

**INFLUENCE OF XVIII CENTURY ENLIGHTENMENT IDEAS ON THE
GREAT FRENCH REVOLUTION**

Rahimjonov Mirzohid
teacher of Oriental University

Abstract: In this article, the development of enlightenment ideas that took place in the XVIII century. He gave information about the ideas of the French and English Enlightenment and the influence of these ideas on the Great French Revolution.

Keywords: Enlightenment, Voltaire, Charles Montesqui, Jean Jacques Rousseau, "Encyclopedists", Marie Antoinette, revolution.

Аннотация: В данной статье рассматривается развитие просветительских идей, произошедшее в XVIII веке. Он дал информацию об идеях французского и английского Просвещения и влиянии этих идей на Великую французскую революцию.

Ключевые слова: Просвещение, Вольтер, Шарль Монтески, Жан-Жак Руссо, «энциклопедисты», Мария-Антуанетта, революция.

We know that in the history of the world, the first states were formed, with which science, culture, and art developed and matured in harmony. No matter which period we look at, in each of them, we can witness that the enlightened ideas of the intellectuals in the society of that time caused the progress and development of the society. In particular, we can find such ideas of enlightenment in ancient Egypt, Mesopotamia, China, India, in general, the ancient East, and Greek and Roman civilizations. Such ideas in these countries were manifested in the form of various ideas in the field of state administration, religious-philosophical or other science, and literature. It can also be seen that the above-mentioned ideas are aimed at reforming the form of government in many absolutist countries. and it can be said that it served as the driving force of revolutions. As an example, it is enough to cite the "honorable revolution" in England and the "great revolution" in France. The above-mentioned ideas first developed and took shape in the East during the first and second Renaissance, then in Europe in the XVI century, and reached their peak in the XVIII century. For this reason, this age entered history under the name "Enlightenment Age". Why is it called the 18th century, it is undoubtedly related to the revolutionary processes in France.

By the XVIII century, scientific knowledge, which was being studied in a narrow circle

in Europe, went beyond the borders of universities and laboratories and reached the general public. Also, the enlightened people of that time began to fight for the abolition of church teachings, absolutism, and all feudal orders and all the vices associated with it. In particular, they believed that it is necessary to awaken a person's mind, and thoughts and make his mind work actively. Enlightenment representatives of this century believed in the great faith in the inexhaustible power and potential of man and the need to enlighten the masses on a large scale as their main goal. In this regard, it can be seen that they and our modern enlighteners have the same common goal. It should be added that in their ideas they reflected the political interests of the representatives of the bourgeoisie and rejected any form of absolutism. Because at that time, absolute monarchy ruled in many countries. In particular, disagreement with this rule of absolutism led to the civil war in England, the role of parliament increased, and eventually, after the Glorious Revolution of 1688, England became a full parliamentary monarchy, and the king's rights were limited. This factor later determined the development of Great Britain in some sense. Such ideas influenced other countries of Western Europe, but absolute monarchy was much stronger in them than in England. The country where such an absolute system of government took root was France, and this factor served as a serious obstacle to its expansion and remained a strong defender of the feudal system. Since then, the idea of building a free society in terms of limiting the absolute monarchy and the influence of the church was put forward by many French intellectuals together with the British. Such French intellectuals as Voltaire, Charles Montesquieu, Jean-Jacques Rousseau, and the Englishman Adam Smith, who created a number of his economic teachings, include Jacques Turgot [1-B-166]. They all expressed their views on state management and building a free society.

Voltaire is considered one of the great intellectuals of the XVIII century, and it is possible to know that his real name was Francois Jean-Marie Arouet, and Voltaire was his nickname. Voltaire (1694-1778) was considered an outstanding philosopher, publicist, poet, and political figure, and was born in an average official family in Paris. He was imprisoned in the Bastille twice (in 1717 and 1725) for his ideas and works and had to leave for England. What were the ideas that led him to this extent to be imprisoned twice in the Bastille and to go to Anguilla: Voltaire advocated the peaceful reconstruction of royal power through reforms and supported an enlightened monarchy. He believed that freedom, equality, and private property would prevail in society if an enlightened monarch so desired. Naturally, such ideas of Voltaire faced strong opposition from the church and the political system. The next person is Charles Montesky (1689-1755), who is one of the foremost French intellectuals. Monteixi came from a

