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Ethical ideas in the philosophy of Abuhamid Muhammad al-Ghazali

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Introduction

Abuhamid Muhammad al-Ghazali (1059 - 1111) was a renowned individual during Medieval times in the Middle East, who left behind a rich spiritual heritage. He is the author of over seventy books, encompassing topics of theology, philosophy and Sufism. Al-Ghazali surveyed questions of morality on the basis of the Holy Koran and manuals of the Prophet Muhammad (s). Al-Ghazali's ethical ideas are written in the following works: "Manual to Governors", "Revival of religious sciences", "The elixir happiness", "The letter to the son" and "A research of intimate mysteries of heart".

In his writings, Ghazali emphasized that the belief/faith (iman) is an essence of morality and when a person obtains iman, it develops their morality. Ghazali deems the highest ethical values in humanity; love, justice, contentment, respect, judiciousness, consciousness, goodness, humility, eloquence, mercy, usefulness and generosity. The philosopher also describes the ethics of communication, especially that which is obtained from parents and extended family. He explains that an individual can be understood by interpreting the overall 'decency' of their family, using the 'highest ethical values' as a guide. Thus by better understanding an individual through their family, communication will have more clarity and understanding. He also declared that a person has to have passion (nafs) for the iman to obtain the good character that the philosophy advocates. In turn this will create a general wellbeing and keep misfortune at bay.

Ghazali considered it necessary to study science. He believed that the ethical thoughts of the scientist were worthy of attention and could be beneficial to the improvement of general personality. He believed it was everyone's duty to study and observe the ethical standards relating to the iman. Ghazali reasoned

that human beings were differentiated from other beings of the earth, because of their ability to conceive of and practice a philosophy of morality/ethics.

Compiler

Bismillahir Rahmanir Rahim

With the name of the

Most Gracious, the Most Merciful

Faith is the pearl of human soul

Human beings are unique animals of this world because of their ability to reason. It has been said by philosophers of the Holy Koran, that only with this reason it is possible to be blessed by God, and that knowing God is the highest act. It is also said that (zikr) God in any situation brings a soulpeace and wisdom. The

Lord reminds us of the best act from all richness of the world. The Holy Koran says, “**Remember Me and I will remember you**” (2:152). On the will of God, a person will receive material or spiritual benefit to protect them from damage. Protection (shafaat) on the day of Court will also be at the will of the Lord. A person has to rely and hope only on ‘God’. A person should take heart in belief and purity. One’s belief (iman) should become perfect, then when the person what wishes itself and that to wish others. The Prophet (c) said that piety, knowledge and modesty strengthens belief. The person in each action has to arrive for the good of the other world. As this life (dunya) is temporarily and field for eternity (akhirah).

Knowledge is the best skill (or power)

Science informs the truth and the study of science brings us closer to scientific truth. After the status on the first place of a prophecy, on the second the science is great. To bring knowledge to a person gives them respect and tranquility and lifts theirhonorsand virtue (abror). Science is the head and an act

is her follower. The person, by means of knowledge, learns what is right. Science is courage and knowledge loved only by real men.

Science can be divided into two parts - religious (shari) and non-religious (noshari). Religious science includes the reading and interpretation the Koran, jurisprudence (fiqh) and works of 'scientists of religion'. When studying Islamic sciences, it is necessary to know the Arab language and its grammar.

Non-religious sciences (mahmoud) are: medicine, mathematics, geometry and astronomy etc. Studying these is obligatory and without them people would face difficulties in modern life. There are other areas of study such as history, poetry and music that the Koran deems to be voluntary. The forbidden science (mazmum), is 'magic' - considered a destructive and deceptive force, and to be engaged in it is considered a great sin.

It is detailed to state sciences of a way of the truth very difficult and they can be divided into two groups, i.e. clairvoyance (mukoshafa) and ethics of communication (muomila). Clairvoyance as light appears in a pure shower and by means of which the person perceives firm religion, entities of this and another world, torture of a grave, scales of acts and bridge of Sirot (the bridge over hell top). Clairvoyance will be following steady as a result sunnah (rules of morality) of prophets. Clairvoyance is called a 'secret science' and it is the discovery of divine secrets in a soul of a person. The Prophet Muhammad (c) said, ***"There is a clairvoyance which knowing people know only God. Because it is science it is given to them by the Lord. Respect possessors this science. Haughty do not realize it science"***. Associates (sahoba) of the Prophet Muhammad (c) had knowledge of clairvoyance and it was reflected in their just acts.

The ethics of communication (muomila) teaches patience, gratitude, sincerity, etc. - which are a source of devotion and chastity, according to the Holy Koran.

The science remains on means training. Training is the duty of everyone. As a guide to knowledge. Jurisprudence (fiqh), theology, ethics and Sunnah (a custom and tradition of Islam), teaches devotion. It is not obligatory to study all of these 'sciences'. But nobility as a basis of religion (Farzi ain) is unconditional. A person has to believe in the uniqueness of God (Tawhid), the truthfulness of prophets, angels, paradise, hell, the Doomsday and revival of people after death. The body of the person can therefore be food also his soul with knowledge. Its power is not in force, neither in weight, nor in bravery, nor in food or in intimacy. Because, a camel in force, an elephant in weight, an animal in bravery, the pig in is better to eat also a bird in intimacy than the person. The power of a person is in their knowledge. Difficulty studying of science it is similar as a post and discussions of science as to a night prayer. Muoz Jabal (r) told: *"A debate knowledge this mention (zikr) to train knowledge of a mercy, promotion knowledge of the approach to the Lord. Knowledge on the lonely the confidant, in joy and grief a support, among strangers there is a friend, in life a direct a side of Paradise"*. Receiving knowledge is a happiness and deprivation of knowledge is a misfortune. Abutolib (p) spoke: *"It is better than knowledge than the property which it is necessary will be protected, and knowledge protects the person"*.

