

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA  
ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR  
BERUVCHI DSc.03/30.12.2019.Fil.19.01 RAQAMLI ILMIY KENGASH  
ASOSIDAGI BIR MARTALIK ILMIY KENGASH**

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**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK  
TILI VA ADABIYOTI UNIVERSITETI**

**Mamarajabova Iroda Fayzullayevna**

**O‘ZBEK TILIDA “VAQT” KONSEPTLI LINGVISTIK BIRLIKLAR  
TARAQQIYOTI**

**10.00.01 – O‘zbek tili**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)  
DISSERTATSIYASI AVTOREFERATI**

**Toshkent– 2024**

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**Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati  
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Philological Sciences**

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TILI VA ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY  
DARAJALAR BERUVCHI DSc.03/30.12.2019.Fil.19.01 RAQAMLI ILMIY  
KENGASH**

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**Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2021.2.PhD/Fil.1714 raqami bilan ro‘yxatga olingan.**

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Dissertatsiya bilan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining Axborot-resurs markazida tanishish mumkin ( \_\_\_\_ raqam bilan ro‘yxatga olingan). (Manzil: 100100, Toshkent, Yakkasaroy tumani, Yusuf Xos Hojib ko‘chasi, 103.Tel.: (99871) 281-42-44; faks: (99871) 281-42-44 ([www.navoiy-uni.uz](http://www.navoiy-uni.uz)).

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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida qiyosiy-tarixiy paradigmadagi tadqiqotlar eng qadimgi va ayni vaqtda ham dolzarbligini saqlab qolayotgan yoʻnalish hisoblanadi. Shuning barobarida tilni foydalanuvchilarning intellektual-madaniy taraqqiyoti, ijtimoiy-siyosiy rivojlanish omillari bilan aloqadorlikda tahlil qiluvchi antroposentrik yoʻnalishdagi izlanishlar doirasi ham tobora kengayib bormoqda. Lugʻaviy birliklarning genezisi til birliklarining nomlash funksiyasi, semantik oʻzgarishlari, lingvistik jarayonlar, struktur-semantik modellar haqida muhim maʼlumot beradi. Bugungi kunda lisoniy birliklar, konseptlar tahlilida paradigmalar uygʻunligiga asoslanish, til egasi konseptosferasini ifodalovchi lugʻaviy birliklarning konseptual belgilarini tadqiq qilish tilshunoslikning dolzarb masalalaridan hisoblanadi.

Dunyo tilshunosligida kognitiv, psixolingvistik, lingvokulturologik konseptlar turli yondashuvlar va lisoniy aspektlarda tadqiq etilmoqda. Kishilik jamiyatining asosida yotuvchi, madaniyatlararo umumiy xususiyatlarni namoyon etadigan, shu bilan bir qatorda tildan foydalanuvchining subyektiv baho munosabati bilan belgilanadigan xususiy belgilarga ega global konseptlar tadqiqiga eʼtibor qaratilgan. Insoniyatning eng qadimgi madaniy kodlaridan, olamning mavjudlik shartlari va qonuniyatlaridan biri boʻlgan “vaqt” konsepti turli tizimdagi tillar hamda bir til doirasida oʻrganilgan. “Vaqt” konseptini yaxlitlik tamoyili asosida dunyo manzarasining tarixiy taraqqiyot jarayonida takomillashib boradigan tarkibiy qismi sifatida baholashga qaratilgan izlanishlar amalga oshirilmoqda. Vaqtning miqdoriy, metrik va standart xususiyatlari lingvistik birliklar orqali bevosita aks ettiriladi. Temporal lugʻat semantikasini tadqiq etish vaqt konseptini inson borligʻining oʻlchovi sifatida anglash va baholash xususiyatlarini aniqlashda alohida ahamiyatga ega.

Mustaqillik milliy til taraqqiyoti masalalariga bagʻishlangan tadqiqotlar uchun ham keng imkoniyatlar yaratdi. Oʻzbek tilining oʻziga xos axborot-almashuv, hissiy taʼsir, toʻplash vazifalarini yoritishga qaratilgan tadqiqotlar hajmini oshirish, leksik birliklar semantik taraqqiyotining davrlar osha rivojlanish tadrijini tahlil qilish, hozirgi oʻzbek tiliga munosabatini belgilash dolzarb ahamiyat kasb etmoqda. “Xalqimizning koʻp asrlik madaniy, ilmiy-maʼrifiy va badiiy tafakkuri, intellektual salohiyatining yorqin va bebaho mahsuli boʻlgan oʻzbek tili jahondagi boy va qadimiy tillardan biridir”<sup>1</sup>. Oʻzbek tilida ijtimoiy hodisalar, tabiiy jarayonlar qatorida tarixiy va astronomik vaqt konseptining dialektik aloqasi ham lugʻaviy birliklar vositasida ifodalanadi. Oʻzbek tilidagi leksemalar, turgʻun birikmalar, grammatik birliklarda oʻz ifodasini topgan vaqt konseptining uzluksizlik, qaytarilmaslik, bir yoʻnalishlilik, koʻp yoʻnalishlilik, turgʻunlik va oʻzgaruvchanlik, barqarorlik va beqarorlik, chegaralanganlik va davomiylik xususiyatlarini tahlil qilish muhimdir. Oʻzbek tilidagi “vaqt” konseptli lingvistik birliklarni tarixiy taraqqiyot nuqtayi nazaridan tadqiq etish, struktur-semantik

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<sup>1</sup> Oʻzbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi “Mamlakatimizda oʻzbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari toʻgʻrisida”gi PF-6084-sonli farmoni.

xususiyatlarini tahlil qilish, milliy-madaniy munosabatlar hamda etnomadaniy belgilarni aniqlash dolzarb ahamiyat kasb etadi.

O‘zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son “Oliy o‘quv yurtidan keyingi ta’limni yanada takomillashtirish to‘g‘risida”, 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi farmonlari, 2022-yil 21-iyundagi PQ-289-son “Pedagogik ta’lim sifatini oshirish va pedagog kadrlar tayyorlovchi oliy ta’lim muassasalari faoliyatini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi qarori, 2019-yil 21-oktabrdagi o‘zbek tiliga davlat tili maqomi berilganining o‘ttiz yilligiga bag‘ishlangan tantanali marosimdagi nutqi, 2021-yil 19-yanvardagi O‘zbekiston Respublikasi Oliy Majlisiga Murojaatnomasi hamda mazkur faoliyatga tegishli me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining asosiy ustuvor yo‘nalishlariga bog‘liqligi.** Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishi bilan bog‘liq.

**Muammoning o‘rganilganlik darajasi.** Jahon tilshunosligida “vaqt” ma’noli leksemalarni o‘rganishda R.M.Frumkina, Z.D.Popov, I.A.Sternina, A.Vejbitskaya, D.S.Lixachyev, N.D.Arutyunova, V.I. Karasik va boshqalarning olib borgan tadqiqotlari muhim o‘rin tutadi<sup>2</sup>. N.M.Shanskiy, A.V.Kunin, E.Д.Диас, E.F.Arsentyeva, A.N. Chugunekova, M.D. Chertikovalarning ilmiy izlanishlarida inson yoshi, vaqt ifodasi bilan bog‘liq frazeologizmlar tahlil qilingan<sup>3</sup>. Falsafa va ontologiya, tarixiy va sotsial, psixologik, geologik, biologik, lingvistik vaqt konsepsiyalari farqlangan<sup>4</sup>. Olam lisoniy badiiy manzarasida makon va zamon kategoriyasi tahlil etilgan, vaqtning metoforizatsiyalashgan ko‘rinishlari

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<sup>2</sup> Фрумкина Р.М. О точных методах исследования языка. –М., 1961; Попов З.Д. Очерки по общей фразеологии. Учебное пособие по спецкурсу для филологов. – Воронеж, 1972; Стернина И.А. Проблемы анализа структуры значения слова. – Воронеж, 1979; Вежицкая А. Речевые акты // Новое в зарубежной лингвистике. Выпуск XVI. – М.: Прогресс, 1985. –С. 251–275; Лихачёв Д. С. Избранные работы: В 3-х т. –Т. 3. –Л., 1987; Арутюнова Н. Д. Предложение и его смысл: логико-семантические проблемы. – М.: Едиториал УРСС, 2003. – 383 с.; Карасик В. И. Языковая матрица культуры / Науч.-исслед. лаб. «Аксиологическая лингвистика». – М.: Гнозис, 2013. – 319 с.

<sup>3</sup>Шанский Н. М. Фразеология современного русского языка. –М.: Специальная литература, 1996. –192 с.; Кунин А. В. Англо-русский фразеологический словарь. –М.: Русский язык, 2000. –512 с.; Диас Е.Д., Арсентьева Е.Ф. Семантические особенности английских и испанских фразеологизмов со значением возраста. –Казань: Казанский федеральный университет, 2006; Чугунекова А.Н., Чертыкова М.Д. Фразеологизмы с компонентом «время» в русском языке /Мир науки, культуры, образования. –№6 (67) 2017. –С.621-623.

<sup>4</sup> Болдырев Н.Н., Маховикова Д.В. Лексический способ концептуализации времени в современном английском языке / Вопросы когнитивной лексики. –№2 (031), 2012.

tavsiflangan<sup>5</sup>. O‘zbek tilida “vaqt” semali, umuman, zamon integral semali birliklar X.Axtamova, R.Sayfullayeva, F.Ermatov, R.Davlatova, G.Boltaqulova izlanishlarida kuzatiladi<sup>6</sup>. “Vaqt” ma’noli lug‘aviy birliklar hamda ularning matn shakllantirish imkoniyatlari, payt bildiruvchi ot va ravish leksemalarning semantik-uslubiy xususiyatlari M. Hakimova tomonidan tahlil qilingan<sup>7</sup>. Vaqt ma’noli abstrakt nomlar o‘rganilgan<sup>8</sup>.

Mazkur tadqiqotlarda o‘zbek tilidagi “vaqt” konseptini ifodalovchi lingvistik birliklarning genezisi, tarixiy-etimologik xususiyatlari, struktur-semantik taraqqiyoti, hozirgi o‘zbek tiliga munosabati monografik jihatdan tahlil qilinmagan.

**Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasi ilmiy tadqiqot ishlari rejaları bilan bog‘liqligi.** Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti ilmiy-tadqiqot ishlari rejasiga muvofiq “O‘zbek tilining ijtimoiy, tarixiy va zamonaviy taraqqiyoti” mavzusi doirasida bajarilgan.

**Tadqiqotning maqsadi** eski turkiy til, eski o‘zbek adabiy tilidagi “vaqt” konseptli lingvistik birliklarni tarixiy-etimologik jihatdan tahlil qilish, struktur-semantik o‘zgarishlarni aniqlash, hozirgi o‘zbek adabiy tiliga munosabatini ilmiy asoslashdan iborat.

#### **Tadqiqotning vazifalari:**

o‘zbek tilidagi “vaqt” konseptiga oid lingvistik birliklarni tarixiy-etimologik, lingvostatistik jihatdan tahlil qilish, taraqqiyot bosqichlariga xos xususiyatlarni aniqlash;

“vaqt” konseptini ifodalovchi o‘z va o‘zlashma qatlam leksemalarini struktur-grammatik jihatdan tahlil qilish; tarixiy bosqichlardagi farqli belgilarni ochib berish;

“vaqt” konseptini ifodalovchi lingvistik birliklarning hozirgi o‘zbek adabiy tiliga munosabatini belgilash, konseptual tahlilini amalga oshirish; semantik o‘zgarishlarni izohlash;

frazemalar, maqollar, so‘z birikmasi, gaplarning “vaqt” konseptini ifodalash imkoniyatlari, grammatik xususiyatlarini tahlil qilish.

**Tadqiqotning obykti** sifatida eski turkiy til<sup>9</sup>, eski o‘zbek adabiy tili manbalari<sup>10</sup>, lug‘atlar<sup>11</sup>, frazemalar<sup>12</sup>, maqollar<sup>13</sup>, zamonaviy badiiy matnlardagi “vaqt” konseptli lingvistik birliklar tanlandi.

<sup>5</sup> Аюпова С.Б. Категории пространства и времени в языковой художественной картине мира (на материале художественной прозы И.С.Тургенева). Автореф. дисс...д-ра филол. наук.–Уфа, 2012. –С.34.

<sup>6</sup> Ахтамова Х. Пайт муносабатини ифодаловчи кўмакчилик формалар // Ўзбек тили ва адабиёти. –Тошкент, 1988. – №. – Б. 47- 51; Sayfullayeva va b. Hozirgi o‘zbek adabiy tili. –Toshkent, 2010; Эрматов Ф. Хронология ва метрология. –Термиз, 2017; Давлатова Р. Ўзбек тилининг дейктик birliklari. Филол. фан. д-ри (DSc) ...дисс. автореф. –Тошкент, 2020. –71 б.; Болтақуллова Г. Инглиз ва ўзбек тилларида темпораллик ва унинг дейктик хусусиятларининг қиёсий-функционал тадқиқи. Филол. фан. б. фалс.д-ри (PhD)...дисс. автореф. – Тошкент, 2019. –22 б.

<sup>7</sup> Ҳақимова М. Ўзбек тилида вақт маъноли луғавий birliklar ва уларнинг матн шакллантириш имкониятлари. Филол. фан. номз. ...дисс. – Фарғона, 2004. – 136 б.

<sup>8</sup> Ҳақимова М. Ўзбек тилида абстракт номлар семантикаси. Филол. фан. д-ри (DSc)...дисс. – Тошкент, 2019. – 230 б.

<sup>9</sup> Юсуф Хос Ҳожиб. Қутадғу билиг. Транскрипция ва ҳозирги ўзбек тилига тавсиф қилувчи Қ.Каримов.– Тошкент, 1972.–965 б.; Маҳмуд Кошғарий. Девону луғотит турк. III жилдлик.– Тошкент: 1960–1963.

**Tadqiqotning predmetini** “vaqt” konseptiga oid lingvistik birliklarning genezisi, tarixiy-etimologik, struktur-semantik xususiyatlari tashkil etadi.

**Tadqiqotning usullari.** Tadqiqot jarayonida tizimli yondashuv, qiyosiy-tarixiy metod, analiz, sintez, statistik, konseptual tahlil usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

o‘zbek tilidagi “vaqt” konseptiga oid lingvistik birliklar tarixiy-etimologik, lingvostatistik jihatdan tekshirilib, taraqqiyot bosqichlariga xos xususiyatlar aniqlangan va asoslangan;

eski turkiy til, eski o‘zbek tili manbalaridagi “vaqt” konseptini ifodalovchi o‘z va o‘zlashma qatlam leksemalari struktur-semantik jihatdan tahlil qilingan; tarixiy bosqichlardagi temporal tizim, o‘zgaruvchanlik, arxaiklashuv, morfemik tuzilish jihatidan farqlanish jarayonlari ochib berilgan;

tarixiy bosqichlardagi “vaqt” konseptini ifodalovchi lingvistik birliklarning hozirgi o‘zbek adabiy tiliga munosabati belgilangan, konseptual tahlili amalga oshirilgan; semantik o‘zgarishlar, ma’no kengayishi, ma’no torayishi dalillangan;

frazemalar, maqollar, so‘z birikmasi, gaplarning “vaqt” konseptini obrazli va ta’sirchan ifodalash imkoniyatlari, paradigmatic va sintagmatic xususiyatlari ochib berilib, o‘zbek tilining o‘ziga xos lingvistik birliklari aniqlangan.

**Tadqiqotning amaliy natijasi** quyidagilardan iborat:

o‘zbek tilidagi “vaqt” konseptli birliklarning semantik-funksional jihatlari tadqiq etilgan, “vaqt” konseptini ifodalovchi arxaik leksemalarning hozirgi o‘zbek tilidagi muqobillari aniqlangan;

“vaqt” konseptli lingvistik birliklar tarixiy-qiyosiy va ilmiy-amaliy lingvistika nuqtayi nazaridan tavsiflangan. “Vaqt” konseptining leksik, morfologik, sintaktik vositalar, grammatik shakllar orqali ifodalanishida semantik farqlar ochib berilgan;

o‘zbek tilida “vaqt” konseptli leksemalarning matn hosil qilish imkoniyatlari aniqlangan. O‘zbek tili korpuslari uchun “vaqt” konseptli leksemalar, frazemalar, izofalar, so‘z birikmalari va gaplardan iborat lingvistik birliklar jamlangan va lingvostatistik jihatdan tavsiflangan.

**Tadqiqot natijalarining ishonchliligi** muammoning aniq qo‘yilganligi, metodologik asosiga egaligi, tilshunoslikdagi eng so‘nggi ilmiy yutuqlardan foydalanilganligi, nazariy fikr va xulosalarning asoslanganligi hamda amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

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<sup>10</sup> Захириддин Муҳаммад Бобур. Бобурнома. –Тошкент, 2002. –332 б.; Муҳаммад Ризо Эрнийезбек ўғли Огаҳий. Гулшани давлат. –Тошкент, 2019. –328 б.

<sup>11</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I–IV жилд. –Тошкент, 1983–1985. I–656; II–644; III–624; IV–636; Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). –Тошкент, 2000. –600 б.; Dadoboyev H. Xolmuradova M. “Qutadg‘u bilig”dagi so‘zlarning o‘zbekcha, ruscha va inglizcha izohli lug‘ati. –Toshkent: Navro‘z, 2018. –278 б.; Ўзбек тилининг изоҳли луғати. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006. I –680 б.; II– 672 б.; III – 688 б.; IV. – Тошкент, 2008. –608 б.; V. – 592 б.

<sup>12</sup> Shavkat Rahmatullayev va b. O‘zbek tili frazeologizmlarining izohli lug‘ati. – Toshkent: G‘afur G‘ulom nomidagi nashriyot matbaa ijodiy uyi, 2022–636 b.

<sup>13</sup> O‘zbek xalq maqollari. –Toshkent: “Sharq” nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2005. – 512 b.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati ishlab chiqilgan nazariy xulosalarning leksik-semantik taraqqiyot qonuniyatlarini ochib berishi, leksikologiya, semasiologiya, semantika, soʻz yasalishi boʻlimlariga oid manbalarning ilmiy-amaliy asoslarini takomillashtirishga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati hozirgi oʻzbek tili lugʻat sathiga doir maʼlumotlarni takomillashtirishda, leksikologiya, semasiologiya, semantika, tilshunoslik nazariyasiga oid darslik va qoʻllanmalar mazmunini boyitishda foydalanish mumkinligi bilan izohlanadi.

