

**EUROPEAN LITERATURE AND CULTURE**

**Muhammadjanov Salohiddin,  
Fergana State University**

**ANNOTATION**

The formation of Renaissance culture occurred, first of all, in relation to the deep crisis of medieval culture. Therefore, the main feature of Awakening is the profession of an antifeodal direction, as well as the priority of secularism and rationalism over religiosity.

**Key words:** appear and develop on these lands, increase in the position of merchants

The crisis of religion also marked the crisis of the ideological and political basis of Medieval Culture. Since there were no conditions for the emergence of large land holdings in the mountainous regions of Northern and Middle Italy, as early as the 10th-11th centuries, cities began to appear and develop on these lands. This led to an increase in the position of merchants, layers of artisans in society, that is, Representatives of the bourgeoisie. They had time to seize political power in the gulfs of Florencia, Bologna, Siena in the fight against the feudal lords as early as the 13th century. This, in turn, led to the appearance of the first signs of capitalism. The formation of bourgeois production relations is a characteristic feature of the economic life of the Renaissance. It was also in Italy that the traditions of ancient Roman culture, especially the Latin language, the cities of antiquity, money and the most shrouded. The fact that the historical memory was also preserved, confirming the splendor of the past, has gained great importance in the formation of a new culture. With the strengthening of the role of cities in public life, that is, the increasing importance of the city in social production, the escalation of trade relations, the development of craftsmanship, the demand, lawyers, engineers, technicians, teachers, doctors and other educated people increased. Thus, a separate category of people engaged in mental labor appears in cities – intelligence.

The catholic crisis became so serious and deep that it was caused by the emergence of a new current that arose in the Christian religion – Protestantism and the powerful Reformatory movement. The phrase Reformation comprehends the meaning of Latin change, reconstruction, it arose in Western and Central Europe in the 16th century. It was mainly directed against the government of the Catholic Church, which was considered the main ideological basis of the feudal system, having an antifeodal character, meaning. This movement first began in Germany under the leadership of Mratin Luther. Luther (1483-1546) was an advanced, educated person of his time. He translated the Bible into German, made a great contribution to the formation of the norms of the Universal literary language. His compatriot Jean Calvin (1509-1564) was

considered one of the leaders of the Reformation and became the founder of the ideological flow of Calvinism. He is the author of the famous book "the path to the Christian faiths", one of the figures of the Christian religion who showed enthusiasm in serving the interests of the bourgeoisie. The ideologists of the Reformation put forward such ideas that, according to this, the Catholic Church and its entire hierarchy (the system of the other) and the priesthood as a whole were practically denied. They proclaimed the Holy Scripture as the only source of True Religion and rejected the official interpretation of Catholicism, demanding to simplify the church, to abolish its rights to land, property, and other things. The Reformation was largely imbued with the spirit of the idea of a struggle (Thomas Münser, antibaptists) aimed at abolishing the Catholic Church in order to end feudal exploitation, to establish equality, acquiring the direction of the Bürger-bourgeoisie (Luther, Cal'vin), folk movements. At the same time, another manifestation of the reformatory movement was the views of the King – principality, which pursued the interests of monarchs and secular feudal lords who sought to strengthen their power, to take possession of the rich possessions of the church. Under the reformatory flag there was a peasant war in Germany between 1524 and 1526, followed by bourgeois revolutions in the Netherlands and England. Reformation laid the foundation for Protestantism. This was a direct result of the transfer of religious changes in the spirit of Reformation. In 1555, an agreement was concluded with the Pope. From this, the Reformation began to be called by the name of all supporters of Protestants, and the new church-by the name of the protestant church. By the middle of the XVI century, Switzerland, England, Sweden, Denmark, Norway came out of Catholicism. Then Protestantism also penetrated into Belgian, Holland, France, Czech Republic, Hungary. Thomas Munster (1490-1525) is a leader, chief ideologist of the German peasant war (1524-1526). The overthrow of the feudal system, the transfer of power to the power of the people, the elimination of exploitative, private property, promoted their struggle in religious form. But the main and important feature of Renaissance culture was humanism. In the culture of this period, humanistic (humane), ideas that put a person in the center of attention come to the fore. In life, only the recognition of a person's creative abilities, intelligence is replaced by the pursuit of earthly happiness. The realization of this goal necessitates the assimilation of the achievements of the past culture. Humanistic ideas were outlined in the "comedy", "Party", "monarchy" centuries of the last, new era of the Middle Ages, the great figure (1265-1321). Dante, recognizing the dogmas as immutable truth, interprets divine and human relationships in a new way, without putting them against each other, in the

