



THE HUMAN PROBLEM IN EASTERN AND WESTERN PHILOSOPHY

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Annotation

It is known that Pythagoras attracted the attention of the Greeks not only with his philosophical teaching about the harmony of the universe in numbers, but also with his masterful trick of resurrection. According to Pythagoras, all conscious living beings are divided into three types: God, man, beings like Pythagoras.

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INTRODUCTION

According to Diogenes Laertsky, he uses the following trick to prove the correctness of his views: "When he arrives in Italy, he prepares an underground room for himself and tells his mother to write down on a board the events that take place, marking the time (of the events), and then bringing them down to him until he returns to the ground. appoints standing. His mother does what he says. After some time, Pythagoras returns to the earth emaciated and comes to the assembly of the people and announces that he has returned from Aids. Then he lists the events that happened in his absence. People are so amazed by his words that they shed tears and believe that Pythagoras is a divine being. After this he forms the opinion that he was Aethalides, son of Hermes, before the Trojan War, then Euphobus, then Hermothymus, Pyrrhus of Delos, and finally Pythagoras after all the above (resurrections listed above).' This incident clearly demonstrates the situation with the discourse of death. On the one hand, death is the result of the will of the gods, independent of man, but, on the other hand, it becomes a person's "deal" with his own conscience (as in the case of Socrates) or with those gods. After some time, in his desire to seal his name for eternity, Empedocles also shows "heroism", only, unlike Pythagoras, he does not pretend to be dead. He assures his friends that his knowledge has reached a level sufficient to live forever. Diogenes Laertsky describes the details of Empedocles' death as follows: "There are different opinions about his death... He invited some of his friends, including Pausanias. After the feast, the people in the circle lie down to rest: because there is a field around, some take a place under a tree, and others take a place on the ground convenient for them. Empedocles, on the other hand, does not move from his reclining position during the feast. When they wake up the next day, they can't find it. They go to look for him, ask the servants. And they answer that they do not know anything. Only one of them says that in the middle of the night he heard a very loud voice calling Empedocles, and when he got up he saw a light and torches falling from the sky, but he did not know what happened next. The friends are dumbfounded by this incident, and Pausanias returns to the city and sends some men to look for him. Then he orders the search to be stopped and says that the unthinkable has happened, and says that sacrifices should be made in honor of Empedocles as to the gods." These two stories mentioned above are more like a myth than a real life fact and they allow us to understand the current worldview regarding the issue of life and death. For the philosophical discourse of death, it is not important whether these events actually happened or not, the main



thing is that they serve to reveal certain aspects of the interests of people of that time. The situation was such that people wanted to establish a mystical mastery over their lives and deaths, they at least dreamed of living forever in a new body.

The ancient philosopher Epicurus said that death is nothing to man, because while we exist, death does not yet exist, and when death comes, we do not exist, Aristotle : " Everyone knows the inevitability of death, but due to the existence of the idea that it is not close, no one thinks about it ," he comments. Epicurus: "If we fear death, we love life too much, then the last moments of our life will be terrible: death seems very scary to us. "If we live in peace, we will turn a blind eye to the world," he said. In our opinion, even in ancient times, people prepared themselves spiritually for death and paid attention to the illumination of this problem from a religious-mythological point of view.

The Tibetan Book of the Dead, written by Tibetan thinkers in the 8th century AD, describes the phenomenon of death as an art form and expresses religious-philosophical ideas about life after death. In particular, Tibetans claim that this book can be read by people who are in the throes of death or who have died. In our opinion, such an attitude, although it has its own irrational logic, does not fall into the rational patterns of science. This book means "bardo tshedol" in Tibetan, which means "liberation from the state of death by listening." John holds a great school of lessons for the living, helping surrendering people to understand the nature of the next events and be ready for new events. This book also served as a passage to the other world. For example, the Tibetan book of the dead says: "Before the soul leaves the human body, in such an abnormal situation, the soul is confused and in a state of emptiness and does not know what to do. A dying person hears various sounds and noises, at the same time, he is surprised that the soul is outside the material body, he sees that he is sad when he hears the cries of his close relatives, but he cannot communicate with them and wanders around his immediate surroundings. He sneaks through walls and other obstacles effortlessly and is surprised by it. If he wants to go somewhere, he will appear in that place in an instant. His thoughts and feelings become brighter." The book also talks about the next stages of death. Thus, the Tibetans helped and guided the dying person to experience the mysterious state of death.

