



The Historical Evolution of the Concept of Humanity in the History of Philosophy with a Focus on Nietzsche's Views

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Abstract:

The philosophy of human existence has been one of the fundamental and key concepts in philosophical studies, and every thoughtful person continuously ponders it. The Sophists were the first philosophers to turn attention toward humans, advocating the idea that humans are the measure of truth, replacing absolutism with philosophical relativism. Among the most significant and pressing issues that have occupied human thought since its emergence in existence are humanity and its dimensions. Socrates, the father of Western philosophy, introduced his core philosophy with the famous statement "Know yourself." Plato and Aristotle established metaphysics, initiating an era that resulted in the emergence of human-centrism. From the 17th century onward, with the transition from the Renaissance to the modern era, figures such as Descartes elevated Western philosophy, marking a turning point in human history. Ultimately, Nietzsche, one of the greatest Western philosophers, introduced a new concept of humanity through his idea of the Übermensch (Superman). This Übermensch represents a superior being, embodying distinct characteristics and a prominent position, a concept that cannot be overlooked in the historical evolution of human thought. The present article examines the historical trajectory of the concept of humanity in philosophical discussions, focusing on Nietzsche's views on human-centrism and humanity. Nietzsche is among the prominent contemporary Western thinkers who profoundly addressed humanity, offering a perspective distinct from other philosophers, and sought to redefine contemporary humans who have deviated from their original position.

Keywords: The concept of Human, History of Philosophy, Friedrich Nietzsche

The Concept of Human in the Philosophy of Ancient Greek Philosophers

Writing a historical account of humanity, its essence, and its nature is a complex endeavor requiring extensive discussion, which is beyond the scope of this study. Therefore, this section briefly examines various periods in the history of philosophy and the perspectives of those eras concerning humanity. As a starting point, the issue of humanity can be examined from the time of Ancient Greece. Philosophers such as Thales, Anaximenes, and Anaximander were more concerned with understanding the world than humanity itself.

Frederick Copleston remarks: "The first Greek philosophers should undoubtedly be considered cosmologists, as they were eager to explore the nature of the world, the subject of our knowledge. Humanity was considered from a scientific perspective as a part of the world, rather than from a

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subjective viewpoint, as the agent of knowledge or as a moral agent" (Copleston, 1996, p. 112).

As seen in the historical trajectory of philosophy, the philosophers of this period each presented their views on the origin of the world. However, inconsistencies in these perspectives gradually led to a form of skepticism. This skepticism, arising from the inability to achieve certain knowledge about the world's essence, resulted in the emergence of Sophist thought, which posited humanity as the measure of truth. This notion is evident in the statement of Protagoras, a prominent Sophist: "Man is the measure of all things: of things that are, that they are, and of things that are not, that they are not" (Copleston, 1996, p. 126).

Consequently, the Sophists can be regarded as the first philosophers to turn their minds toward humanity. They replaced absolutism with philosophical relativism by asserting that humanity is the measure of truth.

In addition to the Sophists, Socrates, aptly called the father of Western philosophy, emerged in a period when Sophist thought had destabilized beliefs and opinions. Socrates' philosophy also emphasized a return to humanity. Macquarrie writes in this regard: "Socrates holds particular significance in the development of an existential philosophy because he initiated a revolution in Greek philosophy, shifting focus from nature to humanity as the central subject of philosophical inquiry" (Macquarrie, 1997, p. 35).

Socrates introduced his existential philosophy with the famous phrase "Know yourself," inscribed on the Temple of Delphi. Jean Brun states: "Socrates made this phrase the cornerstone of his philosophy" (Brun, 1995, p. 79).

A comparison can be drawn between Socrates' and the Sophists' approaches to humanity. The Sophists focused on the unattainability of truth, while Socrates critiqued this perspective, asserting that truth is achievable.

In the next step, we will discuss Plato's point of view. According to some thinkers, Plato and especially after that Aristotle took a path by establishing metaphysics that has led to the emergence of humanism; Because they tried to know and understand existence and creatures conceptually and mentally.

Plato viewed humanity as the "little cosmos," a microcosm of the universe, containing all its elements. According to Plato, humans are composed of a soul imprisoned within a physical body, with the soul's three aspects represented in different parts of the body: reason resides in the head, emotions in the chest, and desires in the abdomen (Frouzesh, 2004, p. 31).

Aristotle, who founded logic, defined humanity as a "rational animal" by identifying the genus and specific difference of humans. He systematically classified humanity within logical definitions.

The Concept of Humanity in Medieval Philosophy

The theories of Socrates, Plato, and Aristotle were widely accepted in the Middle Ages, and among the Church Fathers, attention to man was of particular importance; Etienne Gilson believes that there is a commonality

between the views of Socrates and the Church Fathers, which is that both opinions contradict the belief in the originality of the natural world; this means that none of them paid attention to the study of nature as nature itself, but rather they all believed that knowing man himself was much more important than knowing the outside world (Gilson, 1991, 346).

In general, it can be said that; in the Middle Ages, man was the highest of creatures and God was the highest order of existence; Ian Barbour writes in *Science and Religion* in this regard: "In medieval thought, God was the highest order of the hierarchy of existence and man was the center and axis of the created world; nature was the subordinate and subordinate of human existence, and the role of other creatures was mainly explained by the role they played in fulfilling human desires and goals, because the world was created in accordance with the existence of man and to serve him." (Barbour, 1995, 26)

Thus, in the Middle Ages, man, from every aspect considered, should ultimately be considered in a way related to God (Gilson, 1991, 342), and man gains value and credibility to the extent that he is related to God, even human thought and cognition are also placed in this direction: "In the Middle Ages and centuries, the center of gravity of human reason and cognition becomes new, transcendent, and metaphysical, and is transferred beyond nature. Hence, thinkers such as Augustine, regarding the possibility of cognition, give the following slogan: Since God thinks (in me), therefore I (am and) can think." (Ashtiani, 1976, 50)

