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Maarifləndirmə dövrünün ingilis ədəbiyyatında təzahürü

Xülasə

Maarifçilik dövrü (həmçinin Ağıl və Maarifçilik dövrü) 17-ci əsrin sonundan 19-cu əsrin əvvəllərinə qədər Avropada baş verən intellektual və fəlsəfi hərəkət idi. Rəşadətçilik və empirizm vasitəsilə əldə edilən biliyə dəyər verən Maarifçilik, təbii qanun, azadlıq və tərəqqi, dözümlülük və qardaşlıq, konstitusiyə hökuməti, kilsə ilə dövlətin formal şəkildə ayrılması kimi bir sıra sosial ideyalar və siyasi ideallarla maraqlanırdı. Maarifçilikdən əvvəl Yohannes Kepler, Qalileo Qaliley, Frensis Bekon, Pierre Qassendi, Kristian Huygens və İsaak Nyutonun əsərləri, həmçinin Dekartın, Con Spinozanın, Lobsnizin rəşadətçilik fəlsəfəsini əhatə edən Elmi İnqilabdan əvvəl gəldi və üst-üstə düşdü. Maarifçiliyin başlanğıc dövrünün tarixini 1637-ci ildə Rene Dekartın *Metod haqqında Diskurs* nəşri ilə əlaqələndirmək olar. Digərləri Elmi İnqilabın kulminasiya nöqtəsi və Maarifçiliyin başlanğıcı kimi İsaak Nyutonun *Principia Mathematica* (1687) əsərinin nəşrini qeyd edirlər.

Açar sözlər: siyasi, azadlıq, ideya, nəşr, dini, artım

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The Period of Enlightenment in the Manifestation of English Literature

Abstract

The Age of Enlightenment (also the Age of Reason and the Enlightenment) was an intellectual and philosophical movement taking place in Europe from the late 17th century to the early 19th century. The Enlightenment, which valued knowledge gained through rationalism and empiricism, was concerned with a range of social ideas and political ideals such as natural law, liberty, and progress, toleration and fraternity, constitutional government, and the formal separation of church and state. The Enlightenment was preceded by and overlapped the Scientific Revolution, which included the work of Johannes Kepler, Galileo Galilei, Francis Bacon, Pierre Gassendi, Christiaan Huygens and Isaac Newton, among others, as well as the rationalist philosophy of Descartes, Hobbes, Spinoza, Leibniz, and John Locke. The dating of the period of the beginning of the Enlightenment can be attributed to the publication of René Descartes' *Discourse on the Method* in 1637. Others cite the publication of Isaac Newton's "Principia Mathematica" (1687) as the culmination of the Scientific Revolution and the beginning of the Enlightenment.

Keywords: political, liberty, idea, publication, religious, increase

Introduction

Philosophers and scientists of the period widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons, coffeehouses and in printed books, journals, and pamphlets. The ideas of the Enlightenment undermined the authority of the monarchy and religious officials and paved the way for the political revolutions of the 18th and 19th centuries. A

variety of 19th-century movements, including liberalizing liberalism, socialism, and neoclassicism, trace their intellectual heritage to the Enlightenment. Scientific racism also has a background in this period. The Enlightenment was marked by an increasing awareness of the relationship between the mind and the everyday media of the world, and by an emphasis on the scientific method and reductionism, along with increased questioning of religious dogma — an attitude captured by Kant's essay *Answering the Question: What Is Enlightenment?*, where the phrase *sapere aude* ('dare to know') can be found (Conrad, 2012).

Research

This study analyses the central doctrines of the Enlightenment were individual liberty, representative government, the rule of law, and religious freedom, in contrast to an absolute monarchy or single party state and the religious persecution of faiths other than those formally established and often controlled outright by the State. This study accompanied by demands for secular states, bans on religious education, suppression of monasteries, the suppression of the Jesuits, and the expulsion of religious orders (Bristow, 2017).

Literature Review

The Age of Enlightenment was preceded by and closely associated with the Scientific Revolution. Earlier philosophers whose work influenced the Enlightenment included Francis Bacon, Pierre Gassendi, René Descartes, Thomas Hobbes, Baruch Spinoza, John Locke, Pierre Bayle, and Gottfried Wilhelm Leibniz. Some of figures of the Enlightenment included Cesare Beccaria, George Berkeley, Denis Diderot, David Hume, Immanuel Kant, Lord Monboddo, Montesquieu, Jean-Jacques Rousseau, Adam Smith, Hugo Grotius, and Voltaire One of the most influential Enlightenment publications was the *Encyclopédie* (Encyclopedia) (Outram, 2006). The *Encyclopédie* helped spread the ideas of the Enlightenment across Europe and beyond. Other publications of the Enlightenment included Berkeley's *A Treatise Concerning the Principles of Human Knowledge* (1710), Voltaire's *Letters on the English* (1733) and *Philosophical Dictionary* (1764); Hume's *A Treatise of Human Nature* (1740); Montesquieu's *The Spirit of the Laws* (1748); Rousseau's *Discourse on Inequality* (1754) and *The Social Contract* (1762); Cesare Beccaria's *On Crimes and Punishments* (1764); Adam Smith's *The Theory of Moral Sentiments* (1759) and *The Wealth of Nations* (1776); and Kant's *Critique of Pure Reason* (The Enlightenment, 2023).

