# An Analysis of Inner Human Experience Via the Concepts Of Happiness, Love, And Friendship

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**Abstract:** In recent decades, theoretical linguistics has produced a number of successful studies, and the investigation of modern linguistics together with its newly emerging fields has become a focal point of scholarly attention. Within this context, cognitive linguistics – derived from cognitive science – treats language as the primary material through which the mind is studied. The present article examines the conceptualization of the human inner world through the concepts of happiness, love, and friendship, with special attention to their linguistic realization in Uzbek and English discourse. The notion of concept is discussed as a multi-layered cognitive formation whose scope exceeds that of a dictionary "notion," since it encodes culturally shared knowledge and evaluative experience. Love is approached as an empirical emotion and an evaluative attitude, and its interpretations are described through everyday, general-philosophical, and artistic manifestations. The analysis draws on Uzbek literary material (including examples associated with Abdulla Qahhor's Muhabbat) and paremiological data, while also engaging English-language evidence. Happiness is further explored through etymological and lexical-semantic observations, including synonymic clusters and culturally salient associations. Friendship is discussed as an affective and ethical construct interconnected with love and "heart/soul" lexemes, revealing conceptual overlap and pragmatic nuance. Overall, the study argues that inner-world concepts are shaped by cultural models, lexical-semantic fields, and discourse patterns, and that cross-linguistic comparison helps reveal both universal and culture-specific conceptual features.

**Keywords**: Cognitive linguistics; concept; inner world; happiness; love; friendship; paremiology; Uzbek and English; cultural model; lexical semantics.

**Introduction:** In recent years, sufficiently successful studies have been carried out in theoretical linguistics, and the investigation of modern linguistics and its newly emerging fields has already come to the center of researchers' attention. Cognitive linguistics ("cognition" – knowing, "cognize" – to know, to understand, "cognitive" – related to knowing, "cognitation" – mind, thinking) emerged from cognitive science as an independent branch of contemporary linguistics. The difference between cognitive linguistics and other cognitive sciences is connected with its cognitive material, that is, the material through which cognitive linguistics studies the mind is language. In the 1990s, conceptological research related to cognitive linguistics began to develop in linguistics.

The notion of concept appears in a number of interpretations in the course of research. For instance, when translated from Latin, "conceptus" means "notion," yet at the same time a concept expresses meanings broader than a mere notion. It represents knowledge about a certain sign and conveys the content of ideas about objects and phenomena that are characteristic of each linguistic community. Language, in turn, is an effective means of expressing notions [1, 361–364].

The concept of love is an empirical feeling that occurs in connection with human consciousness. A feeling is the person's subjectively evaluative attitude toward a certain object or phenomenon that has quality and intensity. The notion of love has simultaneously become an object of research for many linguists (S. G. Vorkachev, L. G. Babenko, V. V. Kolesov, L. V.

Kulgavova, L. Yager, E. Kapl-Blyum, and others). This concept is original, because every heart experiences love differently, within ever-new propositions. Since our research object is a part of the human inner world – i.e., a psychological (emotional) phenomenon – relying on theoretical principles concerning the category of EMOTIONALITY in comparative linguistic analysis appears logically grounded [2, 142].

**Methods**

This study employs a qualitative cognitive-linguistic and linguocultural approach with three complementary procedures. First, a conceptual analysis is applied to clarify how happiness, love, and friendship are structured as inner-world concepts and how they are interpreted across everyday, philosophical, and artistic domains. Second, a text-based analysis is used to examine illustrative examples from Uzbek literary discourse (including passages associated with the narrative world of Muhabbat) alongside English-language materials and cultural-model perspectives (Quinn, 1987). Third, a paremiological comparison is conducted using proverb collections to identify recurrent figurative patterns and potential universals across Uzbek and English (Karamatova & Karamatov, 2000). In addition, an etymological and lexical-semantic procedure is used to outline synonymic sets and historically motivated meanings related to happiness/baxt and heart-related lexemes, supported by cognitive-semantic insights into metaphor and moral imagination (Johnson, 1993; Lakoff, 1993).

