



CRITERIA OF DEATH MORAL PROBLEMS

Abdurkhmonov Azamat
student, Tashkent State Dental Institute

Life and death are two eternal themes of the spiritual culture of mankind. Prophets and founders of religions, philosophers and moralists, figures of art and literature, teachers and doctors reflected on them. There is hardly an adult who sooner or later would not think about the meaning of his existence, impending death and achieving immortality. Only early childhood or senile senility saves a person from the need to solve these problems. In most mythologies, death is personified as something evil, dangerous. Such are the ancient Egyptian Set, the Scandinavian mistress of the underworld Hel, the Greek Thanatos, after whom the science of death – thanatology is named.

Unlike Christianity, the earthly life in Islam is highly valued. Nevertheless, on the Last Day everything will be destroyed as well, and the dead will rise again and appear before Allah for final judgment. Faith in the afterlife is necessary, because in this case a person will evaluate his actions and deeds not from the point of view of personal interest, but in the sense of eternal perspective. The destruction of the entire universe on the day of a Just Judgment presupposes the creation of a new perfect world. A morally pure person cannot be in a humiliated position, as is the case in the real world. The descriptions of heaven and hell in the Qur'an are full of vivid details, so that the righteous can be fully satisfied, and sinners get what they deserve. Islam also categorically prohibits suicide.

Death has always been considered premature, and medicine along with science throughout history have tried to resist it by fighting diseases. Defining the attitude to life and death as phenomena from the point of view of biomedical ethics poses a number of dilemmas, many of which remain under discussion today. In discussing this topic, it is necessary to touch upon a number of problems. This is the problem of sudden death, artificial termination of life with the help of euthanasia and other methods essentially close to it (suicide with the complicity of doctors, abortions in the early stages of pregnancy when prenatal pathology is detected). It is also necessary to touch upon the topic of autopsy and the use of cadaveric organs and tissues (fetal tissue, cadaveric blood), as well as the problems of transplantation.

People are trying to solve eternal questions: What is life? How to prolong life? What is death? What will happen after death? Is a person able to prevent death and become immortal? So, we will talk about the contradictory unity of the triad: life – death – immortality from the point of view of ethics of medical workers

1. Human biological potential

It is possible to prevent most diseases by carrying out a set of preventive measures, leading a healthy lifestyle, eating right, improving the environment and raising the standard of living of the population. However, it should be borne in mind that the years gained as a result of the victory over many diseases will be added to the period of old age, not youth.



2. Death as a natural process

Thus, in many aspects, death cannot be called natural. It is so only from a physiological point of view. From the point of view of various religions, the bodily death of a believer is only the beginning of another, more spiritual life. For the consciousness of a person, accepting his own death is far from an easy decision. Otherwise, there would be no progress in medicine, and everyone would calmly wait for the end of their earthly life, without making attempts to prolong it.

3. The desire for immortality and the unbearable burden of life

As noted above, the biological potential of a person is designed for 120 years, the Bible also mentions this. A person will never get rid of the desire to live forever, or at least for a long time. The idea of gaining immortality, especially if he has reached adulthood, has always occupied his mind. Humanity has accumulated a wealth of experience in achieving immortality, in this regard, several types of it are distinguished.

The first is associated with immortality in descendants and is carried out by transferring the genetic apparatus of parents to children, grandchildren, etc., it is close to most people. In addition to principled opponents of marriage and family and misogynists, many seek to perpetuate themselves in this way. One of the powerful drives of a person is the desire to see his features in children, grandchildren and great-grandchildren.

The second is the preservation of the body of the deceased, that is, mummification or cryogenization. The experience of the Egyptian pharaohs and the practice of modern embalming suggest that this is considered accepted in a number of civilizations. Advances in technology at the end of the 20th century made it possible to cryogenize the bodies of the deceased with the expectation that the doctors of the future will revive them and cure the now incurable diseases. Despite the attempts of some to take their own lives, others are ready to do anything for the sake of their own immortality. For the procedure of immortality by freezing in liquid nitrogen, companies involved in this charge from 120 to 500 thousand dollars. In addition, there are currently many different theories of aging and prolonging life by influencing the cell with the enzyme telomerase or changing the DNA code.