



**O'ZBEKISTON RESPUBLIKASI
OLIY TA'LIM, FAN VA INNOVATSIYALAR VAZIRLIGI
MAKTABGACHA VA MAKTAB TA'LIMI VAZIRLIGI
BUXORO DAVLAT PEDAGOGIKA INSTITUTI**

FILOLOGIK TADQIQOTLARNING YANGI BOSQICI: ZAMONAVIY TENDENSIYALAR VA ISTIQBOLLAR

III XALQARO ILMIY-AMALIY ANJUMAN MATERIALLARI

2025-yil, 21-OKTABR

BUXORO – 2025

ANJUMAN DASTURIY QO'MITASI

- | | | |
|-----|----------------|--|
| 1. | B.B. Ma'murov | - Buxoro davlat pedagogika instituti rektori, rais; |
| 2. | Z.M. Muqimov | - Ilmiy ishlar va innovatsiyalar bo'yicha prorektor, rais muovini; |
| 3. | G.R. Akramova | - Ilmiy – tadqiqotlar, innovatsiyalar va ilmiy pedagogik kadrlar tayyorlash bo'limi boshlig'i, a'zo; |
| 4. | X.A. Xaitov | - Tillar fakulteti dekani, a'zo; |
| 6. | U.S.Amonov | - O'zbek tili va adabiyoti kafedrası mudiri, a'zo; |
| 7. | D.B.Axmedova | - O'zbek tili va adabiyoti kafedrası professori, a'zo; |
| 8. | G.B.Rustamova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 9. | G.R.Mirxanova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 10. | R.A.Saidova | O'zbek tili va adabiyoti kafedrası professori, a'zo; |
| 11. | Y.U.Nurova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 12. | Sh.Sh.Nizomova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 13. | N.H.Hojiyeva | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 14. | M.U.Usmonova | - O'zbek tili va adabiyoti kafedrası katta o'qituvchisi, a'zo; |
| 15. | N.A.Bafoyeva | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo; |
| 16. | N.O. Avazova | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo; |
| 17. | S.T. Latipova | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo |

ILMIY ANJUMANNING TASHKILIIY QO'MITASI

- | | | |
|-----|-----------------|---|
| 1. | M.M. Bafayev | - O'quv ishlari bo'yicha prorektor, rais; |
| 2. | M.L. Umedjanova | - Yoshlar masalalari va ma'naviy-ma'rifiy ishlar bo'yicha birinchi prorektor, rais muovini; |
| 3. | U.S. Amonov | - O'zbek tili va adabiyoti kafedrası mudiri, a'zo; |
| 4. | F.R.Rustamov | Tillar fakulteti Yoshlar bilan ishlash bo'yicha dekan o'rinbosari |
| 5. | L.F. Sharipova | - O'zbek tili va adabiyoti kafedrası professori, a'zo; |
| 6. | M.Y. Ro'ziyeva | - O'zbek tili va adabiyoti kafedrası professori, a'zo; |
| 7. | Sh.M. Istamova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 8. | M.B. Sharipova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 9. | G.B. Rustamova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 10. | R.R. Xalilova | - O'zbek tili va adabiyoti kafedrası dotsenti, a'zo; |
| 11. | M.U. Usmonova | O'zbek tili va adabiyoti kafedrası katta o'qituvchisi, a'zo; |
| 12. | F.K. Nurova | - O'zbek tili va adabiyoti kafedrası katta o'qituvchisi, a'zo; |
| 13. | N.N. Mirjonov | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo; |
| 14. | M.Y. Latifova | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo; |
| 15. | M.A. Tilavova | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo; |
| 16. | M.V. Jabborova | - O'zbek tili va adabiyoti kafedrası o'qituvchisi, a'zo. |

To'plam O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligining 2024-yil 27-dekabrda "2025-yilda o'tkazilishi rejalashtirilgan xalqaro va respublika miqyosidagi ilmiy va ilmiy-texnik tadbirlar ro'yxatini tasdiqlash to'g'risida"gi 496-sonli buyrug'i rejasida belgilangan tadbirlarning bajarilishini ta'minlash maqsadida Maktabgacha va maktab ta'limi vazirligi Buxoro davlat pedagogika institutida o'tkazilgan "Filologik tadqiqotlarning yangi bosqichi: zamonaviy tendensiyalar va istiqbollar" mavzusidagi III xalqaro ilmiy-amaliy anjuman materiallari asosida tuzildi.

Mas'ul muharrir:

G.B. Rustamova - filologiya fanlari bo'yicha falsafa doktori, dotsent

Taqrizchilar:

D.S. O'rayeva - filologiya fanlari doktori, professor

F.S. Safarova - filologiya fanlari doktori (DSc), dotsent

TIME CONCEPTUALISATION IN UZBEK CULTURE

Marimbayeva Surayyo Umarbek qizi

Urganch davlat universiteti tayanch doktoranti

Annotation: This article examines how time is understood in Uzbek culture by looking at its linguistic and cultural aspects, while also considering its historical, religious, and sociological roots. This work brings together key academic viewpoints to illustrate the evolution of the Uzbek perception of time, transitioning from cyclical pastoral rhythms to a hybrid modernity influenced by Islamic, Soviet, and global factors. This research explores the ways in which language, proverbs, and social practices embody a perspective that prioritises relational harmony and adaptability in various situations, rather than strict adherence to punctuality.

Keywords: relational time, cyclical time, temporal hybridity, event-based perception, polychronic orientation.