**Results**

In analyzing the concept of love, we encountered it in three main interpretations: 1) everyday – simple; 2) general – philosophical; 3) artistic. At the same time, it should be noted that, since in this article we take the story "Muhabbat" by the People's Writer of Uzbekistan Abdulla Qahhor as our basis, we explain the love concept encountered in Uzbek linguistics through the words (material) used in that work. The three interpretations of the concept of love indicated above become clearer for the researcher (reader) through the following examples:

Everyday – "sog'inchli salom," "jonim," "yurak amri bilan"

General – philosophical – "Anvarning qalbiga bu gap iliqqina, yumshoqqina tegdi" [5, 196];

"Shundan keyin uning ko'ziga jonajon shahri, o'ynab o'sgan ko'chalari, qarindosh-urug', yor-do'stlari ko'rindi, Vatanini sog'indi" [4, 248].

– "Mana shu muhabbat bo'lsa kerak," dedi Muattar. – "Muhabbat chaqmoqday ko'ngildagi har qanday qora bulutni ham tilka-pora qiladi deyishadi."

– "Yo'q!" dedi Anvar, – "agar shu muhabbat bo'lsa, muhabbat chaqmoqqina emas, odamga o'xshaydi: tug'ilganda bir parcha go'sht bo'ladi, keyin til chiqarib har kuni yangi bir gap aytadi" [4, 248].

Artistic – "Gamlet aytmoqchi, yo Rabbim, odam odamga bunchalik muhtoj bo'lar ekanu" [3, 188].

"Ishq balodir, ishq balodir, Oshiq kishilar g'amga mubtalodir" [4, 204].

When love is discussed, it is observed that the middle strata of society mainly connect this notion in their consciousness with emotional associations. In the explanatory dictionary of Uzbek, it is interpreted as follows:

a heartfelt devotion of one person to another; love, passion.

a feeling of devotion or inclination toward someone, something, or an activity; affection.

If we also look at other languages' lexicon, in Russian lexicon love is viewed as an intimate and strong feeling toward an individual or a group of people, an idea, or a practical activity [5, 124].

In German encyclopedic publications, love is understood not as a human feeling within relationships between a man and a woman, but as God's mercy and as the necessity – predetermined by God – of the continuation of humankind; additionally, love is explained as a physical state of a sick person [6, 352]. From the judgments above, we draw the following conclusion: depending on what kinds of subjects it occurs between, love has three types:

Spiritual

General (philosophical)

Physical

Spiritual love is based on the union of spirits and the unity of souls between spiritualities, and in Uzbek lexicon it is used with the term ishq. In Abdulla Qahhor's story "Muhabbat," we identified all three types of this concept. In particular, we could observe the spiritual love concept through the following examples:

"Anvar Muhayyoni bag'riga bosib jonini berguday bo'lar edi" [4, 248].

"Ishq balodir, ishq balodir, Oshiq kishilar g'amga mubtalodir" [4, 204].

– "Mana shu muhabbat bo'lsa kerak," dedi Muattar. – "Muhabbat chaqmoqday ko'ngildagi har qanday qora bulutni ham tilka-pora qiladi deyishadi." – "Yo'q!" dedi Anvar, – "agar shu muhabbat bo'lsa, muhabbat chaqmoqqina emas, odamga o'xshaydi: tug'ilganda bir parcha go'sht bo'ladi, keyin til chiqarib har kuni yangi

bir gap aytadi" [4, 248].

In the overall essence of a number of notions characteristic of Uzbek mentality – such as love and affection toward parents, between parents and children, friends, relatives, or toward something an individual likes – we observe a love concept with a general or philosophical outlook; and it should also be said that, since love is an empirical notion, each of the types of this concept listed above is realized in human consciousness in connection with one's psychological state. In our research conducted on the basis of the creator's story "Muhabbat," we also encountered the love concept in general[1] and philosophical[2] forms.

"Qani endi otasi yo onasi bo'lsa-yu, boshini ko'kragiga qo'yib ho'ng-ho'ng yig'lasa" [4, 192].

"Adabiyotni emas, adabiyot o'qituvchisini yaxshi ko'raman" [5, 159].

