

## THE MAIN DIRECTIONS OF VOLTER'S PHILOSOPHY

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**Abstract:** *Voltaire is a philosopher who adopted the deism form of materialism. It is known that the word deism is derived from the Latin language and means god. That is, the philosophical meaning of this word was formed as a religious-philosophical doctrine that believes that God is the formless and abstract first cause of existence, but it does not affect the development of natural and social life.*

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Voltaire is a philosopher who adopted the deism form of materialism. It is known that the word deism is derived from the Latin language and means god. That is, the philosophical meaning of this word was formed as a religious-philosophical doctrine that believes that God is the formless and abstract first cause of existence, but it does not affect the development of natural and social life. Its founder is Cherbery, an English philosopher. One of his followers is Voltaire. Voltaire is a philosopher who rejected many religious beliefs, visions, visions of God's will, rituals and advocated freedom of conscience. He tried to distance science and philosophy from the violence of the church and the mind from the pressure of religion. In this place, he defended the philosophical teachings of Voltaire, J. Locke, I. Newton, and G. W. Leibniz. He opposed subjective idealism and criticized all aspects of it. He did not support agnosticism. Realizing its harm in metaphysical views and philosophy, he also criticized this method. In criticizing metaphysics, he used the sensualism of John Locke (1632-1704). He appreciated his theory of "Innate Ideas". Because John Locke also showed the shortcomings of the metaphysical doctrine. In Locke's doctrine, although movement is explained in connection with the activity of God, positive thoughts were expressed. He was a supporter of natural religion, the need to separate the church from the state, and freedom of religion.

Therefore, Voltaire drew attention to the processes of intelligence and insight in human activity. He explained that the human being has imagination through the senses and the soul cannot reflect nature at all times. A person perceives it only psychically. The soul cannot be said to have a beginning or an end. It has nothing to do with any stage of development, even embryonic development, development. All creatures appear and move by themselves. In this place, Voltaire turned out to be a supporter of the atomistic





doctrine. According to him, the teachings of Newton and Boyle confirm the atomistic doctrine of ancient Democritus. An atom is an indivisible substance. At the time, Epicurus and Lucretius also promoted this idea, that is, they concluded that the elements of the universe are material and indivisible. At the same time, he rejected the teachings of Voltaire, Berkeley and Leibniz about existence. In this, he relied on the achievements of natural science. He used them to express his materialistic views. He expressed the fact that matter does not exist from existence, and cannot exist from nothing.

Voltaire's doctrine is also aimed at knowing the world, and he believes that knowledge is infinite. Knowing depends on human senses. Matter is perceived through the senses. And this perception depends on experience. And experience comes from human activity. Studying nature depends on knowledge and experience. Mathematical experiments are especially important in learning about nature. In this place, he focuses on the positive aspects of Rene Descartes' teaching and praises it.

He tries to connect Descartes' doctrine with Newton's universal law of gravitation. He rejoices that his ideas about matter are becoming richer. However, he could not evaluate the mechanistic process in Newton's theory at a very scientific level, rather he sees a "spring" of nature in it, he is relieved. Through this spring, it is possible to reveal the infinite properties of matter. This helps to correctly assess the development of the world and draw correct conclusions from it. Voltaire, who positively evaluated the role of natural-scientific discoveries in revealing the properties of matter, respected science, could see the possibilities of science as incomparable, and always promoted it in all his works. In this sense, Voltaire says that "to see and to create new things is an incomparable divinity." He said that the development of science depends on human thinking. Thinking is improved through education and enlightenment.

Thinking is the source of knowledge. Knowledge changes the world. Knowing depends on mental aspects. Mind plays an important role, especially in the origin and development of scientific and philosophical knowledge. Only with the help of the mind can a person achieve the necessary truth. Truth is theoretical conclusions that are clear, obvious and indisputable from the point of view of reason.

Voltaire also resolved the relationship of matter to consciousness as a materialist. He propagated materialism using some aspects of theology. He doubted that there is an object other than matter in the universe. Matter is different in structure and essentially material. The properties of matter are also infinite. It is universal. Like many materialists of the past, Voltaire, while recognizing the creative nature of mind in relation to matter, cannot avoid the conclusion that this is true of all types of matter. In his teaching, the boundary between living nature and inanimate nature, animal psyche and human thinking became confused. But he did not deny that consciousness is the result of the reflection of the external, material world in the brain. Reflection in inanimate nature is manifested in



the change of a body under the influence of other bodies. The complexity of the structure of matter also complicates the forms of perception. Sensitivity in the simplest animals is a simple form of perception. Impulsivity plays an important role in self-preservation and reproduction. During the evolution of living, multicellular organisms with a nervous system and a brain, a psychic form of perception arises. It ensures the interaction of the organism with the surrounding environment in the form of a signal. These fields are derived from Voltaire's theory of matter, which is just a drop in the ocean.

One of the central places of Voltaire's work is the social lifestyle of a person. In this, too, it reveals the idea that people should be kept away from religious fakes. According to him, the only way to get rid of religious ignorance is to know the laws of nature. In order for a person to live freely, he must be freed from all oppression. For this, each person must "love" himself. He should act for himself. Like other French materialists, Voltaire believed that man is a product of the social environment.

If the social environment does not meet the human demand, it is necessary to abandon such social environment. Because a person himself adapts to this environment, there will be no change. This is ignorance. The reason is that the society does not develop forward. Man and society are in a dialectical relationship. Without this relationship, there will be no development. If the society does not respond to the needs of people, immoral people, people with corrupt intentions and ignorant people will increase in that society. Therefore, it is absolutely necessary to replace such a wicked society with a new, improved one. This task can be fulfilled only through the development of enlightenment.

According to Voltaire, the social environment is the state, political institutions and the laws that issue them. Thought drives society. Society develops as thinking develops. Therefore, human will is capable of everything. Man is free because he has his own mind. A person who thinks about himself in life is free-willed. The god of existence also arose out of necessity. At the same time, he emphasizes that "positive" gods about God are not confirmed.

Voltaire recognizes that society is in constant motion. He did not seek the development of society from religious views. He showed that the main way to reconcile relations between people is to regulate moral and legal processes. Immoral areas have different character in different societies, but it should be regulated based on the demand of the times. Religious morality has its inexcusable flaws. It is necessary to get rid of it. People with religious morals make mistakes. In his opinion, atheists and free-thinking philosophers have always been honored and will remain so. It should be said that in Voltaire's teaching, religion in society was severely criticized, but he emphasized that it was necessary to keep the masses of the people obedient. But he has not completely distanced himself from religion.

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