

Checking sociological concepts of employment, and the views of Imam Khomeini, Imam Muhammad Ghazali and Ayatollah Sadr

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Abstract: Employment in any society typically is influenced by the interaction of the community's social system. Social components such as politics, economy, population, geography and culture of each community how employment keeps personality of community's people. This paper seeks to answer the question that the employment of view of Islam with an emphasis on ideas of three religious characters, Imam Khomeini, Imam Mohammad Ghazali and martyr Ayatollah Sadr, What is sociological characteristics? From Imam Khomeini's view, general characteristics of employment is the importance of faith and divine inspiration in the work, the work equals with the jihad in the way of Allah and the work is worship, and so on. Imam Mohammad Ghazali divided the work into three categories: legitimate jobs, jobs and jobs forbidden abomination, and he knows jobs as a change in human nature through the use of tools on one hand, providing services on the other hand. Characteristics of work of his view are the work of human social life, the necessity of having a business background for independence of everyone, even religious people, social responsibility against everyone and vice versa, and useful work. martyr Ayatollah Sadr in a view as the distribution of wealth in Islam stressed comments on the concept of divided work in distributed background include: distribution of material resources, the distribution of wealth produced in this division and working on tools and resources indirectly is explained and analyzed. From his view, the agent for the work on natural raw materials is the owner of his own work product and for the product of the work is the owner of the conditions and possibilities of exploitation of nature. In addition to pay attention to the type and nature of work in this theory, it is noticed to discuss the results. They work in two types: useful work and imposed work, focused on the community, element of continuity are among the conclusions of the article.

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Introduction

Employment in any society typically is influenced by the interaction of the community's social system. Social components such as politics, economy, population, geography and culture of each community and how employment keeps personality of community's people.

One of social sub-systems that has the important and significant impact, is culture in the general meaning. Iranian culture is influenced by factors such as geography, economics, social and political programs, and based on broad concepts such as religious beliefs, on the basis of any action, including employment of population as a result of the beliefs and views that vary, diverse along terms. However, various injuries in business environment of Iranian society is evident that Iran experts have enumerated different factors as main reasons for this damage. According to some experts, social culture have been ineffective and malfunctions. In this regard, cases such as hypothyroidism, false labor, employment or marginal job (marginal employment), unemployment, hidden unemployment is mentioned, preventing and fixing the defects require further strengthening and clarification of theoretical basis of work as well as

practical framework in this regard. Theoretical Foundations of that (despite strong basis and cultural Qnay) sometimes due to lack of plan and determine and practical use in everyday life is forgotten and thus it has lost dynamism necessary in practice. One of the theoretical foundations that has the profound effect on the culture of work and employment is religious beliefs, which are rooted in Islam. To refer to beliefs and ideas and thoughts through outstanding and influential experts in the field analyze and explain how relationship theory and practical work makes clear practice and opinion for the reason the three owners and three Islamic scholars are selected to work in the sociological study and explore practical issues of Islam and it is answered to the following question.

Imam Khomeini (RA):

Work is a manifestation of God, and what is important that it is with God's intentions and motives. He knew the source of work and labor is a divine source and its spiritual value is the Jihad in the way of Allah

General characteristics:

1. The importance of God's intentions and motives at work. 2. The work equals with the Jihad in the way of God. 3. Work is worship. 4. Lofty place

and high importance of work particularly jobs that humans do them and they are for humans. 5. Work causes the independence of the country and thus of human 6. Layoffs and (hidden) unemployment is cases in which their views are taken into consideration. 7-targeted action towards the goal (joining) the individual in society, although the instrument of power is natural capital. 8. thus the results of the work will be achieved.