"Shundan keyin uning ko'ziga jonajon shahri, o'ynab o'sgan ko'chalari, qarindosh-urug', yor-do'stlari ko'rindi, Vatanini sog'indi" [3, 162].

"Muattar uning shodlikdan uchqun sochib turgan ko'zlariga qaradi va burnini burniga ishqaguday bo'lib: - Muncha ham tiling biron bo'lmasa?-dedi va Muhayyoni mehr bilan bag'riga bosdi" [4, 224].

"Rashq xususiy mulkchilik kayfiyatidan tug'ilgan" [4, 248].

"Gamlet aytmoqchi, yo Rabbim, odam odamga bunchalik muhtoj bo'lar ekanu" [4, 118].

Love is associated with passions; the mutual inclination of two subjects toward each other, and its consideration as a human feeling within relationships between a man and a woman, makes it possible to explain the physical type of this concept. For example:

"Muhayyo o'lgur buning boshini aylantirib qo'yganga o'xshaydi-ku" [4, 174].

"Anvar yosh bola-ku, qadringizga yetadigan odam bilan gaplashsangiz-chi! Bittaikkita ko'ylak olib berish qo'lidan keladigan odam bilan gaplashing" [4, 184].

"Bu olqindi, qiz olmagan yigitning boshini aylantirib yuribdi!" [3, 188].

"Anvar uning qo'lini mahkam ushlab sekin o'ziga tortdi" [3, 190].

Proverbs as Conceptual Evidence for Love and Friendship

In paremiological dictionaries and literary works, wise sayings (paremias) about the love of two persons are reflected. For example: "Muhabbatda ko'z bo'lmaydi, yurak bo'ladi." "Muhabbat ko'zda bo'lmaydi, yurakda bo'ladi." In English: Love is blind; Love is never without jealousy; Love will creep where it may not go; Love laughs at locksmiths; There is not one to be had for love or money.

Observations show that in the paremiological funds of both languages (English and Uzbek) the layer of paremias connected with friendship has commonality and universality. This layer mainly consists of aphoristic sayings in the form of proverbs, and they often correspond almost entirely to both languages' semantics and even syntactic structure. As examples for comparison, we can cite the following paremias used in English and Uzbek: The best of friends must part; Eng yaxshi do'stlar ham ajrashmoqlig'i muqarrar. A friend to everybody is a friend to nobody; Hammaga do'st bo'lgan, hech kimga do'st bo'lmaydi. Friendship is not to be bought at a fair; Do'stlikni bozordan sotib olib bo'lmaydi. Better an open enemy than a false friend; "Hiylagar do'stdan, haqiqiy dushman afzal." Greater love hath no man than this, that a man lay down his life for his friends; "Bir-birlari uchun qurbon bo'lishdan ko'proq muhabbat bo'lmaydi," and others.

Happiness as a Dominant Concept and Its Lexical-Semantic Field

If we similarly conduct an analysis of the "Baxt" (happiness) concept, the "Baxt" concept is one of the dominant concepts in linguoculture; therefore, it attracts the interest of many researchers, for example in studies such as S. T. Vorkachev's "Baxt as a linguocultural concept," V. V. Kolesov's "The concepts of happiness and fate in human mentality," A. D. Shmelev's "Happiness and love," and A. A. Smirnov's "The concept of happiness in Karamzin's journalism." In Uzbek, "baxt" is a core lexeme, just as "happiness" is in English.

In English, being in a happy mood or state, i.e., "happiness," has such main supporting notions as luck ("omad"), gladness ("quvonch"), delight ("xursandchilik"), blissfulness ("roxat"), satisfaction ("lazzat"). In Uzbek, the lexical-semantic scope of the "baxt" concept is broader; that is, it is also conveyed through notions such as "taqdir," "omad," "quvonch," "saodat," "xursandchilik," "roxat-farog'at." In general terms, the commonalities of the lexical-semantic scopes of "baxt" and "happiness" in the two languages are reflected in the following supporting units: pleasure, joy, fate, happiness/cheerfulness, comfort.

