evaluated together with reputation and social authority.

Another expressive example is the author's description:

"Dang'illama darvoza. O'sha Iskandar Zulqarnayn ham bunaqa qo'rg'on solgan emas."

The phrase *dang'illama darvoza* ("a magnificent, imposing gate") functions not merely as an architectural description but as a symbol of luxury, power, and financial prosperity. The comparison with **Iskandar Zulqarnayn** (Alexander the Great) further intensifies the evaluative meaning of the expression. At the same time, this hyperbolic comparison reflects the author's critical attitude toward excessive luxury and ostentation. Therefore, the concept of wealth demonstrates a dual axiological character, combining admiration with moral criticism.

Another important symbol of wealth is the concept of **yer** ("land"). Since agriculture and animal husbandry have historically constituted the foundation of Uzbek society, land has traditionally been regarded as one of the most valuable forms of material wealth. Within the national consciousness, land symbolizes not only economic prosperity but also family continuity, stability, and social well-being.

This value is clearly reflected in Oybek's novel through the following statement:

"Yer olgan ko'karadi, yer sotgan quriydi."

("He who acquires land prospers, whereas he who sells land declines.")

This proverb illustrates the high axiological value attributed to land. Unlike money, which is perceived as temporary and unstable, land is regarded as a permanent source of prosperity capable of sustaining future generations. In *Qutlug' qon*, Mirzakarimboy explains to Yo'lchi that although money can easily be spent, land remains an enduring source of wealth. This episode demonstrates that, within the Uzbek value system, land occupies a higher position than money.

The same conceptual meaning is reinforced by another metaphor from the novel:

"Pul asov qushga o'xshaydi, sal bo'sh tutdingmi, qo'lingdan uchadi."

("Money is like a wild bird; once you loosen your grip, it flies away.")

This metaphor expresses the unstable nature of money. In contrast, land is conceptualized as a lasting and reliable possession. Consequently, the value of wealth in the Uzbek linguistic worldview is determined not only by ownership but also by durability, stability, and long-term benefit.

The concept of wealth has also acquired new cultural markers throughout different historical periods. In O'tkir Hoshimov's novel *Ikki eshik orasida*, particular emphasis is placed on the fact that the head of the construction department owns a "Moskvich" automobile. Although this vehicle may now be regarded as an ordinary means of transportation, during the Soviet period it represented a symbol of material prosperity and high social status. Thus, while the material indicators of wealth change over time, its axiological function as a marker of prestige and authority remains stable.

Another important axiological aspect of wealth is revealed through the portrayal of **Mirzakarimboy** in Oybek's *Qutlug' qon*. The author characterizes him with the Uzbek phrase:

"Ilonning yog'ini yalagan odam edi."

This phraseological unit literally means "a man who has licked the fat of a snake" and is traditionally used in Uzbek to describe an extremely cunning, calculating, and self-interested person. Within the novel, the expression demonstrates that material success may sometimes be associated with negative moral qualities. Consequently, the concept of wealth is not evaluated exclusively in positive terms but also becomes an object of ethical criticism.

The author further emphasizes Mirzakarimboy's prosperity by describing his numerous shops, extensive landholdings, and commercial activities. The novel states that he owns textile stores in both the old and the new parts of Tashkent, possesses property in various regions of Turkestan, and that his eldest son is engaged in large-scale cotton trade. These details represent the material dimension of wealth and demonstrate its connection with economic influence and social authority. Nevertheless, the author does not merely enumerate material possessions but also illustrates how wealth shapes personal character, social prestige, and public perception. This artistic representation significantly deepens the axiological content of the concept.

The axiological characteristics of wealth are also reflected in Uzbek proverbs and folk wisdom. Expressions such as:

"Ilm – bitmas boylik."

"Qanoat – tuganmas davlat."

"Mol topsang saqla, hunar topsang asra."

demonstrate that the Uzbek people associate genuine wealth not only with material possessions but also with knowledge, professional skills, moderation, and spiritual maturity. In these paremias, intellectual and moral values are evaluated more highly than financial prosperity. Consequently, within the Uzbek linguistic worldview, wealth represents the harmonious unity of material and spiritual values rather than merely economic success.

Thus, the concept of wealth in the Uzbek linguistic worldview encompasses not only financial well-being but also diligence, entrepreneurship, ownership of land, social prestige, education, generosity, and spiritual perfection. Its axiological significance lies in the fact that it reflects both positive and critical attitudes toward wealth, depending on the ethical principles through which it is acquired and utilized. This multidimensional evaluation distinguishes the

Uzbek conceptualization of wealth from a purely economic interpretation and demonstrates its profound cultural and moral foundations.

In the Uzbek linguistic worldview, the concept of **poverty** (*kambag'allik*) functions as the conceptual opposite of wealth; however, it cannot be reduced merely to economic deprivation. Rather, it represents a complex linguocultural concept reflecting the ethical values, social attitudes, and worldview of the Uzbek people. The axiological content of this concept is manifested through lexical units, phraseological expressions, proverbs, and literary texts.

