

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 3 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолiddиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

МУНДАРИЖА

07.00.00 – ТАРИХ ФАНЛАРИ

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LINGUACULTURAL PECULIARITIES OF THE CONCEPT "HAPPINESS" IN ENGLISH AND UZBEK LANGUAGES

Abstract. In modern linguistics, there are no cases of comprehensive study of concepts, that is, the study of both theoretical and practical aspects. Thus, it is not an easy task to determine the ways of lexical expression of a certain concept. The purpose of this article is to identify stereotypes related to the concept of happiness in the linguistic culture of the Uzbek and English languages, to study the linguistic space, as well as to analyze some literary sources. This article is devoted to the linguacultural aspects of concept "happiness" in modern English and Uzbek languages. Furthermore, it is analyzed both as common value of humankind as well as cultural specificity of some nation. Attitude to happiness allows revealing the existential characteristics, norms, traditions of different social groups, since a different interpretation of happiness within the framework of different cultures reveals their ethnos cultural specificity and perception of the world and people.

Keywords: concept, cognitive linguistics, happiness, linguacultural, national cultural aspects, national characteristics

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INGLIZ VA O'ZBEK TILLARIDA "BAXT" KONSEPTINING LINGVOMADANIY XUSUSIYATLARI

Annotatsiya. Hozirgi zamon tilshunosligida tushunchalarni har tomonlama o'rganish, ya'ni nazariy va amaliy tomonlarini o'rganish hollari yo'q. Demak, muayyan tushunchaning leksik ifodalanish usullarini aniqlash oson ish emas. Maqolaning maqsadi o'zbek va ingliz tillarining lingvistik madaniyatida baxt tushunchasi bilan bog'liq qoliplarni aniqlash, til makonini o'rganish, shuningdek, ayrim adabiy manbalarni tahlil qilishdan iborat. Ushbu maqola zamonaviy ingliz va o'zbek tillaridagi "baxt" tushunchasining lingvamadaniy jihatlariga bag'ishlangan. Qolaversa, u ham insoniyatning umumiy qadriyati, ham qaysidir xalqning madaniy o'ziga xosligi sifatida tahlil qilinadi. Baxtga munosabat turli xil ijtimoiy guruhlarning ekzistensial xususiyatlarini, me'yorlarini, an'alarini ochib berishga imkon beradi, chunki turli madaniyatlar doirasida baxtni boshqacha talqin qilish ularning etnik madaniy o'ziga xosligini dunyo va odamlarni idrok etishini ochib beradi.

Kalit so'zlar: kontseptsiya, kognitiv lingvistika, baxt, lingvamadaniy, milliy madaniy jihatlar, milliy xususiyatlar

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ЛИНГВАКУЛЬТУРНЫЕ ОСОБЕННОСТИ КОНЦЕПТА «СЧАСТЬЕ» В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. В современном языкознании нет случаев комплексного изучения понятий, то есть изучения как теоретического, так и практического аспектов. Таким образом, определение способов лексического выражения того или иного понятия является непростой задачей. Целью данной статьи является выявление стереотипов, связанных с понятием счастья в лингвокультуре узбекского и английского языков, изучение языкового пространства, а также анализ некоторых литературных источников. Данная статья посвящена лингвокультурным аспектам концепта «счастье» в современном английском и узбекском языках. При этом она анализируется как как общечеловеческая ценность, так и как культурная особенность какого-либо народа. Отношение к счастью позволяет раскрыть экзистенциальные особенности, нормы, традиции разных социальных групп, поскольку разная трактовка счастья в рамках разных культур раскрывает их этнокультурную специфику и восприятие мира и людей.

Ключевые слова: концепт, когнитивная лингвистика, счастье, лингвокультурализм, национально-культурные аспекты, национальные особенности.

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Introduction. Modern linguistics is noted for the increase of the role of anthropocentric, cultural and cognitive approaches to the study of language which is the primary source of knowledge concerning the conceptual structures of consciousness.

The study of concepts specific to language and culture is one of the rapidly developing research areas of linguistics. Concepts are examined from the perspective of linguistic, philosophical, cultural and many other aspects. In addition, there are many classifications, comments, explanations and research methods of concepts [1, 257-262].

The concept of "happiness" is an important term in cognitive linguistics and linguaculture, attracting the attention of many researchers interested in the nature of concepts and human thinking processes. After extensive analysis, scientists have concluded that a concept is not only based on the hierarchical system of units within the linguacultural field but also reflects the value system and relevant cultures.

