

PHRASEOLOGICAL UNITS WITH THE COMPONENT “BIRTH” DEFINING LIFE SUCCESS AND DESTINY IN ENGLISH AND UZBEK LANGUAGES

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Abstract

This article examines phraseological units containing the component “birth” in English and Uzbek languages from a comparative linguocultural perspective. The study investigates how idiomatic expressions connected with birth reflect cultural attitudes toward destiny, life success, social privilege, natural talent, and human identity. The semantic, pragmatic, metaphorical, and cultural characteristics of phraseological units are comparatively analyzed using examples collected from literary works, phraseological dictionaries, folklore materials, and spoken discourse. The findings reveal that English phraseological units connected with birth are largely associated with individuality, personal capability, inherited privilege, and social mobility, whereas Uzbek phraseological units emphasize divine determination, collectivism, family reputation, spirituality, and fatalistic worldview. The research demonstrates that phraseological units function as carriers of national mentality and cultural memory. The article contributes to the development of comparative phraseology, linguoculturology, cognitive linguistics, and intercultural communication studies.

Keywords: phraseology, birth component, destiny, life success, linguoculturology, cultural semantics, English language, Uzbek language, idioms, metaphor, worldview.

Introduction

Language is one of the most important instruments for preserving and transmitting national culture, historical memory, and collective worldview. Through language, people express not only information but also social values, emotional attitudes, cultural traditions, and philosophical perceptions of life. Among different linguistic units, phraseological expressions occupy a special position because they contain culturally marked meanings and reflect the mentality of a particular nation.

Phraseological units are stable combinations of words characterized by semantic unity, figurative meaning, and expressive function. They are closely connected with history, folklore, religion, traditions, and social experience. As a result, phraseological systems become important sources for studying the interaction between language and culture.

One of the universal concepts represented in phraseology is the concept of “birth.” Birth is not simply understood as the beginning of biological life; in many cultures it symbolizes destiny, future success, social identity, talent, luck, and divine will. Different nations interpret the meaning of birth according to their worldview, religious beliefs, and social values. Consequently, phraseological units connected with birth reveal significant linguocultural information.

In English linguistic culture, birth-related phraseological expressions often emphasize individuality, innate ability, personal success, and social opportunity. Expressions such as “**a born leader**,” “**born lucky**,” or “**born with a silver spoon in one’s mouth**” illustrate cultural attitudes toward natural talent, wealth, and privilege. These phraseological units reflect the importance of individual achievement and social mobility within English-speaking societies.

In Uzbek linguistic culture, however, phraseological units associated with birth are deeply connected with destiny, divine determination, collectivism, and moral values. Expressions such as

“**peshonasiga yozilgan**”, “**yulduzi baland tug‘ilgan**”, or “**baxtli tug‘ilgan**” reveal fatalistic and spiritual perceptions shaped by Eastern philosophy and Islamic traditions. In Uzbek culture, birth is frequently associated not only with personal fortune but also with family honor, social respect, and communal identity.

The study of phraseological units with the component “birth” is important because such expressions demonstrate how nations conceptualize human success and destiny through language. Comparative analysis of English and Uzbek phraseological systems makes it possible to identify similarities and differences in cultural thinking and linguistic representation.

The aim of this article is to comparatively analyze English and Uzbek phraseological units containing the component “birth” and associated with life success and destiny. The study focuses on their semantic structures, metaphorical models, pragmatic functions, and linguocultural meanings.

Literature Review

Phraseology has been widely studied within linguistics due to its close relationship with culture, cognition, and communication. Vinogradov classified phraseological units according to semantic cohesion and emphasized their figurative nature. Kunin later developed phraseological theory by analyzing idiomatic stability, expressive function, and cultural specificity.

Modern linguistics increasingly views phraseological units as carriers of national worldview. According to Maslova, language reflects collective cultural experience, while phraseological units preserve symbolic meanings and social stereotypes accumulated throughout history (Maslova, 2001). Linguoculturology therefore examines phraseological expressions not only as linguistic phenomena but also as cultural codes.

The concept of birth occupies an important place in human cognition because it symbolizes beginning, identity, and fate. Cognitive linguists such as Lakoff and Johnson argue that people conceptualize abstract notions through metaphorical structures (Lakoff & Johnson, 1980). Phraseological units connected with birth often rely on metaphors related to stars, destiny, wealth, divine writing, or inherited qualities.

In English phraseology, many birth-related expressions emphasize natural ability and social status. For example, “**a born leader**” conceptualizes leadership as an innate characteristic rather than a learned skill. “Born with a silver spoon in one’s mouth” associates birth with inherited privilege and wealth. Such phraseological units reveal cultural emphasis on individual success and socioeconomic opportunity.