**Tadqiqot natijalarining joriy qilinishi.** Oʻzbek tilidagi “vaqt” konseptli lingvistik birliklarning struktur-semantik taraqqiyoti tadqiqi boʻyicha olingan natijalar asosida:

eski turkiy til, eski oʻzbek adabiy tili manbalaridagi “vaqt” konseptini ifodalovchi leksemalarning konseptual tahlillaridan, eski turkiy til davridagi “vaqt” konseptli leksemalarning, asosan, turkiy qatlamga oidligi, eski oʻzbek adabiy tili davriga kelib arabcha, forsha-tojikcha leksemalarning faollashgani, leksemalar, frazemalar, maqollardagi struktur-semantik oʻzgarishlarga oid ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetida 2021–2023- yillarda bajarilgan PZ–2020042022 raqamli “*Turkiy tillarning lingvodidaktik elektron platformasini yaratish*” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat oʻzbek tili va adabiyoti universitetining 2023-yil 13-dekabrda 01/4-2670/1- son maʼlumotnomasi). Natijada oʻzbek tilining tarixiy taraqqiyot bosqichlariga xos turkiy leksemalar aniqlangan, lingvistik birliklar taraqqiyotidagi oʻzgarishlarning umumturkiy fonetik, leksik jarayonlar bilan aloqadorligi asoslangan, “vaqt” konseptini ifodalovchi leksik vositalarning hozirgi oʻzbek adabiy tiliga konseptual qiyosi “vaqt” konsepti va zamon kategoriyasini ifodalovchi umumturkiy vositalarni aniqlash imkonini bergan;

oʻzbek tilidagi “vaqt” konseptiga oid birliklarning tarixiy-etimologik, statistik tahlillari, “vaqt” konseptiga oid frazemalar, maqollarning sintagmatik va paradigmatic tasnifi hamda matn hosil qilishdagi imkoniyatlarini aniqlashga qaratilgan ilmiy xulosalar, dissertatsiya doirasida ishlab chiqilgan arxaik leksemalarni oʻrganish haqidagi ilmiy-amaliy taklif va tavsiyalar Oʻzbekiston Respublikasi Vazirlar Mahkamasi Davlat tilini rivojlantirish departamentining 2023-yilda oʻtkazilgan targʻibot faoliyatida joriy qilingan, xususan, vazirliklar va idoralar rahbarlarining maʼnaviy-maʼrifiy ishlar samaradorligini oshirish va davlat tili toʻgʻrisidagi qonun hujjatlariga rioya etilishini taʼminlash masalalari boʻyicha maslahatchilari uchun tashkil etilgan ilmiy-amaliy seminarlarda foydalanilgan (Oʻzbekiston Respublikasi Bosh vaziri kotibiyati Davlat tilini rivojlantirish departamentining 2023-yil 6-dekabrda 24-14-5-son maʼlumotnomasi). Natijada oʻzbek tilining yozma nutq meʼyorlari va qoidalari amaliy material bilan boyitilgan;

oʻzbek tilining taraqqiyot bosqichlarini tavsiflashga doir ilmiy-amaliy taklif va tavsiyalar Respublika Maʼnaviyat va maʼrifat markazining 2022-2023-yillardagi oʻzbek tili va uni rivojlantirishga doir targʻibot faoliyatida tatbiq etilgan. Oʻzbek

tilidagi “vaqt” konseptiga oid birliklarning tarixiy-etimologik, statistik tahlili; “vaqt” konseptini ifodalovchi o‘z va o‘zlashgan qatlam so‘zlarining matn hosil qilish imkoniyatlari, “vaqt konseptiga oid forscha-tojikcha hamda arabcha leksemalar tahlilidan foydalanilgan (Respublika ma’naviyat va ma’rifat kengashi Respublika ma’naviyat va ma’rifat markazining 2023-yil 13-dekabrdagi 02-22/1441-son ma’lumotnomasi). Natijada “vaqt” konseptli lingvistik birliklarning arxaik ko‘rinishlari aniqlangan;

eski turkiy til, eski o‘zbek adabiy tili manbalaridagi, xususan, Mahmud Koshg‘ariy, Yusuf Xos Hojib, Alisher Navoiy, Zahiriddin Muhammad Bobur asarlari, “Boburnoma”da “vaqt” konseptini ifodalovchi leksemalarning axborot berish, voqelikni ta’sirchan ifodalash xususiyatlari, “vaqt”ni aks ettiruvchi arxaik birliklar semantikasiga oid ilmiy xulosalardan, turkiy leksemalarning denotativ va konnotativ xususiyatlaridan O‘zbekiston Milliy teleradiokompaniyasi “Madaniyat va ma’rifat” telekanali “Bir so‘z ta’rifi”, “Siz efirdasiz” ko‘rsatuvlarining hamda O‘zbek tili bayramiga bag‘ishlangan maxsus dasturlarning ssenariylarini tayyorlashda foydalanilgan (O‘zMTRK “Madaniyat va ma’rifat” davlat muassasasining 2023-yil 13-dekabrdagi 02-02/254-son ma’lumotnomasi). Natijada dastur uchun tayyorlangan materiallar vaqt mazmunidagi barqaror birikmalar bilan boyitilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 3 ta xalqaro, 2ta respublika miqyosidagi ilmiy-amaliy konferensiyalarda ma’ruza ko‘rinishida bayon etilgan hamda aprobatsiyadan o‘tgan.

**Tadqiqot natijalarining e’lon qilinganligi.** Tadqiqot mavzusi bo‘yicha 16 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 11ta maqola (shulardan 5ta respublika hamda 2ta xorijiy jurnalga tenglashtirilgan mahalliy jurnallarda va 4 ta xorijiy jurnalda) nashr etilgan.

**Dissertasiyaning tuzilishi va hajmi.** Dissertasiya kirish, uchta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati va ilovadan iborat. Tadqiqotning hajmi 137 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi asoslangan, tadqiqotning maqsadi, vazifalari, obyekt va predmeti tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, tadqiqotning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

I bob **“Vaqt” konseptining shakllanish omillari va ilmiy tadqiqotlardagi tavsifi**”ga bag‘ishlangan.

1.1-§. *“Jahon tilshunosligida “vaqt” konseptining shakllanishi va taraqqiyoti masalalari”*. Vaqt haqidagi hikmatlar, dastavval, Qur’onda bayon qilingan. Qur’oni Karimda vaqt qadrligining buyukligi hamda Allohning vaqt

borasida insonga qaratilgan fazl-u karamining kengligi bayon qilingan<sup>14</sup>. Payg‘ambar sunnatlarida ham vaqt qiymati alohida ta‘kidlangan va vaqtning qiyomat kunida hisob berish lozim bo‘lgan inson bo‘ynidagi mas‘uliyat ekani qayd etilgan. Keyinchalik, vaqt falsafaning ilmiy masalasi sifatida tavsiflandi. Falsafiy manbalarda, xususan, qomusiy olimlar asarlarida “vaqt” konsepti haqidagi dastlabki ilmiy qarashlar bayon qilingan. Vaqtning falsafiy talqinida tabiiy fanlar yutuqlaridan asos sifatida foydalanilgan. Vaqtning ilmiy ta‘rifi, turlari, hajmi, o‘lchovi, qismlari fizika fanida asoslab berilgan.

“Vaqt” insoniyat tarixidagi madaniy kodlardan biri bo‘lib, uning shakllanishi eng qadimgi davrlarga borib taqaladi. “Vaqt” masalasiga doir tadqiqotlar, falsafa, mantiq ilmiga oid izlanishlar asosida “vaqt” konseptining shakllanishidagi quyidagi omillar ajratildi: 1. Diniy omil. Insoniyat tarixining ilk bosqichlaridayoq vaqtning yuzaga kelishi, baholanishi, uning ko‘rinishlarini tahlil qilish ilohiylashtirilgan. Sharq ilmida “vaqt” talqinlarining ilmiy asoslari va amaliy tahlillari ilk bor Qur‘on oyatlarida ko‘zga tashlanadi. G‘arb ilmi vaqtni ilohiylashtirib, alohida ma‘budlarga bog‘lagan. 2. Dunyoviy omil. Tabiiy fanlar, fizika, aniq fanlarning rivojlanishi vaqt me‘yorlari, vaqt o‘lchamlarini aniqlashga va vaqtni bildiruvchi o‘lchov birliklarining shakllanishiga zamin yaratdi. “Vaqt”ni osmon jismlari harakatiga bog‘lash astronomiya ilmining shakllanishiga asos bo‘ldi. Burjlar, quyosh, oy kalendarlari haqidagi qarashlar yuzaga keldi. Bu jarayon o‘zbek tilidagi lingvistik birliklarda hozir ham saqlanib qolgan bo‘lib, oy holatiga asoslangan nomlarda hamda burjlar nomlanishida ko‘zga tashlanadi. Vaqtning siklli, chiziqli ko‘rinishlariga doir fikrlar aynan shu omilga asoslangan. 3. Makon va vaqt birligi omili. Makon hamda vaqt yaxlitlikda olib qaralgan va voqelik, narsa-hodisa uchun asos sifatida tavsiflangan. Narsa-buyumlar makonda o‘z shakl va sifatlarini namoyon qiladi, hodisalar esa vaqt ichida sodir bo‘ladi, davom etadi. Eng qadimgi falsafiy an‘analarga ko‘ra makon va vaqt bir-biriga uzviy bog‘liq ikki tushuncha sifatida qaraladi. Tadqiqotlarda insonlarning aksariyat hollarda vaqtni makon tajribasi orqali tushunishlari qayd etilgan. 4. Madaniy omil. “Vaqt” mavhum hodisa bo‘lib, uni xalqlar turlicha reallashtirishga harakat qilganlar. Vaqtning aniq narsa-buyum, voqea-hodisa, kuzatish mumkin bo‘lgan jarayonga qiyoslanishi barcha xalqlarda uchraydi va shu jihatdan universallik hosil qiladi. Ammo qaysi narsa-buyum, tabiat hodisasi yoki ashyoga qiyoslash, tasavvur qilish madaniyatlarning o‘ziga xos yondashuvini va bahosini belgilaydi. 5. Shaxs omili. Inson vaqtni tasavvur qilar ekan, uni o‘ziga xos tarzda idrok qiladi va baholaydi. “Vaqt” konsepti shakllanishidagi shaxs omili buyuk mutafakkirlar ijodi, bahosi, hikmatli so‘zlarida o‘z ifodasini topadi. Bu omil bevosita madaniyat omiliga bog‘liq, lekin shaxs idroki, tafakkur darajasi, dunyoqarashi jihatidan farqli belgilarni hosil qiladi.

“Vaqt” konsepti kishilik jamiyatining taraqqiyot bosqichlari bilan bevosita aloqador bo‘lib, subyektning diniy, dunyoviy qarashlari, milliy-madaniy munosabatlari, lisoniy ongi, tafakkuri mahsulidir.

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<sup>14</sup> Алоуддин Мансур тафсири. Куръони Карим маънолари таржимаси. Иброҳим сураси, 33-34 оятлар мазмуни. – Toshkent, 2001. – Б.255.

1.2-§. “*Vaqt*” konseptining lingvistik aspektidagi tadqiqi”. Jahon tilshunosligida “vaqt” konsepti falsafiy va lingvistik yo‘nalishlarda tadqiq etilgan. “Vaqt” konseptining xususiyatlari bir qator izlanishlarda yoritilgan. V.V.Morkovkin, I.G.Koshevaya, M.Rudometkinalar tadqiqotida vaqtning lingvistik xususiyatlari tahlil qilingan. V.V.Morkovkin rus tilidagi vaqt ma‘noli leksik birliklarni ideografik tizim asosida tahlil qilgan. Tadqiqot manbasi sifatida rus tilining izohli lug‘atlaridan foydalangan. *Время* /“vaqt” so‘zi va uning ideografik sinonimlarini qiyoslab, ma‘nolarini izohlagan. “Vaqt” konseptli leksik-semantik guruhlarining umumiy va o‘ziga xos ma‘nolarini ochib bergan<sup>15</sup>. I.G.Koshevaya vaqt ifodalovchi leksik birliklarni semantik jihatdan cheksiz vaqtni (doim, abadiy), vaqt triadasini (kecha-bugun-ertaga, avval-hozir-keyin), vaqtning miqdoriy birliklarini (sekund, minut, soat), vaqt tartibini (sutka qismlari, hafta kunlari) ifodalovchi leksemalarga ajratgan<sup>16</sup>. L.N. Lyubinskaya vaqtning obyektiv belgilarini tavsiflagan, tizimlilik nuqtayi nazaridan tadqiq etgan. Vaqt konseptining voqelanishida turli tipdagi hodisalarning ichki va tashqi tizim sifatidagi munosabatini yoritgan. Fizik vaqt tushunchasini ta‘riflagan, vaqtning tezlik belgisini, vaqt o‘lchovlarini nazariy jihatdan izohlagan<sup>17</sup>. Y.A. Yakovleva vaqtni yo‘nalish nuqtayi nazaridan tahlil qilgan<sup>18</sup>. Rus tilshunosligida “vaqt” konseptini ifodalovchi morfologik vositalar T.A.Lisitsina tomonidan o‘rganildi. Olima temporal otlar, sifatlar va grammatik shakllarning “vaqt” konseptini ifodalashdagi semantik xususiyatlarini tahlil qilgan<sup>19</sup>. N.A.Potaenko til hamda vaqt munosabatlarini, tilning vaqtni ifodalash imkoniyatlarini, vaqtning til taraqqiyotiga ta‘siri masalalarini o‘rgandi. Tilning tarixiy taraqqiyot jarayonidagi o‘zgarishlarni tizimli ravishda tahlil qildi. Tilshunoslikning “vaqt” konseptiga asoslangan yo‘nalishlarini tavsifladi<sup>20</sup>.

M.Hakimova tadqiqotida vaqtni ifodalovchi leksik, morfologik, sintaktik ifoda tizimlariga ega bo‘lgan ko‘p bosqichli temporal maydon mavjudligi qayd etilib, umumiy maydonning yadrosini grammatik vaqt ma‘noli shakllarning yopiq sistemasi bo‘lgan fe‘l zamonlari tashkil etishi asoslangan<sup>21</sup>. O‘zbek tilida umumiy vaqtni ifodalovchi abstrakt leksika, muayyan chegaraga ega bo‘lgan vaqtni ifodalovchi birliklar tahlil qilingan<sup>22</sup>.

“Vaqt” konsepti falsafa, mantiq, tarix, aniq fanlar, tabiiy fanlar, lingvistika doirasida o‘rganilgan. “Vaqt” konsepti tahliliga bag‘ishlangan lingvistik

<sup>15</sup>Morkovkin V.V. Словарь структурных слов русского языка (в соавторстве). – М., 1997.

<sup>16</sup>Кошева И. Г. Проблемы языкознания и теории английского языка. Грамматический строй современного английского языка. Теоретический курс. – М.: Либрокомг, 2019. – 178 с.

<sup>17</sup>Любинская Л.Н. Категория времени и системный анализ. – М., 1965; Аксиоматизация свойств времени// Философия и современное естествознание: Материалы 14 междунар. философского конгресса. – Вена, 1968.

<sup>18</sup>Яковлева Е.А., Ахметова А.Р. Город Уфа как семиотическое пространство. – М., 2019.

<sup>19</sup>Лисицина Т.А. Образы смерти в русской культуре: лингвистика, поэтика, философия // Материалы второй международной конференции СПб, 1995.

<sup>20</sup>Потаенко Н.А. Лингвистические аспекты концептуализации возраста человека // Время и человек (Человек в пространстве концептуальных времен). – Новочеркасск: НОК, 2008. – С. 193-208.

<sup>21</sup>Ҳақимова М. Ўзбек тилида вақт маъноли луғавий бирликлар ва уларнинг матн шакллантириш имкониятлари. Филол. фан. номз. ... дисс. – Фарғона, 2004. – 136 б.

<sup>22</sup>Ҳақимова М. Ўзбек тилида абстракт номлар семантикаси. Филол. фан. д-ри (DSc)... дисс. – Тошкент, 2019. – 230 б.

tadqiqotlar vaqtning xususiyatlarini yoritishga, tasniflashga, ifoda vositalarini tahlil qilishga qaratilgan.

II bobda **O‘zbek tilida “vaqt” konseptini ifodalovchi leksik vositalarning semantik taraqqiyoti va struktur-grammatik xususiyatlari** tahlil qilingan.

2.1-§. “Eski turkiy tildagi “vaqt” konseptini ifodalovchi leksemalarning semantik taraqqiyoti va struktur-grammatik xususiyatlari”. Eski turkiy til manbalaridagi “vaqt” konseptini ifodalovchi birliklarning aksriyatini o‘z qatlam so‘zlari tashkil qiladi. “Muddat”, “vaqt” tushunchasi *öd* leksemasi orqali ifodalangan. *Öd* leksemasi turli semantik qiymatdagi “vaqt” semalarini ifodalagan. Jumladan, “vaqt-soat” ma’nosini aks ettirgan: *Ajīqliy turur bu ölüm belgölüg, ödi kelmäginča er ölmöz külüg* /Shubhasiz, bu o‘lim muhaqqaqdir, (ammo) vaqti-soati yetmaguncha mard bahodirlar o‘lmaydilar<sup>23</sup>.

Eski turkiy til manbalaridagi “vaqt” konseptini ifodalovchi leksemalarning aksariyati hozirgi o‘zbek tilida qo‘llanmaydi, ular anglatgan tushunchalar ichki imkoniyat asosida yasalgan so‘zlar va o‘zlashma leksemalar bilan ifodalanadi.

