

JOURNAL OF ADVANCE SCIENCE & EMERGING TECHNOLOGIES
SOCIAL - PHILOSOPHICAL VIEWS OF VOLTAIRE AND DIDRO

Salimov Baxriddin Lutfullaevich

Associate Professor of Tashkent State Transport University.

Rustamova Gulsanam Oqmirza kizi

Student of Tashkent State Transport University

Abstract: *Voltaire's philosophy, no matter how controversial, calls people to enlightenment. It reveals the broad aspects of enlightenment. At this point, it should be said that Voltaire criticizes private ownership in the society he lived in. Diderot made plans to enlighten the people and said that it should be done free of charge. Enlightenment was the basis of his proposals.*

Key words: *Voltaire, Diderot, people, enlightenment, society, equality, inequality.*

Probably because the time Voltaire lived was very controversial, his philosophy is not without contradictions. The fact that philosophical problems are posed and solved confirms this idea. Discussions in the fields of knowledge of matter, society, and man are among them. In some of his works, God is completely denied, while in others, he is exaggerated. For example, the movement of the planets is the result of the action of God. By the grace of God, the planet moves from West to East, and the sun rotates around its axis, the gravity of all planets is also under the influence of God, etc. So his deism is also contradictory. If, - he says, "there was no god, it would be possible to think of him." Voltaire's philosophy, no matter how controversial it is, calls people to enlightenment. It reveals the broad aspects of enlightenment. At this point, it should be said that Voltaire criticizes private property in the society where he lived. He points out that there is inequality in this field as well. He found that the differences between the rich and the poor were due to the fact that the laws were not perfectly developed. It is in the absence of democracy. All disagreements in society arise from the lack of scientific management of society. And those who did not manage the society well must spend their whole life suffering from the pangs of conscience. In fact, as long as the rulers do not notice the shortcomings of the rule they have become accustomed to, the people remain dissatisfied with such rule. Revolutions will solve this discontent. The occurrence of revolutions is connected with coups, and it will bring one's country and homeland either to a crisis or to the blue. It should be noted that Voltaire honored his homeland. He says that my love for the motherland does not force me to ignore the achievements of foreigners. On the contrary, the stronger my love for the country, the more I want to enrich my country with the treasures of the world. It can be seen that Voltaire lived with passion for his homeland, even though he spent most of his life abroad.

When Voltaire systematized his views, he always seriously analyzed history. He drew conclusions after studying the past. Especially when evaluating the development of society, he approached different eras by comparing them with his own time. He got to know people's morals and spirit. In this sense, he was also recognized as a major historian of the 18th century. Historiography also creates a school of enlightenment, which has gained respect not only in France but also abroad. In works such as

"Encyclopedia" and "History of Russia during the time of Peter the Great", he makes historical conclusions based on scientific sources, which have not lost their importance even in our time.

As we mentioned above, Voltaire's social and political views were directed against the feudal serf system and reflected the life of the country of France. In his ideas, he put the issue of changing the French socio-political and state system with reforms. Laws required production. He worked tirelessly to ensure the equality of all citizens. He wants freedom of speech and equal taxes for everyone. But he also knew that it was possible to achieve success in these areas. Nevertheless, he wished that the country would be governed by a constitutional monarchy. According to him, constitutional government could be the most fair and rational government.

Voltaire did not connect his activity only with the study of European history. Later, he began to study the history of the countries of the world. In particular, he wrote a work on the history of India. He developed the methodology of studying history in "Philosophy of History". In the words of A. S. Pushkin, Voltaire "found a new way of studying history and clarified its illumination". He raised history to the level of a scientific subject. He strove to cleanse history of mythical images and put an end to artistic depictions. He recommended a critical study of the events of the past and gave an impetus for the future. For this reason, according to Russian thinker Plekhanov, Voltaire's "Philosophy of History" is an example of scientific interpretation of history. It is important to study more people's activities in the history of the country. He demanded from historians to cover the spiritual, moral, philosophical, legal, political, scientific knowledge, art and literature of peoples more widely. He found it necessary to write about the development of material life. According to Voltaire, it is necessary to take into account national wealth, trade, and financial affairs when writing history. He focused on the activities of ancient countries while writing the history of the whole world. In particular, he was the first among European philosophers to fully cover the activities of India, China, Arab peoples, and aborigines. He concludes that history is created by the people. Human opinions are important in driving society. Along with creating the philosophy of history, Voltaire was one of the first to establish the social philosophy.