Uzbek phraseological expressions, on the other hand, frequently connect birth with fate and spirituality. Expressions such as “**peshonasiga yozilgan**” reflect belief in predetermined destiny controlled by divine power. This demonstrates the influence of Islamic traditions and Eastern philosophical thinking.

Several scholars have studied phraseological systems from comparative perspectives, yet the comparative linguocultural analysis of English and Uzbek birth-related phraseological units remains insufficiently explored. Most previous studies focus either on general phraseology or on cultural semantics separately. Therefore, this research aims to fill this gap by examining how the component “birth” functions within English and Uzbek phraseological systems.

Methods

This research employed a comparative linguocultural approach to investigate phraseological units containing the component “birth” in English and Uzbek languages. The study aimed to identify how phraseological expressions connected with birth reflect cultural perceptions of destiny, social success, natural talent, and human fate. In order to achieve this objective, several interrelated linguistic methods were applied, including comparative analysis, semantic analysis, contextual analysis, phraseological interpretation, and linguocultural analysis.

The comparative method was used to determine similarities and differences between English and Uzbek phraseological units associated with the concept of birth. The analysis focused on how both languages conceptualize life success, inherited qualities, fortune, destiny, and social position through idiomatic expressions. Particular attention was given to the metaphorical and symbolic meanings embedded within phraseological units. The research examined how cultural worldview influences the formation and usage of these expressions in different communicative situations.

The semantic analysis method enabled the identification of the denotative and connotative meanings of phraseological units. Each expression was studied not only from the lexical perspective but also in terms of emotional coloring, stylistic function, and cultural implication. Expressions such as “**born with a silver spoon in one’s mouth**”, “**a born leader**”, and “**born lucky**” in English were analyzed together with Uzbek equivalents such as “**baxtli tug‘ilgan**”, “**yulduzi baland tug‘ilgan**”, and “**peshonasiga yozilgan**.” The semantic structures of these phraseological units were compared in order to reveal the underlying cultural concepts related to success and destiny.

Contextual analysis was also employed to examine the usage of phraseological units in literary works, media discourse, spoken communication, and folklore materials. The research materials were collected from English and Uzbek phraseological dictionaries, fiction texts, newspapers, online articles, and samples of conversational speech. The contextual approach helped determine the pragmatic functions of phraseological expressions and their role in expressing evaluation, emotion, irony, admiration, or fatalistic attitudes.

Furthermore, the linguocultural method played a central role in the research. This approach made it possible to identify the relationship between phraseological meaning and national mentality. The study investigated how religious beliefs, historical experience, social traditions, and collective values influence phraseological representations of birth and destiny. In Uzbek linguistic culture, phraseological units often reflect fatalistic and spiritual interpretations connected with divine will and communal values. In contrast, English phraseology demonstrates stronger associations with individuality, personal capability, and social opportunity.

The study also utilized elements of cognitive and metaphorical analysis. Metaphorical models underlying the phraseological units were identified and interpreted. For instance, expressions connected with stars, fate, divine writing, wealth, and natural talent were examined as conceptual metaphors reflecting different cultural perceptions of human success. The metaphorical imagery found in both languages was compared to determine how speakers conceptualize destiny and life achievements through symbolic language.

The selected phraseological units were classified according to their thematic and semantic characteristics. They were grouped into several categories, including phraseological units expressing inherited success, social privilege, natural talent, divine destiny, luck, and family reputation. This classification allowed the research to systematize the material and identify dominant cultural tendencies in both linguistic traditions.

The reliability of the research was ensured through the use of authentic linguistic sources and comparative cross-cultural interpretation. The study combined theoretical perspectives from linguistics, phraseology, pragmatics, and linguoculturology to provide a comprehensive understanding of the analyzed phraseological units. As a result, the applied methodology enabled a detailed examination of how the component “birth” functions within English and Uzbek phraseological systems and how it reflects culturally specific attitudes toward destiny, success, and human identity.

Results

The comparative analysis revealed both universal and culture-specific characteristics in English and Uzbek phraseological units connected with birth, destiny, and life success.

One of the dominant tendencies in English phraseology is the emphasis on individuality and natural talent. Expressions such as “**a born leader**”, “**a born artist**”, or “**a born winner**” indicate that success is viewed as an innate personal quality. Such phraseological units suggest that certain individuals naturally possess abilities that distinguish them from others. This reflects the individualistic orientation of English-speaking cultures, where personal achievement and self-realization are highly valued.

Another important English phraseological unit is “**born with a silver spoon in one’s mouth**”. This expression metaphorically refers to individuals born into wealthy or privileged families. The image of a silver spoon symbolizes wealth, aristocracy, and inherited social advantage. The phrase demonstrates that social class and economic opportunity are important conceptual elements within English linguistic culture.