In the course of the lexical-semantic analysis of this concept, the one-component nature of the core of the English "happiness" and the Uzbek "baxt" was revealed. In them, "baxt" is expressed through the feeling of joy and satisfaction. In Uzbek, the "baxt" concept enters the lexical and semantic field of the notion "taqdir," and constitutes an important component of it. In national consciousness, "baxt,"

together with other images of fate (ulush), performs the function of a mythological being. The answer to the question about the source of happiness leads to a linkage in the human mind between the personal feeling of happiness and a mythological reality as the source of that feeling.

According to etymological dictionaries, information is given that the "happiness" concept derives from Middle English hap, i.e., chance and/or luck. The adjective happy and the noun happiness were formed through suffixation. Along with this, we can also encounter the prefix hap in the following words: perhaps (imkon qadar), happen (bo'lib o'tmoq), happy (baxtli, xursand), happily (baxtimga, quvnoq), hapless (baxtsiz), unhappy (baxtsiz), mishap (baxtsizlik), happiness (baxt), and happenstance (tasodif).

We can observe that the meanings attached to "baxt" in this manner of origin contain an element of chance [7]. Later, by the end of the 14th century, the sense of very glad (xaddan ortiq xursand) displaced the Old English words eadig (EAD – wealth) and gesalig. In the 1520s, the Old English word blide (happy) became established in the language in the form of happy (quvnoq). In Greek, Irish, and even in many other European languages, the notion "happy" (baxtli) originally carried the meaning of "lucky" (omadli, peshonasi yaltiragan).

As an exception, the Welsh language can be mentioned, where this word was primarily used in the meaning of wise (dono, oqil) [7]. In the explanatory dictionary of Uzbek, the following characterization is given for the word baxt. This notion was borrowed from Persian and initially meant ulush, taqdir, qismat, peshana. At the same time, over time it also began to denote meanings such as activity, success, lifestyle, the fulfillment of wishes, and achieving goals, i.e., notions closer to moral and ethical values. The etymological origin of the studied nominants has been sufficiently researched, and a fundamental analysis was conducted by indicating the initial basis of the concepts.

In English literature, one can observe the verbalization of the happiness (baxt) concept in specific emotional relations. For the English, it is important that the happiness (baxt) concept involves a person's fate, that their attainment of happiness should not be at the expense of others' happiness, and that false happiness is unnecessary to anyone. For example: "Your unselfishness cannot entirely comprehend how much my mind has gone on this; but, only ask yourself, how could my happiness be perfect, while yours was incomplete?"

We can find many such examples in English literature. In particular, it was observed that in the proverbs (paremias) of English and Uzbek literature, the feature specific to feelings within happiness (baxt) occupies an important place. We all correctly understand that health is such happiness that it cannot be equated with any wealth. There are many proverbs about this in English and Uzbek: "Happiness is something to do, something to love, something to hope for…" "Health is better than wealth." "Health is not valued till sickness come." "Happiness takes no account of time." In Uzbek: "Bemor tuzalgisi kelsa, tabib o'z oyog'i bilan kelar." "Baxtsizning burni qonar, og'zi oshga yetganda." In these paremias, "baxt" is likened to the feeling of luck. In the lexeme qalb/yurak (heart), verbal meanings are expressed that relate to the place where human feelings are located, inclinations and sympathy, sharing sorrow, and also to life-important (or even more valuable) notions such as fortitude and courage: "I know Marianne's heart: I know that she dearly loves me, and that I shall not be the last to whom the affair is made known, when circumstances make the revealment of it eligible."

In Uzbek literary texts, mental meanings related to the heart concept are expressed, unlike in English, also through lexemes such as qalb, ko'ngil, and dil. For example: "Humoyunning qalbida so'nib qolgan go'zallik tuyg'usini shu qiz birdan o'yg'otib yubordi, Humoyun nima qilib bo'lsa ham uni yana ko'rishga harakat qildi." It is evident that the lexemes human qalb and dil correspond to the mental meanings of the "yurak" concept and express values characteristic of human feelings.

