



## STUDIES OF THE CATEGORY OF TEMPORALITY IN MODERN SCIENCE

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Annotation. This article talks about the time that exists in modern society, is the result of a long evolution of human thinking, the development of culture, science, the formation of a language system in all the diversity of its means of norms. About the fact that in modern linguistics it is customary to contrast the quantitative and qualitative properties of time. The quantitative properties of time are those that can be measured by means of a clock. The fact that space is a form of existence of matter, characterizing its extension, structure, coexistence and interaction of elements in all material systems.

Key words: encyclopedic dictionary, time, written speech, structure, aspects, statistical concept, category of time.

Interest in the problem of time has been significant throughout the history of the development of sciences, which is natural, since the influence of these factors on all aspects of human activity cannot be overestimated. All human activity, including mental activity, is closely connected with real time.

The ideas about time that exist in modern society are the result of a long evolution of human thinking, the development of culture, science, the formation of a language system in all its diversity of means. Undoubtedly, the perception of time in our days differs significantly from the perception of time by people of ancient times.

The category of time as an object of scientific analysis is considered by various sciences: philosophy, linguistics, cultural studies.

At different times and to this day, there are different approaches to the description and understanding of the category of time in philosophy and other areas of science. In general, the following dynamics can be seen in the formation of the views of foreign and domestic researchers. The Philosophical gives the following definition of time: "Time, an attribute, a universal form of the existence of matter, expressing the duration of existence and the sequence of changes in the states of all material systems and processes in the world. Time does not exist by itself, outside of material changes; just as impossible is the existence of material systems and processes that do not have duration, do not change from past to future" [218: 101].

According to the Logical Dictionary-Reference, time (along with space) is one of the forms of existence of matter, expressed in the regular successive change of some objects, phenomena by other objects, phenomena, the change of some phases (stages) of the development of objects, processes by other phases (steps) of the development of objects, processes. Time is a universal successive change of phenomena, in contrast to space, which is inseparably connected with time, which (space) is the universal form of existence of objects, phenomena [95: 95]. Unlike space, it is noted further, time has one and only one dimension. "Time is irreversible: the sequence of development of objects in time is carried out in only one

direction, namely, from the past to the present and future. This process has no end. Time is infinite" [95: 95-96].

In philosophy, the concept of time is vague and is used in various sciences (philosophy, psychology, culture, history, linguistics). Every culture has sacred (sacred) and earthly, everyday time (profane). However, in whatever aspect it is not investigated, scientists always turn to the philosophical interpretation of this concept. I. R. Galperin rightly notes that philosophy, the science of sciences, turned out to be the foundation on which concepts, and later categories of other sciences, arose. So, in the field of grammar, grammatical concepts (and categories) formed from philosophical categories appeared.

The concept of philosophical time was described by Aristotle [6: 550], Isaac Newton, Immanuel Kant and others. In the philosophy of the past, time was mainly considered as an external condition for the existence of matter, as a flow of duration, flowing evenly and independently of any process in the world. For example, Newton distinguished between absolute time as an external condition of being and relative time, expressing the duration of specific states and processes. A similar interpretation of time dominated the natural philosophy of the 17th-19th centuries. He was opposed by the understanding of time as the duration of processes and a measure of the general change of bodies (Descartes, Leibniz, Lomonosov, Holbach, Diderot, Chernyshevsky) [218: 101].

The comprehension of the concept of time takes place in the speeches and deeds of the church father Aurelius Augustine (354-430 AD). For the existence of God he uses the statistical concept of time, but for the existence of man he uses a dynamic concept. Aurelius Augustine raises the question of the "beginning of time" (that is, the creation of the world). Aurelius Augustine, in our opinion, is closer to the present, because he raises the question of the time of expression of one action, although he considers this issue in a church way. Augustine, unlike Aristotle, concludes that the past and the future exist (only for the soul, in the mind of man), but, according to Aurelius Augustine, it would be necessary to keep in mind three times: the present of the past (that is, memory), the present the present (contemplation) and the present of the future (expectation) [1]. Kant considered time to be an a priori form of sensory contemplation (an a priori form, according to Avenarius, of inner feeling). Kant considers the concept of time as a means of structuring cognition, and therefore, time should also be a means of describing consciousness [1: 87].

Berkeley, Mach, Avenarius and other ancient philosophers considered space and time not as an objective reality, but as objects of human consciousness, capable of ordering events and presenting them one after another. Here again we can talk about approaching modern grammar: in the objective reality of the world, the types and forms of matter are considered alone with time.

As a result of studying the formation of the category of time in the history of philosophical works, it can be argued that many philosophers considered modern inner feelings to be a subjective phenomenon, that is, a form of "intuition".