“Vaqt” konseptini ifodalovchi turkiy leksemalar turli semantik guruhlarga mansub. Bu leksemalar besh guruhga ajratildi: 1. Inson yoshi bilan bog‘liq “vaqt” konseptini ifodalovchi leksemalar (*avučya* “qariya, qari kishi”; *kičig* “kichkina”, “kichik”; *kenč* “chaqaloq”, “go‘dak”). 2. Yillik vaqt o‘lchovining qismlarini bildiruvchi leksemalar (*zulqa:da ayi, rajab ay, muharram ay; oğlaq ay, uluğ oğlaq ay; jayqı* “yozgi”, *küzki* “kuzgi”; *künki* “kungi”, “kundagi”). 3. Shaxs faoliyatiga nisbatan olingan vaqt tushunchalarini ifodalovchi leksemalar (*ašnuqi* “avvalgi”, *kečgü* “azalgi”, “qadimiy”, “eski”; *kečki* “qadimgi”, “eski”; *burunyı* “burungi, qadimgi, dastlabki”; *ozaqi* “avvalgi”, “burungi”, “qadimgi”; *jarinqı* “ertangi (kun)”; *jarinliq* “ertangi”; *jarin I* “ertaga”; *jarin II* “keyin”; *ertä* “erta”, “barvaqt”; “vaqt”, *tuš* “lahza”; *kečä; kečägi*). 4. Noaniq vaqt o‘lchovini bildiruvchi leksemalar (*anča* “bir qancha vaqt”; *ančan* “shuncha”, “shu qadar”, “ancha mahal”; *kesüksüz* “doimiy”, “uzluksiz”, “davomiy”; *belgölüg* “ochiq-oydin”, “yaqqol”, “belgilangan vaqt”; *keč I* “uzoq vaqt”; *keč II* kech; *keč=III* “o‘tmoq, kechirmoq, yashamoq”). 5. Til egasining bahosini ifodalovchi leksemalar (*kečimlög* “o‘tadigan, ko‘chuvchi, foniy”; *ölgüsüz* “abadiy, mangu”).

Qadimgi turkiy tilda qo‘llangan ayrim leksemalar semantikasida hozirga qadar o‘zgarish yuz bergan. Masalan, “vaqt”, “lahza” ma’nosidagi turkiy *tuš* eski turkiy til manbalarida qisqa vaqt, muddatni ifodalab kelgan: *Tapın bir bajatqa tuši tınmadın* /Yolg‘iz Allohga hech vaqt (bir lahza) tinmasdan ibodat qil (QBN 273<sub>2</sub>).<sup>24</sup> Hozirgi davrda *tuš* qisqa muddat, “lahza” ma’nosida qo‘llanmaydi. Bu ma’no fiziologik jarayon bo‘lgan *tush* leksemasida aks etadi. Ya’ni tush ko‘rishning qisqa fursatda, imkoniyatda kechishi asosiy sema sifatida qaraladi. *Tushday o‘tib ketdi* degan o‘xshatishda “lahza” ma’nosi seziladi. Bu leksemaga omonim sifatida “payt, “kun chiqqandan keyingi vaqt” ma’nosidagi *tuš* qo‘llanadi.

<sup>23</sup> Dadaboyev H., Xolmuradova M. “Qutadg‘u bilig”dagi so‘zlarning o‘zbekcha, ruscha va inglizcha izohli lug‘ati.- Toshkent: Navro‘z, 2018. –B.243.

<sup>24</sup> Ko‘rsatilgan lugat. –B.318.

2.2-§. “Eski turkiy tildagi “vaqt” konseptini ifodalovchi leksemalarning hozirgi o‘zbek adabiy tiliga munosabati”. Eski turkiy tildagi *üdin* “zamon, davr, muddat”: *ür* “davr, muddat”, *ödläk* “peshona, taqdir”, *ödsüz* “bevaqt”, *ödlä*= “vaqtni belgilamoq”, *önrä* “oldin, avval, ilgari, burun”, *ogur* “muddat”, *jarin* “ertaga”, *jarinqi* “ertangi”; *kesüksüz* “doimiy, uzluksiz, davomiy”; *belgülig* “ochiq-oydin”, yaqqol, belgilangan vaqt”; *keçimlög* “o‘tadigan, ko‘chuvchi, foniy”; *ölgüsüz* “boqiy, abadiy, mangu”, *ozaqi* “ko‘hna”, *ilkisiz* “azaliy, avvaldan” kabi leksemalar hozirda arxaiklashgan. *Zulqa:da ayi, räjäb ay, muharram ay, oylaq ay, uluy oylaq ay* kabi vaqt ifodalovchi birliklar qipchoq shevalarida saqlanib qolgan.

*Kičig* “kichik”, *jaj* “yoz”, *jajqi* “yozgi”, *küzki* “kuzgi”, *aj* “oy”, *ajliq* “oylik”, *burunyi* “burungi”, *künki* “kungi, kundagi” leksemalari hozirgi o‘zbek tili davriga qadar fonetik, morfologik o‘zgarishga uchragan.

*Kičiglik* “go‘daklik”, *keçki* “kechki”, *tuş* “lahza”, *keçägi* “kechagi”, *keç I* “uzoq vaqt” leksemalari semantik o‘zgarishlar bilan qo‘llanadi. Masalan, *keçki* so‘zi “qadimgi”, “eski” ma‘nolarini anglatgan. Bu so‘z dunyoning vaqtga nisbatan belgisini anglatib, yaratilish nuqtayi nazaridan eng qadimgi davrlarga ishora qilgan: *Eđi keçki dünja turur bu qari* – Bu dunyo juda ko‘hna, qaridir<sup>25</sup>. Mazkur leksema *keçgü* shaklida ham ishlatilgan bo‘lib, hozirda bu shaklda qo‘llanmaydi: *Eđi keçgü söz bu mäđäldä kelir* /Juda qadimiy so‘z bu masalda keladi<sup>26</sup>.

*Ertä* “barvaqt”, *keçä* “kechqurun”, *keç II* “kech”, *keç*= “o‘tmoq, kechirmoq, yashamoq” leksik birliklari hozirgi o‘zbek tilida struktur-semantik o‘zgarishlarsiz ishlatiladi.

Eski turkiy tildagi “vaqt” konseptini ifodalaydigan ayrim leksemalar hozirgi o‘zbek tilida muqobiliga ega emas. Masalan, *inçlik* “bo‘sh vaqt”: *Bu kün buldum inçlik seňä kelgüka* / Bu kun sening oldingga kelish uchun bo‘sh vaqt topdim (QBN 243<sub>5</sub>)<sup>27</sup>.

Tadqiqot jarayonida to‘plangan eski turkiy tildagi “vaqt” konseptli leksemalarning hozirgi o‘zbek tiliga munosabati

2.4-jadval

Eski turkiy til leksemalari	Arxaiklashgan	Fonetik o‘zgarishga uchragan	Semantik o‘zgarishga uchragan	Ayni shakl va ma‘nolarda qo‘llanadigan
55	38	8	5	4

XI asr manbalarida “vaqt” konseptini ifodalovchi leksik vositalarning asosiy foizini turkiy leksemalar tashkil qiladi. Bu holat “vaqt” konseptli til birliklarining qadimdan mavjudligini hamda yozma yodgorliklar mualliflarining turkiy til birliklaridan keng foydalanganlarini asoslaydi.

2.3-§. “Eski o‘zbek adabiy tilidagi “vaqt” konseptini ifodalovchi leksemalarning semantik taraqqiyoti va struktur-grammatik xususiyatlari”. Eski o‘zbek adabiy tili o‘zbek tili taraqqiyotining eng katta tarixiy davrini o‘z ichiga

<sup>25</sup> Юсуф Хос Ҳожиб. Қутадғу билиг. Транскрипция ва ҳозирги ўзбек тилига тавсиф қилувчи Қ.Каримов.– Тошкент, 1972. – В.796.

<sup>26</sup> Dadaboyev H., Xolmuradova M. Ko‘rsatilgan lug‘at. – B.185.

<sup>27</sup> Dadaboyev H., Xolmuradova M. “Qutadg‘u bilig”dagi so‘zlarning o‘zbekcha, ruscha va inglizcha izohli lug‘ati.- Toshkent:Navro‘z, 2018. – B.136.

oluvchi bosqichi hisoblanadi. Bu davr lug‘at boyligida “vaqt” konseptli o‘zlashma leksemalar faol qo‘llangan.

2.3.1-§. “*Vaqt*” konseptli sodda yasama leksemalar tahlili. Eski o‘zbek tili manbalaridagi “vaqt” konseptini ifodalovchi sodda leksemalar semantik jihatdan quyidagicha guruhlandi:

1. “Vaqt” konseptini umumlashtirib ifodalovchi leksemalar: *vaqtliĝ* “muddatlik, paytlik, fursatlik, ko‘p yillik”; *vaqtsiz* “bevaqt, bemavrid”; *vaqtxuř* “xursandlik, vaqtixush, vaqtichog‘, xushvaqt”; *davron* “aylanish, falak, gardish, doira; zamon, davr, asr”; zamon, payt, muddat. 2. “Vaqt” konseptini mavhum voqelik sifatida aks ettirgan leksemalar: *abad* “cheksizlik, davomiylik, so‘ngsizlik, so‘nggi yo‘q zamon (azalning ziddi), yo‘qlik”; *abadiy* “doimiy, mangu”; *abado* “doimo, hamisha”; *azal* “eng avval, boshlanish, ibtidosi noaniq qadim”; *azaliy* “azalga mansub; doimiy”; *bardavom* “doimiy; doimo; hamisha, to‘xtovsiz, davomli, uzluksiz”; *barqaror* “turg‘un, qat‘iy, qaror topgan; doimiy”, *barmahal* “barvaqt, o‘z vaqtida, tez”; *bevaqt* “bemahal, bemavrid”; *dahr* “zamon, davr; dunyo, olam; zamon”; *doimg‘i* “odatdagi, har doimgi, qabul qilingan”. 3. Inson yoshi bilan bog‘liq “vaqt” konseptini ifodalovchi leksemalar: *abuřqa* “keksa, qari er”; *bargrez* “qarilik”. 4. Shaxs faoliyatiga nisbatan olingan vaqt tushunchalarini ifodalovchi leksemalar: *avval* “birinchi, ilk, boshlang‘ich, ibtido, bosh”; *avvalan* “birinchidan, dastlab, boshdan, avvalda, dastlabki vaqtda”; *avvalin* “oldingi”, *avvalin va oxirgi* “oldingi va so‘nggi”; “boshlanish va tugallanish”; *avvaliyat* “qadim, ilk davr; azaliy borliq”. 5. Yillik vaqt o‘lchovining qismlarini bildiruvchi leksemalar: *avvalaqřam* “kechqurun, tunning boshlanish payti”; *barvaqt* “erta”; *bomdodon* “tong, ertalab, sahar”; *daha* “bir daha – o‘n kun (dekada)”.

2.3.2.-§. “*Vaqt*” konseptli qo‘shma leksemalar tahlili. “Vaqt” konsepti qo‘shma leksemalar orqali ifodalangan: *Hayal* “kechikish, shoshilmaslik; beparvolik, sustlik”; *qilmoq* yordamchi fe‘li bilan birikib, *hayal qilmoq* qo‘shma birligini hosil qilgan: *Jon talashmaĝliqqa qo‘yma la‘li hajridin meni,*

*Čun erur ta‘xir aro ofot, kōp qilma hayal* (Xazoyinul-maoniy)<sup>28</sup>;

Hozirgi o‘zbek tilida *hayal* so‘zi mustaqil qo‘llanmaydi, *hayallamoq* fe‘li tarkibida uchraydi;

*ařliq vaqti* – g‘alla (oshliq) yig‘ini davri: *Yana yil ertaroq ařliq vaqtida kelib, bu ařgonlarning fikrini bor asl qilmoq kerak* (BN,287); *ařliq vaqti* birligi semantikasidagi taraqqiyotni hozirgi *qovun-tarvuz pishig‘i* (“kuz”) birligiga qiyoslash mumkin. *Naqara vaqti* “jang tugashi”ni bildirib, “kechki payt”ga to‘g‘ri kelgan: *Bu yurttin naqora vaqti kōchub...*<sup>29</sup>; *zavol vaqti* – “kun qiyomidan oshgan vaqt”<sup>30</sup>; quyoshning botar payti: *Zavol vaqtiĝacha munda ichildi* (BN,312). *Zavol* – a. 1) “yo‘q bo‘lish; so‘nish, botish”; “pasayish”; “nihoya”; 2) “quyosh botishi”<sup>31</sup>; *zavol yetkurmoq* 1) “nobud qilmoq”; 2) “pastlatmoq”; 3) “botirmoq”<sup>32</sup>.

<sup>28</sup> Алишер Навоий асарлари тилининг изоҳли луғати. IV жилд. –Тошкент, 1985. – Б.170.

<sup>29</sup> Бобурнома /Нашрга тайёрловчилар: П. Шамсиев, С. Мирзаев, В. Зоҳидов сўз бошиси ва таҳрири билан. – Тошкент: ФА нашриёти, 1960. –512 б. Keyingi misollarda BN tarzida ko‘rsatildi.

<sup>30</sup> Назарова Х. Заҳириддин Муҳаммад Бобур асарларининг изоҳли луғати. –Тошкент: Фан, 1972. –187 б.

<sup>31</sup> Таджикско-русский словарь. – М.: Государственное издание иностранных и национальных словарей, 1954. – С.148.

<sup>32</sup> Навоий асарлари луғати. Порсо Шамсиев таҳрири остида. – Тошкент, 1972. – Б.240.

2.4-§. “Eski o‘zbek adabiy tilidagi “vaqt” konseptini ifodalovchi leksemalarning hozirgi o‘zbek adabiy tiliga munosabati. Eski o‘zbek adabiy tilidagi *dahr* “zamon, davr; dunyo, olam”, *čarx* “davr, zamon”, *barmahal* “barvaqt, o‘z vaqtida, tez”, *čoğ//čoğ* “davr, zamon; vaqt, fursat, dam”, *sobiqan* “ilgari, burun”, *zuhr* “kunning o‘rta vaqti”, *zavol vaqti* “kunning botish payti”, *subh* “tong, tong payti”, *subhgah//subhgoh* “subh payti, tong chog‘i, tongotar payti”, *subh savbi* “tong to‘ni, tongning qoramtir pardasi, tong otish payti”, *subh jöybari* “tong daryosi; yorug‘liq”: *subhhez* “tong, yorug‘lik keltiruvchi; quyosh, oftob”, *falaq* “tong yorug‘ligi, subhidam” kabi leksik birliklar hozirgi kunga kelib arxaiklashgan.

“Vaqt” konseptini ifodalovchi *avvalaqšam* “kechqurun, tun boshlanish payti”, *zulhijja* “hijriy yilning o‘n ikkinchi oyi”, *ša:bon* “hijriy yilning sakkizinchi oyi”, *zulqa:da* “hijriy yil hisobidagi o‘n birinchi oy”, *daha* “bir daha—o‘n kun (dekada)” kabi leksik birliklar hozirda so‘zlashuv nutqi va ayrim shevalarda qo‘llanadi.

*Doimği//doyimği*, “doimgi”, *haftaliq* “yetti kunlik muddat” kabi leksemalar fonetik, morfologik o‘zgarishlar bilan ishlatiladi.

*Vaqt, kechalik* “bir kunlik muddat” kabi leksemalar hozirgi o‘zbek tilida semantik o‘zgarishlar bilan qo‘llanadi. Masalan, eski o‘zbek adabiy tilida arabcha *vaqt* leksemasi “zamon, davr; payt, umr, fursat” ma’nolarida faol qo‘llangani kuzatildi. Bu leksema quyidagi ma’nolarda qo‘llangan: 1) “muddat” ma’nosini ifodalagan: *Bir lahza ötgandin söñra xud söz ayturning vaqti ötti* (Xamsatul-mutahayyirin, 155-24); 2) “umr” ma’nosida kelgan: *Navoiy, vaqtini toatqa yo işratqa sarf etkim, Soğinsam örtanurman tiyra ötkargan zamonimdin* (Xazoyin ulmaoniy, 1b-511); 3) “muddat, muayyan vaqt” ma’nosini anglatgan: *Har kun iki vaqt edi yiğilmoq* (Layli va Majnun, 94b7); 4) “fasl, mavsum” ma’nosida kelgan: *To qişda sovuğ tabğa matlub bölğay, To ayş sovuğ vaqtda marğub ölğay* (Hayratul-abror, 190-15)<sup>33</sup>.

*Vaqt* hozirgi o‘zbek adabiy tilida yetti xil ma’noda qo‘llanadi (O‘TIL,I,448)<sup>34</sup>. Hozirgi o‘zbek tilida *vaqt* temporal leksemasining semantik doirasi kengaygani kuzatiladi. Bu esa “vaqt” konseptini ifodalovchi lug‘aviy birliklarda, xususan, o‘zlashma leksemalarda tarixiy taraqqiyot jarayonida semantik o‘zgarishlar yuzaga kelganini ko‘rsatadi. O‘z navbatida ayrim semalarning iste’moldan chiqishi yoki kam kuzatilishini ham aks ettiradi. Eski o‘zbek adabiy tilidagi *vaqt* leksemasining “umr” semasi hozirda kam uchraydi.

Eski o‘zbek adabiy tilida *vaqt* leksemasidan yasalgan *vaqtlığ, vaqtsiz, vaqtxuš* lug‘aviy birliklari “vaqt” konseptining turli qirralarini ifodalashga xizmat qilgan: *vaqtlığ* “muddatlik, paytlik, fursatlik, ko‘p yillik” ma’nolarida qo‘llangan: *Bu faqirning muncha vaqtlığ sa:y va emgagini va uzun yillar tartgan riyazatiñni nafsı şum havasi va fe:li mazmum muqtazosi bila zoye qilding*<sup>35</sup>. *Vaqtsiz* “bevaqt, bemavrid” ma’nosini ifodalagan: [Riyokor mashoyixlar] *mahalsiz sayhasi bağoyat*

<sup>33</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I жилд. – Тошкент, 1983. – Б.367-368.

<sup>34</sup> Ўзбек тилининг изоҳли луғати. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006. I –680 б.

<sup>35</sup> Алишер Навоий. Мукаммал асарлар тўплами. Муншаот. –Тошкент: Фан,1998. – Б155.

*sovuq, andoqki vaqtsiz un tortqan tovuq* (Xamsat ul-mutahayyirin, 699).<sup>36</sup> Keltirilgan misoldagi *vaqtsiz un tortqan tovuq* frazemasini ham “vaqt” konseptiga asoslangan va hozirgi vaqtda “bemahal qichqirgan xo‘roz” barqaror birikmasiga teng keladi.

“Vaqt” ma’nosidagi arabcha *mahal* so‘zidan fors-tojik tili doirasida yasalgan *barmahal* leksemasi “bevaqt, muddatidan oldin” ma’nolarini ifodalagan: *Yor hijronida sarvaqtimga yetting, ey ajal, Jon fidong etsam hanuz ozdurki, kelding barmahal* (Hazoyin ul-maoniy, IIIb-378)<sup>37</sup>. Misradagi *sarvaqt* so‘zining ma’nosi “jon halqumga kelgan payt” frazemasining ma’nosiga teng keladi.