Nobody is born a scientist and you don't attain knowledge without studying. Science is a divine treasure and a teacher, as treasurer, gives jewelry to their pupils. **"The one who conceals (knowledge) is a sinner"** (2:283). They that own Koranic knowledge should be respected. Knowledge should be studied from pious scientists. Mentors are more merciful than parents, because

although parents preserve against the fire of this world, mentors preserve against hell fire. The teacher clears the pupil's heart with training.

Knowledge should teach individuals to appreciate. Rules for studying and acquiring knowledge teach to listen, remember, then to observe and train others. The illiterate person is always in danger and allows delusions to which they answer in a day of Court. A heart without knowledge of the patient which people without feeling to be inclined to this world. This interest brings to the person repentance when it to meet death. It is said in the Holy Koran that 'God will protect us from such carelessness.

Scientists

Scientists are reliable people of the Lord on Earth. One statement outlines, **"Only scientists are afraid of the Lord"** (35:28). It could be argued that scientists are, to some extent, equal with prophets in that they are educators of the prophetic ideas, promoting knowledge among the people. The beacon of light from scientists is strong, with Abul Aswad (r) stating: *"Carols govern over people and scientists rule over kings"*. Sufyan Savri (r) also discussed this: *"The approved king; the associate with scientists"*. Finally, Hasan Basri notes: *"Without science, people would turn into herds of animals"*.

A real scientist will treat all people well. There are scientists that will glorify the states, but there are scientists who honor the angelic world. The religious scientist will praise his Lord for providing him with knowledge and will respect ignorant individuals. For the scientist, all animated lands and the sky ask for repentance. For the death of the scientist birds and fishes cry. The death of a scientist causes damage and a gap in knowledge that another scientist must replace. Each scientist is valued and the name of the scientist will not be forgotten. On the day of Court of scientists will say goodbye to their sins.

It is useful for people to meet scientists and be inspired by their knowledge. It has been stated that participating in one hour of intelligent conversation with either a wise man or scientist is the same as 40 years of prayer. Lukman (a) spoke to the son edifying: *"Spend more time with scientists. As the earth quickens with the water of rain, hearts do quicken with knowledge too"*. The person should listen to conversations with scientists and ask them about topical issues. It is not necessary, however, to spend time in a meeting with a scientist who does not act in a manner that coincides with his words, as this would waste time and time is an invaluable gift of God to the person.

Science and what is right

The fiqh covers the laws of Islam and outlines what behavior should be the norm. It is auxiliary to the person in a true way. The Fakeeh (lawyer) is also necessary to ensure the people are managed according to the law. If justice were triumphant in the world, then there would be no need for the lawyer. The Fakeeh knows the superiority of an akhirah (another world) and they must release their knowledge to combat hypocrisy and contention. Achieving such a high level of knowledge about jurisprudence requires a talented mind. The famous jurists of Islam are Imam Shafe (r), Imam Molik (r), Imam Ahmad ibn Hanbal (r), Imam Abuhanifa (r) and Cufyan Savri (r), who were pious, scientists, ascetics, reformers and seekers of God. It is likely that in each person's lifetime there will be only one jurist that meets each of these five strengths. Sermons have to control the purity of the conscience.

Both lawyers and speakers from other high-class professions increase the cultural appreciation other people have. When lawyers or other educated speakers fail to apply their knowledge in practice, it is wasteful of their ability.

The superiority of friendship

The love for God is shown through strong beliefs (iman) and lifts the person to love. The Prophet Isa (a) to the people edified: ***"You love the Lord. You are on friendly terms with the one who has well in speech and in an act. Consider the enemy rebellious, cruel and the libertine. Be far from that which is not the assistant in affairs of religion"***.

The person should love friends of God and most importantly, it is necessary to aspire to be a friend to God. This is, however, not without challenges. Hasan Basri (r) informs that good luck is bestowed upon those who are friends of God. Those content with God are friendly with each other, and on the day of Court deserve mercy. Not all people are, however, worthy of friendship. It is necessary to be on friendly terms and talk to the clever and judicious person. People who become attached to each other through their studies, travel or their place of residence are likely to become friends. The idea of friendship is similar to the washing of hands; one will assist the other to achieve the end goal.

Within a friendship, it is necessary to express the love one has in their heart to their friend. Umar (r) states that friendship should be both firm and welcoming. It is necessary to train the friend in the rules of religion (sharia) that did not fall in torments of hell and it should be told it on the alone. Should one friend make a mistake, it is necessary to ask forgiveness from the other friend. Should the first friend not apologize for their mistake, it is necessary to forgive them and be patient regardless; to pray for the friend and his children. The correspondence of prayer will be accepted. One should be sincere in their prayers and consider both the friend's friends and also their enemies. One should neither place effort or constraint on a friend, act as a mercenary nor demand more than is expected of friendship. Moreover, it is necessary to keep secrets and confidences, but not sins, at the friend's request. The Prophet (c) spoke: ***"You ask protection against the Lord, against such a friend who would divulge your shortcomings and hide your kindness"***.

It is not necessary to be on friendly terms with confused individuals as their nonsense may negatively influence the person. Nonsense does not distinguish between the truth and a lie, or between good and evil. It is impossible to be on friendly terms with quarrelsome individuals, such as those not ashamed to deny the truth or be inclined to a sin. To be friends with the deceiver who is proud of their deception, will cause a person to run away into difficulties by dissolute – sells bread on one piece. The Koran warns: **"Do not obey those... who indulges to the desires and whose affairs will be vain"** (18:28).

The Lord's enemies

God has many different enemies. The first of his enemies is irreligiousness. The second enemy is trusting the atheist. The third enemy is the sectarian. A sectarian distributes extra religious rules to the people and conducts a delusion. It is impossible to communicate with sectarians. The fourth enemy is gossip. Gossip is a form of deception or perfidy from which it is necessary to turn away. The fifth enemy, wine, is the cause of many troubles. It should be explained with softness to the drunken person that alcohol should be avoided. If they persist in alcoholism then they should not be dammed, but punished in an appropriate way.