Main principles

Bacon's empiricism and Descartes' rationalist philosophy laid the foundation for enlightenment thinking. Descartes' attempt to construct the sciences on a secure metaphysical foundation was not as successful as his method of doubt applied to philosophy, which led to a dualistic doctrine of mind and matter. His skepticism was refined by Locke's *Essay Concerning Human Understanding* (1690) and Hume's writings in the 1740s. Descartes' dualism was challenged by Spinoza's uncompromising assertion of the unity of matter in his *Tractatus* (1670) and *Ethics* (1677) (The Age of Enlightenment: A History from Beginning to End: Chapter 3). According to Jonathan Israel, these laid down two distinct lines of Enlightenment thought: first, the moderate variety, following Descartes, Locke, and Christian Wolff, which sought accommodation between reform and the traditional systems of power and faith, and, second, the Radical Enlightenment, inspired by the philosophy of Spinoza, advocating democracy, individual liberty, freedom of expression, and eradication of religious authority. The moderate variety tended to be deistic whereas the radical tendency separated the basis of morality entirely from theology. Both lines of thought were eventually opposed by a conservative Counter-Enlightenment which sought a return to faith (Outram, 2006).

Results and discussions

In the mid-18th century, Paris became the center of philosophic and scientific activity challenging traditional doctrines and dogmas. After the Edict of Fontainebleau in 1685, the relationship between church and the absolutist government was very strong. The early enlightenment emerged in protest to these circumstances, gaining ground under the support of Madame de Pompadour, the mistress of Louis XV. Called the *Siècle des Lumières*, the philosophical movement of the Enlightenment had already started by the early 18th century, when

Pierre Bayle launched the popular and scholarly Enlightenment critique of religion. As a skeptic Bayle only partially accepted the philosophy and principles of rationality. He did draw a strict boundary between morality and religion (Casini, 1988). The rigor of his *Dictionnaire Historique et Critique* influenced many of the Enlightenment Encyclopédistes. By the mid-18th century the French Enlightenment had found a focus in the project of the *Encyclopédie*. The philosophical movement was led by Voltaire and Rousseau, who argued for a society based upon reason rather than faith and Catholic doctrine, for a new civil order based on natural law, and for science based on experiments and observation. The political philosopher Montesquieu introduced the idea of a separation of powers in a government, a concept which was enthusiastically adopted by the authors of the United States Constitution (Jacob, 2019). While the philosophes of the French Enlightenment were not revolutionaries and many were members of the nobility, their ideas played an important part in undermining the legitimacy of the Old Regime and shaping the French Revolution. Francis Hutcheson, a moral philosopher and founding figure of the Scottish Enlightenment, described the utilitarian and consequentialist principle that virtue is that which provides, in his words, "the greatest happiness for the greatest numbers." "British Library- The Enlightenment". Archived from the original on 24 August 2023. Retrieved 21 June 2018 (The Enlightenment). Much of what is incorporated in the scientific method (the nature of knowledge, evidence, experience, and causation) and some modern attitudes towards the relationship between science and religion were developed by Hutcheson's protégés in Edinburgh: David Hume and Adam Smith. Hume became a major figure in the skeptical philosophical and empiricist traditions of philosophy. German philosopher Immanuel Kant, one of the most influential figures of Enlightenment and modern philosophy Kant tried to reconcile rationalism and religious belief, individual freedom and political authority, as well as map out a view of the public sphere through private and public reason. Kant's work continued to shape German thought and indeed all of European philosophy, well into the 20th century (The Enlightenment, 2023). Mary Wollstonecraft was one of England's earliest feminist philosophers. She argued for a society based on reason and that women as well as men should be treated as rational beings. She is best known for her work *A Vindication of the Rights of Woman* (1792). Science played an important role in Enlightenment discourse and thought. Many Enlightenment writers and thinkers had backgrounds in the sciences and associated scientific advancement with the overthrow of religion and traditional authority in favour of the development of free speech and thought. There were immediate practical results. The experiments of Antoine Lavoisier were used to create the first modern chemical plants in Paris, and the experiments of the Montgolfier brothers enabled them to launch the first manned flight in a hot air balloon in 1783 (Zafirovski, 2010).

Conclusion

Enlightenment science greatly valued empiricism and rational thought and was embedded with the Enlightenment ideal of advancement and progress. The study of science, under the heading of natural philosophy, was divided into physics and a conglomerate grouping of chemistry and natural history, which included anatomy, biology, geology, mineralogy, and zoology. As with most Enlightenment views, the benefits of science were not seen universally: Rousseau criticized the sciences for distancing man from nature and not operating to make people happier. Science during the Enlightenment was dominated by scientific societies and academies, which had largely replaced universities as centres of scientific research and development. Societies and academies were also the backbone of the maturation of the scientific profession. Scientific academies and societies grew out of the Scientific Revolution as the creators of scientific knowledge, in contrast to the scholasticism of the university. Some societies created or retained links to universities, but contemporary sources distinguished universities from scientific societies by claiming that the university's utility was in the transmission of knowledge while societies functioned to create knowledge. As the role of universities in institutionalized science began to diminish, learned

societies became the cornerstone of organized science. Official scientific societies were chartered by the state to provide technical expertise.

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