The Uzbek language contains numerous lexical units denoting poverty, including *kambag'al*, *qashshoq*, *faqir*, *nochor*, *muhtoj*, *miskin*, *bechorahol*, and *yo'qsil*. Each of these words carries its own evaluative connotation. For example, *faqir* is often associated with religious and spiritual meanings, whereas *miskin* and *bechora* primarily express compassion and sympathy. This diversity indicates that, within the Uzbek linguistic consciousness, poverty is understood not only as a financial condition but also as a concept closely connected with human emotions and moral evaluation.

The concept of poverty is frequently expressed indirectly through figurative phraseological units. Expressions such as *qo'li qisqa* ("having limited financial means"), *cho'ntagi quruq* ("having an empty pocket"), *bir burda nonga zor* ("being desperate even for a piece of bread"), *uchini uchiga ulay olmaslik* ("being unable to make ends meet"), and *kafangado bo'lmoq* represent culturally specific linguistic means of conceptualizing poverty. These phraseological units reveal the evaluative perception of poverty and reflect the social experience accumulated by the Uzbek people.

A particularly significant cultural marker of the poverty concept is the lexical unit **kafan** (burial shroud). In O'tkir Hoshimov's *Daftar hoshiyasidagi bitiklar*, the author describes an ordinary porter who devoted his entire life to raising his children:

"...qarashsa, kafanligi yo'q ekan..."

This expression conveys much more than financial hardship. According to long-established Uzbek customs, preparing one's own **kafan** during one's lifetime has traditionally been regarded as a moral and religious obligation. Consequently, the phrase *kafanligi yo'q* symbolizes the highest degree of material deprivation. At the same time, it implies that the individual sacrificed all personal possessions for the well-being of the family. Thus, although the character is materially poor, he is presented as spiritually rich and morally respected. This illustrates that material poverty does not necessarily imply spiritual poverty within the Uzbek value system.

Another culturally significant lexical unit is **kafangado**, which is defined in Uzbek explanatory dictionaries as a person who has completely lost all possessions and lives in absolute destitution. The inclusion of the component *kafan* intensifies the semantic meaning of the word, indicating not merely poverty but the inability to meet even the most fundamental human needs. Therefore, *kafangado* represents one of the strongest linguistic expressions of negative evaluation within the conceptual field of poverty.

The Uzbek linguistic worldview also reflects traditional social values related to poverty. Supporting *qo'li qisqa* families, organizing **hashar** (collective voluntary community work), giving **sadaqa** (charity), and performing **ehson** (acts of generosity) have long constituted

important elements of Uzbek cultural tradition. These practices demonstrate that poverty is not viewed with indifference but rather evokes solidarity, compassion, and collective responsibility.

This cultural attitude is vividly illustrated in O'tkir Hoshimov's descriptions of village life. The author explains that the roofs of widows' and *qo'li qisqa* households are repaired first through **hashar**. Here, the phraseological unit *qo'li qisqa* denotes not only financial hardship but also the communal obligation to support vulnerable members of society. Consequently, the concept of poverty embodies not only negative evaluation but also positive cultural values such as generosity, humanity, and social cohesion.

Another example from O'tkir Hoshimov portrays a respected scholar who is forced to sell cigarettes in order to survive. Within the Uzbek linguistic worldview, the image of a scholar traditionally symbolizes knowledge, dignity, and spiritual wealth. Therefore, the necessity of engaging in street trade evokes feelings of sympathy and reveals the social injustice experienced by intellectually rich but materially poor individuals. In this context, poverty is conceptualized not merely as an economic condition but also as a moral and social tragedy.

The axiological characteristics of poverty are likewise reflected in Uzbek proverbs. Expressions such as:

"Qanoatli kambag'al ochko'z boydan afzal."

"Mol ketar, nom ketmas."

"Halol mehnat qilgan xor bo'lmas."

demonstrate that personal dignity is evaluated according to honesty, morality, and hard work rather than material possessions. These proverbs confirm that spiritual integrity occupies a higher position than financial prosperity within the Uzbek hierarchy of values.

Furthermore, poverty is frequently interpreted as a life test requiring patience, gratitude, and perseverance. Owing to the influence of Islamic cultural traditions, concepts such as *sabr* (patience), *shukr* (gratitude), and *qanoat* (contentment) are closely associated with poverty. Consequently, linguistic expressions denoting poverty often occur together with concepts emphasizing moral endurance and ethical conduct.

Conclusion

Overall, the analysis demonstrates that the concept of poverty in the Uzbek linguistic worldview extends far beyond economic insufficiency. It incorporates values such as compassion, generosity, solidarity, moral integrity, and spiritual resilience. Therefore, poverty is not perceived exclusively as a negative social phenomenon but also as a condition through which human dignity, ethical values, and spiritual maturity become evident. This multidimensional interpretation highlights the distinctive national and cultural character of the Uzbek conceptualization of poverty.

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