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**THE CATEGORY AND METHODS OF TERM “TIME” IN PHRASEOLOGICAL UNITS**

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**Annotation:** Verbalization in English and Uzbek and its important aspects in linguistics are presented. Structural analysis of the category of time and methods of its use in phraseological units are carried out. The importance of time in modern English and Uzbek and its role in communicating with people in society are analyzed. The role of lexical-phraseological and paremiological units in the temporal field of English and Uzbek is presented.

**Key words:** phraseological units, Linguistics, lexical units, language, concept, context, borrowings, translation.

The term “time” in Uzbek is borrowed from Arabic and has the form of waqt(un), which means “a period of time has been determined”. The explanatory dictionary of the Uzbek language defines time as follows: “Time is an event or event that occurs in Arabic, a period of time, a moment, a season, a duration of things measured in centuries, years, hours, minutes, etc., an objective phenomenon with such a measurement symbol. Time was passing very slowly. Everyone began to worry and become restless. K. Yashin, Hamza. In English, the word time has come to the form of tîma in Old English, tyme, time in Middle English, and is used in the meanings of time, period, time area, season, life, fixed time, convenient time, opportunity. In the framework of physics and philosophy, time appears as the main category of the scientific picture of the world. Time (along with space) is a form of existence of matter, which means the consistency of the wide spread of material processes, the different stages of these processes, their separation from each other, their continuation, development. Everything has its own past, present, future. Some things and events happen earlier, others later. And this expresses the concept of time. Although time is inextricably linked with three-dimensional space, it is one-dimensional. In natural science, the concepts of time and space are also inseparable from each other and are understood as universal categories. This means that, as A.M. Mostepanenko notes, no event or process can occur outside of space and time. In linguistics, time is understood as an anthropocentric, subjective category, since a person perceives the world through his feelings. The idea of linking the concept of time with linguistics and its connection with the worldview of a person first appeared in B.L. Whorf's theory of linguistic relativity and was later continued in the scientific works of Y.D. Apresyan and N.D. Arutyunov. Literature analysis Since language tries to perceive the diverse types of the world in itself in accordance with its essence, in this case there is no other way for language than to reflect the types of time inherent in all worlds on the basis of vital and scientific concepts. Otherwise, the relationship between man and the world would be violated. Time is an



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attribute of the material world, which is reflected in the language system with its unchanging, stable meanings. There is no language in the world that does not have grammatical, lexical means expressing time and time relations. As I.I. Meshaninov noted, "Any concept can be expressed in language either descriptively, or given by the meaning of a separate word, or expressed using a whole system. In this language, the concept that forms a system is called a category of consciousness. It is not only expressed by language means, but also has its expression in the language itself, in the material part of the language. Thus, not every concept expressed in language can be a category of consciousness. Only a concept that participates in the construction of the language and has a specific structure, a clear expression in lexical, morphological, syntactic systems can be a category of consciousness." So, time is also a category of consciousness, and it has its expression in language. The concept of "time" is a universal concept with the same semantic structure in Uzbek and English. This structure follows the core-peripheral model based on duration values.

The immediate environment is represented by the values "time period", "moment", "cycle", the concepts of "present", "past" and "future".

The cyclic systematic organization of time is represented at the level of the immediate environment by the values "human life" (age), "life of nature" (seasons). The immediate environment of "moment" is represented by the sub-concepts "beginning", "end". Analysis of the potential semantics of the word "time" and the vocabulary of the sub-concepts of time allows us to distinguish the long-range of the concept formed by other concepts. Therefore, it is important to shed light on the methods of describing time in the Uzbek and English languages, the ethnospecific, linguocultural, semantic, syntactic aspects of the linguistic units that represent the perception of time and the passage of time in the minds of these ethnos. The importance of the concept of time is recognized in various fields, including: psychology, sociology, biology and linguistics. For example, the British sociologist Barbara Adams in her work "Time and Social Theory" discusses the need to make the complex aspects of Time a central part of social theory and that a clear and adequate understanding of Time provides the basis for social theory (B. Adams, 1990). This semantic structure can be observed without significant changes in the material of both languages under study, which allows us to conclude that it is universal for them. In addition, the main layer of the concept of "time" is distinguished, which consists of three layers: historical and etymological, passive and active, in which feelings, ideas are formed and concepts that make up the semantic composition of the concept can be traced. An analysis of the internal form of the word "time" in different languages shows that at the initial stage of the formation of ideas about the surrounding world, it is interpreted as a materialized concept characterized by time expansion and perceived by native speakers. The cyclic and linear division of time is important in the passive layer of the concept of "time", which reflects the development of ideas about time in the human mind.

For example: – Is it a good time for you? – This is as good a time as any. – We all had a lovely time at the concert. We enjoyed the concert very much. – They've been



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having a hard time finding an apartment in the city. – Their music helped me get through some difficult times in my life.

In Uzbek culture, the assessment of time, the approach to time, the perception of time in linguistic consciousness are manifested in a manner similar to the perception of the English speaker, in addition, in Uzbek culture, time is put above rubies and gold. It is emphasized that time is a precious, scarce, and inexhaustible reality. Time is described as priceless, unfindable, and unsellable.

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