Someone that loves a ruthless person is an enemy to the Lord. Belief outlines that it is necessary to love the libertine, however his debauchery is necessary to hate. But if cruel is the enemy, then the libertine is more.

Honesty

Honesty is an unconditional requirement for all people. For this purpose, it is necessary to distinguish honesty and dishonesty. The prophet (c) advises that for he who eats forty days of food that was acquired through honest work, a Lord opens eyes of light in his shower and to save from hobby to property. The

prayer of the honest person will be accepted. It is clear-cut necessary to earn money for food. The acquisition of dishonest food brings grief and alarm.

The body should be held to honesty too: an eye does not watch on shamelessness; language does not tell a lie and gossips; an ear does not listen to useless words; the leg does not go to not approved places; and the stomach does not use dishonest food. It is not a simple task to carry out the above-stated requirements, but to improve the prospects of eternal life, it is easy for the difficulty of the passing world.

Relationships with parents

With our parents, especially with our mother, it is necessary to be attentive. Children must act in a way that their parents' consent to, and should seek to do them favours. It is necessary to try in any way to satisfy them and to please them with gifts. If either parent should participate in inaccurate affairs it is necessary to explain their sinfulness politely. It is necessary to kiss their hands when they are in an angry state both to calm them and to suffer even their oppression.

It is impossible to leave elderly parents and they should be protected from the bad relations of people around them. Children, as far as possible, have to care for their parents. Parents have served their children for many years and are deserving of their care in return. With sisters and brothers of parents (the aunt, the uncle) it is necessary to treat them well, as one would their mother and father.

Wellbeing about the world it will be accepted to be in entreaty of parents and it. One can view the Curse of parents to be like a bullet; it is both precise and destructive. One who is afraid of the anger of God does not upset their parents. This is a sin that is as heavy as the mountains of the earth. When the child does not answer the convocation of their parents, they will take this sin on

their shoulders. A child should be kindly to parents over a prayer, a post and a pilgrimage. One who esteems their father and mother will have a superfluous life, but the life of one who offends will be short-lived.

Following the death of ones parents, children should pray for them and give a handout, as kindness corresponds to their book of acts. The Lord includes a person who respects their parents but is not obedient in the structure of virtues. On the contrary, a person carrying out their religious obligations, but is hurtful to their parents is included in the list of rebellious people.

The ethics of marriage

Marriage (nikah) is one of the precepts of Islam and it is a pillar of the moral purity of both the individual and society. Marriage is the fortress of morality, by means of which is controlled by passion (shahvat) person. The Lord created passion so that people had a thirst for the pleasure of nikah, ensuring the means to increase the human race. Performance requirements (Amar ma'ruf nahi munkar- the permitted and the forbidden) a law of religion (sharia) depends on the person's health. For vivacity of the body is as necessary in marriage as drinking and eating. Marriage is prayer (ibadat) and it exceeds additional prayer (nafl).

Obligations of marriage is the life, which can be performed at a high morality. Therefore, the creation of nicknames is required to comply with the following ethical standards. Man in the choosing a wife must pay attention to religion and ethics. A believer and well-mannered wife for a man is greater than all the wealth of this world. The man has to know about her provenance and descendant.

Marriage is inappropriate for: a woman considered to be an idda (time on Sharia equal to four months and ten days, during which you cannot marry a divorced woman or a widow); minors and unfired woman; a woman withdrawn

from Islam; a woman unbelieving in the Prophet (s) and the Day of Judgment; a woman who was expelled from the curse of her husband; and a woman who has children. Either a virgin or a religious single woman will bring happiness to man's home. If a woman is a "blabbermouth" and has a sharp tongue, she is not considered appropriate to take as a wife. To live with a woman who blasphemes and is shameless and malevolent will bring grief for the husband.

If a man chooses the woman to acquire a high position, career or riches, he might soon be deceived. Similarly, if the family of his wife is wealthier than he, he will fall to the influence of her family. Such a marriage for a man would be difficult, and is therefore wasteful. A man can bring income to a family that lives in poverty, however it is hard to live with an ignorant and foolish wife. A man must marry a beautiful vision of himself.

A woman also has the right to choose her own convention on the basis of the above conditions. A young girl should not marry an older man, and nor should an older woman marry a younger man. For the woman, incurable error creates a marriage with a drug addict, an alcoholic, a gambler, a robber, libertine or traitor. It causes confusion, scandal, poverty and unhappiness in the family.

The wellbeing of the family is considered to be the woman's role. Based on this, women should have such qualities as:

- ✓ God-fearing, humble and abstained.
- ✓ Beautiful body with a nice, well-built appearance.
- ✓ Woman with easy mahr, i.e. a bride who does not require a lot of property from the groom.
- ✓ A virgin who connects the hearts of all with her husband (divorced woman can always hope to reconcile with her ex-husband);
- ✓ A woman being knowledgeable is a sign that she has decency; for

women with mild behaviour cannot bring up a child.

The philosophy and ethics associated with creating nicknames is as follows. The man should not avoid the expense of a wedding when getting married. If necessary, he should take a monetary loan to set the marriage. God will help with setting the marriage. Once a man and woman are deemed suitable for each other, they may then decide to marry.

The purpose of nikah is to find a true friend and continue his generation. A man must be higher than the female he marries in four respects: age, growth, property and positioning. A woman should also be greater than the man she marries in four glories: delicateness, witticisms, courtesy and endurance. The consent of the women is an important factor and silence is considered to be a sign of appreciation. The marriage must present two righteous (not dissolute) persons. During a nikah ceremony (khutbah) the bride and groom should say Confirmed performances in nicknames or it may give the witnesses. The marriage gift (mahr) shouldn't be expensive for the man. For a wedding to go ahead, the families of both parties must consent to the union. In honour of creating nicknames is not applicable to arrange the wedding and it should be as far as possible to treat Gust. The wedding should not exceed three days and sunnah is depicted in her singing and dancing.