Imam Mohammad Ghazali:

The importance and value of work

Ghazali gives particular importance to the work place and its social impact, he after believing principles of religion and the necessity of education, and having employment considers necessary for each person. As learning science was necessary for all people and industry should also be considered part of science. And the education needs tools and support, and for a Muslim school achieves sciences, in addition to the need for schools and teachers and books (employment benefit) people's living hood must be provided by the authorities of the government authorities, Otherwise, the necessity of individual case of lack of education, the duty of the individual is down and obviously the person has no responsible. He was walking in this area before effort to be provided the context of his life. Ghazali said "division of labor" is as a purely sociological expression, because according to his view, a man in a temporary location (cities, villages, homes) settled, it made the animosity between them, animosities causes to make "division of labor, then the people who live in these houses and cities, enmity and hostility occurred between them. But people of the countries meet their needs and deal with the conflict, and if they abandoned it (this way) they were killed and destroyed, as well as the citizens and landowners about the shepherds and farmers and water (irrigation methods and how to divide it), and this may influence was not without a struggle (they have not reached their goals without a fight) "(ibid., 114).

Divided by Imam Muhammd Ghazali:

A legitimate business, B -abominable business, C - prohibited occupations.

permissible Jobs: According to Ghazali, one of the best jobs is especially job Bazzazi, and the best profession is called Kharrazi, and accordingly he will reduce his sentence that "if you were in heaven Commerce, you were Bazzazi and if you were in hell, you were echange "(ibid., 123). However, the pure and impure criterion offered jobs such as painting, goldsmith, the only their goal is prosperity and furnish the world, and not meeting the basic needs of human beings, Ghazali said that unemployment is better to get them. The second group classified by Ghazali is jobs and detestable. According to his words, Including

jobs and businesses that cause the psychological effects (barbarity) and gave rise to the negative characteristics of the individual and society as a result of damage to social interactions. Examples like "selling food and selling shrouded because in the jobs look forward for people's death and await for the need and expect them to inflation rates and (Butcher) causes that heart become hard and Hajjam (who take dirty blood) and mucker (sweeper) are detestable, Mkhaltt to uncleanness and tanner and what is in its meaning as well as Ibn Sirink nows brokerage as ahideos job. maybe because hideous it is maybe dealers is not self-sufficient from lie and indulge in praise to the common good s ", in addition to the jobs," like job money –changing is detestable. What the owner of this job can hardly save themselves from the usury, Third, he is busy for resurrection, he is of economic community, economic level will never gain, so that seekers of livelihoods, don't blame anybody, so". The economic activity and employment activities with the authorities in the field of religion and Islam in service of Ghazali like most of all encourage people. In other words, employment is possible that in sociology from the perspective of the personal and social dimesions of Blumer, is seen and can be seen a kind of accompany. Thus, job is a type of social action is always done by a person. Accordingly, the following indicators:

1. The work is the social life of humans.
2. The necessity of having a business is independence background for everyone, even religious people.
3. The responsibility of society against the individual and vice versa. One of the tasks of society is education and professional skills of all.
4. The work should be useful and necessary for society.
5. Industry (jobs) is a part of science, but it is obligatory for all.
6. community (leaders and government officials on behalf of the community) must provide a means of livelihood (employment benefit) for all people.
- 7 with learning science, learning a handicraft or profession for all is essential.
8. The concept of social division of labor and division of labor is made before Durkheim due to limited resources and the intensity of social relationship and development of needs of community.- Classification and separation of business is based on primary needs (food, clothing, housing).
10. Coined the term "world jobs."
11. The extent of works of al-Ghazalis view is about livelihoods and the needlessness of the people and above that "the consent of God."".
12. The purpose of the work is from his perspective is other world.
13. Working with him is to respond to the needs of individual and social activity with the priority interests of the community is considered as a matter of principle.

Ayatollah Muhmmadbaqrsadr:

