

Religion in Philosophical Hermeneutics

Alireza Azad *

Abstract:

The present article seeks to demonstrate in a descriptive-analytical method that, with the founders of philosophical hermeneutics, how religious understanding has become a model for understanding hermeneutics and understanding hermeneutics as a model for religious understanding? How is the process of understanding in religious traditions, especially the element of application and the element of understanding divine will, is used as a model for better understanding of hermeneutics? How do religious beliefs, such as incarnation, trinity, religious imagery and ritual shows help to explain hermeneutic teachings, help?

Then shows Examples of hermeneutic explanations of religious teachings and religious explanations of hermeneutic teachings. Then He makes it clear the relation between general hermeneutics and hermeneutics of the Holy Texts. In the end, he says that what are the mistakes of Christian theology from a philosophical hermeneutic?

This article shows how Gadamer understands the understanding of religionists from religious rites to explain the fluidity of truth and the nature of hermeneutics. It speaks of the inequality between religion and myth in the ancient period and the hermeneutical relation between religion and art. Gadamer does not consider the Bible as a classic text, and believes that the understanding of religious doctrines requires specific interpretative approaches, depending on their origin, mode, goals and characteristics. Emphasizing the distinction between the general hermeneutic boundaries and the special hermeneutics of the holy texts, he recommends that the Bible be proclaimed divine salvation. Therefore, understanding it is not merely a scientific or scholarly research on the meaning of its text.

Gadamer wants to better explain his meaning of "understanding" and "truth" by explaining the relationship between hermeneutics and religion. He wants to show, for example: the show, Religious Rites, Play, Performing Arts, all owe their existence to their implementation. So is not possible separate the truth from their implementation. The same is true of understanding event. It is only in the realization of understanding that understanding is formed and that it has no nature other than its implementation. These are all things that come about by doing.

He also explores the hermeneutic explanation of religious teachings. For example He talks about the relationship between religion and myth, He believes in ancient times, there was no sharp contrast between mythical and rational affairs. Therefore the sacred text must be understood as a mythical form. In his opinion, the New Testament is "To build oneself the Evangelism by the Christians at the head of Christianity." But this is not the first or last time. The Bible is not the Word of God. But its initial interpretation is in a mythical language commensurate with the original audience and Today's understanding requires eliminate the myths of the Bible.

It also seeks to provide a hermeneutical explanation of the relationship between religion and art. Gadamer believes this is why the spread of the visual arts in the Christian West the ancestors of the church saw God's humanity as a reason for allowing any kind of appearance. And it seems that they also used Neo-Platonic ideas. Accordingly, He also deals with the hermeneutic interpretation of religious practices.

* Assistant Professor, Department of Quranic and Hadith Sciences, Ferdowsi University of Mashhad, Mashhad, Iran
lirezaazad@um.ac.ir

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Gadamer considers the Bible to be a text, but does not see it as a classic text, but rather puts it in the meta-liturgical style and lists a number of specific features.

Like his predecessors, Gadamer knows that given the different origins, fashions, goals, and characteristics, understanding religious teachings and sacred texts requires specific interpretative approaches. Emphasizing the separation of the boundaries between general hermeneutics and specific hermeneutics for understanding the sacred texts. He advises religious scholars to never forget that the Bible is the message of salvation from God. Understanding the scripture, therefore, is not merely scientific or scholarly research on its meaning.

Philosophical hermeneutics does not reject any religious doctrine. But hermeneutists like Heidegger and Gadamer believe that the interaction of religion and philosophy in the Catholic West is undesirable. And they believe that Scholastic theologians distorted the original ancient Greek philosophical ideas. In favor of their own perceptions, they interpreted and confiscated it desirable Christian teachings to prove their religious beliefs.

Keywords : Religion, Understanding of sacred texts, Hermeneutics, Philosophical hermeneutics, Understanding of religious doctrines

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