There are many positive aspects of marriage. Firstly, marriage is a manner through which humanity can be increased. Furthermore, in marriage the woman and man become parents and the child receives a good education. Parents in the hereafter (next world) by contentment prayers child, if the child is under age leaves this Dunya, if it is the Day of Judgment to intercede their parents, chaste spouse to become the cause of the well-being of men in Dunya and the Hereafter. Umar (r) the pious woman called "the best of the good of this world" after the faith to be the man who patiently endures the severity of family and

provides for his wife and children by working hard in an appropriate job. It is with vali degrees (vali is a man that is close to God).

Despite this, there are also some negative attributes to marriage. Firstly, if a man does not pursue an honorable career and instead provides for his family with dishonest earnings, he delves them in sin. Furthermore, if the responsibility for material needs falls on the shoulders of the wife, then she too experiences suffering and sin. To avoid such a negative situation, the man must first ensure he has a strong profession and status before he starts a family.

Further argument for the importance of finding the right partner is that if a man turns from his family, then his prayer will be in vain. Until such time as he returns to his wife and children, his prayer and fasting will not be accepted.

A third potential limitation of marriage is that nikah is not a feasible distraction from prayer and studies in the pursuit of knowledge. It is written in the Qur'an: **"Oh, those who believe! Let not your wealth and your children divert you from the remembrance of Allah. And those who do so will find themselves victims of loss"** (63: 9).

Therefore, if a man is able to perform a fard (religious decree) and simultaneously engage in family court, then he will act inappropriate nicknames. The process of nikah is for each spouse to take on a huge moral duty to one another. Of course, in nicknames man should not turn from his personality, on the contrary it is nobler to realise the importance of joining together.

Judgment, virginity, faithfulness, cleanliness, material supply, continued generation and an ongoing positive relationship with relatives define a successful nikah, which are the foundations of health, peace and happiness in family life. Nikah is described as "bliss between women and men" and the love of the spouses is one of divine blessing and something that luck heavenly

delights. Almighty mentions: "**Among His signs - which He created mates of you for you, that you may find tranquility in them, and has put love and mercy between you. Indeed in that - Signs for those who reflect** " (30:21).

The true communion of the spouses contributes to mutual understanding, peace of mind, self-knowledge and Ibadat. Ali (r) states: "*Keep peace inside himself, otherwise the heart becomes weak and blind*". The Prophet (s) called nikah "half of religion", i.e. man entering into marriage acquires half of his morality. The purpose of religion is modesty. The hadith says that those who are not married can keep you from adultery, but cannot keep his soul and eyes.

Family ethics

The strength of the family is based on good manners between both partners and loyalty and support. One of the main obligations for men with respect to their wives is to provide for the family, which is a blessing for the man. In the Qur'an, it is written: "**Men are the protectors of women**" (4:34). Men should not be selfish with the family's finances. The husband will ask his wife to prepare meals and the family will eat together and not alone. The Almighty sends Salavat (blessing) to the man who has a meal with his family. A man should communicate graciously with his wife and should not disappoint her. The Prophet (s) said: "*An excellent man, is the one who affectionately refers to his wife*".

Man tenderly embraces his wife and is mentally drawn to her, beginning an intimate relationship before the duo read: "**He, who created man from water, gave him a family and in-laws. And thy Lord - the mighty**" (25:54). The man with intimate contact should read rate and have a mean double the fun. Which is the essence of marital passion. After intimate contact, a ritual bath of the body (ghusl) is required. Man must have a certain level of love in his

relationship with a woman and should not ponder her shortcomings and limitations. He must be a partner and empathise with his wife in sorrow.

A man should joke with his wife and provide her with cheer. However, the jokes should maintain dignity, not be mocking or hurt his wife. Man must act as a psychologist and use foresight to treat his wife. He should not give her too much or that which she has revealed is unacceptable. Therefore, if a man sees some unacceptable behaviour from his wife and immediately wants to punish her, that it has corrected its deficiencies. In any case, the husband should not be a slave to his wife.

A man must be attentive to the religious knowledge of his wife and help her learn the basic pillars of the Sharia. Otherwise, the wife will learn about prayer questions, fasting, menstruation, etc. from other people. Man is commanded: **"Oh you, who believe! Beware, together with your families, fire, fuel for which are men and stones "** (66: 6).

The man has to be gentle and treat his wife gently, forgiving her mistakes and attempting reconciliation. If that position is also the wife of the contumacious husband had rejected her back to her need to sleep. If this does not apply to the wife, then the husband should sleep alone for three nights. However, the husband is allowed to beat a disloyal wife: **"And those wives whose allegiance you are not sure, [first] admonish, [then] avoid them in the marital bed, and [finally], beatable. If they obey you, do not hurt them. God - exalted is Great"**(4:34). If the wife does not perform a fard of Islam, the husband should not speak to her for a month.

Men do not have to tell all their mysteries and secrets to women. The pious wife who has become embittered could possibly expose her husband's secrets perfidiously because women's feelings are stronger than their minds. Women will love and hate more than men. Women are quick to take offence and make

men aware of it. A man is the head of the family and has to be courteous and reliable with his wife and children. For the sake of his family a man must not begrudge his life. Jealous men should show a smile and a friendly face when they enter the house and leave the house with a serious look.

Men do not spend much time sitting at home and interfering with women's housework as this can cause arguments. The husband should not speak sharply with a woman as that can threaten and weaken the marriage. The man who has two wives should treat them the same. Otherwise, for inequitable conduct in the Day of Judgment (Kiyamat) he will be punished. However, he will never be able to provide love on a similar level at the same time.

