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When Was The Divine Comedy Written

PUBLISHED
November 25, 2026

REFERENCE
#1795582373105142

Introduction: Unraveling the Timeline of a Masterpiece

Few works in world literature hold the cultural, linguistic, and philosophical weight of Dante Alighieri's *Divine Comedy*. It is the cornerstone of Italian literature, a profound allegorical journey through the afterlife, and a work that shaped the very concept of the modern Western soul. For students, scholars, and casual readers alike, one of the most fundamental questions that arises is: **When was The Divine Comedy written?** The answer is not a single year but a complex, layered timeline spanning roughly the first two decades of the 14th century, intricately tied to the author's turbulent life and the political turmoil of medieval Italy. Understanding **when The Divine Comedy was written** is essential for grasping its allegorical depth, its political commentary, and its revolutionary literary style. This article will provide a comprehensive, year-by-year breakdown of the poem's composition, placing it firmly within the context of Dante's exile and the intellectual currents of the late Middle Ages.

The Life of Dante Alighieri: Setting the Stage for the Divine Comedy

To fully appreciate **when The Divine Comedy was written**, we must first understand the man who wrote it. Dante Alighieri was born in Florence in 1265 into a family of modest nobility. He lived in a period of intense political strife between two rival factions: the Guelphs, who supported papal power, and the Ghibellines, who supported the Holy Roman Emperor. Florence was a Guelph city, but after defeating the Ghibellines, the Guelphs themselves split into two factions: the White Guelphs and the Black Guelphs. Dante was a prominent White Guelph.

This political involvement proved to be the defining crisis of his life. In 1301, the Black Guelphs, with the support of Pope Boniface VIII, seized control of Florence. Dante, who was away on a diplomatic mission to Rome, was condemned *in absentia* on trumped-up charges of corruption and embezzlement. He was sentenced to a heavy fine and, when he refused to pay, was sentenced to perpetual exile. He would never see his beloved Florence again.

This exile shattered Dante's life but simultaneously forged his masterpiece. It was during this period of homelessness, bitterness, and profound spiritual seeking that he began to conceive of a poem that would serve as both a personal testament and a universal allegory for the soul's journey toward God.

Dante's Exile and Its Impact on the Divine Comedy

The question of **when The Divine Comedy was written** is inseparable from the experience of exile. Most scholars agree that Dante began working on the poem around **1307** or **1308**, after a period of wandering and despair. He had initially sought to return to Florence through political alliances, but those hopes faded. The bitterness of exile is woven into the very fabric of the poem, particularly in the political prophecies and the encounters with figures from Florentine history. The poem was not written in a quiet study but on the road, in the courts of various patrons, and in the solitude of a man who had lost everything.

This context is crucial because it explains why the poem is so fiercely political and so deeply personal. The journey through Hell, Purgatory, and Paradise is not just a theological exercise; it is a vehicle for Dante to judge his enemies, champion his vision of justice, and assert his own literary and moral authority.

The Chronology of Composition: A Detailed Breakdown

The *Divine Comedy* is composed of three canticas, or volumes: **Inferno**, **Purgatorio**, and **Paradiso**. Determining **when The Divine Comedy was written** requires examining the composition timeline for each part. The entire poem was likely completed by the time of Dante's death in 1321, although there is some scholarly debate about the final touches on *Paradiso*.

When Was Inferno Written?

Inferno, the most famous and widely read part of the Divine Comedy, describes the poet's journey through the nine circles of Hell, guided by the Roman poet Virgil. It was the first section to be composed. The consensus among Dante scholars is that **Inferno was written between approximately 1307 and 1314**. There is a significant historical marker within the poem itself. In Canto XIX, Dante prophesies the arrival of Pope Clement V in Avignon, and in Canto XXXIII, he prophesies the death of Henry VII of Luxembourg, who died in 1313. Because the poem treats these events as future occurrences, we can infer that these cantos were written before 1313 and 1314 respectively.

Furthermore, Inferno was released to the public in stages. It is believed that the first seven cantos may have been circulating in some form as early as 1307, with the full *Inferno* being complete by 1314. Its immediate popularity was astonishing. It was copied, recited, and commented upon widely, cementing Dante's fame even as he remained in exile.

When Was Purgatorio Written?

The second cantica, **Purgatorio**, was composed in the years following *Inferno*. The most widely accepted timeline places the composition of **Purgatorio between 1315 and 1319**. By this time, Dante had settled temporarily in Verona under the patronage of Can Grande della Scala. The philosophical tone of *Purgatorio* is notably more hopeful and serene than the grim descent of *Inferno*. It reflects a maturing of Dante's own spiritual and political thought.