rich family, and at the age of 30, he became the president of the Parliament of Bordeaux. He retired after working in this position for 10 years and traveled around Europe for 3 years. Monyevsky took an intransigent position against all forms of despotism and advocated freedom. Although he is an ardent supporter of freedom, he believes that freedom does not mean doing everything, but the right to do everything that is not prohibited by law. Thus, he considered it necessary to strictly separate the legislative, executive, and judicial powers. It can be concluded that the English thinker John Locke improved his ideas. Also, Montesquieu's ideas spread widely both in France and in other countries and greatly influenced the further development of political thought. His philosophical novels "Persian Names" and "About the Spirit of Laws" were translated into many foreign languages at that time.

Jean-Jacques Rousseau (1712-1778), who went down in history under the name "Citizen of Geneva", was born in Geneva in the family of a watchmaker. His youth was spent with difficulty, and contemporaries often note that he wandered on foot [1-B-167]. He changed many professions during his life, but most of them did not bring him money or fame. He wrote many books, which were publicly burned by the rulers, and he was persecuted and forced to go into hiding. Jean-Jacques Rousseau's life was not easy, but he became the leader of all French youth. What were his ideas and why did his ideas become so popular?

Rousseau argued that private property caused inequality, slavery, and other problems in society. It can be understood from this that as a result of the rise of stratification in the environment of that time, the difference between the rich and the poor had grown to such an extent that Rousseau's views on private property were very favorable for the poor class. It should be added that Rousseau did not completely deny private property, on the contrary, he believed that its amount should be reduced, from which it can be concluded that he put forward the idea of forming a middle class. Rousseau expresses his opinion that "If you want to strengthen the state, then make the border of wealth and poverty as close as possible: neither too much wealth nor too much poverty" [1-B-168]. He advocated that power belongs to the people and thereby advocated republican governance. His ideas later became the main program of some parties during the revolution.

Other enlighteners included Denis Diderot (1713-1784) and d'Alembert (1713-1783), who were the authors of the first edition of the Encyclopaedia of Sciences, Arts, and Crafts, and together with Rousseau and Voltaire, the authors of the 18th century, they became the main participants in the construction of the "Encyclopedia", where all their knowledge was collected and put into one system. Two volumes of this "Encyclopedia" were banned by the king at the

request of the Jesuits. Also, in this "Encyclopedia," the establishment of the feudal system and all the elements related to it were severely criticized. For this reason, the "Encyclopedia" was not compared to the armory used to storm France in vain. Among them, we can add the communist ideas of Jean Mele (1664-1729) and the economic teachings of Jacques Turgon. The above thinkers were considered the most prominent and progressive representatives of the society of that time. These doctrines created by them served as an important factor in the emergence of the American War of Independence and the revolutionary processes in France in 1789-1799. In particular, we will analyze the impact of this factor on the French Revolution.

After the Great Frankish Empire was divided into 3, the period of feudal disunity began in European countries. In the twelfth century, France was the first European country to undergo a process of unification, and by the time of Louis IX, France had a strong centralized royal power and a large part of the country was united under this kingdom. In 1302, King Philip IV convened a meeting of class representatives, the States General, and from that date, a class monarchy began to take shape in France, and in particular, in England, a parliament was convened in 1265. It can be concluded from this that it is possible to see that the type of monarchy has started to form in the European countries. After some time, by the XVI and XVII centuries, absolute monarchy was established in France, and as an example, the States General was never convened for 150 years after 1614. As we know, in the XVIII century, when the absolute monarchy was ruling in France, a republican and parliamentary form of government was established in England and the Netherlands. Mechanized production, capitalistic development, and feudal production, which started in England and Holland, also began to enter France. In this way, with the growth of capitalist production, which penetrated everywhere in Europe, large centralized manufactories, technological progress, and unparalleled capital, a small, economically powerful, but politically disenfranchised bourgeois layer was formed.

