



ACADEMICIA
**An International
 Multidisciplinary
 Research Journal**
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00929.0

ISSUES OF MAN AND HUMANISM IN RENAISSANCE LITERATURE AND ART IN EUROPE

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ABSTRACT

In this article, a philosophical analysis of the coverage of human and humanitarian issues in the art and literature of the era of European civilization has been made. The development of aesthetic taste and the moral aspects of personality must be compatible with each other. For one example, in the 15th and 16th centuries, the all-round development of the individual in some cases resulted in the growth of egoism. Humanism arises when man begins to think about himself, his place in the universe, the essence of his nature and what he is capable of, the meaning and purpose of his existence. Undoubtedly, humanist considerations have always had a concrete socio-historical basis. More precisely, it fulfills the basic function of humanist anthropocentrism. Unfortunately, when reflecting on the European Renaissance, some scholars overestimate the role and importance of ancient cultural heritage in shaping Renaissance culture, especially humanism.

KEYWORDS: *Man, Human Philosophy, Humanism, Patriotism, Society, Civil Society, Civilization, Perfect Man, Legal State, Art*

INTRODUCTION

In the literature and art of the Renaissance era, more attention is paid to man than ever before. Neither in antiquity nor in the Middle Ages was so much attention paid to the living creature known as man. By this time, everyone's unique abilities and skills were given preference over everything else. Emphasis was placed on the unique talents of great individuals. This situation led to the formal formation of the concept of man during the Renaissance. The concept of "man" began to be used in conjunction with the concept of "personality. The term "personality" was also understood in Renaissance literature as the ability to feel responsibility for one's actions and

behavior. According to thinkers of this period, the comprehensive glorification of personality and its growth does not always correspond to the development of human personality. The development of aesthetic taste and the moral aspects of personality must be compatible with each other. For one example, in the 15th and 16th centuries, the all-round development of the individual in some cases resulted in the growth of egoism. In the works of anthropologists and poets, the main theme was the study of the relationship between man and nature, the individual and society. Representatives of humanistic philosophy began to promote the idea of the all-round development of the individual.

Main part

The European Renaissance had different characteristics. The Renaissance had an Italian humanist nature in its early stages. Florence became the true center of the Italian humanist movement. As the organizers and promoters of the Florentine humanist movement pondered the ideas of humanism, they followed the advice of the ancient Roman thinker, the famous philosopher Cicero (1st century B.C.). Cicero, when he spoke of humanism, was referring first and foremost to the humanism of man. Humanity was formed on the basis of the various contradictory pluralistic views of the ancient Greeks, who believed that the greatest achievement of Roman culture was its result. Hence, according to Cicero, humanism is a phrase expressing man's elevation to the level of man, his rebirth, the process of integrating the signs of humanity into man.

By using this phrase, Cicero wanted to explain to the "fathers" of the church that humanity is the greatest value. For the same reason the term "humanity" came to be used in the various Latin correspondences of the "fathers" of the Christian church, Tertullian, Lactantius (3rd-4th centuries). Hence, humanism is a Latin expression (*humanus*) meaning the pursuit of humanity or the creation of the conditions necessary for man to live as a human being. Humanism arises when man begins to think about himself, his place in the universe, the essence of his nature and what he is capable of, the meaning and purpose of his existence. Undoubtedly, humanist considerations have always had a concrete socio-historical basis. If we analyze the phrase "humanism" in its narrow sense, it can be assessed as an ideological movement. For example, the ideas of humanism in its early stages manifested themselves in the form of the study of ancient literature, art, language and culture in Italy. In particular, Dante's *Divine Comedy*, the famous philosophical work *The Feast*, and the most important political treatise *Monarchy*, the founder of Italian literary language, served as a powerful source in shaping the ideas of Italian humanism (more on Dante's humanism). The value of the humanist movement was judged not only by its contribution to the culture of philosophical thought, but also by its research work on ancient manuscripts. By the same token, Italian humanism, which characterized the first stage of the European Renaissance, came to be characterized in some cases as a literary and philological phenomenon.