Of course, the fact that on the one hand, the end of nature is considered to be man and the end of man is considered to be God, stems entirely from the interpretation of things in terms of ends, which was a characteristic of scientific explanation in this period. In this regard, Ian Barbour says: "In the Middle Ages, the search for an explanation of a thing or a thing was carried out in accordance with its "true form" or "rational essence" and the "end" it had and the purpose it served; the thirteenth-century revival of Greek science, along with the great publication that Thomas Aquinas had provided of Aristotle's theology and philosophy, had opened a new way in the Christian realm of explaining nature that dominated Western thought until the seventeenth century. Why do objects fall? According to Aristotle and his followers, motion is explained according to the inherent tendency of everything to seek its natural home" (Barbour, 1995, 19). Thomas Aquinas considered man to be in a position between angels and animals, and believed that man, at the height of his intellect, would encounter one of the two. On the other hand, he considered man to be a microcosm, a smaller-scale universe that somehow contains all the creatures of the universe within itself. (Gilson, 1991, 347)

In general, it can be said that since the message of Christianity is addressed to the individual, and this in itself suggests giving authenticity to the individual, in ancient Greece, man was considered as a species, but in the Middle Ages, man was considered as a person and an individual, but it should

also be kept in mind that the individual man is not authentic in front of God, but only in his shadow and in the direction of moving towards carrying out his commands that man finds authenticity.

However, the dominance of Aristotelian views over the field of Western thought did not last long, because in the following century, namely the fourteenth century, it was seriously challenged by William of Ockham. With complete trust in the senses, he considered what the senses were unable to understand, either directly or indirectly, to be theoretically worthless; therefore, the entities that the senses were unable to understand, such as universals and even the existence of God, were considered unprovable. (Lascam, 1380, 178-193) Thus, through Ockham's efforts, two characteristics of medieval philosophy, namely the use of pure reason and the service of philosophy to theology, were seriously questioned.

The concept of man in the modern era:

After the Middle Ages and the beginning of the Renaissance, human thought entered a new stage, meaning that man became more confident in himself and his intellect, thus paving the way for a kind of complete originality of reason. This movement began in the 17th century, which has been called the "Age of Reason." Among the philosophers of this period, who also had a great influence on the transition of philosophy from the Renaissance to the Modern Age, is the French philosopher Descartes. It can be said that Cartesian philosophy changed the course of Western philosophy and elevated it, and in fact, this thought is considered a turning point in human history. (Gilson, 1370, 123)

Descartes, under the influence of the cultural and literary humanism of the Renaissance, was concerned with humanity and its welfare and comfort. He began his philosophy with the "thinking self" or with man and his essential characteristic, which is thinking, and believed that; man should search for the foundation of his knowledge within himself, and this means a return to the philosophy of the past because, as previously stated, in ancient times they started from the outside world; as a result, it can be said that Descartes believed in the centrality of man. Of course, this point should also be taken into account that the centrality of man was only related to the beginning of Descartes' philosophy and that in the continuation of his philosophy, because he put everything in the form of mathematics to make his thought certain, he gradually forgot man. In the eighteenth century, thinking about man entered a new stage, in such a way that the distance between man and religious thoughts increased and the theoretical knowledge of supernatural issues was questioned (Barbour, 1374, 78-79).

Kant is one of the philosophers of this era who, in his epistemology, largely gives primacy to the knowing subject, and in fact, he can be considered the pinnacle of theorizing about human orientation. By shaping a revolution similar to the Copernican revolution in theoretical philosophy, he believes that instead of adapting themselves to the environment and surrounding objects, they impose their mental categories, known as the twelve categories,

on objects. Thus, for him, the mind is active; consequently, in Kant's philosophy, knowledge and recognition are based on the knowing subject and his mental categories; On the other hand, while Kant takes the responsibility of proving the existence of God off the shoulders of metaphysics, he criticizes scientific reason and examines the classical discussions of metaphysics, including freedom, immortality of the soul, and the existence of God, as requirements of the moral law, in the field of ethics. (Korner, 1988, 284)

According to Kant, man is self-governing and independent in the realm of knowledge and value and does not take orders from outside himself. Hegel also removes the distance between mind and object and his philosophy leads to introversion. Hegel seeks to guarantee omnipotence and omniscience to man as a point of view. To achieve this goal, he has no choice but to eliminate Kantian dualism (the distinction between mind and object), idealistic subjectivism and materialism. In this context, he expands on Kant's theory that the mind gives objectivity to experience and takes it to the point where he says: "The whole of existence is the result of the self-disclosure of reason, in the movement towards absolute knowledge, complete freedom, autocracy and self-contradiction. This self-disclosure of reason takes place according to a new dynamic logic of process, not the traditional formal and deductive logic, but a logic of transformation and evolution in which the soul constantly goes out and returns to itself, separates from each other and reunites again." (Cupit, 1376, 172)

According to Hegel, his philosophy, while being Christian, answered all ultimate questions from within. (Ibid., 178) Hegel's philosophy is very comprehensive and all-encompassing, uniting God, nature, history, and the self in a single vision. Few people realized during Hegel's own lifetime that his system, due to its introspection, could easily be interpreted as a completely secular and godless humanism. (Ibid., 172)

The concept of man in the thinking of contemporary philosophers:

After the seventeenth and eighteenth centuries and with the advancement of science and technology, man gradually moved towards a machine life and as a result he neglected to pay attention to himself and this type of interpretation of man endangers man's previous status and position as the noblest of creatures. Ian Barbour says in this context: "Man, who was considered the center and axis of the universe of possibility and the focus of the world, was demoted and of course turned into a marginal and wandering planet and ultimately, man's uniqueness and nobility and the claim of God's special care for him were endangered." (Barbour, 1995, 43)

But in the thoughts of the new era, which are actually a reaction to technology and mechanistic thinking, minds again become aware of humans. One of these new thoughts was pragmatism, which according to this type of insight, humans can live better with the help of their own powers and should not be satisfied with anything other than actions that come from their own will. In this type of thinking, the belief is that humans should not be

influenced by different theories and insights and should build themselves and society by recognizing what is more beneficial.

Another tendency of this period can be called existentialism, which pays more attention to humans than any other philosophy.