In recent years, there has been an increase in studies on concept analysis in Uzbekistan. The linguacultural concept of "happiness" has been analyzed in both the English and Uzbek languages from the perspective of comparative linguistics and translation studies, focusing on the analysis of lexical and phraseological fields related to this concept.

It is noteworthy that the concept of happiness is considered a key point that largely dictates how individuals perceive objective reality. Humankind builds their own world based on these ideas of happiness, and people cannot live without making judgments about the concepts of happiness.

The word "happiness" carries different connotations in different languages, with each language having its own field of synonyms. The study of the verbalization of the concept of "happiness" in the English and Uzbek worldviews led to the conclusion that in the perception of this concept, there are both general and specific aspects. This enables us to consider the concept of "happiness" as having universal and nation-specific mental structures.

Literature review. 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.

It is known that happiness is one of the main concepts of human life. Regardless of a person's nationality, race or faith, this concept means a certain completeness of being, the ultimate goal of a person. Of course, each person interprets it in his own way and associates it

with different values. The problem of happiness has been on people's minds since ancient times. Augustine, Aristotle, Seneca, and Thomas Aquinas considered various concepts of the pursuit of happiness. The analysis of the concept of happiness in modern ecclesiology can be found in the works of Feuerbach, Mill, Helvetius, Bentham and other scientists. Polish philosopher V. Tatarevich wrote an important work called "Human happiness and bliss". It should be noted that almost all scientists and thinkers dealing with ethics expressed their opinions about happiness [9, 526-528].

Great and wise people of different eras expressed such extraordinary interest in happiness and its various manifestations that the idea of happiness lies in the origin of culture, which is the reason why it is interpreted as a part of individual and national consciousness [10, 957-964]. The attitude to happiness, in turn, determines the main characteristics of the spiritual essence of a person. This concept is interpreted differently in certain cultural contexts due to its ethno-cultural specificity. In our scientific research, scientific interest is focused on the manifestation of the concept of "happiness" in two specific cultures - Uzbek and English, and the translation of Uzbek culture into English [8, 219-220].

Therefore, we think that it would be interesting to study the etymology and semantics of this concept by comparing the material of unrelated languages, that is, English and Uzbek.

The explanatory dictionary of the Uzbek language gives the following characteristic for the word happiness. This concept was taken from the Persian language and originally meant share, destiny, destiny, forehead [5, 2242-2245].

At the same time, over time, this word began to express such meanings as activity, success, lifestyle, fulfillment of desires, achievement of goals, that is, concepts closer to moral and ethical values.

To be fully satisfied with one's life: Is there more happiness than living satisfied with the breath, love, and gifts of Mother Earth? - Happiness [13, 124-127].

In addition, this lexeme also has semantic synonyms such as *omad*, *tole*, *iqbal*: Why do you chase the bird of happiness that landed on your head with a club.

We cite the following synonyms of the concept of happiness as an example: happiness, luck, joy, joy, luck, satisfaction, happiness, *tole*, *murod*, intention, ability [11, 1530-1535].

In Azim Khojiyev's explanatory dictionary of Uzbek language synonyms, the concept of happiness and its synonyms are presented through the following lexemes: happiness, fate, happiness, luck, and life satisfaction, or things that give a person such a feeling. A synonym of *Iqbal* is mainly a high style word [14, 204-206]. In most cases, the meaning of the synonyms of luck, fortune, and happiness is the same as luck. The synonym of happiness is a variant of the literary language and is rare in the language. In addition to the above-mentioned synonyms, there are also synonyms such as happy, happy, blissful, *toleli*, *masud*. For example: He was lucky, he was lucky. Happy book. My happy eyes, when I think about it, I see two springs and cry. The synonym of *Mas'ud* is considered obsolete and archaic and is used only in the high style [3, 149].

Results and analysis. The concept of "happiness/*bakht*" refers to a person's feelings and reflects a state of satisfaction, so one can comprehend that the feeling of "happiness/*bakht*" is associated with emotions akin to joy, considering the sense of joy in the background. In English, the concept of happiness can be expressed through such fundamental concepts as "luck" (good luck), "pleasure", "joy", "ecstasy", "satisfaction". The lexical-semantic field of the

concept of happiness "bakht" in the Uzbek language relates to words like "saodat" (the highest degree of happiness), "Omad" (good luck), "shodlik" (fun), "hursandchilik" (joy), "takdir" (fate).

