

## **LINGUISTIC AND PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF FATE IN THE LINGUISTIC LANDSCAPE OF THE WORLD (ON THE EXAMPLE OF UZBEK AND ENGLISH LANGUAGES)**

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### **Introduction**

In human thought, the concept of “fate” embodies elements such as predestination in life, will, and the outcome of events. This concept is reflected differently in different languages and cultural contexts. In linguistics, in particular in linguistic philosophy and language-cultural theories, it is important how language imagines and expresses the world. Therefore, through the units expressing “fate” in Uzbek and English, a linguistic worldview can be revealed. As an introduction, attention is paid to the principle that language reflects worldview forms and the harmony of language and culture. For example, language, in addition to materiality, also carries the spiritual aspect and determines a person’s attitude to his world. Language is a reflection of human thought, which embodies the history, religion, values, and outlook on life of the people. The language of each nation reflects how it perceives the world, what values it prioritizes, what events it considers important. Therefore, how the concept of “taqdir” is expressed in the language shows the people’s philosophy of life. The Uzbek people have long considered fate to be an integral part of life. Expressions such as “Yozilgan bo‘lsa, bo‘ladi”, “Har kimning taqdiri peshonasida yozilgan” are widespread among the people. These expressions show a person’s faith in life, patience, and submission to the will of God.

In English language culture, there are concepts such as “fate”, “destiny”, and “fortune”. Through these words, the British associate fate with chance on the one hand and personal choice on the other. The expression “You make your own destiny” means that a person can determine his own life path. So, while the concept of “fate” in Uzbek is more about submission and contentment, the concept of “destiny” in English is about active action and individual freedom. These two approaches shape different linguistic views of the world. The Uzbek language is based on a collective culture, in which values such as social harmony, family, patience, and faith in God are important. The English language, on the other hand, belongs to an individualistic culture, in which independence, freedom of choice, and the pursuit of success are valued. Therefore, the

meaning of the word “fate” is closely connected with the national psyche and culture in each language.

### **Main part**

The concept of fate has long occupied a central place in human thought. Man has always used this concept in the process of explaining events in his life. Belief in fate is one of the most ancient beliefs of mankind. This concept is interpreted differently in philosophy, religion, literature and linguistics. From the point of view of linguistics, “fate” is considered a concept that expresses a person’s worldview and attitude to life. In the Uzbek language, “taqdir” is derived from the Arabic word “qadar” and means “something determined”, “the path of life written by Allah”. The concept of “taqdir” (qadar) is mentioned many times in the Quran and is interpreted as the will of Allah. Therefore, in the culture of the Uzbek people, this concept is closely connected with the religious basis. The trials, luck or successes that befall a person are perceived as “fate”<sup>1</sup>.

The words “fate” and “destiny” in English came from ancient Greek philosophy. The ancient Greeks believed in the goddesses of fate called the “moirai”. They believed that the fate of each person was determined by divine power, that is, how long they would live and what they would go through. Later, in Christian culture, this concept changed and continued in the form of “God’s will”. In modern English, these words have become more secular and more often mean the path, coincidence or chance in human life.

In linguistics, there is the concept of “linguistic worldview”. This concept was studied in depth by the Russian scientist Y. Stepanova and the Polish linguist A. Wezhibitskaya. They argue that each language reflects the world in its own way. Therefore, it is natural that the word “fate” does not have the same meaning in each language. Because the religion, cultural values, and life experience of the people give this word its own color. In the Uzbek language, “taqdir” is more associated with patience, risk, gratitude, testing, and faith in God. For example, expressions such as “it is written in fate,” “taqdirdan qocha olmaysan,” and “taqdiringni qabul qilishing kerak” are widely used among the people. These expressions imply that a person’s influence on life events is limited, but he must accept this situation through patience and faith<sup>2</sup>.

In the English language, the words “fate,” “destiny,” and “fortune” express a more active life position. The phrase “It was my destiny to become a teacher” indicates that a person chose his own path, but this path suited him spiritually. Here, personal faith, motivation, and the idea of controlling one’s own life prevail over religious divinity.

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<sup>1</sup> Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. New York: Oxford University Press.

<sup>2</sup> Saidova, M. (2020). *O‘zbek tilida diniy konseptlarning lingvokulturologik tadqiqi*. Toshkent: O‘zMU nashriyoti.

In this way, English places human will at the center of the linguistic landscape of the world.

In linguoculturology, a concept is a unit that unites the thinking, values, and culture of a people. The concept of “fate” is also like this. In Uzbek culture, this concept is closely related to patience and faith, and in English culture, it is associated with choice and freedom. This difference is clearly visible in the metaphors, proverbs, and phraseologisms that express “fate” in the two languages.

For example, in Uzbek:

*“bu taqdirning ishi”* - a person cannot change his situation.

*“peshonaga yozilgani shu ekan”* - the belief that the fate of fate is unchangeable.

*“Taqdir sinovini sabr bilan yengmoq”* - means that the test has a divine reason.

In English, the following are often found:

*“It’s my destiny”* - this is my life path.

*“You make your own fate”* - everyone creates their own destiny.

*“Fortune favors the brave”* – luck favors the brave.

