

THE EMERGENCE OF THE MOTIF OF HAPPINESS IN LITERARY FICTION

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Abstract

This article examines the introduction of the motif of happiness into literary fiction, the concepts of happiness and bliss, and the interpretation of the happiness motif in proverbs and fairy tales. Using a psychological method, the article explores the psychology of characters in fairy tales, what happiness means to them, and how they perceive it.

Keywords

happiness, bliss, motif, oral folk art, proverb, fairy tale.

INTRODUCTION

The concept of happiness and bliss is one of the oldest interpretations in literary fiction. It can be frequently encountered in both folklore and written literature. Like eternal themes, the concept of happiness has occupied a central place in literary works across periods, sharing many common mental aspects. At the core of this is the human factor and the lifelong pursuit of a happy life.

Ample artistic interpretations of this theme are found in samples of oral folk art. The issue of happiness and attitudes toward it is also reflected in folk proverbs and sayings. For example: "Labor brings happiness", "Happiness is alien to the lazy", "Do not trust your fortune, trust your finger", "The fortune of a tiller will open", "Labor opens the path to success", "Happiness does not come without effort, and a throne does not come without labor", "Those who strive will surpass mountains; those who toil will live happily". In oral folk art, labor and diligence are glorified. It is repeatedly emphasized that behind every instance of bliss lies honest work and creativity. The content of proverbs often prioritizes a didactic essence. Every effortful labor brings not only tangible results but also emotional satisfaction, confidence, and the ability to view existence with insight and benevolence. Thus, life is fundamentally built on the happiness derived from action and creativity.

MAIN PART

The proverb "A wife's happiness is with her husband, an orphan's happiness is with the earth" highlights the importance of marital relations. Husband and wife

share each other's happiness, peace, and achievements. Here, the role of the man is emphasized as crucial to the happiness and prosperity of his family. The happiness of orphans is connected to social support and attention, reflecting society's responsibility toward orphans and the importance of safeguarding their rights.

The proverb "My former happiness – my flowered happiness" illustrates the transformation of happiness over time. "My former happiness" refers to things, situations, or feelings valued at a particular time, whereas "my flowered happiness" symbolizes beauty, lightness, and joy, suggesting that life's beauties can bring happiness. It emphasizes that the attainment of happiness is always dependent on time and circumstances.

The proverb "A man fears the throne, a girl – her happiness" defines social and familial roles between men and women. "A man fears the throne" refers to the strong position of a man capable of facing any challenge, while "a girl – her happiness" signifies that a woman's happiness is rooted in family life and relationships with her husband. In Eastern values, men are seen as the pillar of the family, responsible for maintaining peace and holding the key to happiness, strengthening social roles within the family and emphasizing male responsibility during hardships.

Islamic values also encourage attention and compassion toward orphans, stressing the protection of the vulnerable. Such values elevate the moral level of society and motivate people to help others. These proverbs reflect Uzbek cultural values, traditions, and ethical principles, illustrating human happiness, family relations, and responsibilities between men and women.

Other proverbs such as "Happiness is in the chest, its key is in the sky", "If happiness enters through the door, misfortune escapes through the hole", "A girl's happiness is her husband's fortune", and "Everything has its time; every girl has her happiness" demonstrate the eternal pursuit of happiness and prosperity by our ancestors. The proverb "He who has a homeland has happiness, he who works has a throne" emphasizes that human happiness is linked not to external circumstances but to effort, morality, and creativity.

Fairy tales consistently reflect the concept of happiness. Tales, based on the struggle between good and evil and typically ending with the triumph of goodness, demonstrate the interpretation of happiness in their entirety. The composition of fairy tales, particularly traditional beginnings and endings, reflects satisfaction with life, expressed in phrases like "they achieved their goals" and "they lived happily ever after".

In the fairy tale "Knowledge is Supreme", the core meaning is the glorification of knowledge, portraying it as a source of happiness. The story features an elderly

man, his eight sons, and one daughter. While the sons are unwilling to work or study, the daughter is wise, prudent, and encourages her brothers to labor. The tale promotes learning and diligence, embodying the folk principle: "Wealth comes from labor, life becomes beautiful". The story emphasizes that success cannot be achieved without knowledge and effort.

The fairy tale "The Happy Wife of the Beggar" demonstrates that happiness does not depend on wealth but on simplicity, love, care, and attention. Even being the wife of a king does not guarantee happiness without proper care and affection.

Similarly, in world fairy tales, happiness is associated with freedom, contentment, and inner peace. In the German tale of Hans, what he previously lacked seems like happiness until he realizes that his true fortune is what he already possesses. In the English tale "Which Bird is Happy?", the motif of freedom highlights that true happiness lies in being free and independent.

RESULTS

The analysis shows that in literary fiction, the motif of happiness is expressed differently in oral and written traditions. In folk proverbs and sayings, happiness is often connected to labor, honesty, patience, family harmony, and social responsibility. For instance, "Labor brings happiness" and "Happiness is alien to the lazy" emphasize that happiness is formed more by inner psychological satisfaction, honest work, and love than external factors.

Fairy tales present the happiness motif in a more figurative and psychologically rich manner. In "Knowledge is Supreme", knowledge is depicted as a source of wealth and happiness, while in "The Happy Wife of the Beggar", happiness is tied to attention, love, and family, not material wealth. World fairy tales also confirm that true happiness can be achieved through freedom, contentment, and inner peace.

In oral folk art, the happiness motif is simple and didactic, while in written literature it acquires a complex philosophical and psychological meaning. Although every era and nation's moral experience creates its own approach to happiness, the universal idea remains – the pursuit of spiritual perfection, honest work, love, and free life.

DISCUSSION

While in oral folk art, the motif of happiness appears simple, universal, and didactic, in written literature it gains complex philosophical and psychological meaning. Every era and nation's moral experience has its own approach to happiness; yet in all sources, the common idea – human spiritual perfection, valuing honest work, love, and striving for freedom – emerges as the main criterion.

Thus, the formation of the happiness motif in literary fiction is a complex process resulting from the synthesis of folk thinking, social experience, moral values, and human psychology. Today, it remains one of the relevant topics for literary analysis.

CONCLUSION

The motif of happiness in literary fiction has developed as one of humanity's oldest moral pursuits, acquiring specific interpretations in both oral folk art and written literature. In proverbs, happiness is associated with labor, honesty, patience, family harmony, and social responsibility, reflecting the worldview, philosophy of life, and social consciousness of the Uzbek people. Proverbs such as "Labor brings happiness" and "Happiness enters the home with laughter" illustrate that human well-being is determined more by inner satisfaction, honest work, and love than by external circumstances.

In fairy tales, the happiness concept is more figurative, psychological, and didactic. In "Knowledge is Supreme", knowledge is valued as infinite wealth, whereas in "The Happy Wife of the Beggar", happiness depends on care, love, and attention rather than material possessions. World fairy tales similarly show that recognizing and appreciating what one has, freedom, and inner peace are sources of true happiness. The motifs of freedom in English fairy tales and contentment and spiritual peace in German tales confirm the universal essence of happiness.

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