

## THE PROBLEM OF KNOWLEDGE OF THE UNIVERSE IN DIDERO'S PHILOSOPHY

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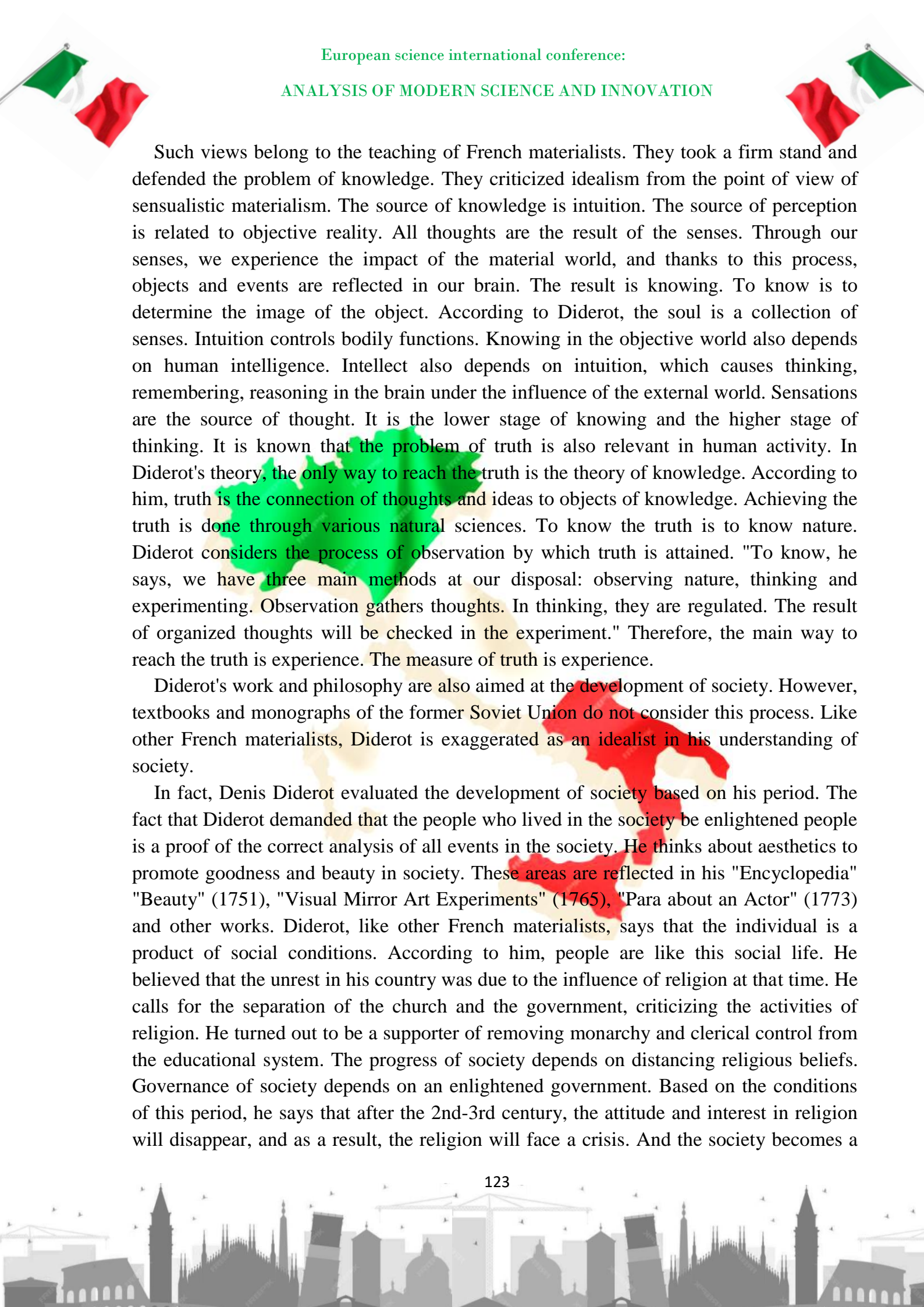
**Abstract:** *In Diderot's teaching, the problem of knowledge of the world is also central. Diderot did not doubt that people know the objects and events in the world. He did not accept the laws of agnosticism and skepticism in idealistic teachings. The philosopher said that all people should enjoy worldly sciences.*

**Key words:** *Doctrine, universe, knowledge, agnosticism and skepticism, problem, man.*

About matter and its properties, Diderot says that he elaborated his thoughts, trying to justify the transition from non-living matter, that is, from insensible matter to sensible, living matter. He recognized that feeling is a characteristic of living organisms. At the same time, he mentions that matter has a state similar to general perception. The thinker promotes the rule of necessity in the world. All causal connections are necessary.

Therefore, some of the literature of the Soviet period, when thinking about Diderot and other materialists, they claim that their teachings denied the consciousness and activity of people, in our opinion, such situations are caused by Diderot and other materialists. It is the result of subjective approaches given to the thinkers of his time.



