



## **HUMAN AND HUMANITY ISSUES IN THE FIELD LITERATURE AND ART AT THE PERIOD OF RENAISSANCE IN EUROPE**

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### **ANNOTATION**

*The article considers the ideas of humanism of philosophers of the XV-XVI centuries. Also the article analyzes the ideas of humanism in the early stages in Italy as a form of study of ancient literature, art, language and culture.*

**KEY WORDS:** *Renaissance, personality, individualism, aesthetics, Platonism, Neo-Platonism, literature, art, cultural heritage, morality, thinkers*

### **DISCUSSION**

Literature and art of the Renaissance have increased the attention to the personality of the individual than ever. Neither in ancient times nor in the Middle Ages was the attention paid to the so-called human being. At this time, each person's unique abilities and skills were prioritized over everything else. Attention to the unique talent of great individuals has grown. This gave rise to the formal formation of the concept of personality during the Renaissance. The concept of personality began to be used in parallel with the concept of individuality. Renaissance literature also refers to the person's ability to sense responsibility for his actions and behavior. According to the thinkers of this period, the universal exaltation and individuality does not always coincide with human development. The aesthetic taste of the person and the development of character traits should also be compatible. In particular, the comprehensive development of individuality in the XXV and XXVI th centuries led to increased selfishness in some cases. From the foregoing, it is clear that, unlike medieval thinking, new humanistic trends have emerged in the Renaissance philosophy. In the writings of human scholars, poets and writers, the study of the relationship between man and nature, between the individual and the society became the main topic. Representatives of humanistic philosophy began to promote the idea of a fully developed personality.

In Europe, the Renaissance period had different features. At the beginning of the Renaissance the Italian was humanistic. Florence was

the true center of the Italian humanist movement. Organizers and propagandists of the Florentine humanitarian movement, when thinking about the ideas of humanism, adhered to the ancient Roman philosopher Cicero (1st century BCE). Cicero understood humanity, first and foremost, as humanism. Mankind was considered to be the greatest achievement of Roman culture, the result of which was the basis of the conflicting pluralistic views of the ancient Greeks. That is why, according to Cicero, humanism is the expression that elevates a person to the level of a human being, his rebirth and the process of manifesting human characteristics.

Cicero used this phrase to explain to the church "fathers" that man is the greatest value. That is why the word humanity began to be used in the various Latin correspondents of the Christian Church's "fathers" - Tertullion and Lactanti (III-IV centuries). Humanism, therefore, is a Latin expression (humanus) which means to strive for humanity or to create the conditions necessary for human existence. When a person begins to think of himself, his place in the universe, the nature of his own nature and what he is capable of, the meaning and purpose of his existence then humanism begins. Undoubtedly, humanistic ideas have always had concrete socio-historical basis. If we analyze the phrase humanism in its narrowest sense, it can be viewed as an ideological act. In particular, the ideas of humanism were first introduced in Italy in the form of the study of ancient literature, art, language and culture. In particular, Dante's "Divine Comedy", the famous philosophical work "Party" and the most



important political treatise "Monarchy", which is the founder of the Italian literary language, served as a powerful source in the formation of ideas of Italian humanism (more on Dante humanism later). The value of the humanistic movement has been evaluated not only by its contribution to the development of philosophical culture, but also by the research work done on the study of ancient manuscripts. It is for this reason that Italian humanism, characterizing the first phase of the European Renaissance, has sometimes been described as a literary-philological event.

The theoretical foundations of Italian humanism were the ideas of Platonism and Neo-Platonism. In Italian humanism, the philosophy of Platonism and Neo-Platonism was understood as a symbol of development and progress. Plato's philosophy in particular was regarded as the crown, the crown of all philosophy of the past. That is why the Plato Academy in Florence called Plato "the God of philosophers". For it has been repeatedly emphasized that Plato's philosophical doctrine made a worthy contribution not only to the development of philosophical culture, but also to the development of Christianity. Florentine scholars noted that Plato's contribution to the development of the concept of inhuman acts in human nature was particularly admirable. The philosophers of Florence also supported Plato and his followers with the great philosophy and religion, the interrelationships between man and God and especially the remarkable ideas about man. This is illustrated by the works of famous Italian scientists Dante Alighieri and Pico Della Mirandola. One of the Christian scholars who made a significant contribution to the development and development of the ideas of humanistic anthropocentrism, Dante Alighieri [1] was a great poet, publicist, philosopher, and political figure of the late medieval and early European Renaissance.

