



Thinkers of the Muslim East on Commercial Ethics

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Annotation: This article describes the rules of etiquette, which were presented by Eastern thinkers in particular Husayn Kashifi and Gazali for representatives of trade. The article also notes that the commercial etiquette that was presented by the thinkers has not lost its relevance today.

Key words: Husayn Kashifi, Gazali, social relations, professional ethics, etiquette, seller, buyer.

Introduction and Validity

Central Asia, which is recognized as one of the first centres of human civilization, produced many scholars who happily served in the spiritual development of mankind with their rare works. A huge spiritual heritage was created by our encyclopaedic thinkers in all fields of science and culture. In particular, the unique works written by our ancestors on the philosophy of Eastern ethics are still highly appreciated by foreign scientists. Our scholars, who created a perfect work on the philosophy of ethics, also expressed their views on professional and commercial ethics. Philosophical-methodological analysis of the rules of commercial ethics put forward by our thinkers and their wide implementation in today's system of social relations is of urgent importance.

Literature Analysis

We will try to clarify the philosophical and methodological importance of professional and commercial ethics in the scientific heritage of Imam Gazali and Husayn Kashifi, mature scholars of the Muslim Eastern philosophy regarding business ethics. It is important that our intellectuals justify the ethics of business and commerce, even for representatives of sects. Husayn Kashifi's work "Futuvvatnamai sultanyi" is one of the theoretical sources that describe in detail the practical aspects of Sufism and the rules of etiquette that must be observed by the people of the tariqa. As a representative of the Naqshbandi sect, Husayn Kashifi, like Imam Gazali, pays special attention to the issues of social activism. It is known that in many sects Sufis are encouraged to be reclusive and to withdraw from active social relations. In the works of our intellectual scholars, it is justified that the representatives of the sect engage in socially useful work and observe professional etiquette.



Methods of Research

Objectivity, retrospective analysis, the unity of logic and historicity, comparative analysis and similar methods were used to clarify the views of the thinkers of the Muslim East on commercial and professional ethics.

Results

In the moral-philosophical views of scholars of the Muslim East, the social labour activity of citizens and the issue of professional etiquette occupy an important place. First of all, our thinkers emphasize that professional and commercial ethics are typical for all classes of citizens, especially for the people of Sufism. As representatives of some religious sects promote nobility and secularism, our intellectual scholars justify the specificity of social work for everyone, especially for representatives of religious sects, based on the theoretical sources of Islam. Imam Gazali, a great theoretician of Islamic theology, says about this: "One of the miscreants was asked: "Is the one who prays to God more virtuous or the one who does religious business is more virtuous?" I said that he is a saint, a virtuous man who trades with religion, the devil is attacking with him. Shaitan tries to take it heavy and sell it lightly. If the merchant is honest, he will act contrary to it" [1. 271]. Gazali asserts that an honest merchant is more virtuous and preferable than a worshiper.

While promoting social activity in human activities, Gazali interprets this idea in a more reasonable way with the hadiths of our Prophet as follows: "And the Messenger of God, peace and blessings be upon him, used to say" "If a person demands halal in order to benefit from the people, or to benefit his neighbours, relatives, then the face of the person is The Day of Resurrection will be like a fourteen-day month" [1. 270]. Through this hadith, Gazali emphasizes that socially useful work in human activity is the basis of the happiness of two worlds.

The teaching of Naqshbandi, created by our ancestors in Central Asia, is the most widespread current of Sufism in the world due to the fact that it encourages representatives of Sufism to be socially active in society. Husayn Kashifi, as a representative of this tariqa, elaborates on the work and profession of a dervish and says: "You know, a dervish should be engaged in an honest and pure profession, because it is a necessary condition of the tariqa. After all, a person's mind will not be at peace until the necessary means for living (salary) are formed. What is necessary for a person's pleasure is wajib. And if a person does not provide the necessary things with his profession, he hurts people and puts them in pain. So, whoever benefits from the society, but does not make a profit, he has not worked. Therefore, a dervish who does not engage in any profession has burdened himself with the people. This is not possible in the sect" [2. 83].