The ancient Chinese philosopher Yang Zhu said: "God condemned everything to destruction and extinction." Due to natural necessity, he replaced life with its opposite, death. "It represents the decay and destruction of everything that has appeared," he says. That's why a person should enjoy the present day and not worry about what will happen after death.

the ancient Chinese sage Yang Zhu differs from Confucianism and is close to the teachings of Epicurus. At the same time, Yan Zhu's philosophy is also close to mysticism. In his opinion, even if people live for ten thousand years, if they do not have human qualities, they are worthless and glorify all human qualities.

However, E. Lazarev noted that the views of ancient Chinese philosophers on this issue are different: "The phenomenon of death has been formed for centuries on the basis of moral-religious and mainly mythological imaginations of these philosophers. This diversity has not lost its importance even now," he writes. From E. Lazarev's thoughts, it is clear that the evolution of scientific and religious ideas about death and life has not lost its importance even now, and that its study from a socio-philosophical point of view is an urgent issue.

Philosophical schools in ancient India also expressed their own ideas about the problems of death and life, and soul and soul were included in the composition of living nature. The main

characteristic of the soul is consciousness, and this consciousness exists in different degrees in different souls. John is a perfect spiritual force by nature, and his possibilities are limitless. But the soul is connected with the material body. Because of the body, all kinds of passions fall into the circle of desires related to the nafs. This limits its possibilities to some extent, only after the soul is freed from the body, its possibilities expand. In ancient India, the highest holy book of science and prophecy, the Vedas, are the words spoken by the supreme god Brahma, and this book also contains unique ideas about the essence of existence, human natural life and spirituality.

Rigveda, the oldest of the Vedas, consists of ten books. In these books, natural phenomena appear as a kind of supernatural force. For example, "Indra - the god of thunder, Mitra - the sun god, Varuna - the sky god, Agni - the god of fire, Yama - the god of death, Soma - the moon god, Rita - the law of the universe were incarnated, and they were praised and sacrificed in their honor. ". According to the imagination of the people of that time, human life, his happiness, his life depended on the sacrifices made to the gods. Unlike the Rigveda, the concepts of death and life in the Upanishads are embodied in the form of "Brahman". That is, it is said that "All things arise from him, live with him and return to him (Brahman) when he dies."

The interpretation of human life - birth and death as a specific form of an endless chain - began with the ancient Indian animistic imagination. Such visions are in fact in harmony with certain periodic events that occur in nature and their unique style.

Ibn Sina also touched on scientific and religious ideas about death and life. He emphasized that the reason for the changes in the body of the elderly depends on his clients, and divided it into three parts: "Some of our elderly are chubby, white, and if they have curly hair, they are cold clients. Cold clients are more likely to get sick as they get older. Back and legs hurt. As they get older, they become prone to colds. That is why they suffer from various diseases. Warm clients tend to become colder as they get older, but they are less likely to get sick because they are dark-haired, dark-haired, and thin. Dumijozli are those between two customers. They are wheatish in color and their hair is medium in color. From the thoughts of Ibn Sina, it is concluded that mainly illnesses and diseases lead to shortening of human life. In this regard, Jalaluddin Rumi said: "...a sick person who is close to death does not notice that he is sitting in front of him, but gives in to his imagination. However, it is actually a thousand times better than his imagination. A person does not notice it until he is sick. In fact, it is impossible to see "before you die before you die," he says.