The theoretical foundations of Italian humanism were the ideas of Platonism and Neoplatonism. In Italian humanism, the philosophy of Platonism and Neoplatonism was understood as a symbol of development and progress. In particular, Plato's philosophy was regarded as the crowning, culminating philosophy of the entire past. Consequently, Plato's Academy in Florence declared Plato the "god of philosophers." It has been repeatedly emphasized that Plato's philosophical doctrine has made a worthy contribution not only to the culture of philosophical thought, but also

to the development of Christianity. Florentine thinkers also fully supported the philosophy and religion formulated by Plato and his followers, the relationship between man and God, especially the brilliant conceptions of man. A similar situation can clearly be seen in the works of the famous Italian scholars Dante Alighieri and Pico della Mirandola. One of the Christian scholars who made a worthy contribution to the development and promotion of the ideas of humanistic anthropocentrism was Dante Alighieri[1], the great poet, publicist, philosopher and politician of the late Middle Ages and the first Renaissance in Europe.

Dante Alighieri[2, 56] was a great poet, publicist, philosopher, and politician of the late Middle Ages and the first European Renaissance.

He added to the treasury of the world's cultural heritage works as *The New Life*, *The Banquet*, *The Monarchy*, and *The Divine Comedy*. Dante's services in introducing Europe to the culture of the East, especially Oriental philosophical thought, were invaluable. In his collection of poems, *The New Life*, dedicated to his beloved Beatrice Portinari (composed between 1291 and 1292). He continues the Eastern traditions of Ibn Sina and Ibn Rushd, honoring true love and affection, loyalty and devotion[1, 56-120]. He emphasizes that love is a truly human quality, the highest morality, decency, the supreme quality inherent in man in general. He tries to explain the process of love's formation and development, calling for it to be respected in every way.

During the time of his exile from 1304 to 1308 Dante wrote one of his greatest scientific and philosophical works, "*The Banquet*". Moreover, it was also composed an artistic-philological work, "*On Vernacular Eloquence*". "*The Banquet*" is a major encyclopedic work of medieval philosophical thought. In this work Dante first of all urges his contemporaries and colleagues to study philosophy comprehensively and deeply. He considers it the human duty of every citizen to be aware of the philosophical heritage. In *The Banquet*, Dante pays great attention to the analysis of the human problem, especially the process of forming his spiritual and moral image. According to the poet, the spiritual and moral image of each person determines the cultural level of society. In contrast to medieval teaching, Dante gives preference to morality over all sciences, even theology and metaphysics. In his view, the most important quality that characterizes a person's humanity is generosity, nobility. The poet explains that human life passes through four main seasons: the first is youth, which is like warmth and moisture; the second is puberty, characterized by warmth and dryness; the third is old age, which is cold and dry; the fourth is aging, which is cold and damp[1]. The holiday recognizes that man is able to learn the mysteries of nature. In the same way, man always seeks knowledge, feels the need for it. Knowledge is the highest attribute of our soul, and for man knowledge is the highest joy, says Dante.

Dante expresses his political and secular views in his "*Monarchy*" (1312-1313). The Church and the Pope consider it necessary not to interfere in the affairs of the state. Following in the footsteps of the famous Oriental thinker Ibn Rush, he denies that priests ruled the kingdom. He promotes the idea of a unified state under a just ruler. He advances the idea of the unification of the oppressed Italian peoples through political disintegration and the creation of a war-destroying system, a world empire. He concludes that there are some similarities, commonalities, in a word, universal qualities, even among people of various religions living in different regions. He was one of the first in the history of European history to introduce the concept of "humanity" into literary and philosophical literature. For the same reason, Christian scholars began to demand

that the Italian rulers burn Dante's monarchy and hawk the author from his tomb. However, the governor of Ravenna defends Dante.