Also, new ideas and views with a huge revolutionary influence penetrated more and more deeply into the minds of the masses of the people [2-B-10]. In fact, at the end of the 18th century, there was such a rich bourgeois class that they even lent money to the king, and now they began to fight for political rights that they did not have before. Researcher V.G. about XVIII century France. Revunenkov said, "France was an agrarian country in the XVIII century, and in 1789 its population reached 25 million, of which 21 million were peasants. Although France is second only to England in the level of industrial development, the importance of agriculture in the life of the country remains greater than that of industrial production. An example of this is that in 1789, Tolazon agriculture was at the forefront of France's foreign trade,

which brought 1,826 million livres to the country's treasury, and 525 million livres from industrial production" [3-B-7]. he cites in his information. This information shows that agriculture is superior to industry in France and feudal fragmentation is still an obstacle to the country's development.

It should be added that by the end of the 18th century, the absolute monarchy was still preserved in the country, and it was considered the defender of the feudal system, which was increasingly dying. Social conflict reached its peak in the country, and unemployment became a constant companion of the population. At a time when the people were suffering from poverty, Marie Antoinette, the wife of King Louis XVI, known by the nickname "Lady of Deficit" in the palace, was in full swing in the palace. Robert Greene writes about this in the book "The 48 Laws of Power" "The young king Louis XVI marries the queen of Austria. The common people, who have never seen the princess, look at her with joy and hope. Everyone was touched by Louis XVI's fast-changing men and games. Therefore, the courtiers began to serve the young princess earnestly. After the death of King Louis XV in 1774, Marie Antoinette's husband Louis XVI became king. When a young princess becomes a queen, she becomes completely addicted to entertainment. In the kingdom, the most valuable clothes and jewelry belonged to the queen. Unique perfumes, hairstyles that are not like anyone else's, and clothes that are updated every hour have become the main occupation of the queen" [4-B-212]. From this, it can be seen that the queen's indulgence in entertainment and celebrations will have serious consequences for the country.

Also, Robert Greene, concluding his opinion about the queen, concludes it as follows: "The intelligence of such people, who have been too much pampered in childhood, remains at the level of a child, because even when they are a cat, everything falls under their feet from the sky of its own accord, and all He lives with the belief that he should serve us. Such a worldview is destructive in the office of authority" [4-B-216]. In particular, Niccolò Machiavelli in his work "The Ruler" gives valuable information about different ways of managing the state and rulers. In the chapter entitled "On Hereditary Autocracy", which he put forward in his work, he said to the ruler who inherited state power, "It is much easier for the successor king, whose vassals are used to the ruling dynasty, to keep power in hand than for the new king, because for this he needs not to violate the status of his ancestors and in the future, it is enough to adapt to new situations without haste. If this way is followed, even a mediocre ruler will not lose power, unless he is overthrown by a very powerful and terrible force. But even so, he will take back the government the first time the invader makes a mistake" [5-B-15]. It can be seen from his thoughts that in a

time when the revolution was approaching, King Louis XVI could not adapt to the changing socio-political and economic situation in the country, and this led to the great revolution.

In conclusion, it should be noted that the above ideas, that is, the ideas of the Enlightenment with great political power and the king's inability to come out of his shell and adapt to the situation, led to his overthrow as a result of the revolution in 1789. In particular, the fact that the development of the state or its decline depends on the rulers in many cases can be learned from the popular proverb "God gives to a wise tyrant, but a tyrant tyrant strikes." The revolutionary ideas of the Enlightenment formed political forces with new views on the country's social life, and after that, the Great French Revolution, an important event of the XVIII century, took place.

References.

1. Эргашев Ш. Жахон тарихи I-қисм. – Т: O'zbekiston, 2015. – 525 б.
2. Манфред А.З. Великая Французская революция. – М.: . 1983.Наука С - 435.
3. Грин Р. Ҳокимиятнинг 48 қонуни. – Тошкент.:BAYOZ. 2019. – 237 б.
4. Макиавелли Н. Ҳукумдор. – Тошкент: Davr Press. 2018.– 140 б.
5. Ревуненко В.Г. Очерки по истории Великой французской революции Падение монархии 1789 – 1792. – М.: Книга по Требованию.1989. – 240 с.