

Ethics of Communication in Philosophy Muhammad Al-Ghazali

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Abstract

This article is written about Abu Hamid Al-Ghazali's views on the ethics of communication. The scientist calls for discretion, good nature, courtesy, patience in communication, which provides mutual understanding, friendship and tranquility between people.

Keywords: Ethics; Morality; Conversation; Man; Self-control; Solidity

Introduction

Abu Hamid Muhammad Al-Ghazali (1059-1111) was one of the outstanding philosophers of the Islamic world and has a great spiritual heritage. He is the author of more than 100 works, and they belong to theology, philosophy, logic, and morality [1]. The scientist also was interested in the morality of the ethics.

Al-Ghazali considers the language and speech as "priceless blessings" and thinks that one of the tasks of each person is to appreciate and thank the Lord, and condemns those who do not admit it. *"The Most Beneficent (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech."*(Quran, 55: 1-4). He emphasizes that when it comes to its content and its style it should be valid and used the language for good use. *"...who orders Sadaqah (Charity in Allah's Cause), or Ma'ruf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward."*(Quran, 4: 114).

He insisted that he would be well-versed in the fact that he had the level of consciousness and humanity: first thought that there was a reason to start talking. If there is such a need, then one can refer. If so, it is better to be worshiped and deserved.

Al-Ghazali notes that "man's lips should always be zipped". He thinks the following is true of the statement: otherwise, he thinks it is "as a stupid": do not join a conversation that does not interfere with him; until it reaches the level of negotiation, do not go to talk, because it has a negative environment for him; not with a gentle and malignant man; in the first sense of humour, the second to you; make a good treatment so that you will be respected [2].

Literature Review

According to the scientist, modest communication is a sign of purity and cleansing, whose owners are the Lord's most faithful and deserving of everlasting life. In hadith said, "Those who talk warmly, gives charity and prays at night time, shall go to Paradise". He notes that an "uncontrollable tongue" is "a devil's toy", babbling, interrupting someone's talk is a reason for person's dishonour. Al-Ghazali emphasizes that most of the people who have repeatedly criticized their ideology and ignorance that it is known to the audience [3].

He advised not to refuse to relinquish or abusive, saying that if a person does not control his or her speech, his or her mouth will be transformed into a junk and the heart gets blackened with blackness. Muhammad (s) said: *"As the heart is not clean, the faith of the slave is not complete. If the heart is pure, then it is pure and smooth"*.

Al-Ghazali reprimanded the unsubstantiated act of the past and appreciated the time and effort of spending it [4]. Because life is a little uncertain. Unfortunately, there are still many publications, magazines, advertisements, TV shows and radio broadcasts, most of which are viable and in-depth for the public and non-profit people.

The remembrance reminds us that humans are created for a very, very important and productive task. As much as the Muslim is far from the idle, the more he is positioned to Allah. No one should get away from what he is not obliged to do and do not worry about himself. Feeling helpless is not a good thing, it is a great act of humanity. Vain speech increases sin. It is a mystery from the ignorance and weakness of the tongue, which is like crop rotten crops, destroying its future harvest. The Bible says: One can speak a word of humour, but in that way, he falls down as between heaven and earth! No matter what the human language is likely to be able to get away, it will ruin itself."

Therefore, he thinks it's necessary for man to be courteous, to master and "control" one's speech. He calls silence as "means of education". An honest person can organize his own moves and keep himself in a safe place. Silence should be a long time so that the devil leaves the man's soul and it helps him to do good things.

Anxiety is one of the signs of obesity and the obligation to teach between the two pillars - prayer and zakat. *"Successful are the believers. Those who are humble in their prayers. Those who avoid nonsense. Those who work for charity."*(Quran, 23: 1-4).

According to the scientist, "a real person" is a person who is always careful about communicating, cautious about the bad word and does not fall into a tragic situation [5]. One day, Jesus (a) said to the pagans: "With peace." They were so surprised and asked him why he talks with a pig in such way? He said: "I'm afraid that my tongue will learn to speak badly!"

It is essential that you enjoy the pleasures and language of your language, which will bring heart to your heart. God is the true God, to all followers of the religion, and since Moses' epoch left this agreement: *"We made a covenant with the Children of Israel: "Worship none but God, and be good to the needy; and speak nicely to people..."* (Quran, 2: 83).

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The scientist encourages anxiety, which is a great deal, contributes to the strengthening of a friend and brings the result: *"And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy!"*(Quran, 17: 53). He warned that the devil is hiding in the dark, waiting for the man to take up the fight against the oppression, hatred, and hatred of the people, tries to break up the people's integrity, the small conflicts are transformed into the blood and there is no obstacle to him, but just being amazed [6]. A gentleman talks cool the opponent's hatred of the enemy stops the spread and spread of his lawlessness. Therefore, in every situation, it is important to talk with the friends with a soft voice. *"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as through he was a close friend"*. (Quran, 41: 34). Muhammad (s) said: "In truth, not with wealth, but with an open face and sweet talk you can conquer the heart of people. *"The good word, the goodness is the superiority. "Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (Free of all wants) and He is Most-Forbearing."*(Quran, 2: 263).

