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**Abstract:** *Until the end of his life, Diderot preached humanism and enlightenment, criticized the tyrants of power everywhere and announced a fight against them. Diderot is a materialist and an atheist in philosophy.*

**Key words:** *Diderot, humanism, power, rights, materialist and atheist.*

Denis Diderot (1713. 5. 10, Langre-1784. 31. 7, Paris) was born in the city of Langre, France, in a rich craftsman's family. Danny's father taught both sons at the Jesuit college, which was considered one of the only educational centers at that time, in order to educate both boys. Ancient languages, history, oratorical skills, and literature were taught in this college. When Diderot reached the age of 15, he went to Paris. The reason was to get full information and knowledge there. His goal was to get modern knowledge and get to know life. He stayed at the D. Arcour College in Paris and continued to study Greek and Latin. At first, he is not interested in mathematics, but later he is seriously engaged in mathematics and other subjects. After graduation, on the advice of his father, he worked as an assistant to the prosecutor of Langrlik for two years. But he is not very interested in legal fields. He starts learning English in his spare time. Later, he decided to give up his service and devote himself to science. This decision gives Dany's father time to think about the matter, even if it doesn't please him. In fact, his father's main goal was to raise his son to become a priest. In Danny's opinion, even if a person is poor, he should have a free way of life, and at the same time, everyone should live in life according to their internal interest and situation, not subject to external influences. From 1733 to 1744, Diderot worked hard to find his way. During these years, in order to ensure his lifestyle, he has been teaching in various educational institutions using the hours given to him. Because at that time his father refused to give him money. Dani was self-employed. But even during these times, he did not stop studying philosophy, mathematics, history, and literary languages. The first periods of his philosophical views correspond to the years 1740-45. In 1745, it corresponds to the period of translation of the work of the English ethicist A.E. Shaftesbury ("Issledovanie o dostoinstve i dobrodeteli"). This work had a serious impact on him. The thoughts expressed in the commentaries of the work were the thoughts of the future thinker. In it, Diderot moves away from Catholicism and seriously criticizes religious fanaticism.

After that, in "Philosophical Thoughts" (Filosofskie mosli), which was published anonymously in 1746, he broke the full connection with Christianity and switched to the philosophy of deism, which was imbued with materialistic ideas. During these years, Diderot met writers and philosophers such as J. J. Rousseau, Condillac, took part in discussions and conversations, and prepared himself for difficulties, persecution and criticism.

As soon as "Philosophical Thoughts" saw a trace of life, the parliament decided to burn the book. Diderot, who foresaw it in this work, emphasizes that if they turn away from the thoughts and opinions expressed about the "holy saints", new ideas will appear in relation to them. They, he says, constantly criticize Descartes, Montaigne, Locke, and Belyaser, so they do the same to me. If they accuse me, they can easily say that we got away with it, but it won't be like that, I know that people like me will continue to be discussed in the future. Diderot's purpose in expressing these thoughts was to prove that the Jesuits were wrong in the religious field and to insist that all religions are equal, while at the same time man has the right to doubt the existence of a God. It is necessary to rely on the activity of reason, understanding, and perception (razum) everywhere, including in religion. It should be noted that Diderot, while criticizing Christianity, can reveal the shortcomings and negative aspects of deism. As a result, it goes to the positive side. Dakhri begins to take shape as a materialist. This is clearly visible in his "Letter about the weak" (Pismo o slepox). At that time, the political situation in France became more tense, and the police did not like Diderot's activity. Diderot was imprisoned in 1749 for writing anti-religious works.

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