

SCIENTIFIC SIGNIFICANCE OF NOTION “FATE”

Raxmonova Farida Zafar kizi

(Master student of SamSIFL)

Annotation: *This article is written about the category of fate is one of the key in philosophy, culture, significant for the worldview of an individual. Fate is the most important category of consciousness, with the help of which a conceptual picture of the world of the people is built. The explanatory dictionary gives the following definitions of “fate”: firstly, it is a combination of circumstances that do not depend on the will of a person.*

Key words: *share, fate, life path; history, existence; happiness, predestination, future, destiny.*

In the dictionary of V. I. Dahl, the concept of “fate” is inscribed in the dictionary entry of the verb "to judge", in the same row with the words "court", "judgment". At the same time, “fate” is interpreted as “fate, lot, share, fate, part, happiness, predestination, inevitable in earthly life, the path of conduct; what is destined, what is destined to come true or to be. As a note, it is highlighted: "The agreement of fate with the freedom of man is inaccessible to the mind”[1]. Thus, in both dictionaries, emphasis is placed on the inevitability, incomprehensibility of fate, and therefore on the need for humility with it. The lexeme "fate" is also associated with the idea that one of the many possible lines of development of events at a certain moment is chosen. Therefore, the problem of choice, its definition by moral principles or, conversely, deviation from them, becomes relevant in this regard. The presence of fate exacerbates the question of the freedom of man in building his life path, which was decided in different ways throughout human history.

In philosophy and cultural studies, fate is interpreted as “an unreasonable and incomprehensible predestination of events and actions”[2]. In antiquity, there were different concepts of fate. Fate as Moira, presented in early antiquity, is meaningless, dark and blind, but at the same time it carries impersonal justice, retribution. A similar personification of fate was also among the ancient Slavs: Makosh, spinning the threads of fate, assisted by Dolya and Nedolya. In the era of Hellenism, among the Greeks and Romans, fate appears in the images of Tyche, Fortune, giving hope for good luck, chance. During the heyday of the Roman Empire, fate is presented as a fate, asserting the lack of freedom of a person and even a people, a fate that cannot be avoided. Philosophers turn to astrology in an attempt to find an explanation, the logic of fate. Christianity rejects fate, defining human life by an incomprehensible Divine Providence. The Renaissance revived interest in astrology. The magical practice of knowing fate in an unconscious state, in a trance, has become widespread. The development of science, faith in the conscious construction of the life path of a person and the state in modern times pushed the idea of fate into the sphere of philistine ideas. At the end of the 19th century, there is again an appeal to the idea of fate. Nietzsche’s proposition about the death of God has as a consequence the thesis about fate as the abandonment of man to himself. Something similar is defined by the Marxist assertion that man is the master of his own destiny. In Spengler’s philosophy, man and society depend on "fate", incomprehensible to the mind, depriving a person of will. The concept of "fate" in existential philosophy builds up a negative emotional layer, actualizes the axiological component.

In modern European culture, "fate" has a double interpretation: fate as an inevitable fate that has an unknowable higher pattern of the life path of a person, clan, people, as well as fate as fortune, luck. In Russian culture, fate is seen as divine providence, all the vicissitudes of fate are accepted as necessary trials. “Fate is a key concept of Russian culture,” writes A. Vezhbitskaya in her fundamental study “Semantic Universals and Basic Concepts”[1]. The researcher, considering the concept of fate in different cultures, speaks of its universality and finds its expression in all

languages, just as it happens with the concept of "death", highlighting such characteristic qualities as predestination and determinism. The two main meanings of this concept are also indicated in the Brockhaus dictionary (as everything that happens to a person and determines his existence, which is not subject to the will of a person and cannot be changed by him; as a force that guides a person's life, determines its course, does not depend on his will). Fate is seen, first of all, as the meaning of his existence presupposed to man, identified with his essence.

If, within the framework of German civilization, fate appears as an inevitable force, not subject to anyone's will, which leads a person to an unknown goal, forcing him to perform actions that often contradict the moral law, then the Vedic concept of fate postulates the existence of rigid causal relationships between all phenomena in the Universe and excludes any kind of coincidence. Eastern philosophy itself, which professes the harmonious coexistence of all principles, is focused on the individual's understanding of his path and finding his place in a holistic picture of the world.

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