



THE ORIENTAL SOLUTION OF THE PROBLEM OF DEATH AND LIFE IN PHILOSOPHY

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Annotation

Usually, many definitions of life do not indicate anything about its specific meaning. That is why the understanding of life is formed based on the characteristics of its carrier (owner) (for example, protein characteristics). It is also worth saying that in many cases the meaning of life is confused with the purpose of living. However, it is impossible to specify them, because the meaning of life is a very comprehensive concept of purpose, it includes dozens, if not hundreds of purposes, or rather, it consists of a certain system of purposes. Therefore, if someone's noble goal is not fulfilled, his life cannot be called "meaningless".

Keywords: death, survival, euthanasia

INTRODUCTION

There are certain categories of people who associate the meaning of their lives with the highest values and gain attention in society as people with high morals, lovers of beauty, and idols of faith. They strive for high ideals and live selflessly. They see the meaning of their life in the "second life" that they leave behind. The progress or decline of any society occurs as a result of the abundance or scarcity of people who understand the meaning of life in this way.

The categories we considered above belong to one of the two general socio-spiritual groups, so to speak, to the conditionally so-called secular part.

The second group can be called religious. This group believes that the meaning of life is to find God, to reach Him. Sometimes they turn to God not through church or sharia beliefs, but through love. For example, the great Russian thinker and writer Leo Tolstoy, who was persecuted by the Orthodox Church, wrote: "I remembered that I truly lived only when I believed in God... Knowing God and living are the same thing, God means life."

Therefore, both socio-spiritual groups have different views on the meaning of life. But they are united in one issue: they live according to the moral rule that the meaning of life is to connect their own interests with the interests of others, and to live with high values and high beliefs as an internal motto.

In other scientific approaches, life is often considered as a specific interaction of physico-chemical processes. In particular, according to J. Bernal: "Life is the self-fulfillment of the partial, continuous, growing, multifaceted and interacting potentials of atomic electron states with the environment." However, such definitions do not indicate the specific characteristics of life, but only indicate the relationship of the living to the non-living.

From the philosophical-ontological point of view, life is a process in which the potential qualities of existence become its actual values. In our opinion, life is a process of actualization of existence, the possibilities of existence are revealed in various forms of this process. Life is a unique problem in existence, which becomes the main ways of expression of existence. However, in this process, it is possible to compare living and non-living things, to characterize



all the properties of life based on observational data: eating, breathing, vibration, activity, reproduction, growth. Indeed, a living being, whatever it is, needs food as a source of matter and energy, whereas plants and animals differ in how they find their food. Respiration is the process of releasing energy due to the oxidation of organic substances in the body. In general, All living things have the ability to respond to changes in the external and internal environment. In our view, different forms of aging allow them to survive.

So, the activity of organisms is manifested in their ability to move or behave. The activity of animals is significantly different from the activity of plants, because they need to move around the environment in order to find food. The survival of the species is maintained by the reproduction of the most important traits of the parent generation in the next generation.

Living organisms grow due to internal processes related to the consumption of food substances. Based on these, the above-mentioned characteristics of organisms indicate whether they are alive or dead. After all, observing these signs in living nature shows the integral characteristics of life, firstly, energy processes related to substance exchange; secondly, signs of self-organization; thirdly, informative - genetic characters; fourthly, it allows the identification of evolutionary markers. It is noted in some literature that in the reproduction of living organisms, they interpret differently the formation of new structures in each future generation. In this case, y interpretations are preformist and epigenetic in philosophy and science got the name . So, these two views on the organization of life have been competing with each other for a long time in philosophy and biology. According to the preformist (Latin means "I form in advance") hypothesis, the development and signs of the organism are known in its pink structures, that is, in the structures of reproductive cells. The views of supporters of preformism are distinguished by their radical character. It leads to the claim that the pink buds of all future generations of living beings are predestined at the time of their creation. Therefore, according to the preformist point of view, organisms are reflected in the "matryoshka model". That is, each future generation pink will be "hidden" in the pink of the previous generation.