The greatest work that made Dante worldly famous was the "Divine Comedy". This work was not only the culmination of his ideological and political views, the crowning achievement of his artistic thinking, but also the culmination of medieval culture as a whole. At the meantime, it was a socially significant event that determined the further course of European fiction. Each religion expressed its own views on these matters. For example, according to Christians, the universe consists of three parts: heaven, earth, and the underworld. While heaven and earth are called this world, the underworld, which is hell, is called the afterlife. People in this world are encouraged or punished in the afterlife based on their actions. For instance, the souls of the godly in this world will find rest in heaven. Those who do evil will be punished in hell. No religion, however, has explained in detail the process by which these occurrences took place. Dante tried to explain the same process in his "Divine Comedy".

Dante was one of the first to portray the afterlife in the Divine Comedy. In the poet's words, the afterlife consists of three main parts: Inferno (Hell), Purgatorio (Purgatory), and Paradiso (Paradise). The thinker explains that the structure of the afterlife is also based on certain rules. The changes that take place there will also follow certain rules. For example, people go to the afterlife according to their service in this world, that is, their behavior in this world. They will be punished in this world according to what they have done in this world, or they will be at rest. In particular, some from Heaven and some from Hell. Dante's the Divine Comedy was written in the genre of imagining and predicting the afterlife, which was common in medieval literature. While medieval clerical literature associated the genre of divination with the deprivation of human life, viewing this world as transitory, unreliable, tempting the afterlife, Dante celebrated this literary genre for the enjoyment of this world, a more complete description of the relationship between all peoples on Earth turned aside.

Dante does not want to frustrate the man of the world, but urges him to understand the beauty of life, to truly love it, to take an active part in the life of society, to defend the interests of the people, the homeland, to guard it as the apple of his eye. He is not interested in the temptations of the future, but in humanizing the beauty of life, its meaning and content. In order to make life better, the poet spent his life in this world senseless and meaningless, devoted his whole life to evil, cruelty and never did well to others, criminals, sinners, rulers and leaders who acted contrary to the interests of the people. Hypocritical clergymen who use religious doctrines to their personal advantage, in a word, place their political opponents in the Hell and judge them.

To enter Paradise, the human soul must pass through a thick wall. The soul passing through this wall of fire will be free from all defects and ignorance. Passing through the wall of fire, the soul encounters a unique area of beautiful gardens, flower beds, lush green lawns and vast fields. It is from here, from this place, that the preludes to a new prosperous life begin. Heaven, like hell, is built on the basis of nine. Because heaven is on earth, it is surrounded by nine heavens. For example, the first is the Moon, the second Mercury, the third Venus, the fourth the Sun, the fifth Mars, the sixth Jupiter, the seventh Saturn, the eighth the fixed stars, and the ninth the throne, the abode of the angels. In contrast to hell, action always takes precedence in heaven. The light, enlightenment, spiritual perfection reigns throughout heaven.

Dante places the best, the noblest, those who have served their people, their homeland, and their nation in the various heavens of paradise. For example, lovers in the crescent moon, martyrs of love, active and unselfish people in Mercury, generous people on Venus, priests, philosophers, historians, the honest and pious in the Sun, Dante placed Adam, saints and angels in the Constant Stars. Obviously, in all the good deeds he has done in this world, in his goodness and honesty, people have a place in the Immortal, especially in Paradise. Moral purity in Paradise, the behavior of the spirits settled there forever, the intellectual ingenuity in their behavior-the country that Dante dreamed of was the spiritual image of the citizens of society.

Hence, Italian humanism made a worthy contribution to the formation of the ideas of humanity in the philosophy of the European Renaissance. More precisely, it fulfills the basic function of humanist anthropocentrism. Unfortunately, when reflecting on the European Renaissance, some scholars overestimate the role and importance of ancient cultural heritage in shaping Renaissance culture, especially humanism. Scholars who hold this view believe that humanism is only a concept that reflects the influence exerted on the formation of Roman or Greek culture- the Enlightenment. If thought from this perspective, humanism would be an event belonging only to the realm of spiritual enlightenment. The constantly changing practical aspects of humanism, the call for creativity, the call for universal values, remain unnoticed.

CONCLUSION

The arising of these ideas, in turn, demonstrates that humanism-concrete manifests itself in different forms, depending on historical socio-economic conditions.

Certainly this tendency applies to Italian humanism, which is reflected in various social movements. Despite its historical limitations, it remains a major event in European history.

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