

# Die Begründung der Philosophie als strenge Wissenschaft bei Husserl und Heidegger

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Man bemerkt jetzt zu selten, dass in der Phänomenologie die Philosophie von Anfangs an als Wissenschaft verstanden wird. Der Absicht von den Stifter der phänomenologischen Philosophie nach liegt deren Aufgabe darin, die Philosophie selbst als eine wissenschaftliche Gestalt durch die besondere phänomenologische Methode zu begründen. Diesem Vorhaben folgend, muss dann die auf solcher Weise wissenschaftlich konstituierte Philosophie auch die nichtphilosophischen Wissenschaften vermittelt begründen.

Jedoch lässt sich solche sich-selbst-begründende Wissenschaftlichkeit der so verstandenen Philosophie mit der Wissenschaftlichkeit der schon existierenden und doch durch die wissenschaftliche Philosophie noch zu begründenden nichtphilosophischen Wissenschaften nicht verwechseln. Es ist insbesondere wichtig, um das Ideal der Wissenschaftlichkeit der Philosophie einerseits mit dem Ideal der mathematischen Naturwissenschaft, aber andererseits mit dem der Geisteswissenschaften nicht zu vermischen.

Solches Ideal wird in phänomenologischer Philosophie als das der „*strengen Wissenschaft*“ verstanden.

Z.B. kann man bezüglich des Ideals der Wissenschaftlichkeit von der Philosophie im Vergleich mit dem der mathematischen Naturwissenschaft behaupten, dass Philosophie die „*strenge Wissenschaft*“ und jedoch nicht die „*exakte*“ im Sinne der Mathematik und mathematischen Naturwissenschaft ist. Also schreibt E. Husserl, indem er seinen berühmten Artikel „*Philosophie als strenge Wissenschaft*“ schliesst: „Es liegt aber gerade im Wesen der Philosophie, indem sie auf die letzten Ursprünge zurückgeht, dass ihre wissenschaftliche Arbeit sich in Sphären direkter Intuition bewegt, und es ist der grösste Schritt, den unsere Zeit zu machen hat, zu erkennen, dass mit der im rechten Sinne philosophischen Intuition, der *phänomenologischen Wesenserfassung*, ein endloses Arbeitsfeld sich auftut und eine Wissenschaft, die ohne alle indirekt symbolisierenden und mathematisierenden Methoden, ohne den Apparat der Schlüsse und Beweise, doch eine Fülle strengster und für *alle* weitere Philosophie entscheidender Erkenntnisse gewinnt“. [S. SS. 71 – 72]

Umgekehrt muss die Exaktheit des mathematischen und naturwissenschaftlichen Rechts selbst durch die Strenge der wissenschaftlichen Philosophie letztlich rechtfertigt sein. Ähnliches gilt auch für unexakten so genannten Geisteswissenschaften, die ihrerseits die stenge Begründung in der Philosophie als Wissenschaft erfordern. Ausserdem ist die zu konstituierende als Wissenschaft Philosophie („*gesuchte Wissenschaft*“ nach Aristoteles) die solche, die den Sinn der Wissenschaftlichkeit der nichtphilosophischen Wissenschaften nur artikuliert,

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