



## Al-Ghazali about Ethics Trade and Profession

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### Abstract

This article reflects Al-Ghazali's ideas on the ethics of commerce, profession and work.

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### Commentary

Abuhamid Muhammad Ghazali (1059-1111) is one of the Persian-Tajik thinkers. He developed a system of ethics that spans many areas of activity human. The scientist also carefully studied commerce, profession, work relations and researched ethics norms in this direction. Morality is the spiritual world that emerges under economic relations. The development of morality is possible only in labour and professional practice. Profession and labour reflect the position of man in society. Work creates satisfaction and peace of mind in a person and improves a person's attitude to others. Honest work is to engage in useful occupations to provide for oneself and one's family. Muhammad Ghazali considers it necessary for a person to learn this or that profession. He points out that mastering a profession depends on intelligence and hearing. It takes skill, diligence, purpose, and a master to become a professional. People should be engaged in professions such as medicine, business, weaving, sewing, cooking, and construction and so on. Career and work should be done in partnership. A person must take work objectively, but seriously. Al-Ghazali criticizes the loafers, calling them ignorant and barren. And indicates begging will open seventy doors of poverty, the mind of lazy and industrious will be weak from need. Occupation and labour are related to money and trade. Everyone should know the craft of business to satisfy their material needs [1-4].

The scientist argues that one should not be too inclined to the market, where there is a lot of deception; it is enough to go to the market once a week; it is wrong to spit in the marketplace, to blow one's nose, to be rude, to gossip, to cheat, and to shrug one's shoulders in a crowded place. Al-Ghazali also classifies the order of trade, i.e. the goods purchased must have quantity and quality; one should not trade with minors, insane, blind people; the sale of intoxicants, mice, snakes, scorpions, meat and fat of dead animals is prohibited; weapon should not be sold to a robber and grapes to a winemaker. Al-Ghazali blames a trader who sells food at high prices and harms people. The hadith says that if someone brings food to the city and give it at a low price as if he made a charity. In this regard, Ali (r) said: "Person who keeps food for the sake of the highest order, so that darkness falls on his heart. This kind of food should be burned". The scientist discovers some tricks of the trade, someone uses counterfeit money in the trade, is cunning, and no matter how much money goes into the hands of several people, and the crime is on him and not on others. If a trader destroys the counterfeit money so that it does not harm people, thank him. It was also dishonorable to sell savanna (grave-clothes) at high prices when people die. Al-Ghazali urges business people to be fair, that is, the trader should not exaggerate the definition of his goods, which is oppression; not to swear and not to cheat that is a great sin; do not to hide the defect of the goods, which is a betrayal of the buyer; the property obtained by

deception will bring misfortune and sorrow to its owner, and the who thinks about getting more profits is not free from confusion; although the goods are few and obtained honestly, bring blessings and recovery. Al-Ghazali mentions truth and justice to be important in trade and reminds: "No one will be saved from hell except those who are truthful and righteous" (Quran, 19:71) [5]. Therefore, in sales, the scales must be weighed correctly. One who is honest in word and deed, people will respect him in trade. Everyone should donate from the income of their profession. Charity is to put the interests of people in the first place. Should trade, there are credit issues, the execution of which is a very delicate and tedious task.

Therefore, debt, especially excessive to give as much of capital as possible to the poor and needy people. "God commands justice, mercy, and forgiveness for relatives" (Quran, 16:90). According to the scientist, in business, the following behaviour is considered to be good: the product should not be overpriced (should not be high priced); to accept the goods sold at the request of the buyer; goods to be lent to the needy and others. In debt, should be avoided. Al-Ghazali also states that it is permissible to give alms to a debtor; the lender and the borrower should not hurt each other; the debtor should try to repay the loan on time, even at night; who delays in paying his debts is one of the wrongdoers. Haste is the wrong behavior, but in five things haste is necessary: to pay a debt, to bury a dead body, to repent of sin, to marry, and to feed a guest. It is necessary to earn a living through honest work and to be frugal in spending money [6]. Al-Ghazali considers it necessary for all people to seek halal food (honestly earned money) because the consumption of unclean food causes distress, halal food opens the eyes of enlightenment

in the heart, and the honest person achieves his goal. In this way, Al-Ghazali directs people to study a profession or occupation and sharply criticizes unemployment and laziness, called it the cause of imperfection, poverty and immorality. He explains the rules of business conduct, market etiquette and severely condemns fraud, deception in trade. He promotes honesty, justice and kindness in business. Also explains the etiquette of borrowing and lending. He considers conscientious work inevitable and considers this a sign of faith, purity and kindness. Thus, the ethical ideas of Muhammad Ghazali are of scientific importance. They are one of the sources of ethics science and are useful for improving a person's ethical knowledge. The ethical standards that Al-Ghazali has developed to date have educational significance, and they should be included in the ethics study programs of universities.

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