Eski o‘zbek tilidagi *vaqtliq, vaqtsiz, mahalsiz, barmahal* yasalmalari hozirgi o‘zbek adabiy tilida ishlatilmaydi. Mazkur leksemalar o‘rniga boshqa yasovchi shakllar asosidagi yasalmalar qo‘llanadi: *vaqtli, bevaqt, barvaqt; bevaqt, abad, abadiy, azal, azaliy, bardavom, avval, zamon, davr, muhlat, avval* leksemalari hozirgi o‘zbek tilida ayni shaklda va mazmunda qo‘llanadi. *Avvalaqsham, daha* leksemalari Samarqand, Qashqadaryo qipchoq guruhi shevalarida faoldir.

Eski o‘zbek adabiy tilida faol qo‘llangan “vaqt” konseptli leksemalar XVII – XIX asr manbalarida ham kuzatiladi:

*Charx “aylanish”, “davr”:* *Rutbayi johi charxdin otubon, oylakim, mehri sarbaland bolur.*<sup>38</sup>

Tadqiqot davomida to‘plangan eski o‘zbek adabiy tilidagi “vaqt” konseptli leksemalarning hozirgi o‘zbek tiliga munosabati

2.5-jadval

Eski o‘zbek adabiy tildagi leksemalar	Arxaiklashgan leksemalar	Fonetik o‘zgarishga uchragan	Semantik o‘zgarishga uchragan	Ayni shakl va ma’nolarda qo‘llanadigan
83	53	3	3	24

Eski o‘zbek adabiy tiliga xos “vaqt” konseptli leksemalarning quyidagi xususiyatlarini umumlashtirish mumkin:

Eski o‘zbek adabiy tilidagi “vaqt” konsepti ifodalangan leksemalarning asosiy qismini o‘zlashma so‘zlar tashkil etadi. Bu davr tilida forscha-tojikcha leksemalar faolligi kuzatiladi.

Eski o‘zbek adabiy tilidagi “vaqt” konseptli leksemalar struktur jihatdan, asosan, tub va sodda yasama birliklardan iborat, qo‘shma birliklar kam uchraydi.

Eski turkiy til hamda eski o‘zbek adabiy tilidagi “vaqt” konseptini ifodalovchi ayrim birliklar hozirgi o‘zbek adabiy tili davriga kelib o‘z mustaqil ma’nosini yo‘qotgan: *hayal, pos, zum*. Bu birliklar “vaqt” bildiruvchi qo‘shma so‘zlar, barqaror birikmalar tarkibida saqlangan: *hayal o‘tmay, bir pas, bir zum*.

Manbalarda *oz* (mart), *o‘t yoqmas* (aprel), *kukuk* (may), *chilla* (iyun), *sorcha* (iyul), *qirkuyak* (avgust), *mezon* (sentabr), *qoracha* (oktabr), *qozon* (noyabr), *qangtor* (dekabr), *oqpon* (yanvar), *navro‘z* (fevral) kabi turkiy oy nomlari keltirilib, ma’nolari izohlangan<sup>39</sup>.

<sup>36</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I жилд. – Тошкент, 1983. – Б.368.

<sup>37</sup> Ko‘rsatilgan lug‘at. I жилд. – Тошкент, 1983. – Б.220.

<sup>38</sup> Мухаммад Ризо Эрнийезбек ўғли Огаҳий. Гулшани давлат. –Тошкент, 2019. –Б.27.

<sup>39</sup> Янгибоева Н. 20-йиллар ўзбек матбуотида туркий ой номларининг изоҳланиши // Ўзбек тилшунослиги масалалари. – Тошкент, 2006. – Б.82-83.

XIX asr oxiri – XX asr boshlarida o‘zbek tiliga “vaqt” konseptli rus-baynalmilal so‘zlari kirib kela boshladi: *kalendar, sikl, sutka, minut, sekund, kvartal* kabi. Bu leksemalar hozirgi o‘zbek adabiy tilida ham “vaqt” konseptini ifodalashda faol qo‘llanmoqda.

III bobda **O‘zbek tilida “vaqt” konseptini ifodalovchi barqaror birikma va grammatik vositalarning struktur-semantik xususiyatlari**” tahlil qilingan.

3.1-§. “*Vaqt*” konseptiga oid frazemalarning struktur-semantik xususiyatlari”. O‘zbek tilida *vaqtni qo‘ldan boy bermoq, kezi kelmoq, xonasi kelmoq, mavridi kelmoq, erta tongdan kun botgunga qadar, tong ottirib, kun bottirmoq, tunni tonga ulamoq, vaqt-soati yetmoq, kunini o‘tkazmoq, ko‘ngli yozdagiday bo‘lmoq* frazemalari qo‘llanadi.

Eng ko‘p frazemalar *kun* vaqt birligi orqali hosil qilingan: *Kun* nutqda kop qo‘llangani uchun ham bu so‘z bilan hosil qilingan frazemalar ko‘p uchraydi:

3.1-jadval

Frazeologik birliklar	Frazemada ifodalangan “vaqt” semasi
<i>Kun bermaslik</i>	kun – tinch vaqt
<i>Kun yo‘q</i>	kun – xotirjamlik
<i>Kun kechirmoq</i>	kun – ijtimoiy vaqt
<i>Kuni o‘tib turmoq</i>	kun– iqtisodiy vaqt
<i>Kuni bitmoq</i>	kun– biologik, ilohiy vaqt
<i>Kun(i) tug‘di</i>	kun – yaxshi, quvonchli vaqt
<i>Kunini ko‘rsatmoq</i>	kun – yomon vaqt
<i>O‘lgan(i)ning kundan</i>	kun – ilojsizlik, imkonsizlik vaqti

*Vaqtni qo‘ldan bermoq, vaqtni boy bermoq, vaqtdan yutmoq, vaqt(i)-soati yetmoq* frazemalari vaqtni qadrlash haqidagi qarashlarni aks ettiradi. Masalan, xalq dunyoqarashida “vaqt-soat” tushunchasi mavjud bo‘lib, *vaqt(i)-soati yetmoq* frazemasi inson umrining yaratgan tomonidan belgilangani, o‘lchovli ekanligini, so‘nggi nuqtasini ifodalaydi. Frazemalar “vaqt” konseptini obrazli, ta’sirchan ifodalashga xizmat qiladi.

3.2-§. “*Vaqt*” konseptiga oid maqollarning struktur-semantik xususiyatlari”. O‘zbek tilida “vaqt” konseptiga oid *Vaqt – oliy hakam, Vaqting bor – naqding bor, Vaqting ketdi, baxting ketdi, Vaqt – g‘animat, Fursat – g‘animat, Avval o‘yla, keyin so‘yla* kabi maqollar ishlatiladi. Maqollarda vaqt *donishmand, tabib, suv, shamol, yelga* qiyoslangan. Vaqtning o‘tkinchilik, ortga qaytmaslik, shiddatlilik xususiyatlari ifodalangan.

O‘zbek maqollarida “har bir harakat, hodisa Olloh taqdirida bitgan vaqtda sodir bo‘ladi”, “har narsaning o‘z vaqti bor” degan mazmun aks etadi. Bu belgilar *Men qilaman– o‘ttiz, tangrim qiladi – to‘qqiz, Ko‘za kunda emas, kunida sinadi; Har bir ishning vaqti bor, Vaqt bilganning baxti bor*<sup>40</sup>, *Har meva o‘z vaqtida pishar* (O‘XM, 407) kabi maqollarda aks etgan.

O‘zbek maqollarida lahzalarning qimmatga egaligi, ko‘p masalani hal qilishi aks etgan: *Muzdan o‘tsang, oldin o‘t, O‘yilguncha o‘tarsan* (O‘XM, 406); *Bolta*

<sup>40</sup> O‘zbek xalq maqollari. –Toshkent: “Sharq” nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2005. – B.407. Keyingi orinlarda O‘XM qisqartmasi bilan ifodalandi.

*tushguncha, to'nka dam olar (O'XM, 403); Nonni tandirning qizig'ida yop (O'XM, 406).*

*Bir kun* muddatning hal qiluvchi qiymatga egaligi ifodalangan. Jumladan, biror jarayonni bir kun avval bajarishning muhimligi ta'kidlangan: *Bir kun burun sochsang, Hafta burun o'rasan (O'XM,403); Bozordan qolgan bir kun qolar, Ekishdan qolgan bir yil qolar (O'XM, 403).*

O'zbek maqollarida biror ishga barvaqt kirishish, vaqtliroq amalga oshirish targ'ib qilingan: *Qirqida tanbur olgan o'lganda chalar (O'XM, 407).*

*Avval o'yla – keyin so'yla* maqolida “vaqt” konsepti fikr ifodasini nazorat qilish mazmuni orqali ifolangan. *Aytilgan so'z –otilgan o'q, Til yarasi bitmas* maqollari “vaqt” konseptining qaytarilmas belgisini namoyon etadi. *Qolgan ishga qor yog'ar* maqoli “o'z vaqtida bajarish” mazmunini ifodalashga xizmat qiladi.

“Vaqt” konseptini ifodalovchi maqollar quyidagi struktur-grammatik xususiyatlarga ega: sodda yig'iq gap ko'rinishida: *Vaqt – omad (O'XM, 403);* sodda yoyiq gap ko'rinishida: *Yozda kuyungan, qishda suyunar (O'XM, 404);* bog'langan qo'shma gap ko'rinishida: *Avvalgi savdo– savdo, Keyingi savdo– g'avg'o (O'XM, 403);* ergashgan qo'shma gap ko'rinishida: *Vaqt o'tgandan keyin, qilichingni toshga chop (O'XM, 404).*

Maqollar tarkibidagi ayrim so'zlar fonetik o'zgarishga uchragan. Masalan, *Gap ko'p – ko'mir oz (O'XM, 404)* maqoli aslida *Gap ko'p-ku – umr oz* shaklida bo'lgan.

3.3-§. “*Vaqt*” konseptining forsiy izofalar, so'z birikmalari orqali ifodalanishi”. Eski o'zbek tilida toat-ibodat, namoz ko'rinishlari izofa ko'rinishida ibodat amalga oshiriladigan vaqtni ifodalashga xizmat qilgan: *namozi bomdod// namozi subhi, namozi peshin, namozi shom, namozi xufton*<sup>41</sup>. Oy nomlarining arabcha ifodalari kuzatiladi: *rabbiul-avval* “hijriy yilning uchinchi oyi”<sup>42</sup>; *jumodiul avval* “hijriy yilning beshinchi oyi” (BNL,59); *...jumodil-oxir* “hijriy yilning oltinchi oyi” (BNL,59).

“Vaqt” konsepti so'z birikmalari bilan ifodalangan. Namoz o'qiladigan vaqtlar oralig'i muayan muddat sifatida olingan va *ikki namoz orasi birikmasi* bilan ifodalangan: *Ikki namoz orasi bor edikim, darvozadin kirib arkka keldim (BN,146).* “Vaqt” tushunchasi jarayon vaqti bilan ifodalangan: *Bir sut pishimig'a yovuq darang qildi (BN,209).*

Tarixiy manbalarda ijodkor mahorati bilan bog'liq vaqt ifodalari ham uchraydi. Jumladan, Bobur vaqtni o'ziga xos qiyoslar bilan ifodalagan: *...bir kecha kunduz 28 ming sakkiz yuz “Qulhualloh”ni bismillo bila o'qug'uncha bo'lg'ay...(BN,359); ... bir kecha-kunduz 216 ming ko'zni yumib ochguncha bo'lg'ay...(BN,359); ...bir kecha-kunduz 8640 navbat “Fotiha”ni “bismilloh” bila o'qug'uncha bo'lg'ay (BN,358).* Bularning hammasi 24 soat, 1440 daqiqaga teng keladi. “Boburnoma”da *ko'z yumib ochguncha* birikmasi mantiqan to'g'ri shaklda

<sup>41</sup> Таджикско-русский словарь. – М.: Государственное издание иностранных и национальных словарей, 1954. – С.257.

<sup>42</sup> Исхоқов Ф. “Бобурнома” учун кискача изохли луғат. –Andijon nashriyot-matbaa OAJ, 2008. –Б.138. Keyingi o'rinlarda BNL qisqartmasi bilan ifodalandi.

qo‘llangan. Hozirgi o‘zbek tilida *ko‘z ochib yumguncha* mantiqiy jihatdan nomuvofiq shaklda ishlatiladi va “tez fursat”ni ifodalaydi.

So‘z birikmalari vaqt me‘yorini aniqlashtirishga, vaqt ko‘lamidagi aniq qismni ifodalashga xizmat qiladi: *Otasi bomdoddan kirmagan, onasi sigir sog‘ish bilan ovora, o‘zi kichkina sahni supurib turgan vaqtida tashqari eshikning besaranjom ochilishi Zebining ko‘nglini bir qur seskantirib oldi*<sup>43</sup>. *Bomdoddan kirmagan* birikmasi vaqtni aniqlashtirib kelgan. Ushbu misoldagi *otasi bomdoddan kirmagan* birikmasi tarkibidagi *bomdod* namozning farzini anglatgan so‘z bo‘lib, *bomdod* namozi o‘qiladigan paytga ishora qilgan. Ushbu matn parchasidagi *sigir sog‘ish, eshikning ochilishi, Zebining seskanish* paytini aniqlashtirib kelgan. Matnda tasvirlangan voqelik *bomdod* namozi o‘qilayotgan paytda sodir bo‘lgani pragmatik jihatdan anglashiladi.

*Yong‘oq pishganda* birikmasi mavsumni ifodalovchi *kuz* vaqt ko‘lamining ma‘lum qismini bildiradi: *Kuzda, yong‘oq pishganda dadam uzun tayoq ko‘tarib ustiga chiqadi*<sup>44</sup>; *Tong bo‘zarganda* birikmasi tong paytining ma‘lum qismini anglatishga xizmat qiladi: *Tong bo‘zarganda uxlab qolibman. Hovli tomondan kelayotgan qattiq-qattiq ovozdanda uyg‘onib ketdim...*<sup>45</sup> (IEO,61).

“Vaqt” konseptining so‘z birikmalari orqali ifodalanishi hozirgi o‘zbek tilida faol kuzatiladi.

3.4-§. “*Gap ko‘rinishida “vaqt” konseptini ifodalovchi birliklarning struktur-semantik xususiyatlari*”. “Vaqt” konseptli gap qoliplari juft, yordamchi so‘zlar, deytik vositalar; grammatik shakllar orqali reallashadi.

O‘zbek tilida “vaqt” konseptini gap qolipidagi birliklar orqali ifodalashda *avval, keyin, so‘ng, burun, ilgari, oldin* kabi ko‘makchilar faol qo‘llanadi: *Bola uyidan “qo‘l yeshar” olib kelgandan so‘ng, hammaga javob berib bu kungi vazifasini tamomladi*<sup>46</sup>.

“Vaqt” konseptining gap orqali ifodalanishda *-da, -sa, -ganda, -ganida, -gunicha, -gach* grammatik shakllaridan foydalaniladi: *Endi fursat kelganda sen uni zakotchilikdan bekor qil*, deb buyurar, Anvar ham ustozining so‘zini yerda qoldirmay sarmunshiy bo‘lg‘an *kunidayoq* Shahidbekni xizmatdan bo‘shatdirar edi ... (MCh,17); *-gan* fe‘l shakli kelishik qo‘shimchalari va ko‘makchilar bilan birga kelib, “vaqt” konseptining tugallanganlik belgisini ifodalab keladi. Bu grammatik vositalarning XX asr boshlarida qo‘llanishi hozirgi o‘zbek tilidan, deyarli farq qilmaydi. Asosan, grammatik shakllar ifodasida farq kuzatiladi: *Ket, degali yuz chidamaydi, kishi chaqirg‘ali yana vaqt emas; mirzongiz bilan kengashib, emdi harchi ertalabgacha joy beraylik, tong otsa, bularning tatig‘ini berguchilar topilar-ku, axir deyishdik* (MCh,110);. Keltirilgan misoldagi *kishi chaqirg‘ali yana vaqt emas* birikmasidagi *-g‘ali* grammatik vositasi hozirgi o‘zbek tilida *-(a)digan* kelasi zamon sifatdash shakli bilan ifodalanadi: *kishi chaqiradigan vaqt emas*.

<sup>43</sup>Цўлпон. Кеча ва кундуз. –Тошкент, 2000. –Б.4.

<sup>44</sup> O‘tkir Hoshimov. Ikki eshik orasi. –Toshkent: Sharq, 2012. –B.17.

<sup>45</sup> Ko‘rsatilgan asar. –B.61.

<sup>46</sup> Абдулла Қодирий. Мехробдан чаён. –Тошкент: Фафур Фулом номидаги адабиёт ва санъат нашриёти, 1994. – Б.11. Keyingi o‘rinlarda *MCh* qisqartmasi bilan ifodalandi.

Gap qolipidagi birliklar tarkibida vaqt zamonga ishora qiluvchi zamon deyxsis orqali ham ifodalanadi<sup>47</sup>.

Tadqiqot jarayonida “vaqt” konseptli 510ta lingvistik birlik tahlilga tortildi. Shulardan 255tasi leksik birlik, jumladan eski turkiy tilga oid 55ta, eski o‘zbek adabiy tiliga oid 83ta, hozirgi o‘zbek adabiy tiliga oid 117ta leksema; 38tasi frazema, 165tasi maqol, 14tasi yordamchi so‘z, 38tasi gap ko‘rinishidagi birliklardir.

O‘zbek tilida “vaqt” konseptini ifodalovchi leksik birliklar, frazemalar, maqollar, hikmatli so‘zlar, izofalar, so‘z birikmalari, gap qoliplari, deyktik vositalar, yordamchi so‘zlar, grammatik shakllar tarixiy taraqqiyot jarayonida turli struktur-semantik o‘zgarishlarga uchragan. Mazkur lingvistik birliklar genezisi, qo‘llanish chastotasiga ko‘ra ham farqlanadi.

Eski turkiy, eski o‘zbek tilidagi “vaqt” konseptli leksemalarni o‘zbek tili korpuslariga joylash, o‘zbek tilining tarixiy taraqqiyot bosqichiga oid lug‘atlarni kengaytirish o‘zbek tili tarixiy leksikasini o‘rganishda va ommalashtirishda muhimdir.