The concept of time within Uzbek culture is intricately linked to linguistic conceptualisation, reflecting a unique social temporality. This perspective highlights the historical transformations that shape the understanding of time, emphasising an event-based perception that resonates deeply within the cultural framework. The understanding of time in Uzbekistan is dynamic; it has evolved through historical experiences, adaptations to the environment, and interactions within its diverse culture.

During the pre-Islamic nomadic period, life was deeply intertwined with the natural rhythms of the seasons and the patterns of migration, leading to a rich and cyclical perception of time. Nomadic Turkic-speaking communities understood the passage of time through the changes in their environment rather than through mechanical measurements. This perspective highlights a philosophy centred on renewal and the cyclical nature of existence [Khazanov, 45].

The emergence of Islam in the 8th century brought with it a new understanding of time, infusing it with theological and moral significance. The cadence of daily prayers and the lunar calendar of Ramadan instilled a sense of sacred regularity into everyday life. The time we experience gains a purposeful meaning as it progresses towards divine judgement and the concept of eternity [Babadjanov, 72].

In the Soviet era, traditional concepts of time encountered the structured and sequential nature of industrial production. The socialist regime aimed to implement time-based regulations across workplaces, schools, and institutions, encouraging individuals to synchronise their activities with collective productivity schedules.

The period following independence brought about a greater variety of temporal experiences. The implementation of economic reforms, the movement of people to urban areas, and the proliferation of information technologies have collectively fostered a sense of progress and dynamism. Nonetheless, ethnographic studies reveal that in everyday interactions, particularly within mahalla communities, time is experienced in a relational manner—defined by events rather than hours, and by people rather than tasks [Rasanayagam, 61].

Language reflects the unique ways in which a culture perceives and understands time. In Uzbek, temporal expressions illustrate a perspective of time as an active, forthcoming presence rather than merely a linear progression to be controlled. Expressions like “vaqt keladi” (“time will come”) and “vaqt yetadi” (“time will reach”) imply that time progresses towards individuals, rather than the other way around. Furthermore, the connection between aspect and modality in Uzbek grammar frequently emphasizes completed actions and lived experiences over abstract notions of punctuality. Proverbs such as “Har narsaning o‘z vaqti bor” (“Everything has its own time”) reflect the importance of patience and contextual

understanding, highlighting that time is viewed as a concept imbued with social significance and moral implications [Adams, 88]. These patterns illustrate what linguists refer to as a shared understanding of time, where a person's experience of time is shaped by social harmony and fate (taqdir), rather than by exact measurements.

The social behaviour of Uzbekistan continues to express its unique relational patterns. Significant life events such as births, weddings (to'y), funerals (janoza), and communal feasts play a crucial role in marking the passage of time. The timing of social events is shaped by interpersonal agreement and the context of the situation, rather than being determined by rigid scheduling. The concept of hospitality, deeply rooted in Uzbek values, beautifully illustrates the fluid nature of time. Delays should not be viewed as a lack of efficiency; rather, they can be seen as an indication of a thoughtful approach to nurturing social connections. In this moral framework, the act of giving time (vaqt ajratish) is fundamentally about extending respect.

Ritual cycles play a significant role in fostering a sense of continuity across generations. Every significant life transition—such as sunnat to'y, marriage, or the commemoration of ancestors—links individuals to a broader communal sense of time, emphasising that time is a shared experience rather than an individual one [Kamp, 103].

Currently, Uzbekistan showcases a blend of different temporal perspectives. Young people in urban areas, shaped by digital environments and worldwide economic standards, are increasingly embracing a time management approach that prioritises punctuality and efficiency. In contrast, older generations residing in rural and traditional environments often prefer a more event-driven and adaptable approach to scheduling. This coexistence results in what Crews refers to as temporal hybridity—a blending of the linear time associated with modernity and the relational temporality grounded in historical traditions [Crews, 127]. The dynamics of economic migration, the advancements in technological connectivity, and the resurgence of cultural practices all play a significant role in shaping this temporal pluralism, where various rhythms of life coexist and influence one another in our everyday experiences.

Examining Uzbek temporal culture through a social-theoretical lens reveals a connection to Edward Hall's concept of polychronic orientation, emphasising the importance of relationships over rigid timekeeping.

Barbara Adam's distinction between event time and clock time provides valuable insight into the Uzbek context: in this setting, meaning is derived from engaging in socially significant events rather than from the concept of abstract duration [Adam, 93].

The way time is understood in Uzbek culture serves as a fascinating illustration of the interplay between cultural influences, religious beliefs, and historical context in shaping human experiences of time. Even in the face of industrialisation, globalisation, and the rapid pace of digital change, the traditional Uzbek perspective on time remains steadfast, emphasising the importance of relational harmony, hospitality, and a moral rhythm rather than adhering to a strict linear progression. The blending of modern and traditional concepts of time indicates a strong cultural framework for understanding temporality—one that evolves while still holding onto its social core.

References:

1. Adam B. *Time and Social Theory*. Polity Press, 1995.
2. Babadjanov B. *Islamic Time and Practice in Central Asia*. Tashkent University Press, 2006.
3. Crews R. *Temporal Hybridity in Post-Soviet Societies*. Cambridge University Press, 2015.
4. Eisenstadt S. N. *Multiple Modernities*. Daedalus, 2000.
5. Hall E. T. *The Dance of Life: The Other Dimension of Time*. Anchor Press, 1983.
6. Humphrey C. *The Unmaking of Soviet Life*. Cornell University Press, 2012.
7. Khazanov A. M. *Nomads and the Outside World*. Cambridge University Press, 1994.