

Applied Ethics in Teaching of Al - Ghazali

M.Sh. Fayzulloeva*

Candidate of Historical Sciences, Tajik State University of Law, Business and Politics, Tajikistan

**Corresponding Author: M.Sh. Fayzulloeva, Candidate of Historical Sciences, Tajik State University of Law, Business and Politics, Tajikistan*

ABSTRACT

This article talks about the ethical ideas of Al- Ghazali. The article reflects the etiquette of behaviour in public places, the etiquette of relations with people, etc. It encourages a person to be always reasonable and patient in their actions.

Keywords: *scientist, morality, etiquette, man, norms, relationships*

INTRODUCTION

Abuhamid Muhammad al-Ghazali (1059 -1111) is a famous Persian-Tajik scholar, a representative of Sufism and an Islamic scholar. He contributed to the development of many sciences, including theology, mysticism, philosophy, logic and ethics. In his studies he also paid special attention to applied ethics.

Scientist says that the meaning of life is moral perfection. Each human action has its ethics (adab). So, like morality, i.e. ethics is a science to study and observe which is necessary for everyone.

Al-Ghazali thinking about the meaning of life, he says that everything in life is passing and all people in it are just guests. People should treat each other with respect and friendship, good should be shown to everyone (even those who are not worthy), and good deeds should begin with a greeting. In the habit - the instructions of the Prophet Muhammad (peace be upon him) is said that greeting is one of the names (As-Salam) of the Lord, spread it among yourself and greet everyone, as greeting is a duty and if someone talks without greeting do not answer him, welcoming enter your house as it increases the blessing in family.

Al-Ghazali advises that in greeting it would be good to say "Assalamalaikum", which means "I wish you health and peace." Saying "Assalamalaikumwa Rahmatullah" is even better which means "I wish you health, peace and mercy." If we say: "Assalamalaikumwa Rahmatullahubarakotuh" has many blessings, and it means "I wish you health, peace, mercy

and blessing." In greeting, worship or kiss is not right. However, person who came from a long road, in greeting, it is desirable to hug and kiss is acceptable. But in greetings you should not keep a person for a long time.

Al-Ghazali notes that each part of the body has its own etiquette: that is, the eyes which don't look at shame; tongue which don't say lies; the ear which don't listen to indecent words; legs which don't go to vain deeds; the stomach which eats food which was earned by purely conscientious labour.

Al-Ghazali explains etiquette of behaviour in a public place as follows: a person should not wander, make noise, watch into open doors and windows (or porches) of houses, so as not to interfere to rest and fun of others, if faced with girls or women, should not bother them with their words and actions, there is nothing wrong with a man looking at a stranger once, but the second time will be indecent (adultery), one should stay away from people and dubious places in the streets and should not listen to other's conversation and shouldn't enter to house without permission, as it said in Quran: "Believers, do not enter other people's houses until you have asked their owners permission and greeted them. That will be the better for you, so that you may be heedful." (Quran, 24-27).

Al-Ghazali emphasizes that a person should hide his problems and solve them on the advice of purely conscientious people, but should listen to heart's voice; should treat poor with modesty, to woman with courtesy and with exhortation with the wealthy; the rich should be generous

Applied Ethics in Teaching of Al - Ghazali

because wealth is given for trial magnanimity; reconciliation is better than worship if two people are in contention and whoever knows this, let them be reconciled; a promise must be fulfilled, therefore, not keeping a word, deception and betrayal can turn person into a hypocrite.

People shouldn't be offended by word or deed, because the slightest oppression is a sin, there should not be injustice; if someone is confronted with evil character person, he must be patient before salvation; if someone fell into threats and violence, oppressed immediately should be saved, the manager or official should be humane, compassionate and competent towards his subordinates; not to disclose people's secrets and cover weaknesses (except for crimes) of others, as the pickiness is disgusting: "You who believe, do not let one [set of] people make fun of another set; perhaps they are better than they are." (Quran, 49:11).

Al-Ghazali condemned the unreasonable actions and obliges people to regard them as precious and spend their time in good deeds. Life is an inexhaustible time, and man is created for useful deeds. The more person is away from worthlessness, the more his temper will be acceptable. A person should keep clear of what does not concern him, so as not to disturb himself. Do not interfere in people's business, as an excellent act in human behaviour.

Scientist recalls death, the end of everyone's life, the body dies but and the soul is eternal. Only a good deed leads the soul to eternal happiness. Therefore, you need to attend the funeral, honour the dead, think about your death, find out that the cemetery is a mentor, for that after death one's place will also be grave.

CONCLUSION

Muhammadal-Ghazali in his applied ethics instructs kindness, i.e. human actions should benefit others. So, kind leads a person to eternal happiness. The ethical teachings of Muhammad Ghazali are interesting. Although these ideas were developed thousands years ago, they are progressive for today's times. These ideas form a unique base of applied ethics and play an important role in educating people.

BIBLIOGRAPHY

- [1] The Holy Quran. Translation by M. Umarov. - Dushanbe, 2007-- 423 p.
- [2] Abuhamid Ghazali. Mukoshafat -ul-qulub. Tashkent: Adolat, 2002.-228 p.
- [3] Abuhamid Mohammed Ghazali. Kimieisaodat. The second edition. Dushanbe, 2008- 665 p.
- [4] Abuhamid Ghazali. Priceless riddles of the heart. - M., Anzor, 2006.
- [5] Abuhamid Ghazali. Nasihat-ul-muluk. - Dushanbe: Irfon, 2011- 175 p.
- [6] Gafforova U.A., Fayzulloeva M.Sh. Ethics is a moral science. - Khujand, 2015.-150 p.

Citation: M.Sh. Fayzulloeva,. " Applied Ethics in Teaching of Al - Ghazali". (2019). *International Journal of Research in Humanities and Social Studies*, 6(12), pp.1-2

Copyright: © 2019 M.Sh. Fayzulloeva. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.