Patience is vital to the family and the husband and wife should be firm with each other. The man, who is disrespectful to his wife, will get retribution from the Prophet Ayub (as). A woman who suffers a husband's contentiousness will receive a worthy reward as Asiya (Pharaoh's wife) on Judgment Day. Tolerating a wife's bad behaviour is a sign of human piety. The Prophet (s) also showed patience to the vagaries of their honest wives.

A man will restrain women from talaq (divorce) because talaq is a pure phenomenon that God does not like. If necessary a man should be given one talaq but three divorces is disapproved of. Giving talaq during a wife's menstruation is prohibited. After the cessation of menstruation if there is no intimacy, a man should give talaq without accusations and rudeness and with forgiveness and mercy and after divorce the undisclosed secrets of his former wife.

A man must protect his wife as an Amanat (deposited with). The last words of the Prophet (s) also outlined this: ***"Read namaz (prayer) on time, do well to the people and take care of your wife, who amanat (as deposit) are for you"***.

Women's obligations are more difficult to those of the men. A woman should be chaste, neat, delightful and charming in the eyes of the husband, to be gentle and try to please him. A woman must be kind, consent to being faithful, care for his property, provide for her husband, serve him sincerely and deftly, not demand more and avoid being wasteful. **"Virtuous women committed [to their husbands] and keep the honour that Allah has commanded to take care of"** (4:34).

A woman should only leave the house with the permission of her husband. She should not feel the need to communicate with neighbours, nor attract the attention of strangers on the street with their character and charm, nor talk with other men, even if they are a friend of her husband. A woman should not be proud of her beauty, be angry, engage in quarrels or scandals and publish other harmonious with his family. If there is a conflict with her husband, she should forget it and move on. A woman must not communicate with people who disapprove of her husband and not allow them into her home.

The wife must merit her husband's trust and attention with her wisdom and intelligence. She must be faithful to the husband, to save his reputation and honour. A woman should respect her husband, be grateful for his care and live in peace with him. It is in the hadith (word and deeds of the prophet (c)), that a woman cannot enter paradise if her husband leaves this world dissatisfied with her. A woman needs her husband's respect as much as prayer and fasting. A woman who performs the fard of Islam is modest and honours her husband and will be among the dwellers of paradise.

A woman who prays is grateful and sincere makes her husband happy. The Prophet (s) said, *"The dunya (this world) fell in love with a pleasant fragrance, a sweet wife and prayer because of them enjoying the body and soul"*. By their nature, a man and woman need each other to create a family.

They must have patience and prudence, which is the basis of a firm and favourable family.

Child's education

The purpose of a family is to reproduce. Infertility brings confusion to spouses. Parents must pay plenty of attention to the education of the child, which can be delicate and difficult. Attention must be paid to the early years and children must be taught to respect elders, to be diligent and to be interested in the performance of useful affairs.

Parents are the child's first mentors who must teach religion and morals. If they have insufficient knowledge in this respect, they must teach themselves or learn from an expert. By their seventh anniversary, the child should teach a prayer, by the ninth anniversary a post and provide information on honesty and dishonesty. Before marriage girls and boys have to own certain professions. It is impossible for parents to force children towards choosing future spouses. It is impossible to marry into families who are not God-fearing, as this can cause damage.

Relations with native people

It is necessary to love your brother (or sister), to be supportive and defend them. With the called brother and to sisters, Misters to present situation in the day of Court who cannot be got with a prayer. Religious brothers and sisters have compassion that bonds them together too. There should be no jealousy or envy between brothers and sisters.

To visit the family is a beautiful act that has 70 requitals. During the holidays it is necessary to please relatives and family, to visit widow and orphans and to give them gifts. It is better to amuse people than undertake a pilgrimage because the greatness of the Lord will be in heart of the believer whom the retable will not be able to lift heaven.

Ethical communications with neighbours

People must welcome meetings with their neighbours. When a neighbour asks for help, it is necessary to help and facilitate his difficulties. It is not good when one man is replete and his neighbour is hungry. If the smell of food reaches the senses of the neighbour, it is necessary to give him food. The neighbour has many rights and can even become a successor. It is necessary to protect the life, property and dignity of the neighbour. Showing kindness to a neighbour, is an obstacle to hell.

Ethical behaviour on the street

A person in narrow streets should not sit back, overcome open windows and disturb people's rest. It is impossible to listen to others' talk which is of no concern or enter people's houses without permission. **"About those that believed! You do not enter others houses, do not ask a permission yet..."** (24:27).

The person by their words or actions should not disturb the woman, girl or boy on the street. The man who looks at a foreign woman once is nothing terrible, but if he looks again it is considered to be adultery of the eyes. Then the man must repent and not repeat this sin. It is necessary to be far away from suspicious places and people.

Respect of elders

It is necessary to listen carefully and derive pleasure from older people. In their presence, one should not brag, flaunt one's self, behave in an unacceptable fashion or interrupt their conversation. If old people ask something, then one must answer. On the street it is necessary to greet older people if they are familiar and ask after their health. If the person is in a hurry, they can leave quickly if they ask for forgiveness. Old people are valued for their longevity. It is necessary to show respect to the elderly and favour youngsters, which is a sign of God's celebration.

Visiting patients

It is necessary to visit patients even if they are only acquaintances. The angels at nightfall will ask for his forgiveness.

The patient should bring favourite I go. Coming to the patient it is necessary to read "**With the name of the Most Gracious, the Most Merciful**" and to sit on the right of the patient. Having put a hand on their forehead or power in the patient's hand, it is necessary to console and ask after the patient's needs. The patient should not complain about the pain and hope that the suffering of a disease brings redemption. The patient using medicine, to heal, has to ask the Lord.