He enriched the treasures of the world cultural heritage with his works "New Life", "Treatise on Philosophy Hunt", "Party", "Monarchy" and "Divine comedy". Dante's efforts were especially instrumental in introducing Europe to Eastern culture, particularly Eastern philosophy. In the poem collection "New Life" dedicated to his beloved friend Beatrice (made into a collection from 1291-1292), he continues the Oriental traditions of Ibn Sina and Ibn Rushd and reveres for true love and affection, devotion and loyalty [1]. It emphasizes that love is the highest human trait, the highest morality, the manners, and the human nature in general. He tries to explain the process of formation and development of love, urges it to respect it in every way.

During his exile in 1304-1308, Dante wrote one of his greatest scientific and philosophical works, "Party" and his artistic and philological work "People's Speech". "Party" is the largest

encyclopedia of medieval philosophical thought. In this work, Dante urges his contemporaries and contemporaries to study philosophy in a comprehensive way. It is the duty of every citizen to be aware of the philosophical heritage. Dante pays great attention to the analysis of human problems in the "Party", especially the process of their moral formation. According to the poet, the moral and spiritual image of each person determines the cultural level of society. Dante, contrary to medieval teachings, places morality ahead of all sciences, even theology and metaphysics. Dante strives to create the criteria for defining humanity in his "Party". In his view, the most important characteristic of humanity is generosity. As the poet explains, human life goes through four main seasons: the first is youth, which relates to heat and humidity; the other is puberty, with heat and dryness; the third is old age, with cold and dryness; the fourth is aging, which has coldness and moisture. [2]. That is why a person always seeks knowledge and needs it. Knowledge is a hallmark of our spirit and learning is the greatest pleasure for human beings, Dante says.

In his work "Monarchy" (1312-1313), Dante outlines his political and supernatural views. He considers the church and the pope not to interfere in government affairs. Following in the footsteps of the renowned Eastern thinker Ibn Rushd, he denies that the clergy ruled over the kingdom. He proposes the idea of building a united state under the guidance of a just ruler. It unites the people of Italy, who have suffered because of political dissolution and propagates the idea of establishing a world-destroying system, the world empire. He concludes that there are similarities, commonalities and, in a word, universal qualities, even among people of different religious backgrounds. He was one of the first in the history of Europe to incorporate the concept of "humanity" into fiction and philosophical literature. That is why Christian scholars are asking the Italian authorities to burn Dante's "Monarchy" and to remove the author's hockey from the grave. But Ravenna is defending Governor Dante.

Dante's greatest work of worldly fame is "Divine Comedy". The work was not only the end of its ideological and political views; it was the crown of its artistic thinking, but also the end of medieval culture in general. It was also a major social event that determined the future path of European fiction. The true picture of the universe, its existence and unity, the problems of its fate, especially after death, have always disturbed religious leaders and philosophers. Each religion expressed its views on these issues. For example, according to Christendom, the universe is made up of three parts: the heavens, the earth and the underworld. When the heavens and the earth are called the world, the underworld or hell, is called the other world. People in the world are



encouraged or punished according to their actions in the outside world. For example, the souls of the righteous in this world will rest in paradise. Those who do evil, the inferior will be in the torment of hell. However, no religion has elaborated on the nature of these events. Dante tried to explain the same process in his Divine Comedy.

Dante was the first in the Divine Comedy to describe the world beyond. According to the poet, the outside world consists of three main parts: hell, the environment and paradise. According to the thinker, the structure of the outside world is based on specific rules and regulations. There will also be some changes in the rules. For example, people are moving from one world to another, depending on their service to the world, their behavior. They will be punished or rested according to their deeds in this world. Specifically, some will go to heaven and some to hell. Dante's "Divine Comedy" is written in a genre of illusory vision and prophecy, which is common in medieval literature. In the medieval clerical literature, the prophesying genre was to distract a person, to view the world as a transient, unfaithful world; to tempt the world, while Dante portrayed this literary genre as a way of describing the worldly pleasures of the world. He turned towards him.

