



CONCEPTS RELATED TO THE CONCEPT OF "HAPPINESS"

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Аннотация. Мақола инсон руҳия олами ҳиссиётларидан бири бўлган "Бахт" концептига қаратилган. Мақолада "Бахт" концептининг турли тилларда қўлланилиши қиёсий таҳлил қилинган.

Аннотация. В статье уделяется внимание понятию «Счастье», которое является одной из эмоций человеческой психики. В статье сравнивается употребление концепта «Счастье» в разных языках.

Annotation. The article focuses on the concept of "Happiness", which is one of the emotions of the human psyche. The article compares the use of the concept "Happiness" in different languages.

Калит сўзлар: концептуал метафора; ҳиссий тушунча;
"Бахт" илмий тушунчаси; илмий матн.

Ключевые слова: концептуальная метафора; эмоциональный концепт;
научный концепт «Счастье»; научный текст.

Keywords: conceptual metaphor; emotional concept;
scientific concept "Happiness"; scientific text.

One of the concepts expressing human emotions in languages is *happiness*, that is, lexemes of *happiness* are considered. Although the word "*happiness*" refers to specific human emotions, it is also closely related to feelings such as *joy, happiness, joy, luck, and friendship*. According to the description in etymological dictionaries, the word *happiness* belongs to the noun group, and the root is borrowed from the word *hap* (happening, luck). In addition, it is mentioned that this lexeme was adopted into English from Scandinavian languages. All annotated dictionaries state that this lexeme is derived from the English adjective *happy* and the noun *happiness in the Middle English period with the help of a suffix*. Including "Oxford Advanced Learner's Dictionary", "New Oxford Dictionary of English" *happy* in dictionaries word has the following meanings:

Happy – feeling or expressing pleasure, contentment : *you don't look very happy today; I won't be happy until I know she is safe* ;

Happy - feeling satisfied that something is good, right etc., i.e. a feeling of satisfaction with a person or something: *I'm not happy with his work this term*;

Happy - feeling full of joy in greeting, i.e. expressing a wish, a feeling of enjoyment: birthday, happy Christmas;

Happy - to do something. Pleased or very willing to do something : *I am (more than) happy to be of service*;

Happy – fortunate, lucky, i.e. luck, feeling of luck: *He is in the happy position of never having or worrying about money* ;

Happy – (of words, ideas, behavior etc.) well suited to the situation, pleasing ; not a very happy choice of words/combination of colors . IDM a happy event, the happy golden/many happy returns etc. the like can be noted.

like happy, lucky, felicity, fortunate, pleasure, bliss, delight, joy, enjoyment are happiness in English are considered nuclear synonyms of the lexeme.

Also, in many dictionaries, the concept of *happiness* is explained by the lexeme *happy* in English , and there are several word combinations used together with this lexeme: *happy days* - happy days (dates); *happy-go-lucky* - to walk carefree and carefree; *happy family* (a group of animals or plants of different species); *happy event* - a happy event (birth of a child, wedding, purchase of something new); *happy warrior* - tireless fighter; *happy hour* - happy moments;

In the "Annotated Dictionary of the Uzbek Language" the concept of *happiness* was acquired in the Persian language and it was explained that it means *fortune, share* . During his life, a person also expresses spiritual and moral semantic meanings, which are manifested as satisfaction from the results of his activities, achievements, satisfaction of achieving a goal, achieving his dreams and hopes. In this case, the following semantic features can be mentioned: 1) A state of satisfaction with life (marriage): *Is there more happiness than living satisfied with the breath, love, and gifts of the Mother Earth?*

As mentioned, the lexeme of *happiness* has synonyms such as *luck, fate, fortune* . In addition , there are word combinations with the word *happiness* , which can mean the meanings mentioned above: *happiness to laugh (to open), happiness to land on the bird's head, etc.*

Words such as *happiness, joy, fortune, luck, luck, joy, mamun, happiness, tole, murod, intention* are considered nuclear synonyms of the lexeme of *happiness* . In these cases, the meanings recorded when happiness and good luck are understood.