In realizing the friendship concept, the interpretation of the expression of the notion of human feelings in lexemes such as mehr-muhabbat, do'stlik, baxt, and qalb/yurak is connected with linguosemantic conceptual features and with their specific ethical (moral) and semantic aspects. Attitudes toward human feelings – more precisely, understanding them – are considered characteristics that determine the existence of a person's spiritual notions. This creates the need to conduct a semantic analysis of the concept of human feelings.

The goal is "to identify its distinctive features, because these features make it possible to record important (essential) features that carry out the boundaries of its subject domain and hierarchical systematization." It is known that human feelings are diverse by nature; love is one of them. In M. M. Makovskiy's dictionary, the etymological meanings of the Love–muhabbat concept are mainly explained as "connection," partly "gathering, striving," and also as connected with all elements of the divine world such as "sorcery, to cast magic, fire, water, liquid, movement," and so on.

Thus, in interpreting the interrelation of feelings characteristic of the love concept, family relations between a man and a woman are also observed as one of the typical examples of human feelings. In the manifestation of different feelings in humans, especially a connection between conceptual and semantic signs can be noticed. For example, the nucleus of the feeling of friendship is considered love. The harmony, closeness, and affection between a man and a woman who become acquainted on the basis of mutual respect emerge due to that friendship.

For example, in English: "My friend is died, my neighbor is died, my love, the darling is my soul, is died it is the inexorable consolidation and perpetuation of the secret that was always in that individuality, and which I shall carry in mine to my life's end." In Uzbek: "Saodat shaharda qoldi. Men qishloqqa ketdim. Ketdim-u, shaharda yuragimning bir parchasi uzilib qolgandek bo'ldi. Kunlar o'tib o'sha do'stlik muhabbatning debochasi ekanligiga iqror bo'ldim."

In the examples given, not only friendship but also the connection of the heart concept with the feeling of love is noticeable. This is reflected in the part of the text "shaharda yuragimning bir parchasi uzilib qolgandek bo'ldi." In this phrase, a pragmatic meaning such as "muhabbatimning bir parchasi uzilib qolganday bo'ldi" is also understood. However, affection and love within friendship can be formed among several people, whereas love between two sexes occurs only between a man and a woman.

Therefore, although there is a connection between family relations between a man and a woman and the friendship concept, a specific difference is also noticeable. In R. G. Apresyan's dictionary "Lyubov. Etika; Ensiklopedicheskiy slovar," the lexeme "friend" or "friendship" gains its content through Greek-Latin "amicitia" (friendship) and "amor" (love). In the "Explanatory Dictionary of Uzbek," "do'st" in Persian means a compassionate companion, beloved, close friend, or sweetheart, and the friend concept expressed the following semantic meanings:

the meanings of relationships between two or more persons whose views, heart, and activity are close and connected through solidarity and harmony, such as true friend, close friend, lifelong friend, loyal friend;

meanings such as close, familiar, and companion. Here, first of all, it is necessary to note the semantic changes that have occurred with the word friend in English over the last several centuries.

Etymological analysis data show that in the worldview of Uzbeks and English speakers, happiness is often understood as luck, that is, being successful in a way not dependent on personal efforts or human merits.

The comparative characteristics of synonyms of the core lexeme of the "Happiness/baxt" concept can be shown through the following series of words: bliss, blissfulness, content, contentedness, contentment, delectation, gratification, relish, delight, enjoyment, satisfaction, felicity, joy, joyousness, joyfulness, jubilation, cheerfulness, cheeriness, cheer, blithesomeness, gladness, lightheartedness, exhilaration, elation, exuberance, high spirits, glee, ecstasy [7, 3, 5];

in Uzbek: inoyat, farovonlik, xotirjamlik, boylik, roxat, omad, ulush, taqdir, qismat, peshana, g'alaba, baxtli yakun, iste'dod, yutuq, tole, ishning o'ngidan kelishi, orom, lazzat, gasht, mamnunlik [11]. As S. G. Vorkachev and Ye. A. Vorkacheva note, in English lexicography the semantic description of the "baxt" concept is mainly focused on the adjective "happy" – "baxtli" [8], and their analysis reveals ethno-cultural differences. On the basis of data given in English and Uzbek explanatory dictionaries, it can be stated that happy = feeling or expressing pleasure, contentment, satisfaction ("baxtli" – a means of expressing feeling or satisfaction and pleasure), while in Uzbek it also denotes meanings such as success, lifestyle, fulfillment of wishes, and achieving goals.