The expression “**born under a lucky star**” associates success with luck and favorable destiny. The metaphor of the star originates from ancient astrological beliefs, according to which celestial bodies influence human fate. Although the phrase refers to destiny, it does not necessarily imply divine determination. Instead, it reflects cultural belief in fortune and chance.

In Uzbek phraseology, the semantic focus differs considerably. Expressions such as “**peshonasiga yozilgan**” literally mean “written on one’s forehead” and symbolize predetermined fate established by divine will. This phraseological unit demonstrates fatalistic perception deeply rooted in Uzbek cultural consciousness and Islamic traditions.

Another expression, “**yulduzi baland tug’ilgan**”, metaphorically describes a person born for success, respect, and recognition. Unlike English phraseology, however, Uzbek expressions frequently connect success with social approval and communal respect rather than purely personal achievement.

The phrase “**baxtli tug’ilgan**” reflects the belief that happiness and success may be granted from birth. In Uzbek culture, such expressions are often used not only to describe wealth or talent but also moral fortune, family harmony, and spiritual blessing.

The analysis also revealed that Uzbek phraseological units connected with birth often contain stronger emotional and spiritual connotations. Expressions related to destiny are frequently accompanied by references to God, fate, stars, blessings, or family honor.

The findings indicate several major differences:

1. English phraseological units emphasize individuality, competition, and social opportunity.
2. Uzbek phraseological expressions highlight fate, divine determination, spirituality, and collectivism.

3. English phraseology frequently reflects social hierarchy and inherited privilege.
4. Uzbek phraseology demonstrates stronger fatalistic and moral interpretations.
5. Both linguistic cultures associate birth with future success and personal identity.

Discussion

The results demonstrate that phraseological units containing the component “birth” function as important linguistic representations of national worldview. Although both English and Uzbek cultures associate birth with destiny and future success, the cultural foundations underlying these associations differ significantly.

In English-speaking cultures, success is frequently conceptualized through personal ability, competitiveness, and self-achievement. Expressions such as “**a born leader**” imply that exceptional qualities are innate and naturally distinguish successful individuals from society. This reflects Western cultural values centered on individuality, personal ambition, and meritocracy.

The phrase “**born with a silver spoon in one’s mouth**” also reveals awareness of social inequality and inherited privilege. Unlike Uzbek phraseological expressions, English idioms often evaluate success in terms of wealth, status, and personal accomplishment.

Uzbek phraseological units demonstrate a different cultural orientation. In Uzbek linguistic culture, destiny is strongly connected with divine power and communal values. Expressions such as “**peshonasiga yozilgan**” reveal belief in predestination and spiritual order. Human success is perceived not solely as individual achievement but also as the result of divine blessing and family upbringing.

The importance of family and social reputation is another distinctive feature of Uzbek phraseology. In many Uzbek expressions, birth symbolizes not only personal fortune but also inherited morality, honor, and collective identity. This reflects the collectivist structure of Uzbek society, where communal relationships and family prestige remain highly significant.

The metaphorical systems observed in both languages further illustrate cultural differences. English phraseological units frequently employ metaphors related to competition, wealth, leadership, and luck. Uzbek phraseology relies more heavily on metaphors associated with stars, divine writing, blessings, and spiritual destiny.

The study also demonstrates that phraseological units preserve historical and religious influences. English expressions reflect the historical development of class society and capitalist individualism, whereas Uzbek phraseology retains traces of Eastern philosophy, Islamic beliefs, and traditional social structures.

Therefore, phraseological units can be considered valuable sources for understanding intercultural differences and national mentality. Their comparative analysis contributes not only to phraseology but also to cognitive linguistics, pragmatics, and cultural studies.

Conclusion

This study comparatively analyzed English and Uzbek phraseological units containing the component “birth” and associated with life success and destiny. The research demonstrated that phraseological expressions function as linguistic reflections of cultural worldview, social values, and national mentality.

The findings reveal that English phraseological units mainly emphasize individuality, natural talent, inherited privilege, and personal achievement. In contrast, Uzbek phraseological expressions focus

on divine determination, spirituality, collective values, family honor, and fatalistic perception of destiny.

Despite these differences, both linguistic cultures conceptualize birth as an important determinant of future identity, social status, and human success. The metaphorical models underlying the phraseological units reveal deep cultural meanings shaped by historical experience, religion, and social traditions.

The study confirms that phraseological units are not merely fixed linguistic expressions but also carriers of cultural memory and symbolic thinking. Comparative linguocultural analysis of phraseological systems contributes to deeper understanding of intercultural communication and national worldview.

Future research may focus on comparative analysis of phraseological units related to other universal concepts such as death, love, happiness, and family in different linguistic cultures.

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