In the hope of fully understanding the mysterious phenomenon called death, which has been perplexing mankind since time immemorial, great scholars and representatives of science have thought a lot.

For example, the great poet Omar Khayyam asks himself the following question:

They made me exist in the world,
What I found in life is surprise, hesitation.
I couldn't figure out if I passed this way,
What's the point of coming and going?

In this Rubaiyat, the scholar raises a number of questions that encourage the understanding of death and life. These are as follows: "People and creatures come into the world and then they go back. So, do they come and go? The Ruler of the Absolute

creates and regulates nature, and then why does he cause harm to it? If the reason lies in the unfitness of nature, who is to blame for this? If nature is good, then what is the reason to destroy it?" It can be seen that Omar Khayyam answered these questions in his poetic verses. Most of the problems related to the universe, nature, society and human activity are expressed metaphorically in the system of death and life. Their logical consistency surprised even European scientists and philosophers. Even now, Western scientists, philosophers and writers highly appreciate Omar Khayyam's work.

It is appropriate to highlight Abu Hamid Ghazali's attitude to the problem of death. For example, the Messenger of God said: "Rust kills the heart, like rust kills iron." The Companions complained: "O Messenger of Allah! What will remove the rust?" Rasulullah s.a.v. they said: "Reading the Qur'an and memorizing death a lot are the same thing." The Messenger of Allah, peace and blessings be upon him, said: "When I left this world, I left two sermons for you: One is the words, that is, the Qur'an." Another sermon is Khumushi, that is, I am dying, you will always be advised." In our opinion, the advice of the Prophet, peace be upon him, is a sign that death should be remembered everywhere, every second. Because as much as the holy book of our religion, the Qur'an, is valued here, the concept of death is no exception. It is interesting that the comparison of the Qur'an, which embodies all moral standards, with death is the highest moral virtue. "Remembering death encourages a person to get rid of vices and live on the basis of high spiritual and moral principles. That is, in this mortal world, negative vices such as oppressing one another, amassing wealth, and engaging in debauchery are removed from human life due to the remembrance of death.

The great poets of Central Asia also expressed their thoughts about death in their own way. For example, Khwaja Ahmed Yassavi, the founder of the Yassaviya sect, recognized the weight of death and wrote with a smile:

After hearing your news, I'll take the world by storm,

I fell into the sea of Iran, I am going to enter the world.

Moses and Imran are not left, Solomon's throne is not left,

The thousand-year-old Luqman is gone, I will take the world.

Qul-Khoja Ahmed said that all this wisdom,

I will leave the whole world to hear it.

Najmuddin Kubro gives the following information about death: "There are several types of death: Mawti ahmar (red - red death). It is hard to resist the desires of the soul. Mawti abyaz (white death). It is killing the demands of the stomach with hunger. Mawti ahdar (a good death). It is wearing cheap fabric from cheap fabric scraps. Because new clothes are a dream related to the world. Mawti aswad (black death). It is hard to bear the suffering of this people. This is also called "fano filloh", that is, to make all actions and actions perish in the verb of the lover...". In our opinion, the main focus of these views is on killing the desire for this world in a person. That is, a person is required to live only with good deeds and do good to other people throughout his life, without indulging in the pleasures of the world during his short life.

We know that life and death have been important in all periods of human spiritual and cultural life, but the philosophy of death is hardly found in traditional philosophy. In the West, there is a philosophy of life, philosophical teachings related to man and his life. Existentialism, for example, is a philosophy of existence, which fails to adequately explain the philosophy of non-



existence and death. Because, according to existentialists, the existence of the human person is such a central core of the person himself, that is, the "I" in which the "I" is not just a "thinking mind", that is, not as a gross general, universal humanity, but a specific and unique individual. is expressed as We can cite the idea of René Descartes as an example: "I think, therefore I exist."