The self and existence provide the basis for the discussions of existential philosophers. Existentialism literally means the originality of existence, which is specific to humans. This thinking is a tendency to bring philosophy closer to the daily lives of humans. In fact, it is the tendency of those who say; Man should be able to find answers to his problems in philosophy, but now philosophy has severed its real contact with human life and, like mathematics, physics, and chemistry, treats problems such as worry and anxiety, fear of death and sin, and the like this.

Existentialism claims that it wants to provide a solution to the concrete problems of human life, and if such a claim is accepted by this school and if it takes on such a great responsibility, it has a long history and great philosophers such as Socrates and Augustine should also be introduced as existentialism. It is not just a person named Kierkegaard who founded this school, but he has explicitly explained the contents of this school.

But what is very important about this way of thinking is that in this view, the subject of philosophy changes from existence to being. This means that existence in general is not their concern, but what is of their attention and opinion are "beings" or beings. In this way of thinking, man is a problem for himself; this means that the mystery and unknown is man himself. Ian Barbour's interpretation, while explaining existentialism, also refers to this issue in a way. Where he says: "Existentialism is not a school of thought, a collection of beliefs and opinions, but rather an approach or approach, which has various manifestations and expressions among its religious and atheistic scholars." (Barbour, 1995, 22),

The concept of man in Nietzsche's thought:

Nietzsche proposes a new concept of humanity that is contrary to the concept that has been expressed about man until his time; on the other hand, Nietzsche refers to the depreciation of values and expresses it in the form of the metaphorical concept of "the death of God" and criticizes his contemporary culture in general and Christianity and its religions in particular; Nietzsche also criticizes different types of humans, including "very human humans". One of the symbols of this type of human mentioned in Thus Spoke Zarathustra is the "hermit", who follows ancient values and traditions. Another symbol of humanity in Nietzsche's thought is the "last of men". In other words, these types of humans are the most hated humans who are passive and reactive. They have killed God because of his high expectations and their lives are limited to home and family, and Nietzsche considers them in opposition to the "superhuman".

He also criticizes another type of human being, the "superior human being," because they cannot be creative, and although they have a negative will and engage in destruction, they do not completely destroy values, but only distort

them. In fact, the shadow of all values and God is always with them, and they suffer from the torment of conscience until the moment of death. But what does Nietzsche say about the superman? He introduces the superman as the true end of humanity and says that man must be a bridge to reach this end. Therefore, as we will explain in more detail, we see that Nietzsche is not only destructive, but also creative, and in addition to negativity and denial, he also reaches yes and affirmation, but a positive and creative affirmation that can be found in the end of humanity, that is, the superman.

Nietzsche's Life and Works:

Nietzsche was born on October 15, 1844, the first child of a Lutheran clergyman from Röcken in Saxony-Prussia. Since his birth coincided with the birthday of Frederick William IV, King of Prussia and Nietzsche's royal patron, he was named Frederick William in honor of the king. Thus, Friedrich Nietzsche, who was to become a determined enemy of Christianity in the future, spent his early years in a Christian and spiritual family. His maternal grandfather and father were priests, and he himself hoped in his youth to one day become a priest. His idealistic and poetic spirit could not help but be influenced by the religious atmosphere, his childhood, the prayer and music of the village church in which he lived, and his father's background, so that in later years he even gained a respect for genuine Christianity.

Nietzsche's father died in 1849 after a period of mental confusion caused by a severe fall, and his mother moved to the city of Nuremberg. In this city, Nietzsche lived with his mother, sister, grandmother, and two aunts, a very feminine society for a young man. He was a reverent and introverted child, so much so that his peers called him "the little priest." In the city of Nuremberg, music played a real role in Nietzsche's life, and he began composing motets and poetry at an early age. When Nietzsche reached adulthood, he was recognized as one of the masters of German literature and music, and this was very important to him. In fact, his genius, as is sometimes said, was more in poetry and literature and imaginative gifts than in philosophical discussions. Under the influence of his studies and one or two professors who developed a high and profound criticism of the works, Nietzsche began to renounce Christianity, but this loss of identity did not occur completely while he was studying at the Porta School. The complete break occurred later, but Nietzsche's aversion and escape from Christianity had begun at the Porta School.

In October 1864, Nietzsche and his friend went to Bonn. He says: "I entered Bonn with a sense of pride and a bright and endless future ahead of me." At first, he studied theology and linguistics, but after a while he abandoned theology. His favorite professor, Professor Reichshal, advised him: "If you want to be a complete man, study a specialized field." So when Professor Reichshal left for Leipzig as a professor, Nietzsche was determined to leave Bonn, where he no longer felt happy, and go to Leipzig.

Apparently, Nietzsche was still somewhat attached to Christianity when he was in Bonn. When his old friend suggested to him that prayer was of no

value and that the confidence it gave was only an illusion, Nietzsche replied: "That is one of Feuerbach's follies," and when his friend spoke approvingly of Strauss's *Life of Christ*, Nietzsche remarked: "If you want to sacrifice Christ, you must sacrifice God." But he felt all the pain, suffering, and anxiety that came with doubt.

In the fall of 1865, he went to Leipzig, where he continued his studies in linguistics under Reichshal and other professors. It was also in Leipzig that he came across Schopenhauer's *The World as Will and Imagination*, Schopenhauer's picture of the world as the manifestation of a blind will with a fundamental condition that stemmed from his aesthetic experience in his philosophy. Nietzsche says that he was fascinated by Schopenhauer's blasphemous ideas and regretted not having had the opportunity to meet the philosopher in person (because Schopenhauer had died in 1860), so his aversion to Christianity was completed in Leipzig. But no one can be certain that Nietzsche's separation was as complete as he himself imagined; his subsequent bitter hostility may have been the result of his inner tensions, and indeed in 1881 he wrote to a friend: "I may happen to say something about Christianity, but I cannot forget that the best experiences of my spiritual life are due to Christianity, and I hope to always be grateful to it in my heart."

Nietzsche was happy in Leipzig, and his study of linguistics did not tire him. He was a favorite student of Professor Richard, and the professor recognized his talent for learning.