## XULOSA

1. Vaqt kishilik taraqqiyotidagi eng asosiy tushuncha bo‘lib, inson tafakkurini shakllantirishda ishtirok etadigan asosiy kodlardan biridir. “Vaqt” konseptining shakllanishi kishilik jamiyati taraqqiyoti, falsafa fani rivoji hamda fizika, astronomiya fanlarining yutuqlari bilan bog‘liq. “Fazoviy vaqt” tushunchasida ijtimoiy-psixologik vaqt bilan aloqadorlik kuzatiladi. “Vaqt” konseptining shakllanishida diniy, dunyoviy, makon va vaqt birligi, madaniy omillar va shaxs omili ijtimoiy asos vazifasini o‘tagan.

2. Eski turkiy til manbalari “vaqt” konseptli leksemalarning eng qadimgi davrlardan mavjudligini asoslaydi. Bu davr tilida “vaqt” konseptini ifodalashda, asosan, o‘z qatlam leksemalari qo‘llangan. “Vaqt” konseptli til birliklarining qadimdan mavjudligi hamda shu davr manbalarida turkiy til birliklaridan keng foydalanilgani o‘z qatlam miqdorining ko‘pligini ta‘minlagan. Ayrim arabcha, forsha-tojikcha so‘zlarning uchrashi shu tillarga doir o‘zlashma qatlamning kirib kelish jarayoni haqida ma‘lumot beradi.

3. Eski o‘zbek tilida “vaqt” konseptini ifodalovchi arabcha, forsha-tojikcha leksemalar faol qo‘llangan. Bu leksemalarda “vaqt” konseptining “o‘tkinchilik”, “yo‘qlik” “ortga qaytmaslik”, “qaytarilish”, “davomiylik”, “shiddat”, “tezlik”, “davr”, “o‘lchamlilik”, “ketma-ketlik” kabi semalari ifodalangan. “Vaqt” konseptini ifodalovchi leksemalar vaqt me‘yorini anglatishga, kunning qismlari, qismlarning ma‘lum bir nuqtasini bildirib kelgan.

4. Eski turkiy til, eski o‘zbek tili manbalaridagi “vaqt” konseptini ifodalovchi leksemalarning ko‘p qismi keyingi davrlarda arxaiklashgan. Ayrim leksemalar shevalarda saqlangan. Bir qator leksik birliklar struktur-grammatik jihatdan o‘zgarishga uchragan. Leksemalar ma‘nosida torayish, kengayish hodisalari, farqli

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<sup>47</sup> Давлатова Р. Ўзбек тилининг дейктик birliklari. Филол. фан. д-ри (DSc) ...дисс. автореф. –Тошкент, 2020. –Б.19

ma'nolar kuzatiladi. Eski o'zbek adabiy tilidagi "vaqt" konseptli leksemalarning so'z yasovchi affikslar bilan sintagmatik munosabatida ham o'zgarishlar kuzatiladi.

5. "Vaqt" konseptini ifodalovchi leksemalar vaqtga doir belgilarni semiologik tizim sifatida turli qirralarda aks ettiruvchi vositadir. Temporal leksemalarning tizimli qurilishi ayni bir leksemaning lingvistik taraqqiyot bosqichlaridagi farqli semantik mundarijasini, paradigmatic va sintagmatik munosabatlarini aks ettiradi. O'zbek tilidagi "vaqt" konseptli leksemalar tilning ijtimoiy taraqqiyoti jarayonida ayrim struktur-semantik o'zgarishlarga uchragan. Qo'llanish davri, qo'llanish doirasi va uslubiga ko'ra farqlanadi. Eski turkiy til manbalarida "vaqt" konseptini ifodalovchi leksemalar, asosan, aniq, real muddatni ifodalagan bo'lsa, eski o'zbek adabiy tili manbalarida, muallif mahoratiga bog'liq ravishda, ko'proq ko'chma ma'nolarda qo'llanib, uslubiy vazifa bajargan.

6. Frazemalar, maqollar, izofalar, gap qolipi "vaqt" konseptini ifodalovchi lug'aviy hamda grammatik birliklar hisoblanadi. Frazemalar vaqtni ifodalovchi eng ta'sirchan, badiiy bo'yoqdor, obrazli tasvir vositalari hisoblanadi. Frazemalarda "vaqt" konseptining "tezlik", "shiddat", "o'tkinchilik" belgilari aks etgan.

O'zbek tilidagi frazemalarda, maqollarda "har bir harakat, hodisa Olloh taqdirida bitgan vaqtda sodir bo'ladi", "har narsaning o'z vaqti bor" degan mazmun aks etgan.

Frazemalar, maqollar "vaqt" konseptini obrazli tarzda ifodalashga, tinglovchi tafakkurida hayotiy tasvirlar orqali jonlantirishga xizmat qiladi.

7. O'zbek tilida "vaqt" ifodalovchi forsiy izofalarning yaxlit bir tushunchani ifodalovchi so'zga aylanishi kuzatiladi. Bunday izofalar diniy e'tiqod belgilari bilan ifodalangan "vaqt" konsepti bo'lib, narsa-hodisa, voqelikni lisoniy ong bilan bog'liq metonimiya hodisasi asosida nomlaydi. "Vaqt" konseptini ifodalovchi forsiy izofalar o'zbek tilining xos birliklariga aylangan. Forsiy izofalar "vaqt" konseptining xalq e'tiqodi, madaniy qarashlari bilan bog'liq belgilarini aks ettirgan.

8. "Vaqt" konsepti so'z birikmalari bilan ham ifodalanadi. So'z birikmalaridagi "vaqt" ifodasi voqea-hodisa, jarayonning sodir bo'lish muddatiga asoslanadi. So'z birikmalari vaqt hajmini, ko'lamini aniqlashirishga, ma'lum qismini ifodalashga xizmat qiladi. "Vaqt" konseptining so'z birikmalari orqali ifodalanishi, asosan, eski o'zbek adabiy tilining keyingi bosqichllari va hozirgi o'zbek adabiy tili uchun xosdir.

9. "Vaqt" konseptining gap qolipi orqali ifodalanishida payt otlari, payt ravishi, yordamchi so'zlar, fe'l shakllari vosita sifatida xizmat qiladi. Gap qolipi, asosan, nutq jarayondan oldin yoki keyingi, bevosita nutq jarayonidagi voqelikni, harakat-holatni ifoda etadi. Gap tarkibidagi "vaqt" ifodalovchi grammatik shakllarda tarixiy taraqqiyot jarayonida o'zgarishlar yuz bergan.

"Vaqt" konseptini ifodalashda leksik vositalarning faolligi kuzatildi. Leksik vositalar vaqtning barcha belgilarini aks ettirishga xizmat qiladi.

**SCIENTIFIC COUNCIL NUMBER DSc.03/30.12.2019.Fil.19.01  
ISSUING SCIENTIFIC DEGREES AT THE UNIVERSITY OF UZBEK  
LANGUAGE AND LITERATURE**

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**TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND  
LITERATURE NAMED AFTER ALISHER NAVOI**

**MAMARAJABOVA IRODA FAYZULLAYEVNA**

**DEVELOPMENT OF LINGUISTIC UNITS WITH THE CONCEPT OF  
"TIME" IN UZBEK LANGUAGE**

**10.00.01 – Uzbek language**

**DISSERTATION ABSTRACT OF THE DOCTOR OF PHILOSOPHY (PhD)  
IN PHILOLOGICAL SCIENCES**

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**INTRODUCTION (Doctor of Philosophy (PhD) Dissertation Annotation)**

**Actuality and necessity of the dissertation topic.** In world linguistics, research in the comparative-historical paradigm is the oldest and, at the same time, still relevant direction. At the same time, the scope of anthropocentric research, which analyzes the language in relation to the intellectual and cultural development of the users, socio-political development factors, is also expanding. The genesis of lexical units provides important information about the naming function of language units, semantic changes, linguistic processes, and structural-semantic models. Today, the analysis of linguistic units and concepts based on the harmony of paradigms, the research of the conceptual signs of lexical units representing the conceptsphere of the language owner are considered to be urgent issues of linguistics.

In world linguistics, cognitive, psycholinguistic, linguocultural concepts are being studied in different approaches and linguistic aspects. Emphasis is placed on the research of global concepts that are the basis of human society, exhibit common cross-cultural characteristics, and have special characteristics determined by the subjective evaluation of the language user. The concept of time, which is one of the oldest cultural codes of humanity, the conditions and laws of existence of the universe, has been studied in languages of different systems and within the framework of one language. Researches aimed at evaluating the concept of "Time" as a component of the world landscape that improves in the process of historical development, based on the principle of integrity, are being carried out. Quantitative, metric and standard features of time are directly reflected through linguistic units. The study of temporal vocabulary semantics is of particular importance in determining the features of understanding and evaluating the concept of time as a measure of human existence.

Independence also created wide opportunities for research on the issues of national language development. Increasing the volume of research aimed at elucidating the unique functions of information exchange, emotional impact, and collection of the Uzbek language, analyzing the process of semantic development of lexical units over time, and determining their relationship to the current Uzbek language are of urgent importance. "The Uzbek language, which is a bright and priceless product of our people's centuries-old cultural, scientific-enlightenment and artistic thinking, intellectual potential, is one of the rich and ancient languages in the world".<sup>48</sup> In the Uzbek language, the dialectical connection of the concept of historical and astronomical time, along with social events and natural processes, is expressed through lexical units. The concepts of time expressed in lexemes, stable compounds, grammatical units in the Uzbek language are continuity, irreversibility, unidirectionality, multidirectionality, stability and variability, stability and instability, limitation and it is important to analyze the duration characteristics. The research of linguistic units with the concept of "time" in the Uzbek language from the point of view of historical development, analysis of

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<sup>48</sup> O'zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi PF-6084-sonli farmoni.

structural-semantic features, identification of national-cultural relations and ethno-cultural signs is of urgent importance.

Decree of the President of the Republic of Uzbekistan No. PF-4958 of February 16, 2017 "On further improvement of post-secondary education", No. PF-5847 of October 8, 2019 "On approval of the concept of development of the higher education system of the Republic of Uzbekistan until 2030, No. PF-5850 of October 21, 2019, "Measures to fundamentally increase the prestige and status of the Uzbek language as a state language" on" Decree No. PF-6084 of October 20, 2020 "On measures to further develop the Uzbek language and improve language policy in our country", PQ-289 of June 21, 2022 Decision No. "On measures to improve the quality of pedagogical education and further develop the activities of higher education institutions that train pedagogues", dated October 21, 2019, thirty years after the status of the state language was granted to the Uzbek language speech at the solemn ceremony dedicated to the anniversary, the Address to the Supreme Council of the Republic of Uzbekistan dated January 19, 2021, and the implementation of the tasks defined in the legal documents related to this activity.

**Relevance of the research to the main priorities of the development of science and technology of the republic.** This study is related to the priority direction of the republic's science and technology development "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state."

**Level of study of the problem.** Research conducted by R.M. Frumkina, Z.D. Popov, I.A. Sternina, A. Vejbitskaya, D.S. Likhachev, N.D. Arutyunova, V.I. Karasik and others in the study of time-meaning lexemes in world linguistics play an important role.<sup>49</sup> In the scientific researches of N.M. Shansky, A.V. Kunin, Dias E.D., E.F. Arsentyeva, phraseologisms related to human age and time expressions were analyzed.<sup>50</sup> Philosophy and ontology, historical and social, psychological, geological, biological, linguistic concepts of time are distinguished.<sup>51</sup> The category of space and time is analyzed in the linguistic artistic landscape of the world, and the metaphorized views of time are described.<sup>52</sup> In the Uzbek language, time-based units, time-integral units in general are observed in the researches of

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<sup>49</sup> Фрумкина Р.М. О точных методах исследования языка. –М., 1961; Попов З.Д. Очерки по общей фразеологии. Учебное пособие по спецкурсу для филологов. – Воронеж, 1972; Стернина И.А. Проблемы анализа структуры значения слова. – Воронеж, 1979; Вежбицкая А. Речевые акты // Новое в зарубежной лингвистике. Выпуск XVI. – М.: Прогресс, 1985. –С. 251–275; Лихачёв Д. С. Избранные работы: В 3-х т. –Т. 3. –Л., 1987; Арутюнова Н. Д. Предложение и его смысл: логико-семантические проблемы. – М.: Едиториал УРСС, 2003. – 383 с.; Карасик В. И. Языковая матрица культуры / Науч.-исслед. лаб. «Аксиологическая лингвистика». – М.: Гнозис, 2013. – 319 с.

<sup>50</sup> Шанский Н. М. Фразеология современного русского языка. –М.: Специальная литература, 1996. –192 с.; Кунин А. В. Англо-русский фразеологический словарь. –М.: Русский язык, 2000. –512 с.; Диас Е.Д., Арсентьева Е.Ф. Семантические особенности английских и испанских фразеологизмов со значением возраста. –Казань: Казанский федеральный университет, 2006; Чугункова А.Н., Чертыкова М.Д. Фразеологизмы с компонентом «время» в русском языке / Мир науки, культуры, образования. –№6 (67) 2017. –С.621-623.

<sup>51</sup> Болдырев Н.Н., Маховикова Д.В. Лексический способ концептуализации времени в современном английском языке/Вопросы когнитивной лексики. –№2 (031), 2012. –Б.5.

<sup>52</sup> Аюпова С.Б. Категории пространства и времени в языковой художественной картине мира (на материале художественной прозы И.С.Тургенева). Автореф. дисс...д-ра филол. наук.–Уфа, 2012. –С.34.

Kh.Akhtamova, R.Saifullayeva, F.Ermatov, R.Davlatova, G.Boltaqulova.<sup>53</sup> Lexical units with the meaning of "time" and their possibilities of text formation, semantic and stylistic features of nouns denoting time and adverbial lexemes were analyzed by M. Hakimova.<sup>54</sup> Abstract names with the meaning of time have been studied.<sup>55</sup>

In these studies, the genesis, historical-etymological characteristics, structural-semantic development of the linguistic units expressing the concept of "time" in the Uzbek language, and their relation to the current Uzbek language, have not been monographically analyzed.

**The connection of the research with the plans of scientific research work of the educational institution where the dissertation was completed.** The dissertation was carried out within the framework of the research plan of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi under the theme "Social, historical and modern development of the Uzbek language".

**The purpose of the study** is to analyze historically and etymologically the linguistic units with the concept of "time" in the old Turkish language and the old Uzbek literary language, to determine the structural-semantic changes, and to scientifically justify their relationship to the current Uzbek literary language.

**Tasks of the research:**

historical-etymological, linguo-statistical analysis of linguistic units related to the concept of "time" in the Uzbek language, identification of characteristics specific to the stages of development;

structural-grammatical analysis of lexemes of the own and derived layers representing the concept of "time"; to reveal different characters in historical stages;

determining the relationship of linguistic units representing the concept of "time" to the current Uzbek literary language, carrying out a conceptual analysis; interpretation of semantic changes;

idioms, proverbs, word combinations, opportunities to express the concept of "time" in sentences, analysis of grammatical features.

**As the object of the research**, the sources of the old Turkish language<sup>56</sup>, the old Uzbek literary language<sup>57</sup>, dictionaries<sup>58</sup>, phrases<sup>59</sup>, proverbs<sup>60</sup>, linguistic units with the concept of time in modern artistic texts were chosen.

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<sup>53</sup> Ахтамова Х. Пайт муносабатини ифодаловчи кўмакчилик формалар // Ўзбек тили ва адабиёти. –Тошкент, 1988. – №. – Б. 47- 51; Saifullayeva va b. Hozirgi o'zbek adabiy tili. –Toshkent, 2010; Эрматов Ф. Хронология ва метрология. –Термиз, 2017; Давлатова Р. Ўзбек тилининг дейктик бирликлари. Филол. фан. д-ри (DSc) ...дисс. автореф. –Тошкент, 2020. –71 б.; Болтақулова Г. Инглиз ва ўзбек тилларида темпораллик ва унинг дейктик хусусиятларининг қиёсий-функционал тадқиқи. Филол. фан. б. фалс.д-ри (PhD)...дисс. автореф. – Тошкент, 2019. –22 б.

<sup>54</sup> Ҳақимова М. Ўзбек тилида вақт маъноли луғавий бирликлар ва уларнинг матн шакллантириш имкониятлари. Филол. фан. номз. ...дисс. – Фарғона, 2004. – 136 б.

<sup>55</sup> Ҳақимова М. Ўзбек тилида абстракт номлар семантикаси. Филол. фан. д-ри (DSc)...дисс. – Тошкент, 2019. – 230 б.

<sup>56</sup> Юсуф Хос Ҳожиб. Кутадғу билиг. Транскрипция ва ҳозирги ўзбек тилига тавсиф қилувчи Қ.Каримов.– Тошкент, 1972. –965 б.; Махмуд Кошғарий. Девону луғотит турк. III жилдлик.– Тошкент: 1960–1963.

<sup>57</sup> Заҳириддин Муҳаммад Бобур. Бобурнома. –Тошкент, 2002. –332 б.; Муҳаммад Ризо Эрнийезбек ўғли Огаҳий. Гулшани давлат. –Тошкент, 2019. –328 б.

**The subject of the research** consists of the genesis of linguistic units related to the concept of "time", historical-etymological, structural-semantic features.

**Research methods.** Systematic approach, comparative-historical method, analysis, synthesis, statistical, conceptual analysis methods were used in the research process.

**The scientific novelty of the research** is as follows:

linguistic units related to the concept of "time" in the Uzbek language are examined historically-etymologically, linguo-statistically, specific characteristics of the stages of development are determined and based;

lexemes representing the concept of "time" in the sources of the old Turkish language and the old Uzbek language are structurally and semantically analyzed; the processes of temporal system, variability, archaization, differentiation in terms of morphemic structure in historical stages are revealed;

the relation of the linguistic units expressing the concept of "time" in the historical stages to the current Uzbek literary language is determined, and a conceptual analysis is carried out; semantic changes, expansion of meaning, narrowing of meaning are proven;

idioms, proverbs, word combinations, opportunities to express the concept of "time" figuratively and effectively, paradigmatic and syntagmatic features are revealed, specific linguistic units of the Uzbek language are identified.