The ethics of having a meal

The person who finds contentment with God by his good deeds relies on his health. For good health it is necessary to drink and eat and it is written: "**Taste the benefits and arrive justly**" (23:51). The Lord puts food and kindness in one fragment, i.e. the purpose of receiving energy to perform good deeds comes from food.

Acceptance of food has rules and etiquette too. Before eating it is necessary to wash the hands and mouth, which eliminates poverty; food is put on a table or on the ground on a cloth, sitting (not leaning) using the right hand to eat. It is necessary to get used to consumption: not enough food that the body has a pure stomach, several slices of food is enough for temporary use and receiving a lot of food weakens the interest in prayer. Meanwhile, starvation of a stomach makes it impossible to eat and reception of food on a not hungry stomach is forbidden (makruh). It is necessary to be contented when preparing food and it is impossible to demand tasty food as life, not for reception tasty food; bread the best food and humouring a body, it is necessary to estimate bread who wishes that it is necessary to eat bread to satiety. The Prophet (s) did not eat alone, did not carp at food and did not eat anymore if it was unpleasant.

It is necessary to begin reception of a food with the word "**With the name of the Most Gracious, the Most Merciful**" and at the end to speak "**Thank to God**". At first, the adult and erudite people start and then the others begin to eat. It is impossible to watch much at mealtimes. When eating, it is possible to speak pertinent words and substantiate the legend and it is not necessary to be silent for long. It is necessary to begin to eat with salt, which deletes bad thoughts. Hot food cannot be inflated, it is necessary to consume it after it has cooled. Slowly chew and swallow a piece of food and then take another piece. If the piece is given from the hands or lifted from a table it is necessary to eat it. It

is necessary to eat by yourself but it is not terrible to take fruit from other parties at a table. Fruit cannot be put on a general plate if it deteriorates the taste of others. Well when to eat fruit (apple, an apricot) not in couples, (i.e. 1,3,5), it to give a sign on the loneliness of the Lord.

If the food is put between two people, then it is necessary to eat together, but with no more than two. It is impossible to bring a mouth to a plate, to scatter hands, not to look at others' food, to splash, to laugh, to perform any pertinent actions loudly and to speak with a full mouth, which is a bad habit and a sign of impropriety.

When receiving food, it is impossible to drink a lot of water and not to eat to satiety. To lick a bowl (cash desk) has many requitals, life will be abundant and children faultless. The hand should be wiped with a towel and it is necessary to take and eat grain crumbs before him. After the completion of the meal, it is necessary to wash the mouth, teeth and nose, which is good for the health. The person has to observe the listed rules among people and alone when eating food.

Ethics of drinking water

It is necessary to drink water with the words "**With the name of the Most Gracious, the Most Merciful**" with a slow breath. There is no need to drink water when standing or lying down. Only Zam-Zam water has to be drunk in a standing position. We have to check before we drink water as there should not be anything. When feeling sleepy or during a light sleep a drink of water is harmful to the health. After satisfying the thirst it is necessary to express gratitude. The Lord will present the one who gives an eager person water a great requital. However, it is impossible to ask waters with incidentally got the person.

Ethics of hospitality

A guest is a respectful person. The Prophet (c) said: "***Who does not love the guest, a Lord does not love him (her)***". Hospitality as a custom remains from the Prophet Ibrahim. He never had a meal alone and walked one to two miles looking for a guest to accompany him. On a visit even if they call it is necessary to go in the evening. In the book "Tora" it is written that you must walk one mile to visit a patient, two miles to a funeral ceremony, three miles for a visit and four miles to visit the devout brother.

In the Prophet's (s) morals it is told that one who refuses the invitation of hospitality, without any reason, is a rebel to the Lord and to the prophet. But if the food is suspicious or on a wall hangs an animal, it is impossible to go to a meeting in which there is indecent behaviour like dancing and tomfoolery, half-naked women or the sound of a nasty word. If this appears the angry and haughty host has to leave, even the silver place.

The person visits not for entertainment, otherwise he becomes a robber to the owner's house. But it is possible to go to the house of a close friend with the intention of receiving food. Even if there is no friend at the house, it is acceptable to eat his (or her) food.

It is necessary to call frank people on a visit. It is necessary to treat poor and poor. On a visit, it is necessary to invite friends and family, which increases love. On a visit it is necessary to value both rich and poor; to receive guests with a "welcome" and the part of the room will sit down to make for them room from the front and suitable for owner houses on its low are frequent. If the owner opens the post (nafl) for the joy of guests it to receive more award. However, it is impossible to do a lot of courtesy to guests, which divide people from each other.

To cover the table guests will place fruit at first and then a lot of sweets. It will be illiberal if is to bring a little nutrition more nutrition squandering. Guests should be brought food immediately, but dishes cannot be taken at once. Banquets should provide guests with tasty foods but it is not necessary to borrow a debt for hospitality. It is not necessary to cook food for guests when the grant is not enough for the maintenance of a family. If the guest has come from far, after reception of a food, one should lay a bed and show them the toilet and bathroom. To a dream to serve to state standard specification. In time leaving of state standard specification it is necessary it is acceptable to see off him to define the place.

The person must arrive on time on a visit and it is polite to welcome attendees. If the associate suggests sitting forward then it is impossible to release modesty, not to sit against the room of women, not to look at the party of a kitchen. After the owner begin to eat, it is not necessary to eat quickly, have a big piece and not speak needlessly. If the guest forces his joy it is possible to eat more. For the guests, it is impossible to sit long. The guest asking permission then has to leave and take from a table, it is only possible when forcing the owner; to thank and bless for hospitality and to invite the owner to a visit to your own home too.

The need to have a profession

Human life is made steady by hard work. Each profession has requirements. Mastering a profession requires looking, hearing and thinking. A person has to be engaged in jobs, which require cooperating with people. The person has to work constantly but normally. Who sits at the mosque (the place of worship) without working and hopes for bread is foolish. Who borrows with begging, a God will open for it 70 needs. People with a poor mind, who are lazy and the loafish will be weak.

