

PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF THANATOLOGY

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Annotation

Thanatology is a field that studies the issues of death and life in depth today. Although this field of science does not have a long history, its range of problems has existed since ancient times. After all, the question of death, its causes, and how to overcome the agony of death has attracted mankind since time immemorial. In fact, every sane person thinks about the meaning of his life and thinks about death and life. But until now, no one has come to a definite conclusion about what death is. Only in the field of thanatology, in-depth research is being conducted.

Keywords : death, clinical death, psychology, human will.

INTRODUCTION

Thanatology comes from the Greek word "thánatos", "Thanatos" - death, "lógos", logos - word, teaching, that is, the teaching about death. In some literature, instead of the word thanatos, fanatos, tanat, fanatic etc. are used. Philosophy in history thanatos itself is depicted in mythological terms as the death of God. Later, this concept began to be widely used in mythological literature, art and psychology. In these areas, the word "thanatos" is expressed as the expression of various aspects of death, its essence, the uniqueness of its effect on the human psyche, and in the views of A. Schopenhauer, it is interpreted as a concept that determines and changes the human will. From the biological point of view, A. Weissman views it as "the final stage of the human organism". However, he used only the classical achievements of medicine. In our opinion, it is important to use modern ideas of thanatology in this matter. Because it is in this field that special attention is paid to the fact that death is not only the final stage of the human organism and that there are paradoxical views on this issue.

Psychoanalysts such as E. Weiss, M. Klein, P. Federn, Z. Freud, Spielrein, V. Shtekel, A. Shterke paid serious attention to the problem of Thanatos. In their research, they tried to prove that the event of death can fundamentally change the human psyche and awaken subconscious thoughts.

In our opinion, the main focus of these studies is on the mental state of a person before his death. However, the study of death is broader than the research scope of both psychology and even psychoanalysis. In our opinion, it is precisely these circumstances that require a philosophical study of the issue of death and life.

Thanatos, which is the basis of thanatology, is the concept of death in different nations and peoples, including "to go" (to go), "to hop off the twig" (jumping from the branch) in English, "die Augen schliessen" (to close the eyes), "heimgehen" in German. (to go away), in Italian "ritornerare" (return to zero), in Spanish "irse al otro portrero" (to go to another pasture), in French it is interpreted in a unique way as "casser sa pipe" (to break one's pipe), "il dit bonsoir a la compagnie" (farewell to the company). There are also different interpretations regarding

the grave. For example, "cemetery" (place of rest, relaxation) in Russian, "God's acre" (God's field) in English, "der heilige Ort" (holy place) in German, "chacarita" (small farm) in Spanish, "boulevard des allonges" in French (extended boulevard) is interpreted as. From the above thoughts, it is concluded that death means that a person gets rid of all the sufferings in the world and the eternal life of his soul in the next world.

To answer this question in Uzbeks, we rely on the evidence provided by Abu Hamid Ghazali. In his opinion, "...the cave (where the human soul lives) is one of the caves of hell or one of the gardens of heaven." In our opinion, the grave is a small hut where the dead body of a person sleeps forever, and a person should go to that hut from time to time and keep happy the spirit of his ancestors who have passed away. Therefore, when thinking about the issue of death and life, they rely on such religious beliefs as shown by Abu Hamid Ghazali.

Currently, the scientific basis of the phenomenon of thanatos is being researched by many scientists. In various ways, the search for understanding the mystery of death, reaching the truths behind it, and clarifying the concept of life after death, that is, survival, continues. One of them is research on the existence of life after death.