These examples show how culture lives in language. While the Uzbek language expresses a more collective worldview based on faith and risk, the English language expresses an individualistic and active outlook on life. Also, in the Uzbek language, the word “fate” is often used in religious texts, prayers, and proverbs. In English, this word is widely used in literature and in psychological contexts. For example, in the works of Shakespeare, the word “fate” is used to describe human passions and choices. In linguistics, such analyses can determine the worldview of the people. Concepts in the language reveal cultural codes located in the human mind. The concept of “fate” is one of such codes. For the Uzbek language, this code is determined by “Allah’s will”, and for the English language, by “human choice”. Linguistic and philosophical analysis shows that “fate” is not just a lexical unit, but a reflection of culture. In the Uzbek people, the concept of fate means a faith-filled outlook on life, gratitude, and patience. In the English people, this concept is associated with motivation, will, and the purpose of life<sup>3</sup>.

The following table summarizes the main differences between the concept of “fate” in the Uzbek and English languages:

| Main criteria | Uzbek language                     | English                            |
|---------------|------------------------------------|------------------------------------|
| Word form     | Taqdir (Arabic “qadar”)            | Fate, Destiny, Fortune             |
| Basic meaning | A path in life determined by Allah | Path in life, opportunity, outcome |

<sup>3</sup> Oxford English Dictionary (2023). *Definition of “Fate” and “Destiny”*. London: Oxford University Press.

|                              |                                              |                                               |
|------------------------------|----------------------------------------------|-----------------------------------------------|
| Cultural basis               | Islam, the value of patience and gratitude   | Individualism, active action, choice          |
| Emotional value              | Calmness, acceptance, patience               | Hope, change, will                            |
| Commonly used expressions    | “Taqdirga tan ber”, “Yozilgani shunaqa ekan” | “It’s my destiny”, “You make your own fate”   |
| Philosophical orientation    | Determinism - everything is predetermined    | Indeterminism – a person creates his own life |
| Language-cultural connection | Religious, spiritual, collective thought     | Psychological, individual, Western thinking   |

From the above analysis, it can be seen that the concept of “fate” is formed on different cultural and philosophical grounds in the two languages. For the Uzbek language, “fate” is an integral part of life, the writing of God, while for the English language, “destiny” is a path that a person builds with his own actions. This analysis confirms the linguo-culturological approach of Y. Stepanova and A. Vezhbetskaya. According to them, the language of each people determines the boundaries of its thinking. The Uzbek language is the language of patience, faith and risk; and the English language is the language of will, activity and independence. Thus, the concept of “fate” reveals the spiritual world of the people in the language. Through this concept, we can compare national thinking, culture and beliefs. Such analyses in the language serve to understand the people more deeply and strengthen intercultural dialogue<sup>4</sup>.

From a linguo-philosophical perspective, language is a mirror of human thought. Language contains hidden layers of meaning that reflect the values, beliefs, feelings, and attitudes of the people towards life. In this sense, the concept of “destiny” is one of the main cultural codes that express how a person perceives the world. The Uzbek people’s value of “recognizing fate” is combined with the ideas of faith, patience, and gratitude. The English people’s view of “destiny” is associated with belief in one’s own strength, activity, and willpower. This difference also affects the philosophical thinking of both peoples. In Uzbek society, “fate” encourages a person to be humble, patient, and believe in divine justice. In English society, “destiny” encourages a person to act, to strive for dreams, and to choose his own path. Thus, the concept of “fate” is at the heart of the philosophy of life in every culture, but its content varies depending on the mentality of the people.

This interrelationship between language and culture is the main topic of linguoculturology. Concepts in language form the core of people's thinking. The concept of “fate” is also like that - it embodies not only religious and philosophical

<sup>4</sup> G‘ulomova, D. (2015). *Til va madaniyat: lingvokulturologik yondashuv*. Toshkent: Fan nashriyoti.

concepts, but also the spiritual state of the people, their hopes and fears for life. A comparison of the Uzbek and English languages shows that in both languages “fate” is understood as an important component of human life, but its source and essence are interpreted differently. While the Uzbek language considers fate as a decree of God, the English language sees it as a human choice and life path. Language is not only a means of communication, but also a mirror of human thinking, a carrier of culture. Through the word “fate”, a person expresses his views on life, hopes, fears and beliefs.

### **Conclusion**

In conclusion, the concept of “fate” or “destiny” is closely related to language and cultural context. Each people shapes this concept through its own worldview, religious beliefs, and historical experience. Therefore, the meaning of the word “fate” differs significantly in different languages. In Uzbek, this concept is based on the idea of divine will, patience, contentment, and submission to Allah. In English, “fate” or “destiny” is more associated with human choice, freedom, and personal action. From a linguistic point of view, this difference determines the worldview in the language. Uzbek is a language that expresses a collective, spiritual, and religious worldview; English reflects a culture based on individualism and active action. Therefore, the word “fate” with the same meaning is expressed in different emotional and philosophical tones in both languages. In Uzbek, the phrase “destiny” refers to the belief that a person’s fate is predetermined. In English, the phrase “You make your own fate” emphasizes the ability of a person to create their own destiny.

As a result, the linguo-philosophical analysis of the concept of “fate” allows us to understand the inner world, spiritual roots and cultural values of the people more deeply. This enriches intercultural dialogue and strengthens mutual understanding between different peoples. The concept of “fate” is a bridge between language, culture and thinking. It embodies the philosophical attitude of each nation to life, the way of perceiving the world, and its spiritual values. Therefore, the analysis of “fate” in linguoculturology and linguophilosophy is of great scientific importance not only from the point of view of linguistics, but also from the point of view of humanities.

### **References**

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4. <sup>i</sup>Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*. New York: Oxford University Press.