



THE EFFECT OF FREE WILL, MORAL CHOICE AND MORAL LAWS ON SOCIETY

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Abstract:

Morality is the highest gift given to the Supreme Being. Preserving and developing this divine foundation is the main task and duty of every person. Because of free will, man is faced with the problem of moral choice at every step. This problem shows that a person has a sense of responsibility. Moral laws served to make this choice, or rather to facilitate it.

Key words: Free will, moral choice, benefit, moral development, moral structure, moral consciousness (awareness), Moral emotion, Relationships, means and tools.

Introduction

Human's free will is rationally limited by necessity, that is, relativized. Otherwise, the absolute will of one, several people or groups can become a tragedy not only for other people and groups, but also for the flora and fauna and the whole world. This restriction of free will is the main means of subjecting reason to morality.

Therefore, morality is the highest blessing given to the Supreme Being. Hence, the origin of morality is from a divine source. Preserving and developing this divine foundation is the main task and duty of every human being. That's why, moral education of oneself and, if possible, others is considered a merit in all holy books.

Because of free will, a person is faced with the problem of moral choice at every step. This problem shows that a person has a sense of responsibility. A person who does not feel responsibility, responsibility to others and his own conscience can do what he wants - he is not interested in the consequences of his actions, he only recognizes the priority of interest. Such a person is called immoral. Because man chooses something because he chooses good or evil: moral choice is the starting point of every action.

In general, the importance of choice in the moral life of a person and society is incomparable. For example, let's take an impressive event from history: a young man was accused of blasphemy while reciting a ghazal of the great poet Imoiddin Nasimi, who created immortal works in the Azerbaijani, old Uzbek (Turkish) and Persian languages. The young man have to choose one of two ways: sell his teacher Nasimi,





repent and get rid of slavery, or go straight to death claiming the gazelle as his own. A chaste, honorable young man chooses the second way. The judge orders him to be skinned. Crowd - the audience gathers. At that moment, Nasimi appears. Nasimi, who learned about the incident, now had a choice - it was impossible not to choose: either he should reveal himself and save the young man from the executioner's hand and take his place, or he should slip slowly out of the crowd and save his life in exchange for his student's execution. The great mystic poet chooses the first way: he frees the innocent young man by putting himself in the hands of the executioner. Judge orders to flay Nasimi's skin.

The executioner begins to work, blood splatters around. Then the judge says to the people, stay away, if a drop of this infidel's blood touches any of your land, that land will have to be cut off. As soon as the judge finished his speech, by God's will, a drop of blood splashed and touched his cheek. The crowd demands that the judge cut off his finger. Now the judge had a choice: either he should cut off his finger and go back on his word, or he should go back and be ashamed. Judge retracts his words as a morally impure, cowardly and selfish person. On the other hand, Nasimi bravely endures the torture and does not cry, on the contrary, he laughs ironically when he sees the condition of his judge and recites his last ghazal by heart. This bravery of Nasimi passed down the centuries, was praised in the poems of many poets, and he himself remained an immortal symbol of human purity and high morality. A great Turkmen poet as an example.

So in this example we have seen three choices, three responsibilities, and three uses of free will. Therefore, it is impossible for every human being not to pass the test of moral choice in this world.

The first moral laws served to realize this choice, more precisely, to make it easier. The first moral rule was born in the context of "do not treat others with what you do not treat yourself". His contemporary Uzbek style is reflected in proverbs such as "first stab yourself with a knife, if it doesn't hurt, stab someone else", "if you know yourself as a husband, know someone else as a lion". This rule, called the "golden rule of morality", is one of the most ancient moral requirements. Because the need for food is one of the rules that appeared later and does not correspond to the true nature of man. It is said in all holy books that a person cannot be made lifeless by force.

It is worth noting that the moral laws were developed in the holy book of the Zoroastrian religion, "Avesta", which we have already seen, and which began to spread about 30 centuries ago. In it, not only killing people, but also killing animals such as dogs and horses, destroying trees and plants for nothing is strictly forbidden,





It is emphasized that a person should live only with good thoughts, live only with good words. In the Bible, Abel, who killed Cain, is asked by God not to take revenge and not to kill him. The teachings of the Buddha consider that making a living being lifeless is the greatest sin. In the Bible, the calls to "love your brother" and "thou shalt not kill" appear as basic rules. The Holy Qur'an recommends reparation over revenge and instructs Muslims to treat each other only on good terms. Therefore, the first moral laws were created based on the principle of non-violence to violence, reflected in the holy books.

These laws, which are the basis of human moral life, have not lost their importance even now. It is a sign of spiritual progress that people seek to speed up the time when they do it wholeheartedly, not considering it a burdensome obligation. Because in this way, a person becomes a perfect person who pleases the Creator.

In our traditional ethics, periodization of ethics based on the principle of historical materialism has been accepted until now: slavery ethics, feudalism ethics, bourgeois ethics, etc. We would recommend a careful approach to such periodization without rejecting the historical point of view. After all, it is based on the falsification of moral science and unilateral harsh judgments. For example, it contains the concept of "morality of slavery", which strictly adheres to the principle that "a living being is not an ordinary person". So, in this case, how can we understand the wisdom of the ancient Egyptian sage Phatotep in the "Pandnoma" we quoted above: "The water of wisdom is hidden like a precious stone, but it is found in a grain of wheat"? Or how to explain the attitude of the master to the slave Aesop, the ancient Greek fable, where the mistress fell in love with him, or how a certain freed slave later gained more prestige than the senators in Ancient Rome. Or what about the position of Khasanali in "Utgan Kunlar" in Yusufbek Khoji's family? In the same way, in the masterpieces created by our ancestors in the last centuries, usually, not the officials and feudal lords, but the representatives of the common people are often depicted as superior in moral aspect.

