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Annotation: It is natural, considering that interpretation is a human cognitive ability, which allows him to perceive the world not only as a reflection, as non-cue “snapshot”, “photograph”, “cast” of reality, but also to view this reflective information from the point of view of the attitude towards it, including such cognitive properties of a person as his feelings, the ability to assess, determine the pragmatic value. As a consequence of this, the reflected world appears in the form of a conceptual model, in the format a certain conceptual picture of the world, and taking into account the refraction of it in language - as a linguistic picture of the world. According to N.N. Boldyrev, "language a new picture of the world is its definite interpretation and interpreted knowledge about the world in the human mind"¹.

Key words: language, world, interpretation, aspects, cognitive ability.

In the most general form, the following aspects (levels) of using the concept of interpretation can be distinguished, they reveal its conceptual content for understanding and describing essential scientific phenomena. Their complete (complex) and systemic description are impossible without the inclusion of interpretation in the explanatory mechanisms of kinds and essence of these phenomena.

First, interpretation is the person's (subject's) own way of being. According to L.A. Mikeshina, “interpretation is not only the moment of cognition and interpretation of meanings, but the way of being, which exists in understanding”.² Man as a subject and inalienable part of this being in its perception of the world cannot be limited only with a reflection of the world. The world in the mind of a person is objective and subjective at the same time, or rather, the objective world is always subjective, which provides individuality in the awareness of the world and oneself as part of this world. In other words, each subject has an inherent individual self-awareness. V.Humboldt once noted that according to relation to the knowable, language is subjective, but for the subject it is objective, since there is “an echo of the general nature of man.”

As it is known, language does not exist solely on the basis of sounds. Only when they are combined into words and ordered in specific sequences to convey specific meanings do they begin to take on the true nature of language, which serves as a means of communication in human society.

The word is the most basic unit of language, representing both real-world objects and man's inner life. Many attempts to define the term have been made, although many of them have been founded on utopian principles. In linguistics, the materialist definition is widely accepted: a word is a sequence of human sounds that conveys a certain notion, idea, or meaning that has attained widespread acceptability in a social group of people who speak the same language and are historically connected.

Every word has its own connotation. A term that has no meaning isn't a word at all. This definition considers the most important feature of a word to be its meaning. As a result, the question of meaning arises. We should emphasize that the meaning of a word is inextricably linked to the term itself, since it represents reality. Language expresses the actuality of mind, which is also a material entity. The right understanding of the subject of meaning is inextricably linked to the practical theory of dialectical materialism, whose central tenet is that objects, things, and bodies exist outside of us, and independently of us, and that our perceptions are representations of the external reality.

¹ Болдырев Н.Н. Роль когнитивного контекста в интерпретации мира и знаний о мире // Вестник Челябинского университета. 2014. № 6 (335). С. 120.

² Микешина Л.А. Философия познания: Проблемы эпистемологии гуманитарного знания. М., 2008.

Understanding the nature of meaning can be approached in two ways: either the meaning of a word is something apart from objective reality or the surrounding world, or it is a mirror of this objective reality in our consciousness. The first viewpoint is idealistic, as it strips meaning of its materialistic foundation. Of course, there is a link between the meaning of a word and the thing it refers to, but it is a shaky one.

The word cannot be considered a "pure symbol," separate from the mental representation of reality with which it is inextricably linked.

A sequence of sounds becomes a word only when it is coupled with a reflection in our consciousness of objective reality, according to the scientific approach to interpreting language as a means of interaction. A word's meaning is the expression of a notion of things established in sounds, and a word can be considered a form of a concept's material existence from this perspective.

But how do we interpret events in the outside world? First and first, through sensuous cognition, through sensation, because sense is the direct link between consciousness and the outside world; it is the transition of external excitation energy into the fact of consciousness. What is the difference between feeling and consciousness? The supreme product of matter structured in a specific way is sensation, thinking, and awareness. The process of gaining external world cognition already implies a level of abstraction, which is provided by the sensuous reflection of objective reality. The dialectical path of the cognition of truth, of objective reality, for man is a very complex way of cognising reality, from living perception to abstract thought, and from there to practice. The eternal, endless approximation of thinking to the object is known as cognition. The mirror of nature in man's mind must be interpreted not "lifelessly," "abstractly," "without movement," "without contradictions," but rather in the everlasting process of movement, the emergence of contradictions, and their resolution. Man is aware of several elements of an object during the process of gaining cognition of the outside world. The practical need for which the object is employed determines these aspects.

We must go further, according to dialectical reasoning. To begin, we must look at and investigate all of an object's facets, relationships, and "mediacies" if we are to truly understand it. We will never be able to achieve this perfectly, but the rule of comprehensiveness serves as a buffer against errors and rigidity. Second, dialectical logic dictates that an item be seen as it develops, changes, and "self-moves" (as Hegel sometimes puts it). This may not be immediately apparent in the case of a tumbler, but it, too, is in flux, especially in terms of its function, use, and link to the outside world.