In the studies conducted thanatos, that is, death is recorded as an inevitable cessation of life activity of an organism. The prevailing idea was that once death is registered, life function cannot be restored, and that no resuscitation measures can bring a person back to life. However, this issue became more urgent after many rumors appeared in the press about the resurrection of people. As a result, another new field of science, thanatology, was formed. Initially, the main focus was on the study of the process of death, its cause and the changes that occur in the corpse. However, by now, the object and subject of the field of thanatology has undergone changes. We can explain this by analyzing the issue of life together with death. In some literature, thanatology is the doctrine of death, the study of the cause of death, the passing of the dying process (thanatogenesis), the changes in the body's tissues related to death and death, the problems of the doctor's intervention in the dying process, the revival of the organism (resuscitation); loss of blood, asphyxia (suffocation due to lack of oxygen in human blood and tissues) - one of the medical departments such as resuscitation in death from accidental causes, shock: dying or just dying of vital body functions; it is also noted that it is the alleviation of the sufferings of the patient before death (euthanasia). In our opinion, in thanatology, attention is paid to the fact that death is a pathological process, and to the medical, biochemical and morphological features of the dynamics of death. The founder of this term, I.I. Mechnikov, scientifically analyzed the term thanatology based on the achievements of medical and biological sciences about death and life. In our opinion, although only the natural-scientific features of death were covered in the first stage of development of thanatology, it revealed important directions for further research. As a result, religious, natural-scientific and philosophical concepts of death were formed. The works of F. L. Bisha, Claude Bernard, R. Virkhov and others are of great importance in the development of the field of thanatology in the 20th century. After all, from ancient times to the present day, in most philosophical literature, types such as general, specific, forensic medicine, theoretical, empirical and Western thanatology are distinguished:

In mummified thanatology, the human condition is related to death scientific, rational understanding of the change of death and the essence of death, general laws analysis takes priority. In philosophy, the main questions about death and life are solved within the framework of general thanatology. The problem of death in general thanatology can be seen through the



dialectic of the individual and the general, which is manifested in the types of behavior of the person in the process of death and possible perspectives of existence after death. For example, in Eastern culture, especially in Buddhism, death is noted as a return to the sources of existence, the merging of the individual consciousness with the void. In this process, a person's "I" is revealed as a freedom from suffering arising from apparent needs. That is why A. Schopenhauer recognizes the influence of Eastern philosophy in his views and denies the eternal existence of a person. He sees that what a person with an individual consciousness does not need to know is the rule of free will and its union with it after death.

Because in thanatology "Thanatogenesis" is the exact cause of death. The focus is on problems such as learning x skills and issues related to medicine.

Forensic thanatology studies the nature of clinical, biochemical and morphological changes in the corpse in intentional and sudden death, problems of forensic examination of corpses and issues related to forensic investigation.

In theoretical thanatology, the analysis of the problems of death and life is recorded.

Empirical thanatology a doctrine that studies the problem of death, the scientific-philosophical features of the experience before death or around death. It is clearly manifested in medical thanatology.

Western thanatology is a direction aimed at providing a correct and guaranteed, beautiful departure of a person from life, scientific justification of the technology of death. This trend raised thanatology to the level of a science in the second half of the 20th century and created a fundamental paradigm of death and life. Now in the West, many large scientific conferences and symposia are being held, various social organizations are being established, and a huge information base is being created. For example, "The Association for Death Education and Counseling" (ADEC), an association that recommends death education (O'HBT) in the USA, brings together scientists, doctors, psychologists and philosophers, dealing with the theoretical and practical issues of death and dying. "A delicious life and a delicious death" is the main motto of modern western thanatology. It can also be said that the Moscow Institute of Thanatology was established in August 2001. Its main goal is to organize the right relationship with death and dying processes, to develop and present a "culture of right dying". Specifically note the emotional fullness of existence, the need for the manifestation of reaching the highest essence. Indifference to death, which causes the mind to lose all reference to pain and suffering, diminishes the moral meaning of life. Therefore, "life is an existence until death, suffering is a real attitude to this life¹." These thoughts point to the need not to be indifferent to death, which reduces the moral content of life.

Before we examine death and the mechanisms by which it occurs, let us consider what life itself is. Because it is impossible to think about death without knowing what life is.

CONCLUSION

As we know, the difference between living and non-living beings in modern philosophy has been formed for several centuries. After all, until now, "What is life?" Most philosophers and scientists have sought an answer to this question. In particular, in the process of answering questions such as the emergence of life, its characteristics, the diversity of living creatures, reproduction, development factors, man tries to learn his nature and determine the character of



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his life activity. Therefore , having a general-genetic idea about the development of living organisms leads to the formation of unique scientific ideas and a deeper understanding of the phenomenon of life.

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