On the contrary, in the epigenetic hypothesis, it is believed that the development of the organism takes place through the emergence of successive new structures depending on different causes, forces and goals. For example, Aristotle said that there are no ready-made structures in the organism, because they appear as new structures at each stage of the organism's development. The development of the organism's structures is of a purposeful (theological) nature. The prefix "epi" in the Greek word "epigenesis" indicates the direction of action from its potential properties to their realization. However, preformist and epigenetic views on the restoration of the structures of organisms, errors and fabrications were eliminated only by the 20th century, when the chemical structures of genes became clear, and after the mechanisms of storage and transfer of genetic information were discovered. According to him, the information necessary for each organism is transmitted to its future generations through heredity.

Information it is in genetic structures - genes and chromosomes of the organism. In this process, the description of their properties, not structures, is transmitted. Any such classification is the organism's genetic program , which it can transmit to future generations. In addition to this , every classification of the structure of an organism includes instructions (technology) for its preparation. In other words, in the genetic program, the specific g of the organism's structure the classification is given, the actions of preparing its structures and the sequence mechanism can be compared to the process of copying the genetic structures of the parent organism

(ancestor organism) by the offspring (descendants). In this, ancestral structures are used as matrices for preparing future generation structures. During the transmission of the genetic structures of one ancestor to other generations, mutations (x atoles, changes) may occur, the reason for which is the influence of natural and artificial factors. Mutations can refer to any properties of an organism, that is, their modifications. It is manifested in a variety of forms. Genetic mechanisms ensure the preservation, restoration, programming functions of the structures of organisms, determine their need for energy resources, development limits and nature.

So, scientists and philosophers have not come to a clear opinion about life. For example, Academician V.P. Dobrokhvalov writes: "Matter as it is dead, motionless, it cannot create any life on its own, and real science has already proved this fact." In this sense, the German philosopher I. Kant also concludes: "Not even an insignificant speck of dust will appear by itself." Kant says: "Whoever lives has a greater value, he is not afraid to face so much death." In our opinion, the views of these scholars contain elements of objective idealism, and they sought to connect the main focus with divine power. Here is another interesting fact: for more than 30 years, the group led by Oparin has been researching the creation of living beings, and it is noted that they were unable to give birth to even a single-celled living organism.

In our opinion, philosophical teachings about the phenomenon of life have been able to provide rational food for science as well. After all, the central problem of philosophy, man and the meaning of his life, had a great influence on the formation of such views. In fact, although the individual existence of any person in the universe seems simple, in fact, the evolution of his physical and mental structure, lifestyle, behavior, consciousness, cognitive and communicative abilities is extremely long-term and complex. At present, it is difficult to show the doctrine of the human being that does not take into account the anthropological, cultural and socio-historical characteristics of the evolution of human life. Therefore, we will try to analyze the phenomenon of death as the understanding and explanation of the phenomenon of life is one of the complex and interesting issues of philosophy and science.

What is the phenomenon of death? Throughout history, humanity has been trying to find answers to very complex questions such as what are the measures against it. Therefore, interest in the philosophy of death and some of its issues is growing. The phenomenon of death is a natural phenomenon and is always of special importance in biological evolution. In this regard, V.S. Polikarpov: "After the biological death of a person, the cream of his informational and ideological thoughts will remain, and this intellectual association will merge into the world's memory," says the opinion.

Death within the framework of thanatology and its phenomenological interpretation is given based on the research object and subject of various scientific fields. For example, in medicine, the attitude towards the phenomenon of death has changed due to biological research in the field of reanimation, pathological anatomy, palliatology and pallianthropology, neuropsychology. Also, due to innovations in the field of systems and information theory in the spirit of quantum-relativistic physics, special attention is paid to the detailed study of the realities of death and its occurrence. In fact, the phenomenon of death is being specially researched in the fields of social and humanitarian sciences such as archeology, ethnography, religious studies, art history and theory, comparative mythology, and linguistics. The main goal of this is to understand and explain that different aspects of the phenomenon of death are related



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to human activity. In this way, we are sure that the phenomenon of death is considered one of the issues that can be solved in different fields of science.

