



ANALYSIS OF IDEAS ABOUT HUMANISTIC ANTHROPOCENTRISM DURING THE WESTERN EUROPEAN EARLY RENAISSANCE

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Annotation:

Humanism is a concept expressing concerned human dignity, freedom, happiness, equal rights, creating conditions for the manifestation of all the principles of humanity. According to its, the most valuable thing in the world is a person, the whole being should serve a person and his happiness. Caring for human destiny, interests of the people, people of the country is the main issue of humanism. In this article, the reasons for the emergence of humanist ideas in Western Europe and its essence are philosophically analyzed.

Key words: humanism, anthropocentrism, Renaissance, tendency, religion, church, philosophy, ethics.

The Renaissance period in Europe includes the period from the second half of the 14th century to the beginning of the 17th century. By this time, in most countries, new production relations began to take root in place of the old production relations. This was one of the greatest progressive revolutions in the history of mankind.

In fact, during this period, important progressive, even revolutionary changes were taking place in all spheres of life. The first buds of the industrial production method appeared in some cities around the Mediterranean in the 14th and 15th centuries. During this period, especially Italy was the most developed country. Compared to other countries, trading and handicrafts developed here earlier. Due to this, the life of towns and cities in Italy has grown significantly compared to other European countries.

These changes in socio-economic life, geographical and technical discoveries led to fundamental changes in the spiritual life of the European people in this period. In particular, during this period, the spiritual authority of the church was absorbed under the influence of the reform movements that arose on the basis of the Christian religion. These reform movements reflected the aspirations of the new, increasingly strong classes, which were trying to get rid of the influence of the Roman Catholic Church, which was a weapon of feudalism. The weakening of the spiritual authority of the Church was not only influenced by various reform movements, but also by the





widespread spreading of secular culture and spirituality that had nothing to do with the Church or religion. This new culture, which first arose in Italy in the 14th century, is called humanism. In general, the term humanism lexically means the enlightenment that was contrary to the enlightenment characteristic of the church and theology. Humanists opposed the secular sciences to the scholastic "scholarship" of the Church. Later, this movement spread widely in other European countries. This culture embodied great achievements in literature, visual arts, sculpture, architecture, science and philosophy. One of the main essences of this culture was humanism, which protected the interests and rights of the human person, which had been denied by the church for centuries due to feudal violence.

But this humanism was a limited humanism. Because even if he spoke about a fully developed human personality, he did not mean the whole nation. Perhaps he was talking about some of his somewhat limited castes. Secondly, although this humanism dreams of liberating man from the rule of the church in feudal violence, it did not raise the issue of social emancipation of man in general. That is, he did not even dream of bringing the masses of working people to social freedom. Therefore, this humanism was essentially bourgeois humanism, the main feature of which was individualism and competition. But despite this, this new current in culture plays a major role in the development of advanced natural-scientific and socio-philosophical thoughts at that time.

During this period, sharp changes in socio-economic and cultural-scientific life, in turn, determined the characteristics of the development of Renaissance philosophy. In its essence, this philosophical development was in a materialistic direction, and its main goal was to strike more and more at scholasticism. The essence of this blow was that philosophy, being one of the components of humanistic culture, completely refused to be the servant of theology. It should also be noted that scholasticism was still the state philosophy officially recognized by the Church. That is why this thing was the greatest achievement of Renaissance philosophy.[1: 258-259]

In Europe, the Renaissance had an Italian humanistic character in its early stages. Florence had become the real center of the Italian humanist movement. Florentine humanist movement organizers and propagandists rely on the ideas of the ancient Roman thinker Cicero when discussing the ideas of humanism. According to Cicero's teaching, humanism is a phrase that expresses a person's elevation to a human level, his rebirth, the process of the embodiment of the signs of humanity in a person. Humanism is a Latin phrase (*humanus*) that means striving towards humanity or creating the conditions necessary for a person to live as a human being. When a person begins to think about himself, his place in the world, the essence of his nature and





what he is capable of, the meaning and purpose of his existence, then humanism will occur.

One of the Christian scholars who made a significant contribution to the development of the ideas of humanistic anthropocentrism is Dante Alighieri, a great poet and philosopher who introduced Europe to Eastern philosophical thought. Continuing the oriental traditions of Ibn Sina and Ibn Rushd, he glorifies true love and emphasizes loyalty. He tries to explain the process of the formation and development of love, and calls to respect it in every way. According to Dante, the spiritual and moral image of each person determines the cultural level of society. At the same time, the most important feature that expresses the humanity of a person is generosity and nobility. According to him, human life goes through four main seasons: the first is youth, it is similar to heat and humidity; the second is adulthood, which is characterized by heat and dryness; the third is old age, in which there is coldness and dryness; the fourth is aging, there is coldness and dampness in it. [3: 364] Contrary to the teachings of the Middle Ages, the philosopher puts ethics above all sciences, even theology and metaphysics.

With his humanistic ideas, Dante does not want to make a person tired of this world, on the contrary, he calls to understand the beauty of life, to truly love it, to actively participate in the life of society, to protect the interests of the people, the homeland, and to keep it as the apple of one's eye. People are interested in the beauty of life, the humanization of its meaning and content, not the temptation of the hereafter. The poet, who spends his life without meaning and purpose in this world, who has devoted his whole life to evil and vileness, who has never seen good in others, criminals, sinners, governors and chiefs who have acted against the interests of the people, religious beliefs, his own condemns the hypocritical priests who used it for personal gain.

Dante's humanism rejects a poor life, in which faith in human power is embodied. A person creates his own happiness and destiny with his own hands. He is responsible for his own happiness. For this, a person should rely on his own abilities. It is necessary not to look at someone's wealth or property acquired through inheritance. He also criticizes people who dream of getting rich based on someone's social status. Humanistic anthropocentrism reached its highest peak in the works of the famous Italian philosopher Pico Della Mirandola. His book "Speech on the dignity of man" tried to explain the problems of the world and man, the place of man in the world. According to Pico, man is a complex microcosm, which embodies the elements characteristic of the earth, animal, and god. Therefore, a person created by God can





sink to the level of an animal and rise to the highest level of godliness and nobility. [4: 33]

He explained that the difference between a person and other living creatures in the world is that he creates his own destiny. He has the ability to change his nature at will, that is, infinitely. The fate of a person is not determined by stars with mysterious properties, but rather by the state of his freedom, the level of his activity. Pico's humanism has an anthropocentric character and places man at the center of the universe. Human nature is very different from the nature of other creatures in the universe. Among the creatures in the universe, man is the greatest and most improved. Man is such a creature that he always has the ability to strive for divine perfection. But such an opportunity is not given to him from the beginning, but gradually arises. It is formed by the person himself. On the one hand, man acts as a mediator between all beings, especially between the earth and the sky, and on the other hand, he stands above all beings in the universe. The human spirit is so miraculous that it rises even higher than the sky. There is no one greater than him on earth. There is no greater power in a person than his intelligence and soul.

Thus, Italian humanism made a significant contribution to the formation of humanitarian ideas in the European philosophy of the Renaissance period. More precisely, humanistic anthropocentrism performs the main task. Humanism is a practical activity that is constantly changing, calls for creativity, calls for universal human values. The emergence of such opinions, in turn, indicates that humanism manifests itself in different forms depending on the specific historical socio-economic conditions. The fact is that such a tendency also applies to Italian humanism, which is expressed in various social movements. Despite its limited history, it remains a major event in European history.

The List of Used Literature

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