It is worth saying that A. Hojiev explained *happiness* and its synonyms in his "Annotated dictionary of synonyms of the Uzbek language" as follows, that is, *happiness, iqbal, tole, saodat* are synonymous words, and these words express the meanings of a person's satisfaction with life and what makes life satisfying. *Iqbal* is basically a synonym for artistic style. The lexeme of *luck* is used as a synonym for the words *tole, happiness, luck* . In most cases, the lexeme of *happiness* is used in a book style, it is rarely used alone. There are also synonyms such as *happy, happy, blissful, toleli, masud* . *May there be happiness!, lucky one, happy journey* , etc. The word *Mas'ud* is an old, almost obsolete, bookish synonym.

We know that in fiction literature, in most cases, a person's achievement of love is inextricably linked with the concept of *happiness* . *Happiness* is a unique feeling that expresses the concept of happiness and its opposite, unhappiness, the feeling of not being happy. Unhappiness creates the concept of dyad. Not only in fiction, but also in religious literature, the duality of happiness and unhappiness among people is associated with the benevolence of the creator. This duality is not only the object of influence of the divine forces, but also the object of the good that shows the ability to influence people. *Happiness comes slowly, and unhappiness comes with flapping wings. Happiness and unhappiness live side by side.*

happiness lies something that is valuable and aspirational, and in *Unhappiness* it is the opposite. *Happiness brings luck, misfortune brings misfortune*. For example, happiness manifests in the life of a person who has reached his goal, his love. Happiness and well-being in a happy life are achieved through human emotions. Each person's desire for happiness is a gift given to him by Allah. On the other hand, unhappiness is the negative side of fate, which

means being deprived of this faith, and bad luck comes from it. In English, bad luck is expressed by the lexeme happiness.

Bad luck *happiness* (unhappiness) is a negative phenomenon. In this case, an unexpected disappointment occurs. The duality of *happiness* and *unhappiness* is also related to different fields. For example, in everyday life, achieving the goals that a person has set for himself, gaining wealth or a position is considered happiness and luck, and on the contrary, if the goals are not realized, it is considered misfortune to be separated from his wealth, something or a person that is valuable to him. In order to achieve happiness, it is necessary to fulfill several conditions in everyday life. Human qualities such as generosity, tolerance, friendship, love, well-being, doing good, education are the keys to happiness. Such qualities related to the concept of *happiness* are available in English and Uzbek languages. For example, *Then, all the good you bring to him, all the relief, all the happiness you bring to him, begin Mr. Stryver having made up his mind to that magnanimous bestowal of good fortune on the doctor's daughter, resolved to make her happiness known to her before he left town for the Long Vacation before he left for a long journey, he thought it appropriate to report his happiness.*

similar feelings related to the concept of *happiness* can be found in Uzbek fiction. *Whose bird of happiness will land on the head of a tall young man? This is the question on everyone's tongue. But everyone has a good wish; "My God, let the equal be found"; Look in the mirror, there is kindness and sincerity in your eyes, you are a young man with a bright future, and you are lucky that you believe in people. Know that not trusting people is a great misfortune.*

In short, happiness exists wherever there is health, love and friendship. Of these, health is such a happiness that a person puts it above all wealth and deeds. There are proverbs about health in all languages: ***Health is not valued till sickness comes. He who has no health has nothing. Health is better than wealth. The rich have medicine, the poor have health.*** Below are proverbs in Uzbek language: *Health is wealth. When the patient wants to get better, luckily, the doctor comes with his own leg. An unhappy person's nose bleeds when his mouth is filled with soup. If the goods remain from the severe winter - prey, if the soul remains from the severe pain - the prey.* In these paremias, the meaning of luck has been expressed as *happiness, wealth, booty*. It is important to have a sense of luck in all things. It is considered unlucky that the characteristic of luck does not come in the mentioned areas. In fact, people's happiness and good luck are within a certain period of time, and after this period, they experience negative feelings such as depression and moodiness. For example, *But Becky was angry with Tom. She walked away and didn't answer. Tom was unhappy. He didn't go to school in the afternoon. Summer vacation started, and Becky went away with her family. Tom was unhappy.*