Ethics of business

It is not necessary to go to a shopping centre. In the market (or shop) there is a forbidden hector, to make noise, to swindle, spit, and shower a nose and to bear a shoulder in populous places.

In the art of trade it is necessary to know everyone. Sold goods must have quantity and quality. One should not trade with the underage, the blind, the madman or the bribe taker. It is possible to sell copper to a bee about a beehive, a dog, a cat, a quail, a partridge, a lion and a tiger that are brightly painted and give the person gives joy. It is permitted to sell plants and a tree as nut, pistachios, almonds and haricots with a cover. To sell not pertinently (makruh) the drawing of a person and an animal the animated being created from wood, the material with drawings, fish, which is in water and the flying bird. To sell are cancelled the discredited things such as a scorpion, a snake, a mouse, intoxicating drinks, meat and the fat of a dead animal. Still, it is impossible to sell weapons to robbers and grapes to the winemaker.

The dealer, who acts to harm people, i.e. by selling food products at expensive prices, is damned. The Prophet (s) spoke: *"Who holds food and sells when the prices of them are raised, Mistery will turn away from it. On the contrary bringing goods into the city sells with low prices, it is similar in the fact that as if it all the goods offered"*. Told about this Ali (r): *"Who keep food with price increase intentions, then blackness gets into his hearts"*.

It is forbidden to sell a shroud for high price at the time of a person's death. Who in the trade passes counterfeit money using cunning, will be damned. Counterfeit money will be passed through many hands, but the sinner will be only the deceiver, not the others. If the seller to destroy getting into a hand counterfeit money that it did not harm people, to him there will be a lost. False coins which are covered in gold or silver should not be destroyed, on the

contrary, it is necessary to use them having been told they are false or to give to the entrusted person who did not deceive the others.

The dealer should not praise goods which are considered violent; nor swear an oath if he tells a lie to sin or even tells the truth, says a name of the Lord will be respected in the few of things; not to hide defective goods, in opposite cases there will be a treachery to a customer, goods which were acquired by fraud, a proprietor are brought by a trouble and grief; though the goods are not enough, but are acquired with open-heartedness, will bring to abundance and rest.

In trade relations truthfulness and justice are necessary for each person. In trade people want honesty. It is necessary to remember the term that life is no more than 100 years, however, days of other worlds are infinite. For a short life with deception to collect property and to subject itself to eternal torture, is unreasonable. Therefore, it is impossible to miss dirty intentions in the heart. To keep in the sale of scales precisely as rules: **"Death covering which take wholly and put on the weight when measure and weigh to themselves and when they measure or weigh to people, they reduce in weight, encroaching on their rights and appropriating belonging to them. Really they do not think that they will be revived in Day terrible and awful?"** (83:1-5).

The Prophet (s) when bought something, asked to weigh slightly on easier. Associates (s) upon purchase give back one handful to the seller and it considered for themselves a cover from hell.

From the capital, it is necessary to do charity. **"Truly, Allah rules... to do good and present relatives"** (16:90). Charity is an acceptance in attention on the first place advantage of people. Charity the following is considered; goods was on sale reasonable price; bought goods of orphan and dowager by high price; back accept the goods at the request of the buyer will be kindness; the goods will give a destitute as the credit if pay term expire, then every day will

bring to the seller requital. There will be a favour from the Lord to the one who shows ease in trade.

Loans

Debt is a very delicate question, which disturbs a person. Therefore, it is necessary to refrain from getting into debt, especially a lot of debt. It is permitted to give to the debtor a decline (a tax on property in favour of the poor). The creditor and borrower should not upset each other. A debtor is necessary to repay a debt in time though the time of a prayer or dream. If will do slow down from among cruel.

Haste is the act of a devil. However it is necessary to hurry in five cases: to charge a loan, to marry, to give state standard specifications for food, repentance of a sin and for a funeral.

Ethics of travel

There are two types of travel: internal and external. Interior travel is an observation of heavenly and terrestrial creation, which testifies to the power of God. In the travels of real men, their body is the house and their soul walks in Paradise. Whoever is unable to make such a trip, must go on an external journey of which there are several types.

The trip takes place to provide education, which increases sincerity and patience. The trip also happens to get rid of bad qualities and it is important. Everyone arrives voluntarily at the house and loves the qualities. However, when a trip becomes difficult one learns about the negative sides of their character and seeks to rectify them. The trip happens for going to the mountains and the sea allows the body and the soul have a rest. A walk in the city brings fun. But such trips are not always approved. To go to a trip on purpose to many cities is a needless diligence. To travel for a pilgrimage, to visit a tomb of

prophets' associates, who are blissful and died for the truth is considered a blessing. To travel to meet with scientific and great people is acceptable and interpreted as educational.

Business trips can occur to help a family's security. But if the purpose of the visit is to gain wealth and be proud of it, this is a devilish act. Many people spend their life in search of wealth and as a result, die in a foreign land. Receivers spend its wealth for the desire, do not remember legator, do not carry out it to the will and it is wrecking.

Trip can take place, to travel from things, which interfere with a church service. In other words, if a person is busy with reflections property and it will stand him from humility, then he must go to an unfamiliar place to recover. Therefore, it is necessary to travel like water, for to stay in one place for too long, the taste will deteriorate. It is necessary to live in the place where it is possible to live easily, where the soul is at rest and the belief is full.

Travel has the following ethics: if the person has contributions or as a loan, they must return them; family must prepare their expenses for the road; after choosing a trip it is necessary to say a prayer (Istihora) and before leaving the house simple prayers are said for simplification of a difficult campaign; forgiveness with the family, it is necessary to ask them to protect them from the Lord.