Nietzsche became a university professor at the age of 24. As Mr. Knight describes it, "he remains a professor inwardly for twenty years of his active life. In the first decade he is both a linguist and a philosopher; in the second decade he is a philosopher entirely. There remain eleven years, during which Nietzsche is a deranged and paralyzed lunatic."

At the end of 1871, one of Nietzsche's books, *The Birth of Tragedy*, was published through the *Spirit of Music*, and a second edition appeared in 1885, with the additional title *Hellenism and Legalism*. The book is an analysis of Greek culture in which Nietzsche contrasts the pre-Socratic Greek culture, the Dionysian culture, which was strong and great, with the post-Socratic culture, which was intellectually and logically pale and weak. In this comparison, Nietzsche applies his thoughts to Germany and believes that current German culture can only be measured against the second type of culture mentioned; and it can only be preserved if efforts are made to reform it in the spirit of Wagner.

During the years 1873-76, four essays called *Untimely Thoughts* emerged from Nietzsche's cream. The first of the four essays, named *David Strauss*, a confessor and writer, was an example of discovering the anti-culture and anti-Germanism. The second essay is on the right and wrong use of history, in which Nietzsche opposes the worship of science or historical knowledge: "We must serve history as much as history serves our lives." In the third essay, *Schopenhauer*, the mentor of this great religious philosopher, is considered a full-fledged philosopher compared to the old and decrepit philosophers of the

universities. The fourth essay, Richard Wagner in Bayreuth, is a eulogy of Wagner in which Wagner's art is presented as a rebirth of Greek art. The fourth essay, Richard Wagner in Bayreuth, was published in 1876, but in fact Nietzsche and Wagner had already fallen out and separated. With the separation from Wagner, Nietzsche's second period of work begins, while at this time he is less a poet than a philosopher, and it is here that he prefers the philosophy of Socrates to the pre-Socratic philosophers and questions all accepted opinions. Later he changes his mind again to being anti-Socratic. This period, the Apollonian period, which contrasted with the previous Dionysian period, saw in it the poetry of all men, the dawning of the day, and a joyful wisdom.

Nietzsche spent the winter of 1882-3 in the Gulf of Rapallo. The weather was bad and Nietzsche was not comfortable. "Yet it was in this very discomfort that my noble and glorious Zarathustra was born." The idea for this book had occurred to Nietzsche in Sils Maria. He wanted to use this Iranian face as a vehicle for expressing his ideas, but by the time he began writing the first part of Zarathustra, Nietzsche's intellectual development had begun, and this is evident from his insistence on the ideal of nobility with a focus on the concept of the superman. The first part of Zarathustra was written in 10 days and published in May 1883. The idea of cycles (or perpetual recurrence) is not raised in this part, but Nietzsche wants to teach the religion of the superman through the language of Zarathustra. The second part of Zarathustra was written between June 26 and July 6 of the same year, 1883, in Switzerland.

Nietzsche left Nuremberg in late autumn and, after various wanderings, reached Nice, where he wrote the third part of Zarathustra in about ten days and published it in early 1884. In this part of the book he expressed the belief in eternal recurrence, which is thought to be a counter-argument to man's neutralizing sense of sin. Towards the end of April 1884, Nietzsche arrived in Venice. In July he left for Switzerland, and in Zurich he began the fourth part of Zarathustra, continuing it in Menton and then in Nice.

In the fourth part of Zarathustra, Nietzsche explains that he is writing the book for admirers and higher men. After a stay in Venice, the Engadine and Florence, Nietzsche returned to Nice and compiled his scattered notes into a new book, Beyond Good and Evil: A Prelude to the Philosophy of the Future. This work served as an introduction to the great book that Nietzsche then began to write. This great work was never completed, but the notes he had intended for it were published after his death as The Will to Power.

In fifteen days Nietzsche wrote The Genealogy of Morals, a response to a Swiss critic's attack on Beyond Good and Evil, which was published in 1877.

Nietzsche died of pneumonia in Weimar on August 25, 1900. The sad and lonely soul of Friedrich Nietzsche rushed to the Creator he had denied.

Types of Nietzsche's symbolic attitudes towards humans: The very human man

The camel is a symbol of very human humans and their ideal hermits. (Suffren, 1376, 165) If this type of human considers the irreligious, tangible, earthly, unpolluted and physical world to be low, it is only because he wants to make the other world, which is sacred, beyond the tangible, ideal, immaterial and eternal, appear more magnificent (ibid., 60). Nietzsche refers to this type of human in the second paragraph of the preface to "Thus Spoke Zarathustra" and begins this paragraph as follows; Zarathustra, on his way down from the mountain, meets an old man from the forest who is an example of a committed Christian and, in other words, a symbol of very human humans. The old man says to Zarathustra: "I have turned to seclusion to find the love of God, and now I have found the love of God, and humans seem to me to be such imperfect creatures that it is impossible to live with them; love for God has turned me away from humans." (Nietzsche, 1387, 20) Therefore, we see that this type of person loves God and, in return, has turned away from humans. In fact, Nietzsche, with the presence of this man, has questioned the idea of seclusion and monasticism in Christianity; He realizes that this morality is extremely far removed from even the teachings of Christ himself, because he advised people to love each other, while the old man has admitted that he has overlooked the principle of loving one's fellow man in order to love God, because loving God is a fundamental duty according to Christian moral teachings. So this admission has a very serious meaning, that is, he has set aside another part in order to replace part of the teachings of the Christian religion. Nietzsche considers the turning away from loving one's fellow man to be the reason for the general decline of traditional morality in humans; therefore, humans have been crushed under the burden of values, pressures, and institutions dependent on the other world, and this is also one of the issues over which Zarathustra falls out of step with Christ.

