

## TIME AND SPACE IN LITERATURE

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### Abstract:

The two main categories used in literature to describe the world and create an artistic picture are time and space. In the 20th century, these categories became especially pertinent due to the transformations in society, science, and technology.

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In the 20th century, literature began to reflect the changes that were taking place in society. One of the most significant changes was the acceleration of the pace of life, which had an impact on the manner in which time was represented in literature. In the twentieth century, authors began to experiment with the chronological order of events, creating non-linear plots.

The two main categories employed in literature to create an artistic representation of the world are time and space. In the 20th century, authors began to experiment with the chronological order of events by creating non-linear plots. This was done in order to create the effect of uncertainty and to use time in the creation of allegories and metaphors. Furthermore, space was employed to create symbols and allegories. With the advent of technological and scientific advances, authors began to utilise virtual space. These changes reflect the changes in society, science and technology that have become a part of our lives.

In the twentieth century, the concept of time is often viewed as a destructive force, symbolised by the ancient Greek god Kronos devouring his children, as depicted in classical mythology. Similarly, space is often perceived as a vast and empty void, into which the individual has been involuntarily thrust. The man of the twentieth century is a man of crisis consciousness, one might even say catastrophic, having lost his footing in existence.

It is evident that this state did not emerge abruptly. It was prepared by more than one individual and its roots lie in the Renaissance.

In the 20th century, literature became preoccupied with the problem of time and space.

T. Mann erects the fictional entity "Magic Mountain," which exists according to its own unique set of rules and principles.

The "Magic Mountain" lives according to its own temporal and spatial laws. F. Kafka attempts to overcome the limitations of history, which can simultaneously develop in several directions in M. Pavich's works, among other examples. In the worldview of poets such as V. Khlebnikov, M. Tsvetaeva, O. Mandelstam, B. Pasternak, A. Vvedensky, D. Kharms, N. Zabolotsky, A. Tarkovsky, etc., the categories of time and space are dominant. The paradoxical intertwining of temporal and spatial levels can be observed in the prose of V. Nabokov, K. Vaginov, L. Dobychin, S. Krzhizhanovsky and others.

It is therefore pertinent to enquire as to why researchers have focused their attention on these categories and phenomena. The resolution of questions pertaining to the comprehension of time and space by various authors, including Russian and Uzbek poets, is of paramount importance. Time and space are perceived by humans as elements that can be opposed or worshipped. In both cases, there is a kind of spiritual-educational pathos, as the ultimate goal is to resolve the 'eternal' problems that have been identified.

The objective is to identify a solution to the enduring challenges that humanity has faced throughout history.

As has already been stated, the 20th century saw a particular focus on the phenomenon of time. The nature of time is a subject that has engaged the attention of humanity throughout the course of history. Scientists have put forward a number of hypotheses regarding the essence and properties of time. In particular, the Belgian scientist I. Prigozhin, who deals with the problem of time, states: "I believe that the greatest event of our century is to give the universe a sense of time."

The concept of time is imbued with meaning. Newtonian time is the time of things, the time of trajectories, of coordinates, of quantity of motion. There is another kind of time, which is not about things in themselves, but about the relationship between things. It seems reasonable to posit that the atoms which constitute my being are



immortal, whereas I am not. Consequently, the present age is concerned with the relationships and interactions between the atoms, rather than with each individual atom. This relativistic time is the second time, which encompasses the connection and relationships between particles. It is the time that gives us a new understanding of the world around us. This is the time that encompasses the relationships between particles, between increasingly larger and larger spaces, and between countries. Consequently, scientists are investigating the heterogeneity of time, its active 'creative' role in the acquisition of knowledge about the world, and, of course, the interconnection between the problem of time and the problem of death and immortality. Time is posited. I. Prigozhin's ideas were in some respects anticipated in the studies of Russian physicist N. Kozyrev. Kozyrev, who noted the 'physicality' of time, its active physical properties, including density, fluidity, 'gravity', substance, and the opposing properties of entropy, or chaos. Furthermore, he posited that time generates a unique form of energy that is not nuclear in origin. This energy affects changes in the mass of the body, the shape of the body, and plays a role in the organization of the world. Similar ideas can be found in the General Theory of Nature of Viktor (Albert) Veinik, where the focus is not solely on the special "nature" of time.

Veinik's General Theory of Nature encompasses not only the special 'physicality' of time, as evidenced by chronal phenomena affecting the intensity of various physical and vital processes, but also a special 'substance' of space, the 'metric substance', which itself has and gives to the bodies of which it is a part the properties of extension, thereby enabling bodies to become visible.

The questions of time and space have been sufficiently fully studied in philosophy, aesthetics, but not fully enough in spiritual-enlightenment poetry, in particular, in comparative terms. This problem has been widely investigated by Aflotun, Aristotle, G. Hegel, K. Jung, F. Buslaev, A. Potebnya, A. Losev, A. Bely, I. Brodsky and other famous personalities. In particular, in Russian literary studies, there are a number of scientific works devoted to the psychological and philosophical bases of spiritual poetry. These works address the perceptions and views related to time and space. as an organising principle, capable of overcoming chaos.



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