**The practical result of the research** is as follows:

the semantic-functional aspects of units with the concept of "time" in the Uzbek language have been studied, the alternatives of the archaic lexemes expressing the concept of "time" in the modern Uzbek language have been identified;

Linguistic units with the concept "Time" are described from the point of view of historical-comparative and scientific-practical linguistics. Semantic differences in the expression of the concept of "time" through lexical, morphological, syntactic means, grammatical forms are revealed;

In the Uzbek language, the possibilities of text creation of lexemes with the concept of "time" have been determined. For the corpora of the Uzbek language, linguistic units consisting of lexemes, phrasemes, isophases, phrases and sentences with the concept of "time" have been compiled and linguostatistically described.

**The reliability of the research results** is explained by the fact that the problem is clearly stated, it has a methodological basis, the latest scientific achievements in linguistics are used, theoretical ideas and conclusions are

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<sup>58</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I–IV жилд. –Тошкент, 1983–1985. I–656; II–644; III–624; IV–636; Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). –Тошкент, 2000. –600 б.; Dadoboyev H. Xolmuradova M. “Qutadg‘u bilig”dagi so‘zlarning o‘zbekcha, ruscha va inglizcha izohli lug‘ati. –Toshkent:Navro‘z, 2018. –278 б.; Ўзбек тилининг изоҳли луғати. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006. I –680 б.; II– 672 б.; III – 688 б.; IV. – Тошкент, 2008. –608 б.; V. – 592 б.

<sup>59</sup> Shavkat Rahmatullayev va b. O‘zbek tili frazeologizmlarining izohli lug‘ati. – Toshkent: G‘afur G‘ulom nomidagi nashriyot matbaa ijodiy uyi, 2022–636 b.

<sup>60</sup> O‘zbek xalq maqollari. –Toshkent: “Sharq” nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2005. – 512 b.

grounded and put into practice, and the obtained results are confirmed by competent organizations.

**Scientific and practical significance of research results.** The scientific significance of the research results is determined by the fact that the developed theoretical conclusions reveal the laws of lexical-semantic development, serve to improve the scientific-practical foundations of sources related to the departments of lexicology, semasiology, semantics, word formation.

The practical significance of the research results is explained by the fact that they can be used to improve the information on the level of the Uzbek language vocabulary, to enrich the content of textbooks and manuals on lexicology, semasiology, semantics, linguistic theory.

**Implementation of research results.** Based on the results of the study of the structural-semantic development of linguistic units with the concept of "time" in the Uzbek language:

from the conceptual analysis of the lexemes expressing the concept of "time" in the sources of the old Turkish language and the old Uzbek literary language, the fact that the lexemes with the concept of "time" in the period of the old Turkish language mainly belong to the Turkish layer, by the time of the old Uzbek literary language, Arabic, Persian-Tajik lexemes activation, scientific conclusions about structural-semantic changes in lexemes, phrases, proverbs were used in the practical project "Creating a language-didactic electronic platform of Turkish languages" PZ-2020042022, carried out in 2021-2023 at Alisher Navoi Tashkent State University of Uzbek Language and Literature (Reference No. 01/4-2670/1 dated December 13, 2023 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi). As a result, Turkish lexemes specific to the stages of the historical development of the Uzbek language were identified, the relationship of the changes in the development of linguistic units with the general Turkish phonetic and lexical processes was established, and the conceptual comparison of the lexical tools expressing the concept of "time" with the current Uzbek literary language revealed the concept of "time" and the category of time. made it possible to determine the general means of expression;

historical-etymological, statistical analysis of units related to the concept of "time" in the Uzbek language, idioms related to the concept of "time", scientific conclusions aimed at determining the syntagmatic and paradigmatic classification of proverbs and their possibilities in text creation, scientific research on the study of archaic lexemes developed within the framework of the dissertation's practical proposals and recommendations introduced in the 2023 promotional activity of the State Language Development Department of the Cabinet of Ministers of the Republic of Uzbekistan, in particular, to improve the effectiveness of the spiritual and educational work of the heads of ministries and agencies and to improve the state language used in the scientific-practical seminars organized for advisers on issues of ensuring compliance with the legislation on. As a result, the norms and rules of written speech of the Uzbek language are enriched with practical material;

Scientific and practical proposals and recommendations for describing the stages of development of the Uzbek language were implemented in the promotion

activities of the Republican Spirituality and Enlightenment Center for the Uzbek language and its development in 2022-2023. Historical-etymological, statistical analysis of units related to the concept of "time" in the Uzbek language; The possibilities of text creation of words of the own and assimilated layers representing the concept of "time", "the analysis of Persian-Tajik and Arabic lexemes related to the concept of time was used (Republican Spirituality and Enlightenment Council of the Republic of Spirituality and Spirituality reference number 02-22/1441 dated December 13, 2023 of the Rifat Center). As a result, archaic forms of linguistic units with the concept of "time" have been identified;

The features of providing information and effectively expressing reality in the works of old Turkish language, old Uzbek literary language, in particular the works of Mahmud Koshgari, Yusuf Khos Hojib, Alisher Navoi, Zahiriddin Muhammad Bobur, in "Boburnoma" , from scientific conclusions about the semantics of archaic units reflecting "time", from the denotative and connotative features of Turkish lexemes from the programs "Bir so'z tarifi" and "Siz efirdasiz" on the TV channel "Madaniyat va marifat" of the National Television and Radio Company of Uzbekistan. and was used in the preparation of scripts of special programs dedicated to the Uzbek language holiday (Reference No. 02-02/254 dated December 13, 2023 of the UzMTRK "Culture and Enlightenment" state institution). As a result, the materials prepared for the program are enriched with stable compounds of time content.

**Approval of research results.** The results of the research were presented in the form of a lecture at 4 international and 6 national scientific-practical conferences and were approved.

**Publication of research results.** 11 scientific works on the topic of research, including 4 articles in scientific publications recommended for publishing the main scientific results of dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, including 2 in the republic and 3 in foreign journals.

**Dissertation structure and volume.** The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature and an appendix. The volume of the study is 137 pages.

## THE MAIN CONTENT OF THE DISSERTATION

In the introductory part, the relevance of the dissertation topic is based, the purpose, tasks, object and subject of the research are described, its compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific novelty and practical results of the research are described, the scientific and practical significance of the obtained results is revealed, the research information on the implementation of the results, published works and the structure of the dissertation.

Chapter I is devoted to **the factors of formation of the concept of "Time" and its description in scientific research.**

1.1-§ *"Issues of the formation and development of the concept of "time" in world linguistics."* The sayings about time were first mentioned in the Qur'an. The Holy Qur'an describes the great value of time and the vastness of God's favor towards man in relation to time.<sup>61</sup> The value of time is emphasized in the Sunnah of the Prophet and it is mentioned that time is a responsibility of a person who must be accounted for on the Day of Judgment.

Later, time was characterized as a scientific question of philosophy. In philosophical sources, in particular, in the works of encyclopedic scientists, the first scientific views on the concept of "time" are described. The achievements of natural sciences were used as a basis for the philosophical interpretation of time. The scientific definition of time, its types, size, measurement, and parts are based on physics.

"Time" is one of the cultural codes in human history, and its formation goes back to the most ancient times. The following factors in the formation of the concept of "time" were distinguished on the basis of research on the issue of "time", philosophy, logic science: 1. Religious factor. In the first stages of human history, the creation of time, evaluation, and analysis of its manifestations were deified. In Eastern science, the scientific basis and practical analysis of the interpretations of "time" are visible for the first time in the verses of the Qur'an. Western science deified time and linked it to separate gods. 2. Secular factor. The development of natural sciences, physics, and exact sciences laid the foundation for the determination of time standards, dimensions of time, and the formation of units of measurement indicating time. Connecting "time" to the movement of celestial bodies became the basis for the formation of the science of astronomy. Views about constellations, solar and lunar calendars arose. This process is still preserved in the linguistic units of the Uzbek language, and it is visible in the names based on the state of the moon and the naming of the constellations. Ideas about cyclical and linear views of time are based on this factor. 3. Space and time unit factor. Space and time are considered as a whole and described as the basis for reality, things and events. Things manifest their forms and qualities in space, and events happen and continue in time. According to the oldest philosophical

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<sup>61</sup> Алоуддин Мансур тафсири. Куръони Карим маънолари таржимаси. Иброҳим сураси, 33-34 оятлар мазмуни. – Toshkent, 2001. – Б.255.

traditions, space and time are considered as two interrelated concepts. In the studies, it was noted that in most cases, people understand time through the experience of space. 4. Cultural factor. "Time" is an abstract phenomenon, which peoples tried to realize in different ways. The comparison of time with specific objects, events, and observable processes is found in all nations and thus creates universality. But to which object, natural phenomenon or thing to compare and imagine determines the unique approach and assessment of cultures. 5. Personality factor. When a person imagines time, he perceives and evaluates it in his own way. The personal factor in the formation of the concept of "time" is expressed in the creativity, assessment, and wise words of great thinkers. This factor is directly related to the cultural factor, but it creates different signs in terms of personal perception, level of thinking, worldview.

The concept of "time" is directly related to the stages of development of the human society and is a product of the subject's religious and worldly views, national-cultural relations, linguistic consciousness and thinking.

1.2-§. *"Research of the concept of time in linguistic aspect"*. In world linguistics, the concept of "time" has been researched in philosophical and linguistic directions. The characteristics of the concept of "time" have been highlighted in a number of studies. In the study of V.V. Morkovkin, I.G. Koshevaya, M. Rudometkina, the linguistic features of time were analyzed. V.V. Morkovkin analyzed time-meaning lexical units in the Russian language based on the ideographic system. He used explanatory dictionaries of the Russian language as a research source. He compared the word Время /"time" and its ideographic synonyms and explained their meanings. He revealed the general and specific meanings of the lexical-semantic groups with the concept "time".<sup>62</sup>

I.G. Koshevaya, from the point of view of the general direction of lexical units representing time, defines infinite time (always, forever), time triad (yesterday-today-tomorrow, before-now-after), quantitative units of time (second, minute, hour), order of time (parts of the day, days of the week).<sup>63</sup>

L.N. Lyubinskaya described the objective signs of time, studied them from the point of view of systematicity. In the realization of the concept of time, he explained the relationship of various types of events as an internal and external system. Physicist defined the concept of time, theoretically explained the speed sign of time, time measurements.<sup>64</sup> Y.A. Yakovleva analyzed time in terms of direction.<sup>65</sup> T.A. Lisitsina studied the morphological tools representing the concept of "time" in Russian linguistics. The scientist analyzed the semantic features of temporal nouns, adjectives and grammatical forms in expressing the concept of "time".<sup>66</sup> N.A. Potaenko studied the relationship between language and time, the

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<sup>62</sup>Морковкин В.В. Словарь структурных слов русского языка (в соавторстве). – М., 1997.

<sup>63</sup>Кошечкина И. Г. Проблемы языкознания и теории английского языка. Грамматический строй современного английского языка. Теоретический курс. – М.: Либрокомг, 2019. – 178 с.

<sup>64</sup>Любинская Л.Н. Категория времени и системный анализ. – М., 1965; Аксиоматизация свойств времени// Философия и современное естествознание: Материалы 14 междунар. философского конгресса. – Вена, 1968.

<sup>65</sup>Яковлева Е.А., Ахметова А.Р. Город Уфа как семиотическое пространство. – М., 2019.

<sup>66</sup>Лисицина Т.А. Образы смерти в русской культуре: лингвистика, поэтика, философия // Материалы второй международной конференции СПб, 1995.

language's ability to express time, the influence of time on language development. Systematically analyzed the changes in the historical development of the language. He described the directions of linguistics based on the concept of "time".<sup>67</sup>

In the research of M. Hakimova, it was noted that there is a multi-level temporal field with expression systems such as lexical, morphological, and syntactic, and the core of the general field is formed by verb tenses, which are a closed system of grammatical time-meaning forms.<sup>68</sup> The abstract lexicon representing the general time in the Uzbek language and the units representing the time with a certain limit were analyzed.<sup>69</sup>

The concept of "time" is studied in the framework of philosophy, logic, history, exact sciences, natural sciences, linguistics.

Linguistic studies dedicated to the analysis of the concept of "time" are aimed at clarifying the characteristics of time, classifying them, and analyzing the means of expression.

**Chapter II analyzes the semantic development and structural-grammatical features of lexical tools expressing the concept of "time" in the Uzbek language.**

2.1-§. “ *Semantic development and structural-grammatical features of lexemes representing the concept of "time" in the Old Turkic language*”. In the sources of the old Turkish language, the words of their own layers form the abbreviation of the units representing the concept of "time". The concept of "period", "time" is expressed by the lexeme *öd*. The lexeme *Öd* represented "time" symbols of different semantic value. In particular, it reflects the meaning of "time-hour": *Ajıqlıy turur bu ölüm belgülig, ödi kelmäginča er ölmaz külig / Undoubtedly, this death is inevitable, (but) the brave will not die until the time comes.*<sup>70</sup>

Most of the lexemes expressing the concept of "time" in the old Turkic language sources are not used in the modern Uzbek language, the concepts they mean are expressed by words made on the basis of internal possibilities or borrowed lexemes.

Turkish lexemes representing the concept of "time" belong to different semantic groups. 1. These lexemes were divided into five groups: lexemes representing the concept of "time" related to human age (*avučya* "elderly, old man"; *kičig* "younger", "young"; *kenč* "baby", "toddler"). 2. Lexemes denoting parts of the annual time scale (*zulqa:da ayi, rajab ay, muharram ay; oğlaq ay, uluğ oğlaq ay; jajqi* "summer", *küzki* "autumn"; *künki* "day", "daily").

3. Lexemes that represent time concepts taken in relation to a person's activities (*ašnuqi* "previous", *kečgi* "anterior", "ancient", "old"; *kečki* "immemorial",

<sup>67</sup>Потаенко Н.А. Лингвистические аспекты концептуализации возраста человека // *Время и человек (Человек в пространстве концептуальных времен)*. – Новочеркасск: НОК, 2008. – С. 193-208.

<sup>68</sup>Ҳақимова М. Ўзбек тилида вақт маъноли луғавий бирликлар ва уларнинг матн шакллантириш имкониятлари. Филол. фан. номз. ... дисс. – Фарғона, 2004. – 136 б.

<sup>69</sup>Ҳақимова М. Ўзбек тилида абстракт номлар семантикаси. Филол. фан. д-ри (DSc)... дисс. – Тошкент, 2019. – 230 б.

<sup>70</sup> Dadaboyev H., Xolmuradova M. "Qutadg'u bilig"dagi so'zlarning o'zbekcha, ruscha va inglizcha izohli lug'ati.- Tashkent: Navro'z, 2018. – B.243.

“obsolete”; *burunyi* “ci-devant, ancient, primitive”; *ozaqi* “former”, “anterior”, “immemorial”; *jarinqi* “tomorrow (day)”; *jarinliq* “tomorrow”; *jarin I* “tomorrow”; *jarin II* “after”; *ertä* “the day after today”, “early”; “time”, *tuš* “the moment”; *kečä*; *kečägi*). 4. Lexemes denoting an uncertain time measure (*anča* “some time”; *ančan* “so many”, “so much”, “quite a while”; *kesüksüz* “constant”, “continuously”, “regular”; *belgüliq* “obviously”, “clear”, “fixed time”; *keč I* “long time”; *keč II* late *keč=III* “pass, forgive, live”). 5. Lexemes representing the assessment of the language owner (*kečimliq* “transitory, fleeting”; *ölgüsüz* “forever”).

A change has occurred in the semantics of some lexemes used in the ancient Turkic language. For example, the Turkish *tuš* meaning "time", "moment" used to express a short period of time in the old Turkish language sources: *Tapın bir bajatqa tuši tınmadın* / Pray to God alone without ceasing for a moment (QBN 273<sub>2</sub>)<sup>71</sup>. In modern times, *tuš* is not used for a short period of time, in the sense of "moment". This meaning is reflected in the lexeme *dream*, which is a physiological process. That is, a short-term dream is considered the main theme. The meaning of "moment" can be felt in the analogy *that it passed like a dream*. As a homonym for this lexeme, *tuš*, meaning "time, time after sunrise", is used.

2.2-§. “The relationship of lexemes representing the concept of "time" in the old Turkish language to the modern Uzbek literary language. “Lexemes such as *üdü* “time, period, duration”: *ür* “period”, *ödläk* “fate”, *ödsüz* “premature”, *ödlä=* “set the time”; *öñrä* “before”, *ogur* “lifetime”, *jarin* “tomorrow”, *jarinqi* “tomorrow”; *kesüksüz* “constant, continuous”; *belgüliq* “obviously”, clear, fixed time”; *kečimliq* “transitory, fleeting”; *ölgüsüz* “eternal, everlasting”, *ozaqi* “old”, *ilkisiz* “forever, from before” are now archaic. *Zulqa:da ayi, räjäb ay, muharram ay, oylaq ay, uluy oylaq ay* such time-expressing units have been preserved in Kipchak dialects.

Lexemes such as *Kičiglik* “infancy”, *kečki* “evening”, *tuš* “moment”, *kečägi* “yesterday's”, *keč I* “long time” are used with semantic changes. For example, the word *kečki* means “old”. This word refers to the earliest times from the point of view of creation, meaning the sign of the world in relation to time: *Eđi kečki dünja turur bu qarä* – This world is very old.<sup>72</sup> This lexeme was also used in the form of *kečgü* and is no longer used: *Eđi kečgü söz bu mäđäldä kelir* / A very ancient word appears in this parable<sup>73</sup>.

Lexical units such as *Ertä* “early”, *kečä* “evening”, *keč II* “late”, *keč=* “to pass, to forgive, to live” are used in modern Uzbek without structural-semantic changes.

Some lexemes that express the concept of "time" in the old Turkish language do not have an alternative in the modern Uzbek language. For example, *inčlik* "free

<sup>71</sup> Ko‘rsatilgan lugat. –B.318.

<sup>72</sup> Юсуф Хос Ҳожиб. Қутадғу билиг. Транскрипция ва ҳозирги ўзбек тилига тавсиф қилувчи Қ.Каримов.– Тошкент, 1972. – В.796.

<sup>73</sup> Dadaboyev H., Xolmuradova M. Ko‘rsatilgan lug‘at. – B.185.

time": *Bu kün buldum inçlik seňä kelgüka* / Today I found free time to come to you (QBN 243<sub>5</sub>)<sup>74</sup>.