In Diderot's teaching, the problem of knowledge of the universe also took a central place. Diderot did not doubt that people can know objects and events in the world. He did not accept the rules of agnosticism and skepticism in idealistic teachings. The philosopher said that all people should enjoy worldly sciences. If all efforts in this area were combined, then knowledge of all processes in nature would be accelerated. Humanity is facing many difficulties due to ignorance of nature. Human being is the supreme being of nature and his senses are tools for knowing. In this place, he opposes the doctrine of Berkeley from the idealists and proves that the activity of the senses is wrongly evaluated. He does not recognize the system of idealists who think in this field. For example, he thinks that "Philosophers who do not recognize the existence of anything other than these, knowing only their own existence and the existence of the changing senses within us, are called idealists. In my opinion, it is more difficult to reject such a wonderful and strange system, even if it is the most absurd system, which is a proof for the human mind and for the philosopher.



Such views belong to the teaching of French materialists. They took a firm stand and defended the problem of knowledge. They criticized idealism from the point of view of sensualistic materialism. The source of knowledge is intuition. The source of perception is related to objective reality. All thoughts are the result of the senses. Through our senses, we experience the impact of the material world, and thanks to this process, objects and events are reflected in our brain. The result is knowing. To know is to determine the image of the object. According to Diderot, the soul is a collection of senses. Intuition controls bodily functions. Knowing in the objective world also depends on human intelligence. Intellect also depends on intuition, which causes thinking, remembering, reasoning in the brain under the influence of the external world. Sensations are the source of thought. It is the lower stage of knowing and the higher stage of thinking. It is known that the problem of truth is also relevant in human activity. In Diderot's theory, the only way to reach the truth is the theory of knowledge. According to him, truth is the connection of thoughts and ideas to objects of knowledge. Achieving the truth is done through various natural sciences. To know the truth is to know nature. Diderot considers the process of observation by which truth is attained. "To know, he says, we have three main methods at our disposal: observing nature, thinking and experimenting. Observation gathers thoughts. In thinking, they are regulated. The result of organized thoughts will be checked in the experiment." Therefore, the main way to reach the truth is experience. The measure of truth is experience.

Diderot's work and philosophy are also aimed at the development of society. However, textbooks and monographs of the former Soviet Union do not consider this process. Like other French materialists, Diderot is exaggerated as an idealist in his understanding of society.

In fact, Denis Diderot evaluated the development of society based on his period. The fact that Diderot demanded that the people who lived in the society be enlightened people is a proof of the correct analysis of all events in the society. He thinks about aesthetics to promote goodness and beauty in society. These areas are reflected in his "Encyclopedia" "Beauty" (1751), "Visual Mirror Art Experiments" (1765), "Para about an Actor" (1773) and other works. Diderot, like other French materialists, says that the individual is a product of social conditions. According to him, people are like this social life. He believed that the unrest in his country was due to the influence of religion at that time. He calls for the separation of the church and the government, criticizing the activities of religion. He turned out to be a supporter of removing monarchy and clerical control from the educational system. The progress of society depends on distancing religious beliefs. Governance of society depends on an enlightened government. Based on the conditions of this period, he says that after the 2nd-3rd century, the attitude and interest in religion will disappear, and as a result, the religion will face a crisis. And the society becomes a



society of Dahris. Morality plays an important role in the development of society. Feudalism, on the other hand, creates immorality, so feudalism does not satisfy human needs. People brought up in feudalism do not meet the demands of nature. An important reason for this is the illiteracy of the masses, the treachery and deception of the rich and religious leaders. Feudal society is an accidental society, a mistake of the past. Therefore, feudalism should be replaced by a new society. The new society should be a highly moral society, an improvement over feudalism. People achieve such a society through enlightenment. With his views, Diderot contributed to the growing revolutionary movements in France.

Diderot's views further perfected and concretized the opinion of sociologists of the 18th - 19th centuries. In understanding the development of society, its views on man are important. Human intelligence, the thoughts of individuals affect the structure of society. People's and society's morality depends on human morality. Therefore, the history of the society is not the history of the people, but the history of great personalities, and these ideas are a real source for understanding the development of the society. In Diderot's teaching, there is no abstract person, which Marxists forbid. Maybe there is a specific person. In this field, Marxism is biased towards Diderot's teaching. It is true that in his teaching there are ideas that society obeys the laws of nature. This is actually true in objective analysis. It is no secret that people are powerless in front of some laws of nature. Of course, with this, he did not despise human activity. Advocating that the manager of an enlightened society is a person is a sign of his respect for people.

It would not be wrong to say that Diderot's teaching, like other French materialists, introduced the "theory of the social contract". This theory was a relatively new progressive theory developed against monarchical rule. According to this theory, people living in society were equal to each other, and they and their wealth were always in danger. Later, they conclude a contract and establish a society and a state that protects their property and freedom. In this, this state serves for the benefit of all the people. The essence of the "social contract theory" was to show that the reason for the emergence of the state and the society of individuals is not from God or religion, but from existence, from nature. It should be noted that in all his works, Diderot analyzed various aspects of society's problems and presented his advanced ideas. Goodness called people. He appreciated their intellectual ability, freedom, equality, experience, and attention to education.

He promoted the development of industrial production with a proper understanding of the economic benefits of the society. He supported people's spiritual freedom.

Many aspects of Diderot's teaching, which was formed as the central and greatest enlightener of the French materialists of the 18th century, are not obsolete, but are in



demand of the times. He went down in history as a great scientist who amazed humanity with his philosophical thoughts. Studying his work and heritage is not without benefits.

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