Any person unknowingly receives "pleasure" through his "I", involuntarily fights for life and death in order to save himself and his "pleasure", not to lose it, intuitively strives to live forever, not to leave this world, especially death This situation is clearly manifested in the convulsions of the soul. In fact, no living being wants to leave life, this world voluntarily, he is afraid to be separated from his "I", to disappear. If a person sincerely believes that he will be resurrected, that even when he is resurrected, he will not be resurrected in the image of another person, but in his own image, that his "I" will not disappear, then he may not be afraid of death. In this sense, teaching in Islam that a person will be resurrected on the Day of Resurrection after death gives hope to a person and frees him from the horror of eternal disappearance from life. But one cannot forget that fear is a constant companion in life. Although it is described in some literature as a "negative emotional state", its influence on a person's spiritual and moral activity is great. Therefore, this fear is a natural human desire to preserve the "I".

The philosophy of death requires a person to have a high moral character in order to calmly face the last moments of this mortal world, to overcome the fear of death and to live life with joy and pleasure. A person who does not want to know anything about death, who does not believe in its enlightening experience, is a superficial person, his feelings are too lively, and his outlook on life is simple. The very understanding of death indicates the level of moral culture in a person. But some people, having a longing and satanic desire to stay in this world forever, so to speak, immerse themselves in the hardships of gathering more material of the world. In this case, it is appropriate to carry out the "mawti amar", i.e. red death, which was emphasized by Najmuddin Kubro. Because a person who cannot control his ego can cause "mawti aswad", i.e. black death. Despite this, we are buried in the worries of life and sometimes forget about death. Only when we see sad people carrying a coffin, when we hear that someone has died, when we enter a cemetery, we remember death, get rid of it. Even when we remember death, we only think about it for a moment and quickly forget it because we don't want to disappear from this world forever. But we all know that life goes on without us and that death destroys fearful souls. That is probably why we try not to remember the horror of death, not to think deeply about it, not to talk about it. From this point of view, the fact that human life has an end, like any living creature, and that, unlike creatures, he is ultimately condemned to death is also included in the scope of philosophical problems.

Renaissance humanist Pico de Mirandola wrote these words from God in his Discourse on Human Achievement: "To man: I did not make you heavenly or earthly, mortal or immortal, for you are free and good to create yourself in whatever image you wish. " you are a master You could turn back into a low, mindless being." So, according to Picode Mirondola, it is activity that makes a person immortal or mortal.

Even in the 17th and 18th centuries, the issue of life and death was interpreted within the framework of various conflicting views. In particular, Emmanuel Swedenborg made great contributions to the sciences of anatomy, physiology, philosophy, and psychology, and based on his near-death experience, he said about life after death: "Death is not a terror, but a means of human transition from one world to another." However, in opposition to him, the English

philosopher Francis Bacon expressed the opinion that "People are afraid of death, as children are afraid of the dark." True, according to Francis Bacon, we humans only fear death when we observe it from the outside. In our opinion, the ideas of Emmanuel Swedenborg, not Francis Bacon, are more progressive. Because death acts as a bridge to the other world for people. As can be seen from the above thought, a person consciously thinks about death, which seems tragic, and strives to live forever, but when the time comes, he leaves the world. After all, as Khoja Ahmad Yasavi said, Musa, Imran, Sulaiman, even Luqman, who lived for a thousand years, left this world. Despite this, such great beings will live forever in our hearts and souls.

CONCLUSION

Modern Indian philosopher Bhagwan Shri Rajnesh about death: "... if someone mentioned death, Freud trembled, he even fell off his chair after fainting twice, when someone talked about Egyptian mummies, Jung corpses, Freud trembled and fell down and lost consciousness. If Freud was so afraid, then what is the state of the students, why is death so scary?", he writes. Continuing the thoughts of the Indian philosopher, we give such quotes. For example, to put it simply, let's say someone asks me about my dissertation topic. I answered: "A philosophical analysis of scientific and religious ideas about death and life." Then, like Freud, he shakes the whole body of a person and does not even want to hear about this topic. But carrying out work on such research fundamentally changes a person's attitude to death and life and educates him spiritually and spiritually.

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