One of the places where the concept of work can be found in the view of. Sadr, his thesis entitled as "The distribution of wealth in Islam", which is provided in the classification of distribution include: (1) the distribution of produced material resources. 2. The distribution of generated wealth equals to above classification the element of work, the equipment used and its resources have been used to explain indirectly. As the second volume of his book on page 63 of our economy has come, material resources of land, raw materials and consumables used, whether agricultural or industrial production or a combination of the two, so after combining of all these factors, cooperation will be possible and practical. ". "The produced wealth, in fact being defined as a" goods that after performing work on the nature and composition of the material resources of production has been achieved. In other words, it is the interaction with natural raw materials, which will generate wealth."Human to produce has two kinds of wealth, one of them is raw materials and the other is working with it and he change the first wealth and ready natural resources in the form of exploitable goods. The statement should include both the distribution of wealth, the wealth of natural raw materials mother and son wealth of goods (work that is) is. "(Sadr, 1357, Vol. II, 64). With further study the concepts and analytical explanation of Ayatollah Sadr realize that the work not only plays an essential role in the production of goods in the sense of "distribution of production factors" has also a strong presence and effective. The subject that its beliefs is the border between major difference Islam and capitalism: "Islam is opposed to capitalism, and with the slogan" economic freedom "production resources always exposes to exploitation and domination of the strong and with the special regulation will pave hoarding way for the powerful, to Distribution of wealth that is not limited to the concept of "distribution of the product" but it is a broader and deeper concept of "distribution of production factors", and with the imposition of a series of positive law, natural wealth and resources is divided into several types, And each is with the title of "private property", "public property", "government property" and "public Abahh" they differentiated each other and specific rules for them to be considered. "(Ibid., 65).

In short we can say that difference of types of ownership, the primacy in productivity compared to others, or in other words the difference between the degree of relationship between man and types of land And depends on a variety of rights provided for him taken from the two key elements.(A) the amount, type and nature of what that man has done or will do, that here most employment or a useful activity is considered. (B) the type and nature of the ground that are working on it. For example, the considerable land

before operating normally was green or recovery or not, before the restoration of the property, the ownership was common ground among the public, or government (it is for the Imam) or after he was revived again by the person or people who were barren and abandoned. Natural conquered land, land that its inhabitants are Muslims by calling (without a fight) or the Peace (the land of the Muslims to conquer action, but residents are not converted to Islam and not against Muslims have the military strength). In line with our discussion of the work and its role, Ayatollah sadars approach is very important. This understanding is achieved in this theory, human labor at any level (usufruct, priority, ownership) limited to time. In other words, the rest of this right is subject to the "sustainability. The right and property are not unlimited in time. The ownership of everything is God and His representatives on earth are (Imams) and up to the time that the work done can be extracted and it is understandable for people. It should be done with other indicators in order to provide the context of the right and property. One of the indicators is "work in the sense of ownership should be based on collective interests and social activities." Thus, although one with performing work on ground, considers motivation of providing the personal needs and family, But overall motivation of the work is that the person s activity takes place on activity of behalf of the community. And hence it can be said, as long as the person with doing his own duties and responsibilities of manufacturing and construction and developing his works. In fact, taking advantage of opportunities created by society,. As is "Hence, the concept of property is a social responsibility of the individual, and it manifests about land and private rights well ""(Ibid., 102). Or ".to continue special right to land in the" usufruct "as well as" property is "subject to that person's social responsibility towards the earth. So if it's unused (with its business activity) it have been prevented construction and the land goes toward destruction, the truth and no relationship to it, and the earth is beyond his control. "(ibid, 106). So the only thing that's private right in relation to land ownership and priority in its exploitation is possible, "work" is continuous and effective, that Aytollahsadr reminds it as "job loss" the work makes private right and not because private property. Private rights of work points out the meaning that continuous and particularly the rights prior is in the time that the "job loss" and activities continue. According to the idea "permission and the development of private right, is loss of work for the operation of it." (Ibid., 110). The material element and economic property, is job theory and the restoration of work. However, work has been assumed as a temporary property. This applies to other areas of natural resources (eg raw materials such as minerals,