Even the old man wants Zarathustra to act like Christ and help people carry the burden of their sins, but Zarathustra has not come to shoulder their sins like Christ, but rather he has brought them the news of the death of God and the good news of the emergence of the superman as a gift. But the old man thinks that Zarathustra has brought a heavenly gift to people, just as he thinks that he and other Christian hermits invite people to religion and God and prevent them from living, he thinks that Zarathustra has also brought these things to people, and he tells Zarathustra that people no longer listen to our sermons and do not accept us, and it is better for you to go and live in the forest and solitude, and like me, turn away from people and love God. (Sovern, 1376, 103)

But Zarathustra has come to say: "God is nothing more than an illusion, and today man himself must lean on his throne, because there can be no god except when there are many gods." (Nietzsche, 1380, 247) Although he (the Christian God) has freed humans from the yoke of captivity to transcendental

commands, he places a burden on humans that is only worthy of a superman; he has assigned the task of creation to humans themselves.

The mission of Christ is to help people carry this burden, and the hermit saint (old man) advises Zarathustra to do the same: "Give them nothing, but take the burden off their shoulders and bear it with them." (Nietzsche, 1999, 20) But Zarathustra does not accept it. He has not come to buy off the sins of people and share their burdens. He has come to remove this burden, to save people from the clutches of the afterlife. That is why he responds to the hermit with humor. Of course, the hermit does not understand what he means by this humor, but he responds anyway: "Let me go without taking anything from you." (ibid., 21) But in fact, the removal of that world is a gift, it is the liberation of a person from the captivity of that world, and the meaning of this gift is not a small charity. Zarathustra is too rich to give alms: "I am not as poor as I should be." (Nietzsche, 1387, 20)

Zarathustra is surprised to hear these words from the old man who lives alone and asks permission to leave, telling him that it is better for me to go than to ask for anything from you. Thus, he finds the old man's ideas superficial and strange, and when he is alone, he asks himself, doesn't this old man know that God is dead?!

The Hermit

About the hermit, we can say: He is a man who lives in the forest who knows Zarathustra and praises him, considers his eyes pure, and says that there is no hatred in his thoughts, and says to Zarathustra: Now that you are a child and have awakened, what do you have to do with the sleeping? In what sense does he consider humans to be sleeping? In the sense that they pay attention to the body and have forgotten the soul and God: "Do you want to carry the burden of the body again?" (Nietzsche, 1387, 21) A type of human who has fallen under the burden of traditional metaphysics and ethics and, out of habit, deals with a series of ridiculous moral rules. (Sovern, 1376, 167) His metaphysics is of the type of Platonic dualism; that is, of the type of good and evil system; The symbol of this type of man is the camel, which is the first stage of the three metamorphoses in the book Thus Spoke Zarathustra.

Other characteristics of ascetics, or in other words, recluses, include the following: they despise life, drink poison, and are on the verge of decline; the earth is tired of them; they speak of hopes beyond the earth and beyond the earth; they consider disbelief in God to be the greatest disbelief; they see the body as inferior and want the body to suffer and starve; they consider the soul to be the highest; they call humans to wisdom and virtue, justice and mercy, and consider humans to be sinners; this type of man, in comparison with the superman, follows old values and is the agent of traditional culture, that is, he is a non-believer.

Camel

In Thus Spoke Zarathustra, Nietzsche speaks of the three metamorphoses of the soul, how the soul becomes a camel, a lion, and a lion a child. In the first stage, when the soul is of the camel type, humans live in tradition and

are the bearers of the culture that has been given to them and in which they have grown up, and they preserve what has been given to them for themselves, and like the camel, they are burdened and oppressed. The camel is actually a symbol of ancient values, the donkey or camel is an animal of the desert, they carry, they carry to the depths of the desert.

The donkey has two faults: its no is a false no, a spiteful no, and in addition, its yes is a false yes; He thinks that to prove means to carry and to undertake, the donkey is, first of all, a Christian animal: he carries the burden of the so-called higher values of life. After the death of God, he takes on himself the burden, the burden of human values, he claims to take on reality as it is: he is therefore the new god of the higher men; the donkey is, from beginning to end, a caricature of the Aryan Dionysian and its betrayal; he proves, but only the products of nihilism. Also, his long ears are in contrast to the small, round and winding ears of Dionysus and Aryan, and the camel is an animal that carries a burden: the burden of established values, the burden of education and upbringing, the burden of morality and the burden of culture. (Deleuze, 1386, 56) Nietzsche says in *The Will to Power*: "At this stage everyone submits to what is valid and is in society; "He follows his predecessors, teachers, and role models like a pack camel." (Nietzsche, 1997, p. 29) Therefore, we see that pack camels, or very human beings, are oppressed, bowed down, and surrendered to the demands imposed on them, and they become the victims of different people, cultures, and traditions.

The Last Man:

As mentioned, Nietzsche considers the God-killer, the "last man", in *Thus Spoke Zarathustra*, the most hateful man, the "last man". In fact, Nietzsche wants to say that man, when he no longer needs an external reference, becomes even more uglier; because everything that was forbidden to him, he now forbids for himself and, in a spontaneous way, takes on the work of a policeman and a bearer of burdens that no longer even seem to come from outside. (Deleuze, 2007, 47) For the last man, life without God and without value does not create a problem; They are those who mock and ridicule everything, they dabble in many things but do not achieve mastery and skill in any of them, they borrow from all past cultures and do not create any single phenomenon, and all this indicates the fact that there is no longer any basis for commitment for them; they are the ugliest people in the world and, out of spite and baseness, they have killed God in order to get rid of a demanding master. (Sovern, 1376, 170)

They destroy everything and create nothing; Therefore, man, who is a noble being, is lost and ruined in this state, and this means that degeneration and degradation continue to perpetuate life with full force. For Nietzsche, this kind of life is the life of subhumans, which is not much different from the life of animals, and therefore the future of human life will remain increasingly enclosed in darkness and emptiness. (Gregory Bruce, 1380, 102)