mutual unity of both. He believes that in this world a person is led by pleasure in two ways: philosophical education, that is, human thinking, his abilities, as well as "spiritual education" emanating from the Holy Spirit. The poet's humanism is directed against (asceticism) and is imbued with the spirit of complete confidence in human power. Dante believes that a person must fight for his own well-being himself. Wealth or inherited prestige and wealth cannot be a decisive factor in the fate of a person, on the contrary, a person will have to achieve happiness, relying on his personal qualities and qualities. In the work "monarchy" the poet expresses his political point of view on the church. He believes that the church should deal only with the issues of the "afterlife", without interfering in the marriage of people. Politics, on the other hand, must obey human thought, its interests. The skirting scientist N. Komilov describes the mention of the names of Ibn Sina and Ibn Rushd in Dante's "Divine Comedy" as follows: "the poet placed the great doctors Ibn Sina and Ibn Rushd among his first-class teachers, trained from them, allocated a place for them from the bag of contemplative with the participation of the owners of great minds." Also in his work "monarchy" ("Kingdom"), Dante goes in the footsteps of Ibn Rushd and denies the rule of priests, promoting the idea of a single state headed by a just ruler. The progressive worldview of The Thinker in this style infuriates the church. Papal supporters such as Ramini, Guido, Vernani accuse Dante of promoting the ideas of "sin-stricken, Dahri Ibn Rushd". Dante believes that someday all mankind will find a just state that will keep its head on. And this is based on the opinion of the poet Ibn Rushd in the statement of his cherished dream: a person gets to know the environment through his possible mind. But no matter how many wise men a person is, he is not able to master the totality of absolute knowledge, but he can master only one part of the mental being. Consequently, as the number of people increases, the circles of cognition also expand, but people of one era, no matter how they form a huge group of people, cannot fully realize the truth. And the knowledge of all mankind is inextricably linked with absolute truth. This is an immortal and inexhaustible possibility, like the descent of the personality. It means that humanity's intelligence is also concentrated and embodied in the United Kingdom; wisdom-truth takes office of the world. The massacre will end the wars, the personality will come out of the clutches of fear, need and live happily, says Dante. Another of the founders of humanism and Renaissance culture in general was the Italian poet Francesco Petrarca (1304-1374). He is the first to reflect on the return to the culture of antiquity, the work of Homer Vergilius. Perarka Christianity does not refuse, but in his teachings religion has acquired a different, humane direction. The poet opposes scholasticism (dry nonsense), his indifference to the human problem. Petrarch believes that the development of these areas will

ensure the rise of culture, emphasizing the role and importance of poetry, oratory, literature, ethics, aesthetics in human moral and spiritual perfection. The poet of the culture of antiquity, and the Golden Age, whose enlightenment has passed, tries to convey this heritage clearly and intelligibly to his contemporaries, considering it a Lost Society. He focuses primarily on the internal, moral problems of a person. This thing Renaissance individualism was a kind of important sign. In his work "my secret" Petrarca shows the deepest internal conflicts of Man and ways to overcome them. The main manifestation of the Frasz Awakening is the humanist-writer, Monk, botanist and doctor Fracua Rable (1494-1553). His main legacy is an adventure, fantasy novel called "Gorgantyua and Pantragryuel". This novel, which embodies to some extent authentic ideas, is devoted to the themes of upbringing, war and monastic life, which reflects Rable's views on society, univification, human rights, the role of women in society, relationships between people. Another bright exponent of humanism was the Francuz philosopher Michel` Monten` (1533-1592). In his work "experiments", he criticizes scholasticism, declaring a person the greatest value. Monten` promotes the idea of independence and freedom of the human personality. His teaching is directed against views in the spirit of individualism, hypocrisy. He strongly condemns the circumstances of indifference, hypocrisy, imitation, which stifles the independent, free thinking of a person. In relation to God, he has a skeptical, that is, suspicious attitude. Therefore, the Thinker believes that God has nothing to do with human activity, God is some kind of impersonal essence. Monte's opinion of religion is of progressive importance. Not a single religion has an advantage over other religions. Monten` humanism is also characterized by its naturalistic spirit: man is part of nature, so what Mother-Nature teaches in his life will have to be followed. Philosophy acts as a complexity. He must direct people to life correctly, naturally. Monten's ideas have a noticeable influence on the further development of philosophy, in particular on the teachings of Bacon, Descartes, Gassendi, on the formation of the teachings of the Francuz enlightenment – Voltaire, Lanetrians.

#### REFERENCES

1. Jalilovna Q. N. et al. HIMOYA GAZLARI MUHITIDA PAYVANDLASHDA MEHNAT MUHOFAZASI //Archive of Conferences. – 2021. – Т. 13. – №. 1. – С. 47-48.
2. Yusupov I. I. et al. TO REDUCE GLOBAL CLIMATE ISLAND FOCUSED LOCAL COOPERATION //Theoretical & Applied Science. – 2020. – №. 11. – С. 501-507.
3. Кобулова Н. Ж., Нарзиев Ш. М. ХОДИМЛАРНИНГ МЕХНАТИНИ МУҲОФАЗА ҚИЛИШ САМАРАДОРЛИГИНИ ОШИРИШ ЙЎЛЛАРИ //Здравствуйте, уважаемые

участники международной научной и научно-технической конференции, дорогие гости!. – 2021. – С. 485.

4. Кабулова Н. Ж. Традиционно-национальный узбекский головной убор мужчин (тюбетейка-дуппи) ферганской долины // *Universum: технические науки*. – 2020. – №. 8-2 (77). – С. 10-12.

5. Mentges G. Textile legacies in motion. Introductory remarks // *Modernity of Tradition: Uzbek Textile Culture Today*. – 2013. – С. 7.

6. Sabirjanovna P. Z. A MODEL FOR DEVELOPING STUDENTS' COMMUNICATIVE COMPETENCE BY TEACHING THEM INTERCULTURAL COMMUNICATION // *Galaxy International Interdisciplinary Research Journal*. – 2022. – Т. 10. – №. 11. – С. 680-683.

7. Sabirjanovna P. Z. Modelle der Vermittlung interkultureller Kommunikation // *Berlin Studies Transnational Journal of Science and Humanities*. – 2022. – Т. 2. – №. 1.5 Pedagogical sciences.

8. Sabirzhanovna P. Z. CRITERIA FOR THE PRESENTATION OF MATERIALS FOR INTERCULTURAL DIALOGUE AND TEXTBOOK ANALYSIS IN TEXTBOOKS // *Archive of Conferences*. – 2021. – Т. 22. – №. 1. – С. 90-92.