

## DIVERSITY IN THE VIEWS OF NEW AGE EUROPEAN PHILOSOPHERS

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**Abstract:** *Hobbes's philosophy was mechanistic, metaphysical. Descartes came up with the rule: "I think, therefore I live." According to Spinoza, two substances cannot exist in nature. Besides, substance does not depend on a cause outside itself, on a god, but it is its own cause. Berkeley, the Humes could not go beyond the senses. Voltaire promoted the idea of political freedom among the masses.*

**Key words:** *Hobbes, Descartes, Spinoza, Berkeley, Hume, Voltaire.*

The second representative of English materialism was Thomas Hobbes /1588-1679/, whose philosophical views were similar to Bacon's. Corrected Bacon's approach to religion and developed it. Hobbes's philosophy was mechanistic, metaphysical. Hobbes says that the subject of philosophy is the study of the material world. Hobbes says that progress is only quantitative changes, and movement is the result of mechanistic external stimuli. He says that the properties and quality of substances are not specific to light, smell, color, heat, but consist of our imaginations. Hobbes's materialistic views can be seen in his thinking about matter. He said that thinking cannot be separated from matter.

In his theory of knowledge, Hobbes gave a correct opinion about the feelings created as a result of the impact of the material world on a person. But his mistake is to allow inconsistent materialism that thought performs a mechanistic function.

In the 17th century, France was a country far behind England. Therefore, France was also behind England in the field of philosophy. But France has developed in its own ways.

The philosophy developed in France had a dualistic character. René Descartes /1596-1650/ is a representative of the dualist movement in France. He tried to create a method of knowledge in his work "Reflections on Method".

In his philosophy, Descartes says that the axioms of mathematics and even the "power of God" should be doubted. Thinking, according to Descartes, is a single reality. That is why he came up with the rule "I think, therefore I live." It pits thought against matter. This led to an idealistic solution to the main problem of philosophy. Deduction is the

main method in the theory of knowledge. That is, thinking moves from the general to the particular and allows us to reveal the truth in logical ways.

Dualism in Descartes' philosophy finds its expression in proving the independent existence of mind and matter, body and soul. Denies the materiality of the world, and the world consists of two spiritual and material substances, says Descartes.

Despite this defect, Descartes created a system of philosophy. Descartes made new discoveries in the field of science. For example, one can take the ideas about the origin of the solar system, i.e. the opinion that the infinite universe is composed of three elements similar to air, fire, and earth.

Baruch Spinoza's (1632-1677) system of philosophy was based on criticism of Descartes' dualism. Spinoza represents the interests of the Dutch (Benedict) bourgeoisie. Spinoza rejects Descartes' system of philosophy and admits that the world is based on material substance.

According to Spinoza, two substances cannot exist in nature. Besides, substance does not depend on a cause outside itself, on God, but it is its own cause. The station is eternal in time and infinite in space. Spinoza's idea of substance is a materialist doctrine of infinite matter. Nevertheless, Spinoza uses religious thought under the mask of substance. His god is not like the god of religious people.

According to Spinoza, God, who acts under the influence of necessity, does not have free will and cannot set any goals for himself, which is a part of nature. Subjective idealists who appeared during this period / J. Berkeley, D. Hume / tried to open a new way to religion and put forward ideas against materialism.

Berkeley, in his /1710/ "Treatise on the Foundations of Human Knowledge", tells everyone who examines the objects of human knowledge that these objects are either actually perceived by the senses, or from emotions, feelings and intelligence. It is clear that it consists of the ideas we get as a result of observing the activity ... finally, it consists of ideas formed with the help of memory or imagination. Seeing, hearing, smelling and other senses combine to express something," he said.

So, according to Berkeley, a thing consists of "a collection of ideas". According to him, the thing that perceives these things, the mind, spirit, and soul, cannot exist outside of the self. Berkeley: Every phenomenon and thing in nature consists of a collection of sensations / a collection of ideas.

The epistemological root of Berkeley's subjective idealism lies in the combination of the absolutization of the objective, material world and its perception through the senses. But, Berkeley denied that ideas, sensations are perceptions of copies of existing objects. He also defends himself from being accused of subjective idealism and solipsism.

Berkeley, the Humes could not go beyond the senses. Berkeley and Hume's solipsism is the most rational form of the idealist doctrine.

The French materialists of this period made a great contribution to the justification of dialectics from a materialistic point of view, especially the French thinkers Lamettrie, Holbach, and Helvesius. The social era itself set such a task before the French materialists. When opposing idealism and religion, they made it the first issue that nature should be understood on a materialistic basis.

Marie Francois Arouet (1694-1778) French writer, psychologist, philosopher, critic, publicist, historian. Marie Francois Arouet's pen name is Voltaire. After the tragedy "Oedipus" became famous on the stage of the Paris theater, i.e. from 1718, it received this nickname. Voltaire was born in the family of a notary. His family had a good reputation among the aristocrats of that time. "Kryostnoy" father taught him to think freely from a young age. He got an education in college, but he did not follow the path his father had dreamed of. As a result, his father did not support the son financially. He participated in financial affairs in order to improve his lifestyle. With this, he started his social and creative activities. As a result of personal activity, in everyday life the bourgeois class begins to feel that it cannot come to terms with the feudal system. At the same time, they get to know the secrets of religious activity closely. In the future, he will start a struggle against the feudal system and religious fanaticism of his time. He constantly promotes the idea of political freedom among the people. This activity was condemned in the ruling circles and he was imprisoned twice (1717, 1725). He will be in exile in England (1726). He spent most of his life in exile. When he was not in exile in England, he became familiar with the country's culture and social life. He compares the life of France with the life of England. This revolutionized Voltaire's work. He begins to write great works. These include: "Letters of the Philosopher" (1733), "Treatise on Metaphysics" (1734), "Foundations of Newton's Philosophy" (1738), "Dictionary of Philosophy" (1764-690), "Ignorant philosopher" (1760), from lyrics, poems, poems, dramas: "Henriada", "Brutus", "Daughter of Orleans", "Death of Caesar" and others. In all these works, Voltaire was formed as a great enlightener of his time. His activity was positively evaluated especially in Russia. His teaching was the basis for the origin of the Voltaire movement in Russia. Russian intellectuals under the influence of Voltaire: P. P. Popovsky, S. Ye. Dosnisky, D. S. Anichkov, I. Ya. Tretyakov, A. Ya. Polenov, Ya. P. Kozelsky, N. I. Novikov, D. I. Fonvizin entered the social and political arena. These thinkers worked against the feudal serf system in Russia.

Anyway, Voltaire will not be forgotten by the people. A funeral is organized in a cemetery near Paris without the permission of the Church and the authorities. During his lifetime, 19 collections of works were published, and after his death, a complete collection of 70 volumes of works was published. In 1791, by the decision of the Constituent Assembly, the coffin containing his body was placed in the Pantheon, the tomb of great people of Paris. In the place where he was placed, his contributions to the



development of the human mind were recognized and thoughts about his position were written.

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