



Uzbek and English Philosophy and Phraseology About Happiness as a Value

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ABSTRACT

The presented article analyses the philosophical and cultural features of phraseological units reflecting the concept of happiness of non-related languages. The main focus has been done on the similarity and identity of ideas about happiness reinforced in phraseological units of the English and Uzbek languages based on dictionaries.

Keywords:

Phraseology, Value, Philosophical, Concept Of Happiness, Approach, Expression, Idea

Introduction. Happiness is one of the most widely used expressions of human emotions in English and Uzbek. The creation of a comprehensive and philosophically sound concept happiness sought by a great number of scientists at all times. First known theories about happiness dates back to ancient times. However, in science there is no unambiguous definition of this concept due to the complexity of the notion.

Methods and analyses. There is a large amount of philosophical literature on the problem of this concept. Great Asian philosopher Abu Nasr Forobi in his book “The city of good People” expresses his spiritual and ethical views on the notion of happiness which determines Asian outlook clearly. However, different kinds of literature, primarily linguistic, in which the reflection in the language of the concept of

happiness is analyzed and considered assessment of happiness as the highest value, absolutely little. It should be noted that among these works, the monograph by S.G. Vorkachev “The concept of happiness in the Russian language consciousness: the experience of linguoculturological analysis” is of great interest.[1,28]

The highest value for a person - happiness - is reflected in the phraseology of English and Uzbek languages. In linguistic material which reflects the existing in society and philosophically meaningful views are as followings:

The happiness of a person does not depend on him: it is given to him by fate or is conditioned favorable set of circumstances.[1,29] View of happiness is independent

from a person, the phenomenon is expressed, for example, in such proverbs and sayings:

English: *The lines have fallen to me in pleasant places.*

Uzbek: *Yugurganniki emas buyurganniki*

Discussion. In English and Uzbek phraseology, there is another idea which assures that happiness is given to a person from divine power. Russians, British and some other nations associate it with the observation of a baby born in a shirt - *be born with a caul/on one's head* while Uzbek people say: *boshiga baxt qushi qo`ndi* or *peshonasi yarqiragan*.

However, phraseology also reflects national identity in terms of expressing happiness. So, according to the ideas of the British, to be born happy

is to be born into a wealthy family: *be born with a silver spoon in one's mouth*. In some of the Uzbek phraseological units having material property is considered to be happiness. Uzbek: *Qo`yi mingga yetdi*. The given example refers to husbandry life of the nation.

Myths and legends are also reflected in the dreams of human happiness. For example, Uzbek people say about a happy person that he was born with a ring of happiness: *Baxt yozuvi bilan tug`ilgan*. This phraseological unit etymologically goes back to the myth of the prophet Suleiman, who became fabulously rich because of a magical ring that had the power to subdue spirits, birds, all animals, winds and waters.

The above phraseological units in English and Uzbek languages reveal a person's understanding of happiness in an objective sense as a fortunate combination of circumstances, as favorable living conditions, happy happening.

The subjective understanding of happiness is demonstrated by phraseological units expressing pleasant experiences, intense joy, exultation, bliss.

Analyses show that in both languages particularly in English, the feeling and experience of happiness are conveyed by phraseological units, in which there is a component indicating celestial bodies:

-be /sit on a cloud

-on cloud nine (It is believed to originate from a type of thunder cloud which can rise to over

12,000 meters above the ground), *in seventh heaven, over the moon, walking on air*.

Uzbek: *boshi osmon(ko`k)ga yetmoq, O`zini yettinchi falakda deb bilmoq*.

Moreover, in phraseological units of the English language a person who feels happy is assimilated to a lark: *(as) happy as a lark*; a possum on a eucalyptus tree: *(as) happy as a possum up a gum-tree*; or a clam: *as happy as a clam* (The complete version of this idiom is 'as happy as a clam at high tide'. Clams are a type of shellfish and when the clams are open, they look like they are smiling)

In Uzbek phraseology, extreme joy is presented by original images - the image of the laughing sun of happiness: *baxt quyoshi kulib boqmoq*;

Another examples include the lexeme *ear-quloq:qulog`iga moydek yoqmoq, o`g`zi qulog`ida*. Similarity is seen with the usage of the lexeme *time-vaqt* in both languages. English: *have a whale of a time*. [2,68] Uzbek: *vaqti chog` bo`lmoq*.

Additionally, most people understand happiness linking with the concept of luck. Almost all ancient philosophers: Aristotle, Boethius, Herodotus, and others understood happiness as the highest blessing to man, but they invested in this concept different meanings: it is both in terms of moral and ambition of life. For Uzbek people, this is a dream come true: *murod/maqsadiga yetmoq*; children: *bolalar bizning baxtimiz*, marriage: *avvalgi baxtim — gul baxtim, Keyingi baxtim — suvga oqdim*. Good mood: *Baxt kulgu bor uyga kirar*.

Philosophers of different times have argued that the person who does not only possesses the highest blessings, but also appreciates the good and thus has "positive life balance".

This balance of a happy person's life is created and the special wise behavior of a person who has such positive character traits such as: generosity, conscientiousness, patience, etc.

The idea of the English of a happy life is significantly associated with the image of a downy bed: *a bed of down* or with a bed of roses: *a bed of roses*. The expression goes back to the custom of the rich in ancient Rome to cover their bed with rose petals.

Of the character traits that accompany happiness, the British note courage: *fortune favors the bold / the brave*- happiness accompanies the brave

Results and Conclusion. Proceeding from the above points, it should be noted that even though there are a lot of works defining the concept of happiness, there is lack of analyses and assessment of happiness as the highest value in terms of linguistics. It is possible to consider main approaches to the study of the concept of 'happiness' as a value in philosophy and phraseology.

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