It is evident that in both English and Uzbek languages, happiness expresses feelings. In both languages, "happiness/bakht" signifies significant positive moments. In etymological dictionaries, the concept of "happiness" appears as a noun, which traces back to "hap" (case, good luck), which according to "Cassel's concise English dictionary" and "A concise etymological dictionary of the English language" has a Scandinavian derivation. According to dictionaries, the word happiness is formed as an adjective "happy" and then as a noun "happiness" through suffixation. The Uzbek etymological dictionary presents "bakht" as a Persian derivation. An analysis of the etymological dictionaries reveals that the concept of "bakht" has semantic and linguacultural aspects.

Comparative characteristics of concept "happiness / Bakht" make a number of synonyms in the English language: happy, lucky, felicity, fortunate, bliss, pleasure, joy, glad, rap, fortunate, bliss, pleasure, joy, glad, rap fortunate, bliss, pleasure, joy, glad, rap, bliss, pleasure, joy, glad, rap bliss, pleasure, joy, glad, rap, pleasure, joy, glad, rap pleasure, joy, glad, rap, joy, glad, rap joy, glad, rap, glad, rap glad, rap, rap rapture, contentment, delight, enjoyment, exaltation. In Uzbek language there are also synonyms can be given as an example: saodat, omad, shodlik, hursandchilik, ikbol, masud, rohat, farogat, mamnunlik.

The analysis reveals the observation of semantic correlative pairs among the synonymous ranks of the concept "Happiness/Bakht":

- glad — mamnunlik (Rejoice)
- fortunate — ikbol, omad (good luck)
- contentment — rohat, farogat (satisfaction)

In both languages, the concept of "happiness" encompasses notions of fortune (luck) and satisfaction (contentment). Examples in English illustrate this: fortune (happiness) is easily found but difficult to maintain; fortune favors those who know how to make good use of it; ride one's luck; lucky at cards but unlucky in love; better to be born lucky than wise. In the Uzbek language, we find examples such as:

- ishning omadi — oz vaqti bor (lucky thing has its time)
- omad kelsa sichqon filni yengar (if luck comes, a mouse can defeat an elephant)
- rohat mehnatning orqasida (Happiness follows effort), halol mehnat
- yahshi odat, berur senga saodat (Good habits lead to happiness)
- mehnat - farogat chirogi (labor — it is the light of happiness)

The comparative analysis of lexical phraseological units that verbalize the concept of "happiness" in English and Uzbek identified similarities and distinct singularities. Similar associations between the concepts "bakht" and "happiness" appear in the following categories:

- Happiness — children: he who has no children doesn't know what love is. Farzand bakhti ona takhti, farzand kamoli —ota jamoli (a child's happiness is a mother's throne, a child's perfection is a father's beauty).

- Happiness — work: early to bed and early to rise makes a man healthy, wealthy, and wise. Mehnat — Bakht keltirar (Work brings happiness).

- Happiness — courage: fortune favors the bold, Bakht qochganga emas, quvganga tutqich berar (happiness catches the one who pursues it, not the one who flees from it).

Furthermore, according to the national outlook, everyone in both nations builds their own happiness: the architect of one's own fortunes, har bir inson o'z taqdirining me'mori. The following associations are found in Uzbek:

- Happiness — Knowledge: Bilim — bakht keltirar (knowledge brings happiness).
 - Happiness — Time: vaqting ketdi — bakhting ketdi (when time passes, so does happiness).
 - Happiness — Union: bakht qaerda -ittifoqlikda (happiness lies in unity).
 - Happiness — Joy: bakht kulgu bor uyga kirar (happiness enters a joyful home).
 - Happiness — Friendship: bakht garovi — do'stlik (friendship is the pledge of happiness).
 - Happiness — destiny: bakht — sandiqda, kaliti osmonda (happiness is in a chest, but its key is in the heavens).
 - Happiness — Success: bahtli ovchiga cho'loq kiyik yo'liqar (a lucky hunter encounters a lame deer).
 - Happiness — loyalty: ahdi borning bahti bor (a faithful person finds happiness).
- The British concept of luck is associated in the following way:
- Happiness — Health: good health is above wealth (better to be healthy than rich).
 - Happiness — career: carve out a career for oneself.
 - Happiness — glory: have the world at one's feet (have brilliant success, conquer the world, win universal recognition).
 - Happiness — goal: bring one's mind to pass, fulfill, have or obtain one's mind (to seek one's goal).