And the aspect, property or quality of a thing which strikes man most of all, he adopts as the basis for naming it. If we take the Russian word *волк*, the English *wolf*, the German *Wolf*, we see that all of them go back to the Sanskrit word *vrka*, the root of which originally meant "tearing". This quality of the animal was taken as characteristic of it and man began to name this animal "wolf". It does not mean that the man had a definite wolf in view when he named it. A certain degree of abstraction was already supposed because the simplest *generalization*, the first and simplest formation of *notions* (judgements, syllogisms, etc.) already denotes man's ever deeper cognition of the *objective* connection of the world. Some linguists deny the abstract or generalized character of a word in the languages of primeval tribes.

Subjective character in relation to the world around him, captures the individual perception of objects and phenomena of reality, which turns out to be included, "immersed" in a series of their individual perceptions. But their totality in its entirety is already a collective perception of the world, against the background of which individual cognition can be comprehended in dialectical relations of part and whole, special and general. Therefore, the knowledge of the world by a person and himself as a specific object of this world is fundamental in the life of a person. It defines his existence in the world, allowing him to reflect this world in one form or another and taking into account the types of

cognition and its level structure³. According to the definition given by N.N. Boldyrev, “interpretation is a process and a result of subjective representation of the world, based, on the one hand, on existing common human ideas about the world and, on the other hand, on his personal experience of interacting with him. This is a projection of the world, “immersed” in the individual consciousness of man”⁴. And most likely, an individual projection of the world, “immersed” into the collective consciousness of society (people), since the individual duality consciousness is primary in relation to collective consciousness. It is the interpretation that covers the essence and fundamental difference of human substance from its other species without exhausting the perception of the world. Reflective function is inherent in both living and inanimate nature, since reflection is considered as “the general property of matter”⁵. But the unity of reflection and interpretation as a conscious process which is inherent only in man. By the opinion of the Russian philosopher N.P. Ilyin, “a single, unique being with his characteristic inner life, individual self-consciousness knowledge or well-being is the sine qua non of the universe. The only in the latter, it is ontologically derived from this fundamental unit insignificance inherent in the being in its fundamental difference from substances”⁶.

Second, interpretation, being mental in natural process, reflects in consciousness the results of another process – the cognition, which determines the formation of a subjective perception of the world and a person in it. These results are associated with different forms of minds, based on a certain attitude to reflection the world. Therefore, this attitude is existing in one degree or another in all types of linguistic consciousness, ranging from the everyday (practical go, everyday) consciousness and ending with scientific consciousness as the highest form of formation and presentation of human knowledge in the language⁷. Third, interpretation is seen as one of the main functions of the language. According to N.N. Boldyrev, “any linguistic activity of a man is associated with interpretation, and linguistic interpretation appears as a type of cognitive activity, the process and results of understanding and explanation of the world by the man and himself in this world”⁸. In this regard, the inclusion of the function of the interpretation among the main functions of language, along with communicative and cognitive is obvious. “The language fulfills not only two generally recognized basic functions (cognitive and communicative), but also the third, also from the number of the most important - an interpreting function. ... Implementation of the language among the other three main functions and their relationships is confirmed the development of three different systems of linguistic conceptualization and categorization of the world: lexical, grammatical and modus, or interpretation”⁹.

In this case, it is important for a person not to reflect the world so much in the understanding, how much to comprehend what is already known, and in this sense the second the world from a certain point of view - by interpreting it as a way the nature of the world being in the mind of a person and the way of being of the subject himself as an integral part of this world. And since the being of the world and man realized by language means, then the language itself is essential by this being, linguistic being is external and internal. As a result, the linguistic world appears in the mind of a person in the form of a linguistic picture of the world, in the creation of which a significant role belongs to interpretations. As noted by H.G. Gadamer, “the primordial humanity of language means

³ Философский энциклопедический словарь. М: Советская энциклопедия, 1983. С. 506.

⁴ Болдырев Н.Н., Панасенко Л.А. Когнитивная основа лексических категорий и их интерпретирующий потенциал // Вопросы когнитивной лингвистики. 2013. № 2. С. 9.

⁵ ФЭС 1990: Философский энциклопедический словарь. М: Советская энциклопедия, 1983. С. 470.

⁶ Прасолов М.А. Субъект и сущее в русском метафизическом персонализме. СПб.: Астерион, 2007. С. 18.

⁷ Шарандин А.Л. Опозитивные отношения в системе знаний // Когнитивные исследования языка. 2008. № 3. С. 75-89.

⁸ Болдырев Н.Н., Панасенко Л.А. Когнитивная основа лексических категорий и их интерпретирующий потенциал // Вопросы когнитивной лингвистики. 2013. № 2. С. 5.

⁹ Болдырев Н.Н., Панасенко Л.А. Когнитивная основа лексических категорий и их интерпретирующий потенциал // Вопросы когнитивной лингвистики. 2013. № 2. С. 6.

at the same time the primordially linguistic nature of human existence in the world”¹⁰. At the same time, the “linguistic worldview” organically included in the general worldview of a person, the existence of language as a material form of perception acceptance of the world.

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¹⁰ quoted from: Микешина Л.А. Философия познания: Проблемы эпистемологии гуманитарного знания. М., 2008.

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