A key piece of textual evidence for the dating of *Purgatorio* comes from Canto VII, which alludes to the death of the Holy Roman Emperor Henry VII (1313) and the subsequent failure of his imperial campaign in Italy. The poem also references events up to 1314. Since the poem does not refer to the death of Uguccione della Faggiuola (1319), with whom Dante had political dealings, it suggests that the bulk of *Purgatorio* was complete by that time. By the time *Purgatorio* was finished, Dante had become a literary sensation, but he was also increasingly disillusioned with earthly politics.

When Was Paradiso Written?

The final and most sublime part of the journey, **Paradiso**, was written last. The timeline for **Paradiso is generally accepted as being between 1319 and 1321**. This period marks the final years of Dante's life. He had moved from Verona to Ravenna, where he lived under the protection of Guido Novello da Polenta. The composition of *Paradiso* represents a profound intellectual and spiritual effort, as Dante had to describe the ineffable bliss of Heaven using the limited language of mortal man.

The poem contains a reference in Canto I to the path of the sun through the zodiac, which has been astronomically calculated to correspond to a specific date in 1320 or 1321. More famously, Dante wrote the final thirteen cantos of *Paradiso* in Ravenna. Legend has it that after his death in September 1321, these final cantos were missing and were found by his son, Jacopo, in a hiding place in the wall of Dante's study. While

Divine Comedy was a work that occupied Dante until the last breath.

The Historical Context of the Early 14th Century

Understanding **when The Divine Comedy was written** also means understanding the world in which it was created. The years 1307 to 1321 were a time of immense transition in Europe. The Middle Ages were waning, but the Renaissance had not yet fully dawned. This was a world characterized by:

- The Avignon Papacy: The Papacy had moved from Rome to Avignon, France, which Dante saw as a profound corruption of the Church's spiritual mission. He attacks this bitterly in the poem.
- The Decline of the Holy Roman Empire: The dream of a universal Christian empire, which Dante championed, was crumbling due to factionalism and the rise of powerful nation-states.
- The Rise of Vernacular Literature: Dante chose to write not in Latin, the language of the Church and scholarship, but in the Tuscan vernacular. This was a revolutionary act that helped elevate the Italian language to a literary medium.
- Scholastic Philosophy: The works of Thomas Aquinas and Aristotle deeply influenced Dante's theological and ethical framework.

The Manuscript Tradition and Early Dissemination

One of the most powerful testaments to the work's immediate impact is the manuscript tradition. Because the printing press would not be invented for another 100 years, the *Divine Comedy* was copied entirely by hand. The period **when The Divine Comedy was written** coincides with a massive spike in manuscript production. There are over 800 surviving manuscripts of the poem, more than any other vernacular work of the Middle Ages. This is extraordinary.

The early dissemination was aided by the poem's vivid imagery and its accessible (for the time) language. The Florentine *cantari* (street singers) would often recite sections of *Inferno* in public squares. The poem was read and discussed by merchants, scholars, and even politicians. By 1320, the *Divine Comedy* was already being read in Bologna, Verona, and Venice, far from Dante's Florentine homeland.

Why the Exact Dating Matters for Literary History

For the serious reader, the question of **when The Divine Comedy was written** is far more than a trivia question. It is a key that unlocks the deeper meaning of the text. The dating matters for several reasons:

1. Political References: Many of the damned, the penitent, and the blessed are figures from Dante's own lifetime. Knowing the date of a particular canto allows us to understand which political events Dante is commenting on and whether his predictions were made in hope or despair.
2. Intellectual Development: The three canticas reflect different stages of Dante's thought. Inferno is filled with the raw anger of a recent exile. Purgatorio is more meditative and hopeful. Paradiso is serene, mystical, and philosophically complex. The timeline of composition mirrors the author's own spiritual journey.
3. Literary Innovation: Knowing the chronological framework helps us see how Dante developed the poem's structure. The terza rima (interlocking three-line rhyme scheme) was a masterful invention that he perfected over the 14-year period of composition.
4. Historical Accuracy: It helps separate historical fact from poetic license. For example, Dante places Brutus and Cassius in the very mouth of Satan in Inferno (written 1307-1314), reflecting his high regard for Julius Caesar, whom he saw as a forerunner of the ideal emperor.

The Divine Comedy's Enduring Legacy Across the Centuries

The period

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