Therefore, from now on, the eternalists such as God, the Supreme Universe, and the sacred space of transcendence will all collapse and will not have even

the slightest value or credibility. In these lonely ruins, man finds himself alone with the becoming and death of the eternals, and he sees every truth he had ever considered true, its ashes blown away. His wandering image is that of a defeated and gloomy man who is abandoned in the midst of becoming and is not even able to change his destiny and is deprived of a heavy will that can console him and save him from this hell of terror and helplessness. Now everything is in the hands of man himself, and only he can change his destiny. But how can this depressed and bewildered man change the situation, a man who, despite struggling in all this darkness, is still not aware of his dark destiny and, despite having lost his vital values, is willing to live passively and worthlessly, without seeking new values; the soul of modern man is contaminated with the values that his past history has given him, moral values, and he sees these values as lost and empty, and while he is trapped in the circle of tradition, he prefers not to fight with the past and realize the future, but to live in a nihilistic, valueless void and continue his wandering. The modern man, who reveals a spark of Apollonian life in himself, without succumbing to the Dionysian charm of life, is a sick man who lives romantically or, to put it better, like a Christian. (Nietzsche, 1377b, 370)

He has hidden himself in the illusory and alien world of imagination, and has drawn a curtain between him and the bitter and biting reality of the world around him, which is now caught in a whirlpool of emptiness, and he is no longer able to understand the depth of the disaster. Modern man lives in the midst of disaster, a disaster of decadence and emptiness, and he does not have the spirit to transform the times; according to Nietzsche, the best way, or rather the only way that humanity can think of as a refuge today, is to live in the same state of worthlessness and immorality, as most of the modern masses do. (Gregory, Bruce, 1380, 102) This deplorable situation is a dead end; This is why the last man, upon reaching the end of the line, becomes the last man in the line, a man without value and therefore without any criteria for evaluating himself, a man who is satisfied with himself and his situation and nothing motivates him to get out of this situation and this dead end. (Suffren, 1376, 93–92) Such people are born as if by chance: there is no urgent and higher necessity in them; they do this and that, they do this and that, but their instinct is mediocre; the more the feeling of unity with their fellow men increases, the more uniform humans become and in a stricter way they feel all differences as immoral; thus, the sand of humanity inevitably arises. (Zafransky, 1384, 45)

prophet

The soothsayer is a prophet who is the messenger of the last man, that is, the exact opposite of Zarathustra, who is the prophet of the superman (Sovereign, 1376, 166). He says, "Everything is in vain" and announces the last stage of nihilism: the moment when man, having realized the futility of his attempt to take the place of God, prefers to want nothing more than to seek nothingness. Therefore, the soothsayer announces the last man. Since he shows the end of nihilism in advance, he goes further than the superior men;

but what remains far from him is something that is still beyond the last man, the man who wants to be destroyed, the man who wants his own decline; through this nihilism man truly accepts the end and is defeated by his own hands. (Deleuze, 2007, 62-61)

Superior Man

Man was the last symbol of man who sank into the level of animals; man, no matter how interesting for Darwin and his theory of the evolution of species, is considered an example of degeneration and degradation for Nietzsche; in the meantime, the superior man reaches the breaking of man from the gods and is freed from all the chains and heavy and meaningful illusions in religion, metaphysics and ethics. (Jaspers, 2004, 271) and in fact he is the first person who lives for happiness and is to some extent truly human; but Zarathustra hates them because, in his opinion, behind all the desires of superior men, lies a great fear that therefore hides the creative factor from their sight and therefore, they too cannot abandon nothingness and take over the rule of becoming; They are faithless but not irreligious. (Sovereign, 1376, 101)

Superior men are those who hear the words of Zarathustra, but each of them relies on only a part of his teachings, and this makes them remain behind in normal development. (Gregory Bruce, 1380, 175) This type of man has neither the power to say no nor the power to say yes; the tightrope walker is the first feature of this type of man, but the tightrope walker dies and in fact the path he takes is a dead end; in other words, the action of the superior man, which is still inspired by a negative will, is doomed to failure. (Suffren, 1376, 102) The danger that forced the last man to retreat is the same one that the tightrope walker goes to welcome: "a dangerous look back, a dangerous trembling and hesitation" (Nietzsche, 1387, 23) and this is what brings the poor tightrope walker to his knees because after stepping on the rope he hesitates, looks back, towards the dead God. In fact, it seems that the tightrope walker should not have sinned and doubted, and this very hesitation takes his life; But the tightrope walker has taken the path of action, being the active and not the passive, action and not the reactive, action and not the reactive, and all this is worthy of respect, and for this reason Zarathustra loves him and calls him his first companion and considers it his duty not to leave his body alone: "I will bury you with my own hands." (Nietzsche, 1387, 33)

However, it should be known that the path that the tightrope walker takes is a dead end, because the tightrope walker fails and falls on every obstacle he falls on due to his negative will.

Some of the faces of superior humans in Thus Spoke Zarathustra:

In Thus Spoke Zarathustra, Nietzsche introduces different faces of superior humans, and these faces that Zarathustra encounters include: two kings with their donkeys, a scientist, a magician, the last great pope, and...

In the third part of the fourth part of Thus Spoke Zarathustra, Nietzsche speaks of two kings, these two kings, the "right-handed king" and the "left-handed king," both follow the same path. (They are two people with many

differences, but it is not clear why they both choose the same path?!) Nietzsche sees beyond such differences from his profound perspective that the values in dispute between the parties are essentially the same: both kings have only one donkey and have placed the same ideals on its back. Both are tired of power and etiquette, as is common in modern life. (Sovereign, 1376, 156) They represent the moral movement of turning customs and traditions.

A movement whose goal is to educate and train man, to make him free with the most violent and coercive means. Also, the king on the left came for the means and the king on the right came for the end, but the moral principles of customs and traditions, both before and after the death of God, whether for the means or for the end, themselves tend to decay, educate and choose in the opposite direction and fall in favor of the masses (the victory of the slaves). These two kings bring with them the donkey, the donkey that the collective of superior men will make the new god. (Deleuze, 1386, 187)

In the fourth part, Nietzsche speaks of the scientist, a scientist with a positivist spirit, due to the meticulousness and obsessive rigor of his intellectual judgments, who is trapped in the stupid narrowness of specialization. (Suffren, 1376, 165) He wants to replace knowledge with divine values, religion and even morality. Knowledge must be scientific, precise and winning: it does not matter much whether its subject is small or large; precise knowledge of the smallest things will replace our belief in large and vague values.

