

# Philology And the History of Its Origin

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**Annotation:** Commonwealth of humanitarian disciplines - linguistic, literary, historical, etc, studying history and clarifying the essence of the spiritual culture of mankind through the linguistic and stylistic analysis of written texts.

**Key words:** Text, creating a service, classical prototype of philological work, human existence

The text in the totality of its internal aspects and external relations is the original reality of Focusing on the text, creating a service "commentary" on it (the most ancient form and classical prototype of philological work), F. from this angle of view absorbs the entire breadth and depth of human existence, first of all spiritual existence. Thus, the internal structure of F. is bipolar. At one pole - the most modest service "with" the text, which does not allow deviation from its concreteness; on the other - universality, the limits of which cannot be outlined in advance. Ideally, a philologist must know everything in the most literal sense of the word, as long as everything, in principle, can be required to clarify a particular text. Serving the self-knowledge of culture, philosophy emerges at a relatively mature stage of literate civilizations, and its presence is indicative not only of their level, but also of their type. The highly developed ancient cultures of the Near East did not at all know F., the Western European Middle Ages gave it a very modest place, meanwhile, in the homeland of philosophy, in ancient India and Greece, Ph. arises and is developed as a certain correspondence to the epistemological reflection on thinking that first took shape here - as a reflection on the word and speech, as a way out of direct relation to them. Despite the later conflicts between the philosophical will to abstraction and the concreteness of philosophy (for example, the attacks of humanist philologists on medieval scholasticism or Hegel's derogatory review of philosophy), the initial dual unity of philosophy and philosophy was not accidental, and the highest rises of philosophy usually followed great epochs of epistemological thought (in the Hellenistic world. Ind. F. gave great grammarians (Panini, approximately 5-4 centuries BC; Patanjali, 2 century BC) and, later, style theorists; The culture of ancient China (Lu Xie, 5th-6th centuries, and others) had a philological tradition, but the tradition of European philosophy, which was not familiar with the achievements of the Indians up to modern and recent times, goes back entirely to Greek sources, at its beginning stands in the sophistic era (2nd half of the 5th - 1st half of the 4th centuries BC) the social type of an educated "wise guy"-intellectual is taking shape, and literature is sufficiently isolated from non-literary reality to become the object of theorists ic poetics (See. Poetics) and F. Among the sophists, the greatest achievements in the preparation of philological methods belong to Protagoras, Gorgias, Prodicus; Greek literary theory reached its full maturity in Aristotle's Poetics. Hellenistic philosophy (3rd-1st centuries BC) separated from philosophy and passed into the hands of specialists, the librarians of Alexandria (see Alexandrian Museion) and Pergamum, who were engaged in establishing correct texts and commenting on classical authors. Dionysius of Thracia (approximately 170-90 BC) finally formalized the doctrine of parts of speech, which is still accepted today. Early Christian scholars (Origen, followed by the creator of the Latin translation of the Bible Jerome) produced a grandiose textual work on the original and Greek. Bible translations. Greek traditions. F. continued in medieval Byzantium, generally retaining the ancient appearance (textual criticism and commentary on the classics); After the fall of the empire, Renaissance Italy received the legacy of Byzantine philosophy from the hands of refugee scholars. In the West, the late medieval flourishing of scholasticism (See Scholasticism), the intellectual passion for abstractly formalized systems, did not favor philological interests proper. The humanists of the Renaissance, unlike the scholastics, sought (beginning with F. Petrarch, who worked on the texts of Cicero and Virgil) not only to master the mental content of

authoritative ancient sources, but, as it were, to move into the world of the ancients, to speak their language (having reconstructed it in the struggle with the inertia of medieval Latin). Philological criticism of religious and cultural tradition (Erasmus of Rotterdam) played a role in the preparation of the Reformation. After a period of scholarly professionalism (approximately the middle of the 16th and the middle of the 18th centuries), a new era of philosophy began in Germany as a result of the impulse given by the "neo-humanism" of I. I. Winkelmann. As in the time of the Renaissance, but with incomparably greater scientific rigor, the question of a holistic image of the ancient world is raised. German philologist F. A. Wolf