He is the leader of all religions guiding to be obedient and to be obedient, except for those who commit sins and overcame their aggression. "And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): *"We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)." (Quran, 29: 46).*

Anxiety disorders affect the effectiveness of the abuse, and criticize violent acts of reproach, such as those who are not confused about their unhappiness, their dignity cannot shame them for men; Whenever they find a chance, they are rushing to a bad start, they will be able to cry out loud and cannot be refreshed, because anger causes them to grow badly. Therefore, a person may be intimidated by anger.

Many people need to be tolerant. The opinion of the scholars is the correct method of the questionnaire. It's a great way to get it done. The Prophet (s) spoke with him softly, which was the only measure he had made. If the wolf was so overwhelmed, he would have allowed going home, but he did not have to hear his ears. It is said in the hadith: In Day of Judgment in Allah's sigh the lowest of the people who are the meanie. Al-Ghazali advises not to be embarrassed, but to blame his own. It does not make any effort to call for adjustment because it does not have a good effect. That is why the Koranic Shari'ah puts forward the idea of self-consciousness among the qualities: *"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness."*(Quran, 25: 63). "And when they hear Al-Laghaw (dirty, false, evil vain talk), they withdraw from it and say: *"To us our deeds, and to you your deeds. Peace be to you. We see not the ignorant"*. (Quran, 28: 55) [7].

The scientist called anger as "the victory of a devil in man's mind" emphasizing that person is able to stop his or her threshold once, but then he may be baffled. In this case, the Muslim has to be steadfast in dealing with the cruelty, and thus can conquer the evil. But reconciliation with an ignorant person does not mean that one supports his manner and there is a lot of difference between these two

situations. That is, obedience prevents impulses, so that anger does not grow and the opponent does not take revenge [8,9]. Secondly, to endure evil means to have the patience and simplicity this comes from wisdom and masculinity. *"Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you by in the form of a favour by someone), or conceal it, or pardon an evil,...verily, Allah is Ever Oft-Pardoning, All-Powerful"*. (Quran, 4: 148-149). That is, the Quran commands us to speak in a sweet-tongued tone even with ruthless people and prohibits various disagreements, whether it is true or in vain.

The scientist proves that frivolity; submission to feelings, self-esteem, and a manifestation of stubbornness, doubt, inclination and desire to humiliate an opponent will bring a desire to win, which in this case he spontaneously denies whose advancement, which is very dangerous for honour and life of people.

Ghazali condemns those who communicate with silly people and do not get tired of babbling, those who interfere in the affairs of people: the tongue of such people is clever at gossiping; they tend to arrogantly talk to enjoy their self-gratification [4]. If they show themselves as speakers in matters of religion, politics, since and literature, and arbitrarily argue, then all these branches are weakening. Probably the reason for subsistence, civilization was "sectarianism", that is, the division into groups that appeared in the aftermath of the debate on religious values and the reality of life and they brought much distress to the people of Islam. The Lord has anger to those people who are obstinate in solving the problem.

The scientist proves that people after the loss of their leader, gossip among themselves with a provocation that is far from the truth and the investigation of interest. Once Prophet Muhammad observed how friends were discussing the religion, for what he got very angry and said: *"O Muhammad's followers, beware, those who died before you, died because of the discussion. Do not argue, it's not good and the orthodox person does not quarrel. Leave the quarrel aside, or else the intriguer is already guilty and he will remain without my intercession on the Day of Judgment. Do not discuss and be conscientious to become from among the inhabitants of Paradise. Truly, my Lord firstly forbade me idolatry then the discussion"*. Muhammad (s) admonished that those who refrain from the discussion, there will be a special place in Paradise for them.

Ghazali reproaches those who, with curiosity and gossip have fun of time and are proud of their property and good fortune [3]. Although, meetings that have nothing to do with them is a lot observed. *"Woe to every slanderer and backbiter. Who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire"*. (Quran, 104: 1-4).

Conclusion

In summary, Muhammad Ghazali's view on the ethics of communication has an ethical and scientific importance. He teaches scientific sciences and encourages everyone to peace, value the life and humanity, beneficence, gentleness, virtue, honesty, and sincerity. The ethical ideas of the philosopher are one of the pearls of the east, which reflect the spiritual values of mankind [2].

Freedom of speech is from personal human rights. Psychologically and ethically, a person needs communication, which contributes to the development of his personality [10,11]. Therefore, it is necessary for a person to know and observe the ethics of communication. In fact,

all good and evil are infected with speech. Language has the property of a miracle, that is, it can turn a friend into an enemy, or vice versa. Therefore, you should communicate with people with respect, courtesy, talent, and intelligence to achieve partnership.

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