The phenomenon of death such a process that it brings to every person a strong and terrible emotion. The phenomenon of death is a natural phenomenon, which is always of special importance in biological evolution.

It is worth saying that the phenomenon of death manifests itself as a dead body. Death in the process - first of all As a dead body, he forms a different attitude towards himself . At this point, a new question arises: what to do with the body? This is, without a doubt, a specific moral-spiritual view of the relationship to the dead body, and within the same relationship, "what to do with the body?" it is necessary to move the question from the archaic mind to the question "what to do with death", "how to accept it". Thus, a branch of knowledge about death - thanatology - is born. The French ethnologist J. Monton was the first to systematize the methods of dealing with the dead: 1) abandoning or discarding; 2) burial in water; 3) air burial (leaving the corpse open); 4) burial in a cave; 5) cremation (burning); 6) mummification; 7) decoration; 8) cannibalism is one of them. However, these methods were developed based on everyday imaginations, mythological views and religious ideas. In our opinion, it is appropriate to carry out the task of directing and systematizing these methods from the point of view of modern thanatology.

As noted by Yu.A.Smirnov, the diversity of funeral rites serves three main purposes: prolonging existence on earth; ensure eternal existence; making a transition to another dimension. Thus, any burial technology is an attempt to transform the dead body into order. However, at first glance, such arrangement does not have a single scenario. That is, in this process, the dead body is manifested either positively or negatively.

Karl Klemen, in his book "Life in the Religions of Humanity", shows examples of the mythological, religious, and ethnographic aspects of the ritual of the dead. On the one hand, a primitive person sees a sacred thing in front of the deceased and tries to preserve it in every possible way: mummifies it, keeps it in the house or near the house, even carries it. In this case, the dead person is seen as the keeper of the next generation, the guarantor of traditions, that is, he is recorded as the guarantor of peace and protection. But, at the same time, in the history of Greeks, Egyptians, and even Germans funeral ceremonies, which have a wide practice such as "decontamination" of the body, are also shown separately. As a consequence of this, other types of deformation such as abandonment, cremation, dismemberment, burial, even making his face unrecognizable (badbashara), tying up are recorded. In this regard, two traditions appear before our eyes. The first is to preserve the dead, and the second is to destroy the dead. If K. Klemen explains these traditions in terms of ancient religious views, S. A. Tokarev talks about two instincts. These are wandering (order) and social attachment. According to the first of them, it is necessary to dispose of the corpse according to sanitary and hygienic requirements, while in the second, social attachment takes more place and the corpse is left among the living. From this we can observe that two imperatives are formed. These consist of the decision "to destroy the corpse" or "to preserve the corpse". Therefore, it is advisable to preserve the body. Because this situation is characteristic of our values, traditions and national mentality.

The general experience of spiritual culture shows that the view that death is not a norm, a standard, but a law of nature cannot fully satisfy the human heart and calls for new research. In particular, in world culture, science, art and literature, a lot of information is given about the



idea of death and life, and specific opinions are expressed about the real essence of death and the existence after it.

CONCLUSION

So, first of all, thanatology as a special branch of science tries to solve many of the problems that it faces. Philosophically analyzing the achievements of the representatives of this field in this process takes priority in solving many issues related to death and life.

Secondly, today, gerontology, eschatology, empirical thanatology, it is appropriate to analyze the scientific and philosophical aspects of such concepts as theoretical thanatology, forensic thanatology and western thanatology.

Thirdly, it is important to develop philosophical thanatology as a special field of philosophy. After all, it is important to systematize the philosophical views on death and life that have been formed since ancient times. Currently, not only medical, but also philosophical analysis of death and causes of death is one of the scientific activities carried out in the field of science. Fourthly, it is necessary to use the achievements of thanatology in solving socio-cultural and moral issues in determining the border of death and life. The problems of death and life have been studied not only in the present time, but also as a problem of philosophy and other social sciences since time immemorial.

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