"F." as the name of the science of antiquity with a universalist historical and cultural program. In the 19th century as a result of the activity of the galaxy of philologists (G. Usener, E. Rode, W. von Wilamowitz-Möllendorff, and others) separated ancient history from philosophy as an independent branch of knowledge; at the same time, under the influence of romanticism and other ideological currents, along with the "classical" one, a "new philology" arose: German studies (brothers J. and V. Grimm), Slavic studies (A. Kh. Vostokov, V. Ganka), Oriental studies. The universality of philosophy, therefore, was most clearly realized between the Renaissance and the middle of the 19th century. In the traditional figure of a classical philologist (specialist in ancient texts), who combined a linguist, critic, historian of civil life, customs and culture, and an expert in other humanitarian, and, on occasion, even natural sciences - everything that, in principle, may be required to clarify that or other text. And yet, despite the subsequent inevitable differentiation of linguistic, literary, historical, and other disciplines that emerged from the bosom of the once unified historical and philological science, the essential unity of philosophy as a special way of approaching the written word still retains its strength (albeit in an implicit way). form).

In other words, philosophy continues to live not as a particular "science" separated from history, linguistics, or literary criticism in its subject matter, but as a scientific principle, as a self-legitimate form of knowledge, which is determined not so much by the boundaries of the subject as by the approach to it. However, the constitutive principles of F. enter into a very complex relationship with some of the vital and mental tendencies of modern times. Firstly, the moral basis of philological work has always been the belief in the unconditional significance of tradition, imprinted in a certain group of texts: in these texts they were looking for a source of higher spiritual orientation, it was not a pity to give their whole life to serving under them. For the religious faith of Christian scientists, this role was played by the texts of the Bible of both Testaments, for the secular faith of the humanists of the Renaissance and the "neo-humanists" of the Winckelmann-Goethe era - the texts of classical antiquity. Meanwhile, modern man can no longer, with the same absoluteness and naivety, apply to his being the measure set by any revered ancient texts. And Ph. itself, having become more extensive and democratic in the course of scientific progress, had to refuse to single out especially privileged texts: now, instead of two, there are as many varieties of Ph. as linguistically -written regions of the world. This expansion of the sphere of "interesting", "important" and "valuable" is bought by the loss of intimacy in relation to the subject. Of course, there are cases when the attitude to the text retains its former features: the works of Dante for the Italians, J. W. Goethe for the Germans, A. S. Pushkin for the Russians - these are texts that retain the significance of a universal symbol of life. Nevertheless, F. as a meaningful integrity is undergoing an undeniable crisis. Secondly, in our time, new and tempting opportunities, including for the humanities, are associated with research at the level of "macrostructures" and "microstructures": on one extreme - global generalizations, on the other - the allocation of minimal units of meaning and meaning. But the traditional architectonics of philosophy, oriented towards the reality of a holistic text and thus, as it were, to a human measure (as ancient architecture was oriented to the proportions of the human body), resists such trends, no matter how fruitful they are promise to be (see Art. Text in Linguistics).

Thirdly, modernity is characterized by aspirations to formalize humanitarian knowledge in the image and likeness of mathematical knowledge and the hope that thus. There will be no room for arbitrariness and subjectivity in analysis. But in the traditional structure of F., for all the severity of its methods and the sobriety of its working atmosphere, there is something that stubbornly resists such attempts. We are talking about forms and means of knowledge that are

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quite foreign in relation to the so-called. scientificity—not even about intuition, but about “worldly wisdom,” common sense, and knowledge of people, without which the art of understanding what is said and written, such as philosophy, is impossible. Mathematically precise methods are possible only in the peripheral areas of philosophy and do not affect its essence; Physics is unlikely to ever become an "exact" science. The philologist, of course, has no right to cultivate subjectivity; but he cannot protect himself in advance from the risk of subjectivity by a reliable wall of precise methods. The rigor and special “accuracy” of F. consist in a constant moral and intellectual effort that overcomes arbitrariness and frees up the possibilities of human understanding. As a service of understanding, F. helps to fulfill one of the main human tasks - to understand another person (and another culture, another era), without turning him into either a "calculable" thing or a reflection of one's own emotions.

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