Examples of this can be given in the Uzbek language: *The bird of happiness flying around in your head lands when you go on a trip. May his status become a great rich man. I also see a beautiful girl. The bird of happiness is the offspring of that one, it is clear that you two love each other. Just as wood always has two sides, human life also has its ups and downs, happy and unhappy sides. Happiness and unhappiness appear as a determining force in the events and phenomena of human life. The existence of *happiness* and *unhappiness* is one of the factors that affect a person. *Happiness* is one of the main parts of English and Uzbek culture and is manifested as an absolute value. *Happiness* and *luck* are positive feelings and aggregates, and are verbalized as meaning achievements and successes that people can achieve in their lives. In general, in fiction and in most cases in our lives, the content of *happiness* is more related to*

love, to the beloved, that is, to the concept of love. For example, *I'm glad you've finally found someone who makes you happy.*

In Uzbek artistic texts, the achievement of a person's love depends on the content of the concept of *happiness*. For example, *Kumushbibi stared at Otabek's face for a long time and said: "Unexpected happiness," and laughed like the sound of something like his own horse. This laughter was heard for yards. The door of the house, which was standing open, was also tightly closed (A. Qadiri, Otkan kunlar).*

Also, the concept of *happiness* expresses a special emotional relationship in English literature. In English literature, the concept of *happiness* is a person's destiny, its success should not be due to other people's misfortunes and misfortunes.

Your own feeling tells you were not what you are, she returned. I am That which promised happiness when we were one in heart, is fraught with misery now that we are two.

Examples like the above can be found in English literature. In particular, we observe that the characteristic of *happiness* plays an important role in English and Uzbek literature and proverbs. Mental meanings such as love and trust, kindness and obedience, as well as intelligence, are often seen in your literature on the path to happiness. For example, *Kindness brings happiness; Obedience is the mother of happiness; All happiness is in the mind; He is not happy who does not realize his happiness; Happiness is something to do, something to love, something to hope for; You can never be happy at the expense of the happiness of others*[190,184].

In Uzbek proverbs (paremology) you can observe many meanings expressing this concept of happiness: *happiness enters a house where there is joy; happiness is in the chest, the key is in work; seek happiness from work*, etc. [139, 193,194].

It is worth saying that, first of all, a person determines his own destiny by achieving *happiness*. A person expresses the concepts of *happiness* and *unhappiness*.

Secondly, the lingucultural idea of happiness, which expresses the concepts of happiness and unhappiness, is an ethnocentric semantic device that defines a nationally specific moral method of a person in *general* and *personal* relationships.

Thirdly, the concept of *happiness* presents the linguistic face of the world as an axiological mental unit with the following basic (central) ideas: "luck", "intense joy", "tendency of fate", "positive balance of life", "feeling of satisfaction with life"; the emotional form of the ideal, and the concept of "unhappiness": "bad luck", "sadness", "trouble", "severe event", "severe unpleasant circumstances" give a person severe mental pain.

Fourthly, the idea of *happiness* has a historical evolutionary and changing character, which is expressed in the specific features of the text in various forms.

Fifth, in preamiology and phraseology, the duality concepts of *happiness* and *unhappiness* are similar in comparative linguistic cultures.

Sixth, the main differences between the concepts are evident in the lexical differentiation.

Seventh, the ethnocultural specification of the idea of *happiness* is primarily directed to the essential semantics of the concept of *happiness*. It depends on everyday theoretical views about the existence of inherent happiness and unhappiness in a society of concepts.

happiness, manifested in all aspects of social life, is one of the necessary emotions for human activity. There is probably no person in this world who has not thought about *happiness*, who has not dreamed of it. For someone, happiness is family or love, for someone a

child, for someone wealth, wealth or deeds, a career, for a person who has been ill for a long time, it is the feeling of returning home for those who are wandering in other countries.

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