

**HERMENEUTICS AS A SCIENCE OF CORRECT UNDERSTANDING AND
INTERPRETATION OF THE MEANING OF PHILOSOPHICAL TEXTS**

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Abstract:

The article examines the development of hermeneutics, which is a historically changing phenomenon, functionally dependent on certain social realities, where there is a long process of gradual transformation of a work (mythological, philosophical, historical, literary, religious content) into a text.

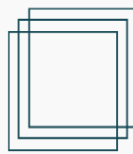
Key words: Hermes, theology, philosophy, secular hermeneutics, the Gospel, pagan culture, dual essence;

Introduction

The name "hermeneutics" is associated with the name of the ancient god Hermes, the patron saint of orators, merchants, travelers and thieves, a mediator who transmits news from one to another. The Greek word *Ἑρμηνεύειν* means interpretation. When perceiving the speech of another (including recorded in writing), misunderstanding may arise. To overcome it, a set of techniques is proposed. A number of such methods were developed in antiquity, and at the same time the comprehension of these methods begins - the question is posed of what a name is and how it relates to the essence of things. The problems of hermeneutics occupied a special place in Christian theology and philosophy also because any text consists of words (signs), and Jesus Christ was considered the incarnate original Word (Logos).

Main part

The emergence of secular hermeneutics (interpretation of secular, i.e. profane, texts) in European culture can already be spoken about in the classical period of ancient Greek civilization, when the problem of correct understanding of Homer's poems became urgent, on the study of which the educational system was largely built and played a huge role in Greek culture in general. In the period of late antiquity and in the Middle Ages, the problem of correct understanding and interpretation of the meaning of philosophical texts, and above all Plato and Aristotle (often distorted by scribes and translators), becomes urgent. The correct pronunciation of the canonical texts of



prayers, hymns and chants in ancient times was often considered a necessary condition for the gods to respond to the requests of people. Recall that the Gospel of John begins with the words: "In the beginning was the Word and the Word was with God and the Word was God."

The main stages of the development of hermeneutics in Western Europe

| Epoch | Interpretation type | Authors | Types of texts |
|--|---|--|---|
| Antiquity: early; classic; late; | religious exegesis; secular exegesis; Jewish exegesis; Christian exegesis; secular exegesis | priests; philosophers: Philo Origen, Tertullian, Tatian, Augustine Plotinus, Proclus, Iamblichus, etc. | sacred texts, visions and revelations; Homer's poems; texts of the Old Testament; biblical and philosophical texts; texts of previous philosophers (Plato, Aristotle, etc.) |
| Middle Ages | Christian exegesis (Catholic) | Boethius, Isidore of Seville, Anselm, Abelard, Thomas Aquinas, Duns Scotus ... | Holy Scripture (Bible); Sacred Tradition; texts of ancient philosophers |
| Revival | Catholic exegesis; Protestant exegesis; secular exegesis | Catholic theologians Luther, Calvin de la Mirandola, Lorenzo Vallo | Bible; Sacred Tradition; Holy Scripture (Bible); any antique texts |
| Education | Protestant exegesis | Protestant theologians | Holy Scripture (Bible); texts by Protestant theologians |
| XIX century. | general hermeneutics | Schleiermacher, Dilthey | any texts |
| XX century. | philosophical hermeneutics | Heidegger, Gadamer | any texts; human hermeneutic experience |

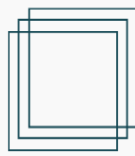
During the Renaissance, hermeneutics developed especially rapidly, while solving two main tasks:

firstly, it was necessary to find techniques and methods for the correct reading of ancient texts, i.e. texts that existed within a different historical period and a different (pagan) culture;

secondly, in connection with the development of Protestantism, which rejected the "Sacred Tradition", the task arose of a new reading and interpretation of biblical texts. The solution of the first problem contributed to the formation of secular, and the second - theological Protestant hermeneutics. These studies have had a great influence on the formation of modern linguistics (linguistics).

In the XIX century began the formation of general hermeneutics as an independent scientific discipline engaged in the study of any texts (both religious and secular). Particular merit in this belongs to Schleiermacher and Dilthey.

Speaking about the contribution of Schleiermacher to the development of philosophy, it is necessary to highlight the following three points. He offered, first, a romantic interpretation of religion; second, a new reading of Plato; thirdly, he developed the foundations of general hermeneutics. Schleiermacher believed that hermeneutics is the study of "the interconnection of the rules of understanding", and its goal is to create a methodology for identifying the correct understanding of any written text. For him,

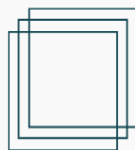


the text is a two-fold essence: on the one hand, it is a part of the language, and on the other, it is a product of the individual's creativity. Hence - the dual task facing hermeneutics: on the one hand, linguistic ("grammatical"), and on the other hand, psychological ("technical") study of the text.

In linguistic analysis, the text is studied and interpreted as part of the linguistic system, as the bearer of objectively existing linguistic structures and patterns; such an analysis requires a comparison of the text with other texts written in the same historical era and in the same language. In the psychological, the main emphasis is on the subjective component, i.e. on the individual stylistic features of the text coming from the author, on those combinations of expressions that are not rigidly set by the rules of the language. The text is identified with the worldview. Such an assumption presupposes precisely the decoding of the text, i.e. the idea that the key to the text is not in itself, but behind it. If the text is identified with the worldview, i.e. According to Hippolyt Teng's formulation, a text is "a snapshot from the environment and a sign of a known state of minds," then it must be understood, on the one hand, through the peculiarities of human construction of the world. A psychological interpretation and the concept of the author as a unique source of this particular construction of the world are born. On the other hand, the text can be presented through the realities that it describes (Schliemann's idea of treating Homer's text not only as an object of aesthetic contemplation, but also as a source of geographical, historical and other information is a vivid expression of this approach). Historical criticism of sources, naturalism and critical realism - this is not a complete list of approaches based on this idea. Comprehension and speech production are now two sides of the same coin; as Wilhelm von Humboldt gracefully noted, "people understand each other not because they are mutually imbued with the signs of things, and not because they are mutually predetermined to create the same concept, in accuracy and perfection, but because they touch the same link in the chain of their sensory ideas, hit the same key of their spiritual instrument, in response to which then appear in each of the corresponding, but not identical concepts."

Conclusions

Thus, an important achievement of Schleiermacher can be considered the introduction by him of the concept of "hermeneutic circle". He noted that understanding the parts is essential to understand the whole text, but at the same time, to understand the part, as a rule, it is necessary to understand the whole. But at the same time, the correct understanding of a word in a sentence can come only through understanding the general meaning of the sentence. This is how the hermeneutic circle arises.



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