Dante does not want to distract a person from the world, but rather calls them to understand the beauty of life, to truly love it, to be active in the life of society, to protect the interests of the people, the motherland and to keep it as the blacks of the eye. It is not the temptation of the hereafter, but the humanity of the beauty of life and its meaning. The poet has spent his life in this world meaningless, in order to further enrich the meaning of human life, to devote his whole life to evil, never to do good to others, to criminals, sinners and to the contrary. The hypocritical clergy who use religious beliefs for their own good, in short, put their political opponents in hell and condemns them.

To enter Paradise, a person must pass through a thick wall. The spirit passing through that flaming wall will be free from all defects and ignorance. After the flaming wall, the spirit faces a special area of beautiful gardens, flower-filled lawns, green lawns and vast fields. From here, in this place, a new life of prosperity begins. Paradise was also built on the basis of the Nine folds. Paradise is surrounded by nine heavens because it is located on earth. The first is the moon, the second is Utorid (Mercury), the third is Zuhro (Venus), the fourth is the Sun, the fifth is Myirikh (Mars), the sixth is Mushtariy (Jupiter), the seventh is Zuhal (Saturn), the eighth is a steady star and the ninth is the abode of the highest, the area of angels. Contrary to hell, movement always prevails in paradise. Light, light, spiritual perfection prevail in all the heavens.

Dante will place in the different heavens of the best, noble people, those who serve their people, their homeland and their nation. So, in the lunar sky, lovers of love, adventures of love, in Utorid, Active, selfless people, the spirit of generous and benevolent people in Zuhra, in the sun there are noble priests and philosophers, historians, in Mirrikh the poet reads his grandfather Kichagvida, in the Mushtariy, the followers of Jesus, Adam in the Zuhal, in constant stars, saints place angels have been taken place.

Clearly, by virtue of all the good that is done in this world, the virtues of the people, the world will be far away from the rest of the world including paradise. It is clear that in this world all good deeds and actions take over that lead to goodness are in place in the world beyond and paradise. The moral purity in Paradise, the immortal spirits here and the mental vigilance in their behavior were the spiritual and moral image of the country and society that Dante dreamed of.

In short, the Italian humanism of Renaissance contributed to the formation of humanistic ideas in European philosophy. To be more precise, humanistic anthropocentrism plays a key role. Unfortunately, some researchers overestimate the role and importance of ancient cultural heritage in the formation of Renaissance culture and in particular, humanism. Those researchers, who have come up with such a view, consider that humanism is merely an expression of the impact that Rome or Greek culture had on the formation of their culture. If we think from this point of view, then humanism is only a matter of spiritual and enlightenment. The ever-changing aspects of humanism, the call for creativity and the call for universal values are ignored.

The emergence of such considerations, in turn, suggests that humanism is manifested in different forms, depending on the particular historical and socio-economic conditions. Naturally, this tendency also has to do with Italian humanism, which is reflected in various social movements. Although historically limited, it has become a great event in European history.

## REFERENCES

1. *Dante Aligeri was born in May 1265 to a poor family in Florence. He studied at a religious school, at the University of Bologna. He studied philosophy, ethics, theology, history and logic. The influences of Oriental philosophers Farabi, Avicenna and Ibn Rushd were influential in the formation of the scientific worldview. He took an active part in the socio-political life of Florence. He died on September 14, 1321 in Ravenna. His social and philosophical views are reflected in his works: The New Life, The Treatise on Philosophy Hunt, Party, Monarchy and The Divine Comedy.*



2. *See. Sulaymonova F. East and West. Tashkent, 1997. pages 346-400; Komilov N. The Caravan of Thought. Tashkent, 1999, pp. 56-120.*
3. *See. Sulaymonova F. East and West. Tashkent, 1997. p.364.*
4. *See. Sulaymonova F. East and West. Tashkent, 1997, pages 377-378.*