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INTERPRETATION OF THE CONCEPT OF TIME IN MODERN **SOCIETY (BASED ON TURKISH AND UZBEK LANGUAGES)**

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Shorasulova Arofat Ibroxim qizi

Sharqshunoslik University, Turkish Language teacher, Uzbekistan

ABSTRACT

At first glance, time seems simple, but upon deeper examination, it becomes an extremely mysterious and abstract concept. It is difficult to categorize it as a tangible or intangible entity. To take such an abstract phenomenon as a poetic subject and reveal it with high poetic standards requires the creator to be both a great poet and a philosopher. That is, they must transform abstract thought into poetry and uncover the charm hidden within it.

Keywords

Time, concept, linguistics, lexical units, phrases, proverbs, abstract, objective, comparative analysis.

Introduction

Time is one of the most valuable factors in human life, playing a crucial role in culture, language, and social relations. Every society interprets time in its own unique way, and its utilization depends on cultural traditions. Although the concept of time is similar in Turkish and Uzbek societies, some differences exist. This article examines the interpretation of time in modern society based on the Turkish and Uzbek languages. The linguistic expression of time in these languages has adapted to modern life. For instance, due to the rise of the internet and technology, Turkish frequently uses words like "hemen" (immediately)

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and "anında" (instantly), while Uzbek has adopted terms like "tezkor" (fast) and "zudlik bilan" (immediately).

Linguistic Interpretation of TimeTurkish and Uzbek languages contain numerous idioms related to time. For example, the Turkish phrase "Zaman su gibi akıp gidiyor" ("Time flows like water") is similar to the Uzbek expression "Vaqt suvdek oqadi" ("Time flows like water"), both indicating the rapid passage of time. Additionally, the Turkish phrase "Vakit nakittir" ("Time is money") reflects the economic value of time, while the Uzbek equivalent "Vaqtni bekorga sarflama" ("Do not waste time") emphasizes its efficient use.

The phenomenon of time is studied in various disciplines, including physics, mathematics, astronomy, and others. No process exists without time. Time is an essential ingredient in literature as well—an elusive but ever-present element. "History is the study of processes occurring within time, yet no one truly knows what time is," wrote the renowned scholar L. Gumilev.

At first glance, time seems simple, but upon deeper examination, it becomes an extremely mysterious and abstract concept. It is difficult to categorize it as a tangible or intangible entity. To take such an abstract phenomenon as a poetic subject and reveal it with high poetic standards requires the creator to be both a great poet and a philosopher. That is, they must transform abstract thought into poetry and uncover the charm hidden within it.

The great philosopher Aristotle, in his work Physics, discusses time by questioning whether it belongs to the realm of existing or non-existing things and what its true nature is. Regardless of whether time is studied through the precise lens of physics or the expressive medium of poetry, it remains an enigmatic phenomenon.

Shortly after its creation in 1946 (dated 19.9.45), the poem Time was regarded as "the pinnacle of modern Uzbek literature" (A. Qahhor). The poem was dedicated to "My nephew Hamidulla Husan o'g'li, who presented me with a watch," as noted in the title. This dedication is not merely an acknowledgment but can be seen as a semiotic key. No additional details are provided in the dedication. However, in his interview The Road Never Ends (Put ne konchaetsya), translator Alexander Naumov provides valuable insights into poet G'afur G'ulom's works, including Time. According to him, the watch gifted to the poet by his officer nephew was not a newly purchased item from a store but a trophy watch. A watch has always been a timemeasuring instrument, but a trophy watch carries an additional meaning—it was captured as war loot from an enemy. This distinction is significant to note.

The Birth of the Poem "Time" The poet, as both a sensitive creator and a profound literary scholar, identifies two key aspects in the creation of the poem Time.

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First aspect. The poet, speaking about the gift, says: "I took it and felt a bit uneasy. Seeing the watch, I thought about how it once belonged to a German, a fascist, who had perished... Thus, the watch remained somewhere until May 1945. Amid the peak of victory celebrations, I came across it. Though I had no clear thought in mind, I decided I could now wear it. At a wedding, as I gave a toast, I said: 'The trophy watch on my wrist is not here by chance. If it once measured time for the enemy, now it shows our time!" The idea of our time is an overarching symbol encompassing everything. The necessity of the poem had ripened in my mind; however, the image of Time was like an endless expanse of water—I stood on one shore, but the other was beyond my sight."

Second aspect. The poet further describes: "One day, after a sleepless night, I went out for a morning walk and found myself in front of a publishing house. Inside the literary editorial office, two people were present—a friend of mine and a proofreader. I greeted them absentmindedly, answered questions mechanically; the girl stood beside me. I looked at her long, gentle eyelashes. They fluttered like the wings of a night butterfly... I looked again: the butterfly spread its wings. She blinked... and I caught that fleeting moment. Here was the second threshold of eternity, the beginning of all beginnings! Isn't this the living image of a moment... a blink of an eye? And suddenly, the key line that had long eluded me, that seemed impossible to find, as if conjuring something tangible from thin air, arrived and exploded in my imagination like fireworks."

Cultural Perception of TimeTime is perceived differently in Turkish and Uzbek societies. In Uzbek culture, time is closely linked to communal values. Hospitality and celebrations are key time-related traditions. In contrast, Turkish culture, influenced by modernity, treats time more functionally. Punctuality is a fundamental norm in business settings.

Time in the Digital AgeWith advancements in digital technology, the perception of time has changed. The internet and social media allow people to communicate in real time. Digitalization has also transformed time management in both Turkish and Uzbek societies. Online education and remote work have altered how people interact with time.

Time and Literary Parallels A monument erected for a moment can be seen as an attempt to stop time, a longing to preserve it. At this point, the poem Time intersects with Goethe's tragedy Faust. Faust's contract with Mephistopheles was precisely about a moment:

If ever I say to the fleeting moment, "Stay, you are so beautiful!" Then you may bind me in chains.

This intersection between the two works invites academic inquiry. Why does Mephistopheles, the devil, confidently enter this contract? He believes that Faust will never glorify a moment, never say stay, you are beautiful, because he assumes humans cannot attain such a degree of fulfillment. Initially, even Faust

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doubts this possibility. Goethe's realism lies in the fact that at the end of the play, Faust does not fully achieve such bliss; he only imagines moments of happiness as something humans might someday attain promissory happiness:

Feeling that moment ahead of time, I stand here at the peak of bliss.

In the poem Time, the poet calls for a monument to be erected for every moment of life. This urges continuous creativity and the conquest of fleeting moments. The great spiritual monuments created by humanity have emerged precisely in these supreme moments and serve as eternal monuments against ephemeral time.

Conclusion

Time is a crucial concept for any society, and its interpretation is shaped by culture and language. While Turkish and Uzbek perceptions of time share similarities, their applications differ, reflecting the unique perspectives of each nation. In the modern world, efficient time management is becoming an essential value. The continued evolution of digital technologies and globalization will further impact the perception of time in the future.

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