The relation of lexemes with the concept of "time" in the old Turkish language to the current Uzbek language

Table-2.4

Old Turkish lexemes	Archaic	Phonetically changed	Semantically changed	It is used in the same forms and meanings
55	38	8	5	4

Turkish lexemes make up the main percentage of lexical tools expressing the concept of "time" in the sources of the 11th century. This situation substantiates the ancient existence of language units with the concept of "time" and the extensive use of Turkish language units by the authors of written monuments.

2.3-§. "*Semantic development and structural-grammatical features of lexemes expressing the concept of "time" in the old Uzbek literary language.*" The Old Uzbek literary language is the stage of the development of the Uzbek language, which includes the largest historical period. In the vocabulary of this period, borrowed lexemes with the concept of "time" were actively used.

2.3.1-§. *Analysis of simple artificial lexemes with the concept "Time".* Simple lexemes representing the concept of "time" in the sources of the old Uzbek language were semantically grouped as follows:

1. Lexemes summarizing the concept of "time": *vaqtliğ* "long-term, temporary, perennial"; *vaqtsiz* "untimely"; *vaqtxuš* "happiness, happy time"; *davron* "rotation, sphere, flange, circle; time, era, century"; time, duration.

2. Lexemes reflecting the concept of "Time" as an abstract reality: *abad* "infinity, continuity, endlessness, last non-existent time (opposite of eternity)"; *abadiy* "constant, forever"; *abado* "always"; *azal* "the first, the beginning, the beginning"; *azaliy* "ancient; regular"; *bardavom* "continuous; always"; *barqaror* "stable, firm, determined"; *barmahal* "early, on time, fast"; *bevaqt* "wrong time"; *dahr* "time, period; world, universe"; *doimg'i* "usual, accepted".

3. Lexemes representing the concept of "time" related to human age: *abuşqa* "elderly, older"; *bargrez* "old age".

4. Lexemes representing time concepts taken in relation to personal activity: *avval* "the first, the beginning"; *avvalan* "first, at first"; *avvalin* "previous, first and last-previous and last; start and finish"; *avvaliyat* "precedence, primacy; eternal existence".

5. Lexemes denoting parts of the annual time scale: *avvalaqşam* "evening, the beginning of the night"; *barvaqt* "early"; *bomdodon* "dawn, morning"; *daha* "once again - ten days (decad)".

2.3.2.-§. *Analysis of combined lexemes with the concept "time".* The concept of "Time" is represented by the combined lexemes: *Hayal* "delay, not to hurry; carelessness, laziness"; "to do" is combined with the auxiliary verb to form the compound unit " *hayal qilmoq* ": *Jon talashmağliqqa qöyma la'li hajridin meni,*

<sup>74</sup>Dadaboyev H., Xolmuradova M. "Qutadg'u bilig"dagi so'zlarning o'zbekcha, ruscha va inglizcha izohli lug'ati.- Toshkent:Navro'z, 2018. – B.136.

*Čun erur ta'xir aro ofot, köp qilma hayal* (Xazoyinul-maoniy, IIIb-378)<sup>75</sup>;

In the modern Uzbek language, the word "hayal" is not used independently, it is found in the verb "hayallamoq";

*ašliq vaqti* – grain harvest period: *Yana yil ertaroq ašliq vaqtida kelib, bu afğonlarning fikrini bor asl qilmoq kerak* (287); The development in the semantics of the time unit of *ašliq vaqti* can be compared to the current unit of melon-watermelon ("autumn"). *Naqara vaqti* means "the end of the war": *Bu yurttin naqora vaqti köchub...*<sup>76</sup>; *zavol vaqti* – "time beyond sunrise"<sup>77</sup>; sunset time: *Zavol vaqtiğacha munda ichildi* (BN,312). *Zavol* – a. 1) "to disappear; fading, sinking"; "decline"; "the end"; 2) "sunset"<sup>78</sup>; *zavol yetkurmoq* 1) "to destroy"; 2) "to lower"; 3) "to dip"<sup>79</sup>.

2.4-§. "The relation of lexemes expressing the concept of "time" in the old Uzbek literary language to the current Uzbek literary language". Lexical units in old Uzbek literary language such as *dahr* "period; era", *čarx* "period, time", *barmahal* "early, on time, fast", *čoq// čoğ* "opportunity, period", *sobiqan* "before", *zuhr* "middle of the day", *zavol vaqti* "sunset", *subh* "morning, dawn", *subhgah//subhgoh* "dawn, dusk", *subh savbi* "dawn, dark veil of dawn", *subh jöybari* "morning river; light": *subhhez* "dawn, bringer of light; sun", *falaq* "morning light" have become archaic by now.

Lexic units like *avvalaqşam* "evening, the beginning of the night", *zuhlajja* "the twelfth month of the Hijri year", *ša:bon* "the eighth month of the Hijri year", *zulqada* "the eleventh month of the Hijri year", *daha* "once more-ten days (decade)" are currently used in colloquial speech and some dialects.

*Doimği//doyimği*, "permanent", *haftaliq* "a period of seven days" lexemes are used with phonetic and morphonic changes.

*Vaqt, kechalik* "one day period" The lexeme like is used in modern Uzbek language with semantic changes. For example, in the old Uzbek literary language, the Arabic lexeme of "time" means "time, period; It was observed that it was actively used in the meanings of time, life, opportunity. This lexeme is used in the following meanings: 1) expresses the meaning of "term": *Bir lahza ötgandin söñra xud söz ayturning vaqti ötti* (Xamsatul-mutahayyirin, 155-24); 2) It means "life": *Navoiy, vaqtni toatqa yo išratqa sarf etkim, Soğinsam örtanurman tiyra ötkargan zamonimdin* (Xazoyin ul-maoniy, 1b-511); 3) means "period, specific time": *Har kun iki vaqt edi yiğilmoq* (Layli va Majnun, 94b7); 4) means "season": *To qişda sovuğ tabğa matlub bölğay, To ayş sovuğ vaqtda marğub ölğay* (Hayratul-abror, 190-15)<sup>80</sup>.

<sup>75</sup> Алишер Навоий асарлари тилининг изоҳли луғати. IV жилд. –Тошкент, 1985. – Б.170.

<sup>76</sup> Бобурнома /Нашрга тайёрловчилар: П. Шамсиев, С. Мирзаев. В. Зоҳидов сўз бошиси ва таҳрири билан. – Тошкент: ФА нашриёти, 1960. –512 б. Keyingi misollarda BN tarzida ko'rsatildi.

<sup>77</sup> Назарова Х. Заҳириддин Мухаммад Бобур асарларининг изоҳли луғати. –Тошкент: Фан, 1972. –187 б.

<sup>78</sup> Таджикско-русский словарь. – М.: Государственное издание иностранных и национальных словарей, 1954. – С.148.

<sup>79</sup> Навоий асарлари луғати. Порсо Шамсиев таҳрири остида. – Тошкент, 1972. – Б.240.

<sup>80</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I жилд. – Тошкент, 1983. – Б.367-368.

*Time* is used in seven different senses in modern Uzbek literary language (O‘TIL,I,448)<sup>81</sup>. It is observed that the semantic scope of the temporal lexeme of “time” has expanded in the modern Uzbek language. This indicates that semantic changes have occurred in the lexical units representing the concept of “time”, in particular, in the borrowed lexemes in the course of historical development. In its turn, it also reflects the fact that certain themes are no longer used or are rarely observed. The term “life” of the lexeme of time in the old Uzbek literary language is rare nowadays.

In the old Uzbek literary language, *vaqtliġ*, *vaqtsiz*, *vaqtxuř* lexical units made from the time lexeme served to express different aspects of the “time” concept: *vaqtliġ* used in the meanings of “long-term, temporary, perennial”: *Bu faqirning muncha vaqtliġ sa’y va emgagini va uzun yillar tortgan riyozatini nafi šum havosi va fe’li mazmum muqtazosi bila zoye qilding*<sup>82</sup>. *Vaqtsiz* “untimely”: [Riyokor mashoyixlar] *mahalsiz sayhasi baġoyat sovuq, andoqki vaqtsiz un tortqan tovuq* (Xamsat ul-mutahayyirin, 699).<sup>83</sup> Keltirilgan misoldagi *vaqtsiz un tortqan tovuq* frazemasini ham “vaqt” konseptiga asoslangan va hozirgi vaqtda “bemahal qichqirgan xo‘roz” barqaror birikmasiga teng keladi.

*Vaqtsiz un tortqan tovuq* in the given example is also based on the concept of “time” and is currently equivalent to the stable combination “*bemahal qichqirgan xoroz*”.

The lexeme “barmahal”, derived from the Arabic word *mahal* meaning “time” within the framework of the Persian-Tajik language, expresses the meaning of “premature”: *Yor hijronida sarvaqtimġa yetting, ey ajal, Jon fidong etsam hanuz ozdurki, kelding barmahal* (Hazoyin ul-maoniy, IIIb-378)<sup>84</sup>. Misradagi

The meaning of the word *sarvaqt* in the verse is equivalent to the meaning of the phrase “when the soul comes to my throat” (“*jon halqumga kelgan payt*”).

Lexemes in the old Uzbek language *vaqtliġ*, *vaqtsiz*, *mahalsiz*, *barmahal* and other constructions are not used in modern Uzbek literary language. Instead of these lexemes, constructions based on other building blocks are used: *vaqtli*, *bevaqt*, *barvaqt*; such as *bevaqt*, *abad*, *abadiy*, *azal*, *azaliy*, *bardavom*, *avval*, *zamon*, *davr*, *muhlat*, *avval* are used in modern Uzbek language in the same meaning and form.

Lexemes in the old Uzbek language such as *avvalaqřam*, *daha* are actively used in Samarkand, Kashkadarya Kipchak dialects.

Lexemes with the concept of “time” actively used in the old Uzbek literary language

It is also observed in the sources of the XVII-XIX centuries:

*Čarx* “rotation”, “period”: *Rutbayi johi charxdin ötubon, öylakim, mehri sarbaland bölür*.<sup>85</sup>

<sup>81</sup> Ўзбек тилининг изоҳли луғати. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006. I –680 б.

<sup>82</sup> Алишер Навоий. Мукамал асарлар тўплами. Муншаот. –Тошкент: Фан,1998. – Б.155.

<sup>83</sup> Кўрсатилган луғат. I жилд. – Тошкент, 1983. – Б.368.

<sup>84</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I жилд. – Тошкент, 1983. – Б.220.

<sup>85</sup> Муҳаммад Ризо Эрнийёзбек ўғли Огаҳий. Гулшани давлат. –Тошкент, 2019. –Б.27.

The relationship of lexemes with the concept of "time" in the old Uzbek literary language to the current Uzbek language

Table-2.5

Lexemes in the old Uzbek language	Archaic	Phonetically changed	Semantically changed	It is used in the same forms and meanings
83	53	3	3	24

The following characteristics of lexemes with the concept of "time" specific to the old Uzbek language can be summarized:

The main part of the lexemes expressing the concept of "time" in the old Uzbek language is made up of possessive words. The activity of Persian-Tajik lexemes is observed in the language of this period.

Structurally, lexemes with the concept of "time" in the old Uzbek language mainly consist of basic and simple artificial units, compound units are rare.

Some units expressing the concept of "time" in the old Turkish and old Uzbek literary languages have lost their independent meaning by the time of the modern Uzbek literary language: *hayal, pos, zum*. These units are stored in compound words, stable compounds, denoting "time": *hayal o'tmay, bir pas, bir zum*.

In different sources *oz* (March), *o't yoqmas* (April), *kukuk* (May), *chilla* (June), *sorcha* (July), *qirkuyak* (August), *mezon mezon* (September), *qoracha* (October), *qozon* (November), *qangtor* (December), *oqpon* (January), *navro'z* (February) names of Turkish months are given and their meanings are explained<sup>86</sup>.

At the end of the 19th century - the beginning of the 20th century, Russian-international words with the concept of "time" began to enter the Uzbek language: *such as calendar, cycle, day, minute, second, quarter*. These lexemes are actively used in the current Uzbek literary language to express the concept of "time".

In Chapter III, "the structure-semantic properties of stable compounds and grammatical tools representing the concept of "time" in the Uzbek language" are analyzed.

3.1-§. "Structural-semantic features of phrases related to the concept of time".

In the Uzbek language, *to waste time, to have a good time, to have a room, to have a room, to have a good time, from early morning to sunset, to wake up, to wake up, to join night to night, to have enough time, to spend the day, to be happy as in summer* and other phrases are used

The most phrases are formed by the unit time *kun* (day): Due to the fact that *kun* is often used in speech, there are many phrases formed with this word:

3.1-jadval

Phraseological units	A sign of "time" expressed in phrasal verbs
<i>Not giving a day</i>	Day – quiet time

<sup>86</sup> Янгибоева Н. 20-йиллар ўзбек матбуотида туркий ой номларининг изоҳланиши // Ўзбек тилшунослиги масалалари. – Тошкент, 2006. – Б.82-83.

<i>No day</i>	Day – calm
<i>Make a day</i>	Day - social time
<i>Getting through the day</i>	Day – economic time
<i>End of the day</i>	Day– biological, divine time
<i>Day gave birth</i>	Day – good, happy time
<i>Show the date</i>	Day – bad time
<i>From the date of death</i>	Day– time of impossibility

*Waste time, lose time, save time, time-hour to arrive* these idioms reflect views on the value of time. For example, The concept of "time-hour" exists in the worldview of the people, the phrase "time-hour" means that the duration of a person's life is determined by the creator and is measured. Phrases serve to express the concept of "time" figuratively and effectively.

3.2-§. "Structural-semantic characteristics of proverbs related to the concept of time".

In the Uzbek language, there are proverbs related to the concept of "time" such as *Time is the supreme judge, You have time, you have money, Your time is gone, your happiness is gone, Time is booty, Opportunity is booty, Think first, then speak*. In proverbs, time is compared to *a wise man, a healer, water, wind*. The features of time's transience, irreversibility, and intensity are expressed.

Uzbek proverbs reflect the cognitive sign that "every action, event happens at the appointed time of Allah", "everything has its own time". These signs are reflected in following proverbs: *I do - thirty, my God does - nine, The jar breaks not in a day, but in a day; There is a time for every work, the one who knows the time is happy*<sup>87</sup>, *Every fruit ripens in time (O'XM, 407)*.

Uzbek proverbs reflect the value of moments and the ability to solve many problems: *If you cross the ice, go first, you will cross until it freezes (O'XM, 406); Until the ax falls, the horse rests (O'XM, 403); Bake the bread in the heat of the oven (406);*

The decisive value of *one day* is expressed. In particular, the importance of performing a process the day before was emphasized: *If you sow a day before, you will reap a week before (403); A man who is left behind in the market will stay for a day, and a man who will be left behind in planting will stay for a year (O'XM, 403)*.

In Uzbek proverbs, it is recommended to start something early, to implement it in a timely manner: *A man who picked up a tanbur in his forties plays it when he dies (O'XM, 407)*.

In the proverb, *think first - speak later*, the concept of "time" is expressed through the content of controlling the expression of thoughts. *The spoken word is a shot bullet*, and the proverbs of *the tongue wound never end* show the irrevocable sign of the concept of "time". The proverb *"It snows on the rest of the work"* serves to express the cognitive content of "doing it on time".

<sup>87</sup> O'zbek xalq maqollari. –Toshkent: "Sharq" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2005. – B.407. Keyingi orinlarda O'XM qisqartmasi bilan ifodalandi.

Proverbs expressing the concept of "time" have the following structural and grammatical features: in the form of a simple sentence: *Time is luck* (O'XM, 403); in the form of a simple curve sentence: *It burns in the summer and dries up in the winter* (O'XM, 404); in the form of a connected clause: *The previous sale is a sale, the next sale is a commotion* (O'XM, 403); in the form of a following clause: *After the time has passed, smash your sword into the stone* (O'XM, 404).

Some words in proverbs have undergone phonetic changes. For example, the proverb "A lot of talk - little coal" (O'XM, 404) was actually in the form of "A lot of talk - a short life".

3.3-§. "Expression of the concept of "Time" through Persian idioms and word combinations". In the old Uzbek language, the forms of obedience and prayer served to express the time when prayer was performed in the form of addition: *namozi bomdod// namozi subhi, namozi peshin, namozi shom, namozi xufton*<sup>88</sup>. The Arabic expressions of the names of the months are observed: *rabbiul-avval* "the third month of the Hijri year"<sup>89</sup>; *jumodiul avval* "the fifth month of the Hijri year" (BNL,59); ...*jumodil-oxir* "the sixth month of the Hijri year" (BNL,59).

The concept of "time" is represented by word combinations. The period of time of prayer is taken as a fixed period and expressed by the phrase *ikki namoz orasi birikmasi: Ikki namoz orasi bor edikim, darvozasidin kirib arkka keldim* (BN,146). The concept of "time" is represented by process time: *Bir sut pishimig'a yovuq darang qildi* (BN,209).

Historical sources also contain time expressions related to the artist's skill. In particular, Bobur expressed time with his own comparisons: ...*bir kecha kunduz 28 ming sakkiz yuz "Qulhualloh"ni bismillo bila o'qug'uncha bo'lg'ay...*(BN,359); ... *bir kecha-kunduz 216 ming ko'zni yumib ochguncha bo'lg'ay...*(BN,359); ...*bir kecha-kunduz 8640 navbat "Fotiha"ni "bismilloh" bila o'qug'uncha bo'lg'ay* (BN,358). All this is equal to 24 hours, 1440 minutes. In "Boburnoma" the combination is used in a logical way. In the current Uzbek language, " *ko'z yumib ochguncha*" is used in a logically inconsistent form and expresses "quick, opportunity".

Phrases serve to clarify the standard of time, to express a specific part of the time scale: *Otasi bomdoddan kirmagan, onasi sigir sog'ish bilan ovora, o'zi kichkina sahnini supurib turgan vaqtida tashqari eshikning besaranjom ochilishi Zebining ko'nglini bir qur seskantirib oldi*<sup>90</sup>. In this example, the word in the combination "his father did not come in from dawn" is a word that means the obligation of morning prayer, and it refers to the time when morning prayer is performed. The milking of the cow, the opening of the door, and the moment of Zebi's trembling in this text have been clarified. It is pragmatically understood that the reality described in the text happened during the morning prayer.

<sup>88</sup> Таджикско-русский словарь. – М.: Государственное издание иностранных и национальных словарей, 1954. – С.257.