As we can see, the meaning of this word does not depict a person's internal state. As given in the Uzbek explanatory dictionary, "baxtli" is "a person for whom luck and success are favorable." Let us turn to examples.

A feeling of full satisfaction with life: "Ona-yer nafasiga, mehriga, in'omlariga to'yib yashashdan ortiq baxt bormi? – Saodat" [8, 178].

Along with this, the lexeme also has semantic synonyms such as omad, tole, and iqbol: "Nega boshingga qo'ngan baxt qushni kaltak olib quvlaysan" [9, 46].

We also cite the following core synonyms of the happiness concept as examples: saodat, omad, shodlik, xursandchilik, iqbol, mamnunlik, baxtiyorlik, tole, murod, niyat, qobil [9, 15–30].

In Azim Xojiyev's explanatory dictionary of Uzbek synonyms, the happiness concept and its synonyms are presented through the following lexemes: baxt, tole, saodat, iqbol, and they express either the feeling of satisfaction with life or things that grant such a feeling to a person. The synonym iqbol is mainly a word of high style. In many cases, the variant omad corresponds in meaning to the synonyms tole, iqbol, and baxt. The synonym saodat is a variant characteristic of the literary language and occurs rarely in speech. Besides the synonyms listed above, there are also baxtli, baxtiyor, saodatli, toleli, mas'ud, and others. For

example: "Baxtyor bo'lgan, baxti kulgan." "Saodatli kitob." "Baxtli ko'zim, men o'ylab boqsam, Ikki bahor ko'ribdi yoshing" [8, 50]. The synonym mas'ud has become obsolete today, is considered archaic, and is used only in high style.

**Discussion**

The results show that happiness, love, and friendship function as inner-world concepts whose structure is simultaneously cognitive, evaluative, and culturally mediated. The concept approach adopted here supports the view that meaning is not limited to dictionary definitions but emerges through culturally shared knowledge and discourse usage (To'xtasinova, 2021; Safarov, 2006). Love demonstrates a three-part interpretive structure – everyday, general-philosophical, and artistic – where each layer is activated by different lexical choices and pragmatic frames. The Uzbek examples illustrate that ishq frequently signals spiritual love, while general-philosophical love is embedded in familial, social, and homeland-related imagery and values, and physical love is linked to attraction and interpersonal interaction.

Proverbs provide an additional "compressed" cultural archive for both love and friendship, revealing potential universals in moral and interpersonal reasoning, yet also showing language-specific stylistic preferences. From a cognitive perspective, proverb-level metaphor and evaluation align with broader claims about moral imagination and conceptual framing (Johnson, 1993; Lakoff, 1993).

Happiness, as a dominant linguocultural concept, exhibits strong links to fate and luck in both languages, but Uzbek conceptualization extends into success, life course, and moral achievement, which suggests a broader axiological and social horizon. This supports the idea that cultural models shape emotional and ethical interpretation in stable yet flexible ways (Quinn, 1987). Finally, heart-related lexemes demonstrate how conceptual overlap between love, friendship, and inner states is realized through culturally salient linguistic choices (qalb, ko'ngil, dil), allowing nuanced pragmatic meanings (including implicit "a part of my heart" = "a part of my love").

**Conclusion**

This article has examined the conceptualization of the human inner world through the concepts of happiness, love, and friendship within a cognitive-linguistic and linguocultural framework. The findings indicate that these concepts are realized through layered interpretive structures (everyday, philosophical, artistic), lexical-semantic fields, etymological motivations, and paremiological evidence. Cross-linguistic comparison highlights both universal tendencies (e.g., proverbs about friendship and love) and culture-specific emphases (e.g., the broader evaluative scope of baxt in Uzbek). The analysis suggests that inner-world concepts are not merely lexical units but culturally modeled cognitive formations that become visible through discourse, figurative language, and socially grounded value systems.

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