etc). In this regard, for example, Ayatollah Sadr about the topic Aqtahas expressed that Aqta in Islam, based on interest-operation of work, In fact, it is a kind of division of labor that actually realized when one person can use interests (and power facilities). Ban of operational Aqtain such resources on the one hand a conditions of the uncultivated case on the other Full explicitly that it refers to the fact. That Aqta legally, but given the right to work on natural resources that needs to restore, it is not. So The right of person in the natural self, is based on the work and not Aqta. "(Ibid, 134). The link "work" and "private rights" in general and the common thread in all the commandments is constant. However, in the variable element, the work is involved. The variable elements is a "kind of work" and other types of work is private right related to work, "It seems that some of the provisions, both in terms of privacy caused by the work, in this case are different, thus Hyazt of ground, for example, is not work, but Hyazt of stone is work and it is sufficient cause. The condition of restoration of the land and mine is work, but not the kind of thing that leads to special rights of person in Rqbh of land and mines, and therefore one is its own, too. It only took precedence over other people-is. If Hyazt of rock and desert, and drag-and-take water from the river, taking priority not only legally, but also it is due to their private property. "(Ibid., 151). Wages is a contribution to the human factor of production, that the worker is the most important element of production in capitalism. Interest awarded to the owner of the capital. And leasehold given the nature or to a specific interpretation, contribution of the ground and eventually profits is for capital, which in practice have been produced. in the idea, all the elements of manufacturing, are placed on the same level and the share of each product is proportion with rate of their participation in production and in the case the "workers" wages and "capitalist" got and picked up profits. Because "labor" and "capital" against the practices of capitalism, both of the elements involved in the production. As a result, product attributeto laws of supply and demand determines other related law governing the distribution, it divides among them. While Islam in this regard is quite the opposite. Islam, unlike capitalist production factors lies in a single area, it doesn't know the production elements in a row. According to Ayatollah Sadr. According to Islam, production and generated income is only in property of someone who works on natural raw materials (including workers) have worked personally and owners of land and capital in production of tools is used and they don't bring part of the production. Since in Islam, the worker and work are the main factor of production, the means of production is not in the level of the human factor. In other words, all of

production are the agent of work. However, against services that "Earth" and "tools" have done in the production, the owners are entitled to receive "compensation". So if someone other than the work factor, is not the owner of the means of production then the owner of the means of production has no meaning and all the product will belong to work factor in Islam making human is the owner of wealth gained by natural material. Material elements have no share of the original production But producers against the owners of the means of production are indebted and they must perform their faith and their obligation. The material share of production has an aspect of compensation and rewards of service, and it shows obligation of manufacturer to the owner of the tool. And from this point of view this regard, it is very different with capitalism based on adequate material means of production and human labor. Sadr expressed the main reason for the different distribution system, in Islam and capitalism in these words: " there is a dispute between the character and role of man in production, the schools. The capitalist regime is a tool in the service of production. As a result of other factors, the nature and the funds were placed on the same level, and as they awarded him a share of the product. But In Islamic doctrine, human is purpose and ultimate goal, not the means. Because production is for him and to meet his needs, and the means of production are used only for intention. For this reason, man is not in line with other agents, and his share of the produce rather than the owners of other factors, theoretically is vary. For this reason, if someone used the means of production of someone else in his work, said product obtained will belong entirely to him. Not that with the owner of the means of production, is a partner. But for using them he must pay its example to the owner. "(Ibid., 208). Aytollah Sadr with respect to the work, paying wage of service of work agent, known two ways in Islam describes in here, the worker or agent can choose whichever you want. These include: a) the method of remuneration, b) the method of participating in interests or the product of the work. So the property agent has the right to receive the certain property certain quantitatively and qualitatively in exchanging for their work, or the percentage of the interest charge. The first method is further defined under the provisions of the lease and the second is described with the same title Mozara, Msaqat, and this kind of partnership are described and presented. The concession that the first (fee) relative to the second element has in fact it is liability. This means that under this contract, work agent receives salary and certain wages for what was agreed on it, whether its owner gains profit or loss. While in the second one, the result of operating activities is not clear, in fact there is notan element of liability.