<sup>89</sup> Исхоқов Ф. "Бобурнома" учун қисқача изоҳли луғат. –Andijon nashriyot-matbaа OAJ, 2008. –Б.138. Keyingi o'rinlarda BNL qisqartmasi bilan ifodalandi.

<sup>90</sup> Чўлпон. Кеча ва кундуз. –Тошкент, 2000. –Б.4.

The phrase *When the walnuts are ripe* means the particular time of the autumn: *In autumn, when the walnuts are ripe, my father climbs on them with a long stick*<sup>91</sup>; *At dawn*, the combination means a certain part of the morning: *I fell asleep at dawn. I woke up from a loud sound coming from the yard...*<sup>92</sup> (IEO,61).

The expression of the concept of "time" through word combinations is actively observed in the modern Uzbek language.

3.4-§. "Structural-semantic features of units representing the concept of "time" in the form of a sentence." "Time" conceptual sentence patterns are realized through pairs, auxiliary words, deictic means, grammatical forms.

In the Uzbek language, when expressing the concept of "time" through units in the form of a sentence, auxiliaries such as *avval*, *keyin*, *so'ng*, *burun*, *ilgari*, *oldin* are actively used: *After bringing "qol yeshar" from home, the boy answered everyone and finished his task for the day.*<sup>93</sup>

The grammatical forms -da, -sa, -ganda, -ganida, -gunicha, -gach are used to express the concept of "time" through a sentence: *Endi fursat kelganda sen uni zakotchilikdan bekor qil*, deb buyurar, Anvar ham ustozining so'zini yerda qoldirmay sarmunshiy bo'lg'an kunidayoq Shahidbekni xizmatdan bo'shatdirar edi... (MCh,17); The form of the verb -gan comes together with conjugations and auxiliaries and represents the complete cognitive sign of the concept of "time". The use of these grammatical tools at the beginning of the 20th century is almost no different from the current Uzbek language. Basically, there is a difference in the expression of grammatical forms: *Ket, degali yuz chidamaydi, kishi chaqirg'ali yana vaqt emas; mirzongiz bilan kengashib, emdi harchi ertalabgacha joy beraylik, tong o'tsa, bularning tatig'ini berguchilar topilar-ku, axir deyishdik* (MCh,110). In the given example, the grammatical tool -g'ali in the combination of the person calling the person and not the time is expressed by the future tense adjective form -(a)ydigan in the modern Uzbek language: *kishi chaqiradigan vaqt emas*.

In the units of the sentence pattern, time is also expressed by the tense deix, which refers to time<sup>94</sup>.

During the research, 510 linguistic units with the concept of "time" were analyzed. 255 of them are lexical units, including 55 lexemes of the old Turkic language, 83 lexemes of the old Uzbek literary language, and 117 lexemes of the modern Uzbek literary language; 38 are phrases, 165 are proverbs, 14 are auxiliary words, and 38 are units in the form of sentences.

In the Uzbek language, lexical units, phrases, proverbs, wise sayings, idioms, word combinations, sentence patterns, deictic tools, auxiliary words, grammatical forms that express the concept of "time" have different structural-semantic properties in the course of historical development. has undergone

<sup>91</sup> O'tkir Hoshimov. Ikki eshik orasi. –Toshkent: Sharq, 2012. –B.17.

<sup>92</sup> Ko'rsatilgan asar. –B.61.

<sup>93</sup> Абдулла Қодирий. Мехробдан чаён. –Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат нашриёти, 1994. –Б.11. Keyingi o'rinlarda MCh qisqartmasi bilan ifodalandi.

<sup>94</sup> Давлатова Р. Ўзбек тилининг дейктик бирликлари. Филол. фан. д-ри (DSc) ...дисс. автореф. –Тошкент, 2020. –Б.19

changes. The genesis of these linguistic units also differs according to the frequency of use.

Placing lexemes with the concept of "time" in the old Turkish and old Uzbek languages in the corpora of the Uzbek language, expanding the vocabulary related to the historical development stage of the Uzbek language is important in the study and popularization of the historical lexicon of the Uzbek language.

## CONCLUSION

1. Time is the most basic concept in personal development and is one of the main codes involved in the formation of human thinking. The formation of the concept of "Time" is connected with the development of human society, the development of the science of philosophy, and the achievements of the sciences of physics and astronomy. The concept of "spatial time" is related to socio-psychological time. In the formation of the concept of "Time", religious, worldly, unity of space and time, cultural factors and personality factor served as the social basis.

2. Old Turkish language sources justify the existence of lexemes with the concept of "time" from the earliest times. In the language of this period, in expressing the concept of "time", lexemes of their own layer were mainly used. The long-standing existence of language units with the concept of "time" and the

widespread use of Turkish language units in the sources of this period ensured the large amount of its own layer. The meeting of some Arabic, Persian-Tajik words gives information about the process of introduction of the acquired layer of these languages.

3. Arabic, Persian-Tajik lexemes expressing the concept of "time" were actively used in the old Uzbek language. In these lexemes, the concepts of "time" are "transience", "absence", "irreversibility", "return", "duration", "intensity", "speed", "period", "dimensionality", "continuity". cognitive signs such as -ketlik" are expressed. The lexemes expressing the concept of "time" used to mean the standard of time, parts of the day, a certain point of the parts.

4. Most of the lexemes expressing the concept of "time" in the sources of the old Turkic language and the old Uzbek language became archaic in later periods. Some lexemes have been preserved in dialects. A number of lexical units have undergone structural and grammatical changes. In the meaning of lexemes, phenomena of narrowing, expansion, and different meanings are observed. Changes are also observed in the syntagmatic relationship of lexemes with the concept of "time" in the old Uzbek literary language with word-forming affixes.

5. Lexemes representing the concept of "time" are a means of reflecting time signs as a semiological system in different aspects. The systematic construction of temporal lexemes reflects the different semantic content, paradigmatic and syntagmatic relations of the same lexeme in the stages of linguistic development. Lexemes with the concept of "time" in the Uzbek language have undergone some structural and semantic changes during the social development of the language. The period of use varies according to the scope and method of use. In the sources of the old Turkic language, the lexemes representing the concept of "time" mainly expressed a clear, real period, while in the sources of the old Uzbek literary language, depending on the skill of the author, they were used in more figurative meanings. performed a methodological task.

6. Phrases, proverbs, idioms, sentence patterns are grammatical units expressing the concept of "time". Phrases are the most impressive, artistically colorful, figurative means of representing time. Phrases reflect the signs of the concept of "time", "speed", "intensity", "transience".

Phrases and proverbs in the Uzbek language reflect the cognitive sign that "every action and event happens at the appointed time of Allah", "everything has its own time".

Phrases, proverbs serve to figuratively express the concept of "time" and revive it in the listener's mind through life images.

7. In the Uzbek language, it is observed that the Persian idioms representing "time" become a word representing a single concept. Such additions are the concept of "time" expressed by the symbols of religious faith, and name the thing-event, reality based on the phenomenon of metonymy associated with linguistic consciousness. Persian suffixes expressing the concept of "time" have become the characteristic units of the Uzbek language. Persian idioms reflect the signs of the concept of "time" related to people's beliefs and cultural views.

8. The concept of "Time" is also expressed by word combinations. The expression "time" in word combinations is based on the duration of an event, a process. Phrases serve to determine the size and extent of time, to express a certain part. Expression of the concept of "Time" through word combinations is typical for the later stages of the old Uzbek literary language and for the current Uzbek literary language.

9. Time nouns, tenses, auxiliary words, and verb forms serve as a means of expressing the concept of "time" through a sentence pattern. The pattern of the speech mainly expresses the reality, action-state before or after the speech process, directly in the speech process. In the course of historical development, changes occurred in the grammatical forms representing "time" in the sentence. The activity of lexical tools was observed in expressing the concept of "time". Lexical means serve to reflect all signs of time.

**НАУЧНЫЙ СОВЕТ № ДСК.03/30.12.2019.ФИЛ.19.01 ПРИ  
УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ**  

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**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ  
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

**МАМАРАДЖАБОВА ИРОДА ФАЙЗУЛЛАЕВНА**

**РАЗВИТИЕ ЯЗЫКОВЫХ ЕДИНИЦ С КОНЦЕПТОМ «ВРЕМЯ» В  
УЗБЕКСКОМ ЯЗЫКЕ**

**10.00.01 – Узбекский язык**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)  
ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

**Ташкент – 2024**

**Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером В2021.2.PhD/Phil.1714.**

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации доступен на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета ([www.tsuull.uz](http://www.tsuull.uz)) и на Информационнообразовательном портале «Ziyonet» ([www.ziyonet.uz](http://www.ziyonet.uz))

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**Ведущая организация:**

**Институт фольклора узбекского языка и литературы**

Защита диссертации состоится на заседании Ученого совета за номером DSc.03/30.12.2019.Phil.19.01 в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои, «\_\_\_» \_\_\_\_\_ в \_\_\_\_, 2024. (Адрес: 100100, г. Ташкент, Яккасарайский район, улица Юсуфа Хоса Ходжиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, ([www.tsuull.uz](http://www.tsuull.uz)); электронная почта: [monitoring@www.tsuull.uz](mailto:monitoring@www.tsuull.uz))

С диссертацией можно ознакомиться в Центре информационных ресурсов Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (регистрационный номер \_\_\_\_). (Адрес: 100100, г. Ташкент, Яккасарайский район, улица Юсуфа Хоса Ходжиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, ([www.navoiy-uni.uz](http://www.navoiy-uni.uz))).

Автореферат диссертации разослан «\_\_\_» \_\_\_\_\_ 2024г.  
(Реестр протокола рассылки № \_\_\_ от «\_\_\_» \_\_\_\_\_ 2024 г.)

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#### **ВВЕДЕНИЕ (АННОТАЦИЯ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PHD))**

**Актуальность и необходимость темы диссертации.** В мировой лингвистике исследования в сравнительно-исторической парадигме являются старейшим и в то же время актуальным направлением. В то же время расширяется и сфера антропоцентрических исследований, анализирующих язык в связи с интеллектуальным и культурным развитием пользователей, факторами социально-политического развития. Генезис лексических единиц дает важную информацию о называющей функции языковых единиц, семантических изменениях, языковых процессах и структурно-семантических моделях. Сегодня анализ языковых единиц и концептов на основе гармонии парадигм, исследование концептуальных признаков лексических единиц, репрезентирующих концептосферу владельца языка, считаются актуальными вопросами языкознания.

Независимость также создала широкие возможности для исследований по вопросам развития национального языка. Актуальную важность приобретает увеличение объема исследований, направленных на выяснение уникальных функций информационного обмена, эмоционального воздействия и собирательства узбекского языка, анализ процесса семантического развития лексических единиц во времени, определение их связи с современным узбекским языком. «Узбекский язык, являющийся

ярким и бесценным продуктом многовекового культурного, научно-просветительского и художественного мышления, интеллектуального потенциала нашего народа, является одним из богатейших и древних языков мира».<sup>95</sup> В узбекском языке диалектическая связь понятия исторического и астрономического времени, наряду с общественными событиями и природными процессами, выражается через лексические единицы. Понятиями времени, выраженными в лексемах, устойчивых соединениях, грамматических единицах в узбекском языке, являются непрерывность, необратимость, однонаправленность, многонаправленность, устойчивость и изменчивость, устойчивость и неустойчивость, ограниченность и важно проанализировать характеристики длительности. Актуальное значение имеет исследование языковых единиц с концептом «время» в узбекском языке с точки зрения исторического развития, анализа структурно-семантических особенностей, выявления национально-культурных связей и этнокультурных признаков.

**Цель исследования** - исторически и этимологически проанализировать языковые единицы с концептом «время» в старотурецком языке и староузбекском литературном языке, определить структурно-семантические изменения, научно обосновать их отношение к современному. Узбекский литературный язык.

В качестве **объекта исследования** были выбраны источники старотурецкого языка, староузбекского литературного языка<sup>96</sup>, словари<sup>97</sup>, словосочетания<sup>98</sup>, пословицы<sup>99</sup>, языковые единицы с концепцией времени в современных художественных текстах.

**Научная новизна исследования заключается в следующем:**

Языковые единицы, связанные с концептом «время» в узбекском языке, рассматриваются историко-этимологически, лингвостатистически, определяются и обосновываются специфические характеристики этапов развития;

структурно и семантически анализируются лексемы, репрезентирующие концепт «время» в источниках старотурецкого языка и староузбекского языка; выявляются процессы темпоральной системы, изменчивости, архаизации, дифференциации морфемной структуры на исторических этапах;

определено отношение языковых единиц, выражающих концепт «время» на исторических этапах к современному узбекскому литературному языку, и

<sup>95</sup> O‘zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi PF-6084-sonli farmoni.

<sup>96</sup> Захириддин Мухаммад Бобур. Бобурнома. –Тошкент, 2002. –332 б.; Мухаммад Ризо Эрнийезбек ўғли Огаҳий. Гулшани давлат. –Тошкент, 2019. –328 б.

<sup>97</sup> Алишер Навоий асарлари тилининг изоҳли луғати. I–IV жилд. –Тошкент, 1983–1985. I–656; II–644; III–624; IV–636; Dadaboyev H. Xolmuradova M. “Qutadg‘u bilig”dagi so‘zlarning o‘zbekcha, ruscha va inglizcha izohli lug‘ati. –Toshkent: Navro‘z, 2018. –278 б.; Ўзбек тилининг изоҳли луғати. –Тошкент: Ўзбекистон Миллий энциклопедияси Давлат илмий нашриёти, 2006. I –680 б.; II– 672 б.; III – 688 б.; IV. – Тошкент, 2008. –608 б.; V. – 592 б.

<sup>98</sup> Shavkat Rahmatullayev va b. O‘zbek tili frazeologizmlarining izohli lug‘ati. – Toshkent: G‘afur G‘ulom nomidagi nashriyot matbaa ijodiy uyi, 2022–636 b.

<sup>99</sup> O‘zbek xalq maqollari. –Toshkent: “Sharq” nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2005. – 512 b.

проведен концептуальный анализ; доказываются смысловые изменения, расширение значения, сужение значения;

идиомы, пословицы, словосочетания, возможности образно и эффектно выразить понятие «время», выявлены парадигматические и синтагматические особенности, выявлены специфические языковые единицы узбекского языка.

Практический результат исследования заключается в следующем:

изучены семантико-функциональные аспекты единиц с концептом «время» в узбекском языке, выявлены альтернативы архаических лексем, выражающих концепт «время» в современном узбекском языке;

Лингвистические единицы с концептом «Время» описываются с точки зрения историко-сравнительного и научно-практического языкознания. Выявляются семантические различия в выражении понятия «время» через лексические, морфологические, синтаксические средства, грамматические формы.

**Внедрение результатов исследований.** По результатам исследования структурно-семантического развития языковых единиц с концептом «время» в узбекском языке:

Из концептуального анализа лексем, выражающих концепт «время» в источниках древнетюркского языка и староузбекского литературного языка, следует отметить тот факт, что лексем с концептом «время» в период древнетюркского языка преимущественно относятся к тюркскому слою, ко времени активизации староузбекского литературного языка, арабских, персидско-таджикских лексем, научные выводы о структурно-семантических изменениях в лексемах, словосочетаниях, пословицах были использованы в практическом проекте «Создание языково-дидактического электронного платформа турецких языков» PZ-2020042022, проведенная в 2021-2023 годах в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка №01/4-2670/1 от 13 декабря 2023 года Ташкентского государственного университета узбекского языка и литературы). Литература имени Алишера Навои). В результате были выявлены тюркские лексем, характерные для этапов исторического развития узбекского языка, установлена связь изменений в развитии языковых единиц с общетюркскими фонетическими и лексическими процессами, проведено концептуальное сопоставление лексических средства выражения понятия «время» в современном узбекском литературном языке раскрыли понятие «время» и категорию времени, позволили определить общие средства выражения;

историко-этимологический, статистический анализ единиц, связанных с понятием «время» в узбекском языке, фразеологизмов, связанных с понятием «время», научные выводы, направленные на определение синтагматической и парадигматической классификации пословиц и их возможностей в текстотворчестве, научные исследования по изучению архаических лексем, разработанные в рамках диссертации - практические предложения и рекомендации, внедренные в пропагандистскую деятельность Управления развития государственного языка Кабинета Министров Республики

Узбекистан в 2023 году, в частности, для повышения эффективности духовно-просветительской работы руководителей министерств и ведомств и по совершенствованию государственного языка, используемого на научно-практических семинарах, организуемых для консультантов по вопросам обеспечения соблюдения законодательства о России). В результате нормы и правила письменной речи узбекского языка обогащаются практическим материалом;

Научно-практические предложения и рекомендации по описанию этапов развития узбекского языка были реализованы в пропагандистской деятельности Республиканского духовно-просветительского центра узбекского языка и его развития в 2022-2023 годах. Историко-этимологический, статистический анализ единиц, связанных с понятием «время» в узбекском языке; Использованы возможности текстообразования слов собственного и ассимилированного слоев, репрезентирующих понятие «время», использован анализ персидско-таджикских и арабских лексем, связанных с понятием время (Республиканский Совет Духовности и Просвещения Республики Духовности и номер духовности 02-22/1441 от 13 декабря 2023 года Центра «Рифат»). В результате были выявлены архаические формы языковых единиц с концептом «время»;

Особенности подачи информации и эффективного выражения действительности в произведениях древнетюркского языка, староузбекского литературного языка, в частности в произведениях Махмуда Кошгари, Юсуфа Хоса Хаджиба, Алишера Навои, Захириддина Мухаммада Бабура, в «Бобурноме», из научных выводов о семантика архаических единиц, отражающих «время», из денотативных и коннотативных особенностей тюркских лексем из программ «Бир соз тарифи» и «Сиз эфирдазиз» на телеканале «Маданият ва марифат» Национальной телерадиокомпании Узбекистана и использовался при подготовке сценариев специальных программ, посвященных празднику узбекского языка (справка № 02-02/254 от 13 декабря 2023 года Государственного учреждения УзМТРК «Культура и просвещение»). В результате материалы, подготовленные для программы, обогащаются устойчивыми соединениями временного содержания.

**Структура и объем диссертации.** Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложения. Объем исследования составляет 137 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I бўлим (I часть; part I)**

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2. Мамаражабова И.Ф., Issues of time capacity, time plan and free time in the concept of time // EPRA International Journal of Research & Development (IJRD) Volume 8, Issue 9, September, 2023. SJIF Impact Factor (2023): 8.574.

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