Husayn Kashifi points out that in the Kashifi tariqa, gratuity and living at the expense of others is not possible. While rejecting asceticism and secularism, he calls the representatives of the sect to engage in honest profession. Calling the representatives of the order to social activity, he says: "Thus, it is clear that a profession is necessary for a dervish, and accordingly, a dervish should also know the etiquette of the profession and follow it. As far as I know, there are short rules and manners that apply equally to all professions, and there is also a separate etiquette for each profession" [2. 83].

Husayn Kashifi calls the representatives of the Kashifi tariqa to engage in a profession, and demands that they have the moral norms of each profession and must follow them. First of all, he pays special attention to the necessity of social work for the representatives of the sect. First of all,



the scientist focuses on the moral rules common to those engaged in social activity and honest work, and says: "What are the conclusions of the necessary ethics for all professions? - if they ask, say eight: first, he should keep his profession clean from haram and dubious wealth. Secondly, he should engage in the necessary profession only for the necessity of sustenance, and should not use his profession to accumulate wealth. Thirdly, let him know that the profession is the reason for gaining prestige and making a good name. Fourthly, do not deal with corrupt people (officials, bribe takers, robbers, thieves, gamblers, crooked shopkeepers). Fifthly, he should not be careless in his profession, should not allow errors and mistakes, should avoid all kinds of dirt and pollution. Sixth, do not go beyond the line of honesty, do not deal with people who do not know their property. Seventh, if he is from the people of scales (weighing things), he should not be hit by a stone. Eighth, if he is one of the people who measure and sell gas, he should not take more for himself and give less to others, because the blessing is in the correctness and in the fair sharing of the society" [2. 84]. Kashifi here describes the rules of ethics that all professionals must follow, the professional etiquette [3].

While describing the ethics of the profession, the scientist also dwells on the rules of business ethics. First of all, he explains the seller's morals as follows: "If they ask how many are the morals of selling something, say eight. First of all, he should speak politely to the buyer, secondly, he should not be angry and rude wherever the buyer is found, thirdly, he should not praise what he is selling, fourthly, he should not sell rude and fake goods, and if he sells, he should tell the buyer about the fault. Sixth, if the buyer brings back what he received and did not damage the goods, he should violate the sales contract and collect a fine. Seventhly, if a respectable person does not have enough money and needs something, he should give his wealth to the nation and not be rude. Eighth, don't sell more than the market demand, don't cheat the buyer" [2. 84].

In addition, he describes the ethical rules of the trading process, which the buyer must follow: "If they ask how many are the etiquettes of buying something, say twelve: first, buy the goods for honest money. Second, don't give fake and fake money. Third, do not charge less than the market price. Fourth, do not be rude to the seller. Fifth, don't bother asking the seller where you got the goods from, how much and why you bought them. Sixth, let him give gifts for what he buys. Seventh, do not return what you bought to the seller. Eighth, don't wear what you buy. Ninth, don't put what you buy on your shoulder. Tenth, don't demand tip money from the seller. On the eleventh, let him put what he bought into a clean container. Twelfth, let him carry what he bought wrapped and covered, not open" [2. 84]. Husayn Kashifi explains the rules of etiquette of the commercial process in a rationalistic manner from the point of view of oriental etiquette.

Conclusions

As the process of trade becomes important in social relations, the professional etiquette that must be followed by every commercial person participating in this process is rationally explained by Muslim Eastern thinkers. Therefore, the rules of commercial etiquette stated by Imam Gazali and Husayn Kashifi have not lost their importance.

✓ To sum up, first of all, Muslim scholars of the East call upon the representatives of the sect to live by honest work.

✓ Secondly, in order to work and have an honest marriage, they preach to the representatives of the sect that a certain profession is necessary.

✓ Thirdly, representatives of each sect emphasize the need to perfectly observe the rules of ethics of the profession they occupy.

✓ Fourthly, as commercial etiquette is gaining importance in the modern marketing system, the rules of etiquette described by Muslim Eastern thinkers serve as an important theoretical source in this field.

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