In modern linguistics, it is customary to contrast the quantitative and qualitative properties of time. The quantitative properties of time are those that can be measured by means of a clock.

The qualitative properties of time remain unchanged (they are not measured by anything).

The qualitative properties of time are mainly:

- uniformity of time in reality (not accelerating and not slowing down);

- unidirectionality of time from the past to the future;
- linearity of the flow of time, that is, time does not intersect with itself;
- irreversibility of time;
- connection of time with causality;
- the constancy of the past, but there is the possibility of adjusting the future;
- locality of time (that is, the origin of the action at one time or another);
- connection with movement (movement is a form of existence of matter) [210: 160].

Physicists considered space and time as necessary conditions for the movement of physical objects. In the twentieth century, specialists in elementary particle physics, quantum physics, and others (non-classical physics) denied the concept of time, arguing that only macroscopic objects have space and time.

The concept of "time" has developed in the human mind as a result of the reflection of the cycle of various objects of the external world. One of the brightest ancient thinkers Democritus, observing the movement of atoms, adhered to the idea of eternal (or infinite) time, due to the absence of a beginning in time.

Subsequently, Epicurus, studying the mechanical movements of atoms, established their movement with the same speed. The model of time measurement becomes universal when the movement is carried out at maximum speed. In ancient and medieval philosophy, this is the speed of the celestial sphere, and in modern physics, this is the speed of light. The concept of space for Leibniz is the order of existence of bodies, and time is the order of relations and the sequence of events. This is the relational concept of space and time in Leibniz's writings [97:116-121]..

The philosophy of this time characterizes the concepts of space and time more specifically and clearly, namely: "Space and time are the universal forms of the existence of matter, its most important attributes. There is no matter in the world that does not have space-time properties, just as space and time do not exist on their own, outside of matter or independently of it. With. Time is a form of existence of matter, expressing the duration of its existence, the sequence of changing states in change and development of all material systems. Space and time are inextricably linked, their unity is manifested in the movement and development of matter" [218: 519]. "It (space) is a form of existence of matter, characterized by such properties as extension, structure, coexistence and interaction. Time is also a form of existence of matter, characterized by such properties of change and development of systems as duration, sequence of changing states" [10:120]. N.I. Lobachevsky, later A. Einstein argue that both time and space are moving matter. The description shows that the concepts of space and time have different approaches: philosophical, mathematical, physical, cultural, linguistic, etc.

The formation of the concept of time in the human mind forms a model of time, which is the basic cognitive structure in the language.

In the minds of people, time is reflected by different objects of reality: a number, a circle, a world tree, a mountain, amphibians, water, fire [8: 103]. In the myths of the Indo-European peoples, time is thought to be infinite and primordial; but it is prescribed only for the earthly, middle world, it is not in the upper world, but it happens there and from there it goes to the earth.

In scientific primary sources, especially in German, peoples are classified according to "the ratio of ethnic consciousness (of each given people) to the category of time" [4: 143-157].

Modern concepts of time are very complex and diverse. Time is the measure of movement and change. Different forms of movement form physical, geological, mechanical, astronomical, biological, socio-historical, psychological time. Allocate time objective (physical) and subjective (psychological); artistic, biblical, maternity, etc. There are lexemes cosmic time (solar and lunar) - and historical time, profane [9: 152], astronomical, historical, age, sacred, profane (ordinary, non-sacred), etc. Different tokens of time are sometimes scientifically justified (have differences), and sometimes not.

In physics, philosophy and other sciences, they call time cyclic (a sequence of repeating natural cycles) and linear time (unidirectional forward motion). The lexeme cyclic time is a folk concept of time, and linear time is a scientific one. True, there are other explanations. For example, B. A. Uspensky believes that the term cyclic time characterizes cosmological consciousness, and linear time characterizes historical consciousness: "Cosmological consciousness assumes that the same ontologically given text is repeated in the process of time ... , presupposes linear and irreversible..." [11: 32]. Such lexical-terminological doublewording is also expressed in the language: for example, prepositional-nominal forms (around midnight - before midnight), verb forms (said - said), adverbial forms (late - early), adjectives (morning, early morning), etc. Recently, it is customary to characterize such methods of forming temporary relations as temporal nominators.

So, the concept of time is based on the designation of the past, present and future state of objects of the real world and the relations "earlier", "simultaneously", "later" resting on them. The concept of time expresses the duration and sequence of events. The semantics of the concept of "past", "present" and "future" has two components: the abstract component is purely temporary, and the specific component is related to the past, present, future, to the processes that took place.

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