Abu Bakr al-Razi in his book known as "The Treatment of the Poor" even writes like this: "The children of poor people can grow up to be honest and virtuous because of their poor and modest living, because they show patience towards others. , it became easier for them to cope with hardships in education and training." So are these examples exceptional? Not worth it. There cannot be too many exceptions. The point is that the term "feudal ethics" or "feudalism ethics" does not refer to moral principles, but to legal principles promoted by that period or system. As a result, as we have seen in the above examples, internal morality and external legitimacy have always been in conflict. It is because of this disparity that many thinkers draw





confusing conclusions. For example, Sartre says that the moral problems expected during the American Civil War are still facing humanity and there has been no improvement in this regard. Therefore, Sartre directly puts forward the idea that moral development is a burden. It cannot be added.

Sartre is right if we assume that the concepts of good and bad, good and bad, free will, choice still retain their names and have not changed. But the names of moral concepts are abstract and logical phenomena by themselves. Their identification and preservation depends on human behavior in space and time. Take, for example, the concept of honor. It also existed in the period of robbery that we mentioned above, and gained meaning through the implementation of this robbery. If we look back in history, we can see that even the process of obtaining food has progressed. At present, nutrition as a moral issue is out of the agenda. Now the main scope of the concept of honor is different. So, throughout the history of mankind, there has been and will be spiritual growth. True, there is no strict gradation in this progression. Sometimes it has the characteristics of reduction, sometimes a little withdrawal, sometimes staying for a while. But if we look at large periods and historical intervals, it is not difficult to be convinced of the existence of moral progress.

All moral declines caused by established systems and individuals are short-term and transitory phenomena. Because the main essence of a person is defined by himself and the development of society. Morality is never left out of this development. In short, our moral life, all our moral experiences, and our moral activities are based on these three factors. Our ethical codes, standards and principles are based on them. However, in times or countries where fraud, lies, forgery, totalitarian moral tyranny reigns, spiritual feeling, spiritual consciousness, and moral attitudes are often true to accepted codes, norms and principles. does not come. A moral chasm appears between official moral rules and actual moral aspirations. In the language, these laws are raised, in the heart, resistance to them prevails. The result is a separate existence of moral speech and moral activity, which is a tragedy for society. We saw this in the bribery, theft, selfishness, lies of the "moral code of the builder of communism" during the Soviet period, and in the groups that focused on the implementation of this code.

Such a disparity, if we shed light on the origin of the moral chasm in the middle, that is, if we do a "subtle" analysis, it goes back to the problem of ends and means. Those who considered "everyone to live happily" and "communist paradise" as a beautiful goal tried to achieve their goals by destroying a part of society, persecuting, deceiving, and using violence. They tried to please people by force and failed. Impure, impure, bloody means will surely defile any pure goal and turn people away from it.





Therefore, the harmony of goals and means, their compatibility in terms of quality, is extremely important in the life of society and in human life.

If you have noticed, until now we have interpreted morality as a general phenomenon for all mankind. Morality is, first of all, a universal traditional phenomenon. Basic moral values, general moral concepts, moral principles and standards have the same meaning for all regions and peoples. For example, virtues and vices such as love, goodness and badness, good and evil, conscience, duty, humanity, happiness, righteousness, honesty, generosity and avarice are literally universal human phenomena. Is it possible to say good or bad in Uzbek, conscience in English, humanitarianism in French, lie in Arabic? of course not.

However, at the same time, in addition to universality, the characteristics of regionalism and nationality are also important. The characteristics of regionalism and nationalism are clearly visible in relatively smaller forms of morality - moral behavior, manners and customs. For example, in a Muslim region, it is considered impolite to sit at the table without a headscarf. In addition to etiquette, this is also important from the point of view of hygiene: during a meal, a woman without a headscarf or a man without a duppi throws a strand of hair, bran or dust from his head onto the food or the table. In the Christian region, not taking off the headress at the table is considered dishonorable to God's food and the table. Or an American guy sits in an armchair and puts his feet on a table with ashtrays and drinking glasses, and it's natural for him. It is very impolite for an Uzbek to sit with his feet on the table or couch.

There is another big difference in the manners of the western and eastern regions, and this is the question of the supremacy of law over morality in the west and morality over law in the east. After coming of age, Western youth treat their parents as equal citizens and express their conflicting opinions directly to their parents' faces, and this is a human right. and considers it to be the use of personal freedom. Young people from the East, for example, Japanese or Uzbek fathers, say that it is a violation of traditional moral rules to speak directly to their mother, to oppose them directly. understands, prefers to keep his eyes on the ground, express his opinion politely. quietly, and sometimes considers it his duty to remain silent and obey them. Unfortunately, in some western countries, there are cases where the representatives of the older generation are seen as a threat to the legal life and freedom of young people. This is confirmed by dozens of lawsuits that have recently taken place in England as a result of several groups of young people grabbing and beating elderly people walking on the street.





It is true that Eastern etiquette is associated with traditionalism, and from a modern point of view, it also has its flaws. But, despite this, the feelings of humanity and kindness are still firmly rooted in them. And in the West today, it seems increasingly unusual to meet such qualities. Therefore, at present, the harmonization of the legal principle of the West with the moral principle of the East occupies an important place in the development of modern society.

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