This is why man gives his arm to the leech and chooses something completely small as the task and ideal of knowledge: the leech's brain (without going back to the initial causes); But the leech-like person does not know that knowledge is itself a leech, and it is a leech that stands in the place of ethics and religion and pursues the same goal as them: to split life, to mutilate life, and to judge life (Deleuze, 2007, 150). In fact, Nietzsche says that the scientist, like a leech, takes over human life with his theories.

In the fifth part, Nietzsche says of the artist, the magician or in other words the artist, has lost all belief and all originality and plays his role mechanically (probably meaning Richard Wagner). (Suffren, 1376, 157) Indeed, man is a man with a troubled conscience, who continues his work both during the reign of God and after the death of God. A troubled conscience plays all roles, even the role of an infidel, even the role of a poet, even the role of an Aryan. But he always lies and curses. By saying it is my fault, he wants to arouse pity. It instills a sense of guilt even in the strong, it shames everything that is lively and spreads its poison: "Your lamentation has the sound of a snot." (Deleuze, 1386, 160) In the sixth chapter, Nietzsche turns to the last Pope, who laments the death of God. He too continues to teach and bless mechanically, as if God were no longer alive; (Suffren, 1376, 157) He knows that God is dead, but he thinks that he has strangled himself, strangled himself out of pity, because he could no longer bear his love for man. The last Pope has become masterless and yet he is not free, he lives with memories. (Deleuze, 2007, 162)

Therefore, the political power of the "king", "science", "scientist", "art", "magician" and "the last Pope" that is, all aspects of human culture that man in general and 19th century man in particular so much admire, since God is dead, they have become useless, insubstantial, soulless, unreal and devoid of any value in the eyes of man. But they still behave in accordance with their behavior and there is no longer a god involved but a beast of burden, such as a donkey, exists and in this role has taken the place of the camel and as it was observed, all these types of people actually negate values, although they appear to negate them, in reality their negation is not affirmative and positive and they are basically still followers of those old values but in a different way.

Tightrope walker

Now, considering the introductions mentioned, we will generally examine the characteristics of the tightrope walker. He is the first companion of Zarathustra and is a symbol of the rebellion of the active and active forces against the passive forces and follows the path of the superman; but nihilism dominates him, he is unaware of the death of God, for this reason his action is doomed to failure and his fall is fatal. (Sovern, 1376, 166) In fact, the tightrope walker is a symbol of a thinker who takes the risk and tries the difficult path of transition from human to superman.

The rope that the tightrope walker wants to cross is a symbol of the real abyss that humanity is on the edge of. The last humans are all outside this dangerous and sensitive abyss; When the tightrope walker reaches the middle of the rope, a clown comes after him on the rope like a madman and shouts: "Go ahead, you clumsy, go ahead, you lazy one... You have paved a better way than yourself" (Nietzsche, 2008, 29) and jumps over the tightrope walker's head with a furious scream; the tightrope walker is provoked by this scene and accelerates, and suddenly falls into the abyss and is knocked to the ground in the middle of the market and near Zarathustra; Zarathustra does not move and does not prevent the tightrope walker from falling. For him, this is a pathetic story of humanity, which is on the border between animality and superhumanity, and perhaps a human being like this tightrope walker has a difficult time crossing the abyss, and ineffective hobbyists like the clown cause his downfall and only ruin the passage. (Gregory Bruce, 2001, 141)

So these things, the reasons for the failure of the tightrope walker could be that the tightrope walker has not been completely freed from any attachment to the supernatural and that after the death of God he continues to behave as if God existed, that is, without having a master, he behaves like a slave, he no longer believes in God but still believes in Satan and no longer believes in the afterlife but still is not affected by will, as if he believes in the worthlessness of this world and the worthlessness of his own existence.

As a result, when the clown tells him: "You have become a better obstacle than yourself," he is affected; what has made the tightrope walker lose his temper is a special religious feeling, a special Judeo-Christian feeling, and that is self-hatred, self-indulgence and a sense of remorse! The tightrope walker is waiting for punishment and is plagued by a sense of guilt. Then

Zarathustra concludes that human life is terrible (...) A clown can determine his own destiny; How many people truly lose their lives in pursuit of an imaginary thing, in pursuit of the shadow of God, as a result of which we will be constantly afraid; we will constantly think that there may be no God, that we have made a mistake, that we have not been right, and thus we will waste our lives on these thoughts. But the failure of the rope-wanderer is also the failure of Zarathustra, because he is someone who does not understand what he means: "The meaning of my thoughts does not read with their meanings (...) (Therefore we speak to them in parables, because they see without seeing, they hear without understanding) The night is dark and murky, and so are the ways of Zarathustra! (Oh, what an abyss is the secret, wisdom and knowledge of God! How unfathomable are his laws and how unknowable his ways.) Zarathustra mocks his failure: "Truly, what a catch did Zarathustra make today! He caught not a man but a corpse." (Nietzsche, 2008, 30)

Thus, when the death of God neither causes the greatness of the superman nor the smallness of the last man, man will continue to pay homage to traditional values, and by transferring Christianity to the sphere of so-called secular and non-religious customs of life, he will ensure its permanence and will act according to its precepts.

But new values must be created, not the survival of old values defended. Taking action is not enough, this action must be carried out in the name of new values. The necessary and essential condition is that even if the old values have a positive and affirming will, they undergo a transformation of nature and a total transformation; otherwise, every activity, as we saw with the tightrope walker, will be doomed to failure. Therefore, after the death of God, one must also fight against its remnant in the minds. Each of the superior men is in such danger that they are either humbled and crushed in the face of the reality of life or they are consumed by an excessive dissatisfaction with themselves that does not yield results and must be overcome. (Jaspers, 2004, 269) Superior men seek their solitude and communicate with others only in order to use them as a tool. They are always looking for a refuge and a stronghold to protect them from the crowd. This solitude is not chosen but given to them; wherever they are, among people or books or..., only themselves accompany them. This solitude is necessary for them, it is within them and it is inaccessible so that it can be praised or blamed. The concept of greatness means wanting to be with oneself, to be different, to be alone and to live independently. The superior type always has enemies because it opposes the great majority not in words but in deeds. Therefore, superior men are unsociable. They are uncommunicative; they do not want to be familiar. The superior type only communicates with others when he has to. In order to achieve something greater, he sees everyone he meets as a means or an obstacle.