At a threshold of the house, it is necessary to perform an entreaty that the trips will not cause humiliation and delusion. The road baggage will be not heavy. The Prophet (s) usually took on a trip a toothpick, a hairbrush, a mirror, a towel and a means for the bathroom and forbade travelling alone. At least three people have to be together on a trip collectively to perform worship. Among them, the person who is facile and wandering has to be the conductor. It is necessary to go to roads of a campaign hour in the morning and in the

evening that the movement blood vessels were quick-acting. On a trip the associate should pay attention, to help it to create a condition, to be patient with them and in farewell to ask it to a consent. Coming back home, after the meeting with the house, it is necessary to say a gratitude prayer. Observance of the listed rules of ethics bring benefits and tranquility to a person.

Ethics of communication

This world is similar to a travel and people in it are mute as travellers. People have to be solid and respect each other's rights. After the acquisition of belief, it is necessary to try a blessing. The greeting begins with kindness and at a meeting, it is necessary to greet each other. To say hello with the word "Assalomu Alaykum" wishes to render favour which means "health and tranquility". To welcome with the word "Assalomu Alaykum va Rahmatulloh" has more favour, which means "I wish health, tranquility and the benefit". To greet with the word "Assalomu Alaykum va Rahmatullohu Barakotuh" has more favour, which means "I wish health, tranquility, the benefit and abundance". In welcoming there is the 100th requital from which the 99th award will be written to books of acts to the first greetings person. At greetings it is not nice to kiss a slight bow. But, when the person has arrived from a trip, embracing and kissing to welcome is approved. At greetings, it is not good to hold the person. The Prophet (s) at greetings did not involve the hands while other person did not release the hand, can't look any side how many it continues patiently listened to the word of the interlocutor.

It is necessary to communicate with people with a smile and a pleasant word that promotes absolution. The Lord loves friendly people. It is necessary to communicate with everyone looking by at their position, i.e. with agriculture, the dealer or the scientist and to talk in a way that corresponds with their situation. All (even those who are not worthy) should do well because the

essence of belief is an association with people. If there are two people in contention, the person who has learned about it, has to reconcile them. It is better to reconcile people than prey. To promise to execute by all means: idle talk, lies and perfidy of the person to turn in the hypocrite, without looking him in a post and a prayer. It is necessary to hide a secret and deficiencies of people. Who hides omission of people around, in the day of Court of Lord covers his sins. Shortcomings picky it houses, God will open. **"Be not picky... also do not call each other by offensive nicknames"** (49:11).

People cannot harm hands and even the slightest language as violence is forbidden. The public official with the subordinates has to belong with sympathy and generosity. The person should be saved from aggression and threat, i.e. to help by all means with difficulty. If the person gets to quarrelsome people, has to show endurance to disposal. **"Those who show patience, aspiring to the Face of the Lord... and good push away angrily. To them, the Last monastery is prepared"** (13:22). It is impossible to be haughty. Arrogance is an enemy of the Lord. It is necessary to make friends with the poor. The Prophet Musa (a) asked: *"My God, where to you to find? In the broken hearts"*.

The person participating in a ritual at a funeral (janozah), silently has to think of the death. To pray for the relations of the dead, to know them as an example and to realise that the place of the person will be a grave.

The character of a person

Good behaviour brings a person closer to the Lord. Character is the interior secret of their personality. The person should keep their problems secret. If one cannot find a solution from the Koran and Sunnah (acts of prophets), then they can solve their problems using counsel from just companions. Nevertheless,

one has to listen to their interior voice. The Prophet Muhammad said: *"If you give advice, all is the same, you can ask from the soul"*.

The person should talk to people briefly and substantially, which is a factor of tranquility. From silence shines belief. It is necessary to refrain from useless conversations and garrulity increases a sin. Modesty lifts a person's honour and pride reduces an honour. It is necessary to treat the prosperous with the manual poor with humility and women with indulgence. A prosperous personality has to be generous as wealth is given to test generosity. Passion for wealth brings callousness. Who constantly reflects on benefit, will be agitated (even in worship).

The Prophet (s) called greed, arrogance and envy "the blighter of the person". Human nature does not exclude these three defects and from this or another will arise other bad properties. Dissolute properties are: antipathy, greed, lies, trickery, disgruntlement, self-interest, many desires, not appreciating benefits, frankly the friend and is hidden to be at enmity, subservience, love of power, betrayal, carrying out life's pleasures, shamelessness, bragging and selfishness. A way to destroy these evil qualities is to study religious instruction. For a sin it is necessary to regret, otherwise just praying will be useless. If a person will not try to correct their disgusting attitude, after death they will meet the Creator of all worlds with anger.

Wisdom of Al-Ghazali

The mind is close to the God.

Mind is the greatest and kindest a phenomenon.

The mind is a beginning, middle and death of faith.

The mind is the sun of the world and a heart of goodness.

From mind is peace of two worlds.

The mind from Lord and well breeding (training) from the person.

The mind does not have measure.

The mind is thin, invaluable and has no size.

The mind governor, understanding and ingenuity of its army.

The mind is commander and comprehension's cohort.

The mind is prudent and benevolent to people.

The mind is a cause of joy and rest of the person.

The happiness of people depends on the mind.

Knowledge is useless or worthless without the mind.

The mind is a rescuer from all needs.

The fun and tranquility of the soul appears from the mind.

Keep justice, so that the mind keeps you.

All multiplying will be humiliated, except the mind.

The wise person is never sad, because they don't work, that brings sadness.

The mind is the saviour from all complexity.

The mind is the source of kindness and light of life.

The mind is a judiciousness and goodwill to people.

Without a mind, knowledge is useless.

Mind training and to realise knowledge prudence.

Everyone the thing if is multiplied will be humiliated, except mind which at multiplication to be valued.

Clever to be upset, because he does not do serious work that brought a grief.

With mind - knowledge, from difficulty - patience, with good - appreciation and with kindness - pleasure is joint.

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