Because if they don't gain profit, the agent has no income. On the one hand it is possible, he is earning huge returns that far exceed the normal wages. In other words, in any case, the means of production are not shared in the benefits, only wages of these means belong to their owners. In the same way that the owner of capital goods can offer their capital for trading or business and activities for the agent, with these conditions if damage is found, only he personally experienced it. But if profits have gained, to a certain proportion divide among the shareholders. In other words, participation in profits with accepting the losses, is the only way of venture capital that legally recognized. Therefore, the lawful method of income, the means of production and venture capital, are the opposite of each other. While about the "work" two ways are practical. So the land as a factor of production, based on the remuneration system can be a source of income for the owner. But it cannot participate in benefits of agriculture, according to Ayatollah Sadr, he extracts a general rule "in the context of all parts of the superstructure, their general rule, the income, but" job loss "has no other source within the production. As a result, labor is only license of wage from the fundamental economic unit, and without it there is no reason for receiving wage. "(Ibid., 243). Ayatollah Sadr stated a rule based on two separate aspects: one positive and one negative. Positive side is only when income obtained of the work is valid and the negative aspects, the income from production that has not been achieved is illegal. In order to clarify the ownership of "work" and its legal effects on the dual issues of ownership and separation of work and the "means of production" is served special terms under "direct labor" and "labor reserve". "Direct work, agent attribute to the material is done so it is its owner. in the case that the former owner ignores charge of their rights. But stored worked, is not work that the owner of the means involves in the action. Thus the right of ownership isn't known for him. Whether a work such as hunter - had waived his right to be or not. But it is right that he receives compensation for the depreciation of work stored on the tour, ". "(Ibid., 255). Based on the above it can be concluded that share of the owners in the product, if they are partner, in fact, they are the ownership of the raw material. it means the stored work for example, the owner of the land is owner what is planted in it. And the commercial capital, is the owner of the wealth that the agent trades with it. In other words, the owner of someone to main material with transforming by the other, and the emergence of new interests, does not destroy. Hence it is natural that the ownership of the seed or property, as long as he is the original owner of the product or it has right in the product. On the other hand, the material that the agent

works on it, before it was the property of owner and still remains his property.

Summary and conclusions of Ayatollah Sadr's view

2. the agent, because of working the natural raw materials, is the owner of his own work product, the meaning of the product of the work is the conditions and possibilities of exploitation of nature. So consequently the ownership, wealth receives a right. 3. Rehabilitation and fishing rules are based on first principles and ordinances of Hyazt and movable wealth that nature has provided conditions to take advantage of them for the human beings, the second is based on the principle. 4. Work on the theory is on two kinds. A) useful work (economic and useful). B) forced labor. Labor imposed on property, profit and it is not order. 5. In addition to the type and nature of work in the theory, "result" of the work is considered. 6-work and its interaction with the multiple elements (like land, minerals, water, etc.), makes various forms of exploitation (such as the right of way, property, profit, etc.) 7. Special element and create opportunity through job creation element is important as well as the "result" is considered. In cases where the concept of "new creation" is not done, useful work actually will not occur and therefore an ownership of agent will be occurred. 8. Time factor has a special meaning in the time and with start or stop of activity of Hyazt way, usufruct, ownership will change. 9. real property belongs to God, and man is the owner of his work. So to create a new situation in the natural resources and the continued exploitation of its natural wealth is the main source of private rights. The creation of appropriate conditions for new or exploitation of wealth, and the work is considered as an important economic trait and It is not considered harmful and aggressive.-10 in the general theory of distribution (post-production) in Islam, work and work agent plays the essential role it. So The productive human beings, is not as part of the production and its servant, but it is as a main objective of production, the finished product and natural wealth. In the property, other means and participating factors in the production are involved in it. In fact, what the owners of other factors of production receive, it is wages for their services and the balance of his material, of course, it did not lie in factor level. 11- two statements "direct" and "working storage" determines concept of ownership according to Islamic legal theory and explain it.

Conclusions:

A) common indicators recognized about the work include:

- the intention of having a job.

- oriented-community (prior usefulness and effectiveness for society) that is to say a very social concept.

- A key element of the multifaceted social interaction and human production.

- effort, trying to add something (positive change) in what (by humans).

- element of continuity.

B) one of the most fundamental concepts that stated by all three experts is that clearly the work should focus on the community. In addition to the usefulness for the community, it is also effective. And how to recognize the usefulness / or lack of efficacy / absence and its mechanisms and manifestations of the problem? And in practice

C) the results obtained from such things as intermediary, broker-dealers, tobacco shops, and actually there is no activity, as well as being useful and effective (real) in the interests of society (not the

person) is in doubt, and they will not be considered as a job.

D) informal employment

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