As the linguistic analysis shows, "Happiness" in both languages is considered positive emotions and positive evaluation. However, in the Uzbek language, it has a negative connotation, as seen in the saying "Birovning bakhti, birovning ko'zini chiqaribdi" (someone else's happiness causes another's envy), denoting that not everyone can rejoice in another's happiness.

The concept of "Happiness" has metaphorical units in the Uzbek language:

- Happiness — Poultry: Bakht qushi boshiga qo'ndi (the bird of happiness alights on one's head).
- Happiness — subject: Bakhtin sinamoq (Experiencing happiness), Bakhtin bermok (giving happiness).
- Happiness — a living organism: Bakhti kulgan (Smiling happiness), Bakhti ochilgan (lucky person), omad kelgan (luck has arrived).

In English, it can be analyzed in the following way:

- Happiness — subject: mark with a white stone.
- Happiness — gastronomy: life is a bowl of cherries, the land flowing with milk and honey, have one's cake baked (live in prosperity).
- Happiness — status of a person: like a lord, like a prince.

It should be noted that English proverbs also tend to have opposition, like happiness and unhappiness—he knows best what good is that has endured evil (not experiencing misfortune, you never know the value of happiness). The concept of "happiness" in both languages could be used as evident in the use of national-cultural specificity, for example, the English proverb: "lucky at cards, unlucky in love."

The analysis of the concept shows that there are also revealed gender peculiarities. In the Uzbek language, the description of the female has a positive emotion, which shows the value of her internal soul qualities and the priority of family relationships:

- yaxshi hotin oilaning davlati va bakhti (a good wife is the happiness of the family)
- hotin bakhti — erda bo'lar (a wife's happiness depends on her husband).

The concept of happiness in the Uzbek language is connected with a girl or woman. There are some more examples concerning this point:

- Bolani bakhtini bersin / bakhti ochilsin (let the girl be happy)
- Xon taxtidan qo'rqqar, qiz— baxtidan (a king fears losing his throne, a girl fears losing her happiness)
- Qizga oltindan taxt emas, barmoqday baxt tila (do not wish a golden throne for a girl, but a little happiness)
- Qizning baxti — erning davlati (a woman's happiness is her husband's wealth)
- Xar narsaning vaqti bor, xar bir qizning baxti bor (Everything has its time, and every girl has her own happiness).

In this context, the happiness of a girl or a woman is perceived as a successful marriage. At the same time, there is something said about men:

- Har yigitga bir omad (every man has one luck)
- Yigit boshidan davlat yiroq ketmas (happiness and wealth will not depart from a man), a man's happiness is seen in great fortune and wealth.

Conclusion. Happiness is a fundamental category of human existence. In this regard, the concept of “happiness”, which is one of the basic concepts of culture, requires special research. The set of components of this mental formation, their hierarchy depend on the ethnic preferences of the bearers of a particular culture, therefore, a linguocultural study of this concept is necessary on the basis of different languages, genetically unrelated, typologically not similar [12].

Over time, changes occur in the content of the concept, due to the peculiarities of the socio-political, socio-economic and cultural conditions of the life of an ethnic group in a certain period of time, which increases the relevance of the sociolinguistic study of the implementation of the concept in the minds of modern native speakers in their picture of the world.

The idea of happiness is historically progressive and variable, and this is confirmed in different types of texts from different periods.

It is clear that cultural identity of English people, playing cards is one of the favorite leisure activities of British people. On another hand, in the Uzbek language can be seen cultural identity of the people: Bakht — sandikda, Kaliti — Osmonda

(Happiness in chest, and the key is in the heavens). Since ancient times, the Uzbek save and hide their most valuable items in some accessible place as a chest which gives a clear conclusion that happiness for the Uzbek nation important and valuable. From this point of view, we can say that the concept of “happiness / bakht” can be analyzed as common value of humankind as well as cultural specificity of some nation.

In conclusion, it should be noted that happiness is a kind of human emotion in both languages, and it is the basis for evaluating human life and existence. The linguistic and cultural idea of the concept of happiness is an ethnocentric semantic structure that defines a person's national identity.

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