Even Diderot said that it is necessary to make plans for the enlightenment of the people in Russia and implement them free of charge. His proposals were based on Enlightenment, which was imaginary in Russia at that time. In order to limit the management of power, it is necessary to give it to the people. This body should decide whether to accept the will of the head of state or not. But Diderot's ideas were not accepted. The reason is that Diderot must have been influenced by Ekaterina's negative comments on the "Nakazi" (order) about the Russian state code written in 1767. Ekaterina II then wrote a letter to M. Grimm, Diderot's friend, accusing Diderot of not being intellectually approachable, not knowing the circumstances, and not being careful. Diderot returned from Russia disappointed. Because, no matter how hard the encyclopedia was published in Russia, it failed. Returning from Russia, Diderot spent the last years of his life in France. In the last years of his life, he published almost no works. On July 31, 1784, the great thinker passed away.

Diderot's philosophical views arose out of historical circumstances. At the same time, his philosophical views have a very controversial character. It was natural for that time. There were revolutions in the Netherlands at the end of the 16th century, in England in the 17th century, and in France in the 18th century. As a result, not only the economic and political processes in state administration changed frequently, but people's opinions also changed rapidly. This testified to the universality of Diderot's mind. Not stopping at one point, sharp mind, bright journalistic qualities.

If we dwell on Diderot's ideas about matter and its movement, which is one of the ancient areas of philosophy, matter is not an abstract volume and geometric body, but individual, concrete bodies that surround us. Matter consists of small molecules and atomic particles. Atoms are indivisible. These views also apply to the teachings of materialist philosophers of Diderot's time. According to Diderot, nature is eternal and infinite. It is not created. It is not necessary to believe in fictions about natural forces. There is nothing in the universe except the nature that surrounds us. There is no power outside of this nature. The philosopher said that motion, like matter, is eternal. Silence is relative, temporary. There is nothing in the universe except to appear and disappear. Both the universe and the world consist of a slow evolutionary process. The animal world has gone through a number of stages and got its current state. Humans are a highly spontaneous form of natural development. All objects and events in the universe are causally (deterministically) connected and connected. No object or event can appear without causal connections and non-connections. According to Diderot, there is no development without causal connections. Progress depends on these connections and connections. Causal connections between nature and society, human thinking form the basis of general development.

If we conclude from the thoughts of French materialists, matter is a collection of infinitely many things, the basis of the material world. In their teachings, they once again confirmed that motion is the form of existence of matter. They showed that the movement of matter exists in space and time. They laid the foundation for scientific knowledge. But this materialism is not free from mechanical and metaphysical views.

In general, French philosophy is the main period in the materialistic understanding of the material world.

REFERENCES:

1. Бахриддин Лутфуллаевич Салимов, Севинч Акмаловна Тоғаева. ИНТЕРПРЕТАЦИЯ ПРОБЛЕМ СОЦИАЛЬНОГО СОЗНАНИЯ В ФИЛОСОФИИ. STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS. Vol. 1 No. 2 (2024). P. 52-55.
2. Бахриддин Лутфуллаевич Салимов, Шавкатова Сарвинозхон Лазиз қизи. РАЗЛИЧНЫЕ АСПЕКТЫ ИСТОРИИ ФИЛОСОФИИ. STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS. Vol. 1 No. 2 (2024). P. 60-63.
3. Бахриддин Лутфуллаевич Салимов, Ўралова Дилноза Орифбой қизи. РОЛЬ ФИЛОСОФИИ В ФОРМИРОВАНИИ МИРОВОЗЗРЕНИЯ. STUDYING THE PROGRESS OF SCIENCE AND ITS SHORTCOMINGS. Vol. 1 No. 2 (2024). P. 56-59.
4. Салимов, Бахриддин Лутфуллаевич, Абдусатторов, Фатхулла Хайрулла Ўғли, & Ғанибоев, Дилмурод Анваржон Ўғли (2023). ТЕНГЛИК ВА БАХТ ТУШУНЧАЛАРИНИНГ ИЖТИМОЙ МУНОСАБАТЛАРДА ТУТГАН ЎРНИ. Oriental renaissance: Innovative, educational, natural and social sciences, 3 (3), 16-21.