No heart wants comforters, but needs servants and tools, and this is not because they are built to be alone, but because they are exhausted by their work, their responsibilities, and their projects. The superior man always seeks

heavy responsibilities. Of course, the choice of these responsibilities is not arbitrary, but logic rules the course of this man's life. The superior man uses all his efforts and capacities to fulfill this responsibility and spends all his forces for a whole; He despises and despises every little thing: that "ideal" of the system which desires to rule grows deep and exalts and commands, calmly rejects those deviations and blunders, provides those qualities and individual efforts which will be necessary as a means of limiting, thus providing that ability to serve which has not previously raised any point beyond its main task, its "object," its "goal," and its "meaning." If we look at it from this perspective, my life is simply full of surprises. To perform the task of re-evaluating values, perhaps more power is needed than what people are accustomed to in each other's presence, and especially even powerful contradictions that do not interfere with and destroy each other's work.... I had no idea what was growing in me and that all my abilities would suddenly, mature and in their most perfect form, one day emerge. (Nietzsche, 2005, 52)

The superior type is inherently healthy and recoverable; he only wants what is good for him. He can find an escape from what is harmful and can bring good results from bad events, that is, he chooses the right things over the low and despicable. Nietzsche considers himself to be among the superior people and considers one of the signs of the superior person to be healthy, while he himself has always suffered from chronic diseases. This is because healthy, in his opinion, is the way of dealing with illness. For example, if this person has a physical illness, the illness can even be an energetic motivation for them to live.

The superior man is tolerant and tolerant of others, especially himself. He also respects himself as much as others respect God. While self-doubt and self-denial are the norm among people. In addition to this self-respect, there are other states that make the tolerance of the superior man more evident. Respect for himself as someone who has power over others and over himself, who knows when to speak and when to remain silent. He is strict with himself and respects being strict. Happiness means leaving peace and comfort of the soul to others. What bothers the noble man is that others seek to discover values for which no scale has been invented.

They offer sacrifices before an unknown God. They have courage without hope for honor. While the superior man is capable of establishing a standard of evaluation and determining the values themselves: the passion and excitement that permeates the noble and genuine being is something rare and rare... It is the use of a strange standard and measure, a kind of madness that makes us feel hot and burning things that others think are cold; it is the estimation of values for which there is no scale yet; it is the sacrifices we make on the altar dedicated to unknown gods; it is the feats performed without expecting honor or respect; it is a satisfaction so abundant and profound in itself that it spreads to other people and things. (Nietzsche, 1377b, 113-114)

Therefore, according to Nietzsche, moral geniuses such as Goethe, Beethoven, and himself are considered preferable examples of the superior

man. Because the characteristics of the superior type are precisely related to people who have focused on artistic work and interests. The desire for solitude, absolute dedication to important tasks and matters, being different from others, fundamental confidence in one's own work and values are the characteristics of artistic geniuses. (Nietzsche, 1376, p. 318)

Nietzsche said in the fourth part that Zarathustra speaks of a cry of appeal that causes Zarathustra to come out of his cave and return to humans, a cry that superior humans, heartbroken, tired and helpless from the death of God, utter, and Nietzsche's Zarathustra feels compassion and rushes to their aid. Man of the late nineteenth century, Nietzsche's contemporary, although not the ugliest man, is still very far from superman. After that, the meeting with the superman comes, so Nietzsche, after turning to man and searching for creators, realizes that he has attracted only superior humans to himself.

Conclusion:

The concept of man is one of the most important key concepts in philosophy. One of the most fundamental issues that has always been and is still being raised, and every wise and thoughtful person is constantly thinking about or searching for an answer to it. In addition to the existential philosophy of man, his position, whether in terms of characteristics or in terms of function or human levels, is one of the most important and most concerning issues in the world of philosophy, as well as the superiority of man over other beings, which is one of the most challenging philosophical issues that has occupied human thought since he entered the field of existence. Considering the discussions in the text of the research that examine the concept of man in philosophical thoughts from the ancient Greek era to modern and contemporary thoughts, it can be concluded that the views and perspectives on man and his position in the world have undergone very profound and fundamental changes under the influence of philosophical and historical developments. In ancient Greece, the early philosophers were more cosmologists than anthropologists. But with the emergence of the Sophists, the view of man as the axis of truth began. Socrates deepened this approach by emphasizing "self-knowledge", and Plato and Aristotle, with their metaphysical and logical approaches, introduced man in a higher position as a microcosm. In the Middle Ages, Greek views were combined with Christian teachings. Although man was considered the highest of creatures, his value was defined in relation to God. Theology was the axis of human knowledge, and the goal of man was summarized in the fulfillment of the divine will.

With the beginning of the Renaissance and the Modern Era, in a period known as the "Age of Reason", anthropocentrism and the originality of reason reached its peak. Descartes created a turning point in philosophy with his "thinking ego" as the axis, but this view reached its peak with Kant's more complex metaphysics. Man became the subject of recognition, and his reason and will became the center of knowledge.

In the contemporary era, Nietzsche criticized traditional and moral values with ideas such as the "death of God" and the concept of the "superman". He

considered contemporary man to be involved in emptiness and nihilism and emphasized the necessity of creating new values. Existentialism, by focusing on man and his concerns, brought philosophy closer to everyday life.

So, in general, the key developments discussed in this research can be divided as follows;

1. The transformation from cosmology to anthropology in Greek philosophy.

2. Man's relationship with God and his divine position in the Middle Ages.

3. Focus on rationality and self-centeredness in the modern era.

4. Emphasis on will, creativity, and new values in contemporary philosophy centered on Nietzsche's philosophy with the emergence of the superman.

And finally, as a final point, it can be said that the concept of man throughout the history of philosophy has gradually progressed from dependence on the world and God to autonomy and the originality of the will. This transformation reflects man's continuous effort to find his place in the world and create meaning in the face of philosophical and existential challenges.

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