RATIONAL ETHICAL MODEL (REM) – A RECIPE OF MORAL CHARACTER FOR INTERNEES

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ABSTRACT: *This study is to find out the solution of anomalies found and reported by some organizations, in the feedbacks of internee's in regard to the misbehavior and unethical attitudes observed during their incubation period. Examining some of feedback reports it has been revealed that 'unethical attitudes of trainee's have typically left the bad effects upon the seniors of such organizations'. Observing those discrepancies, it has raised two questions that (i) whether the inexcusable behavioral attitudes of trainees – are largely contingent to the deficiency of our educational discourse or we have left our Religious teachings? (ii) Do our 'societal principles' are virtually enough for covering up those rational simulations that would have been following by juniors on their workplaces? These questions have categorically elucidated by developing and escalating a Rational Ethical Model (REM) training program, thematic framework. Conclusively this study will support to the trio-hubs of training such like the Government, Industry and Academia liaisons, in favor of developing (REM) for our trainees that will build the moral and behavioral character of our apprentices, sending them before on a new workplace.*

KEYNOTES*: Internship, Moral values, workplace ethics, ACSE Modules, Confidentiality.*

INTRODUCTION

Engineers are the backbone of industries, further they are supposed to play valuable role in the development of a society. "Universities are eagerly giving a curriculum with two aspects exclusive to the technical demand; the 'knowledge' (تعلیم) and the 'skill' (ہنر/تربیت) through laboratory experiments; which enable students, on one side to be beneficial directly to the technical restraints, while on the other side the sociological fields remain unquenchable until the assertive knowledge of spiritual practices are not being providing, which directly involves in building up the character of our students. Engineering, one of the most influential profession in society deems a great deal of responsibility over engineers for the risk and safety of individuals of society; the responsibility entails understanding of the ethical considerations that an engineer should bear during his pursuit of the excellence" (Wulf, 2004). "Parents and family play crucial role in developing ethical sense in an individual; that guide him to make decisions and take control over his life by setting standards for himself and others through his ethical and moral values" (Cantwell, Lam, Reyer, Rafferty, 2014). "These standards should be harvested and refined through higher education" (Cantwell, Lam, Reyer, Rafferty, 2014, p 4). "In higher education, it is essential to emphasize engineers' role in the safety of communities, making clear the role for applied ethics (ASEE, 2013). This role is defined by society's need of ethics" (Wulf,

2004). Ethics is a system of moral principles defined by a group and utilized in guiding decision making to the morals and needs of the group (BBC, 2013). Fleddermann (2012) defined Engineering Ethics as; The study of moral decisions that must be taken by engineers of the course of engineering practice. It is important for engineering students to study ethics so that they will be prepared to respond appropriately to ethical challenges during their careers. Often, the correct answer to an ethical problem will not be obvious and will require some analysis using ethical theories. The types of problems that we will encounter in studying engineering ethics are very similar to the design problems that engineers work on every day. As in design, there will not be a single correct answer. Rather, engineering ethics problems will have multiple correct solutions, with some solutions being better than others. (p.15)

Educating engineers with the professional ethics has been a trend in higher education across the globe to prepare the engineers to combat any Unknown situation they might come across in their profession. Therefore, the Higher Education Commission in Pakistan has made Engineering Ethics as a compulsory course for improving and refining ethical values of Pakistani engineering students. However, the course fails in bringing much behavioral changes even though the course ends with a paid/unpaid 15 days long internship programs at the relevant industries. Cantwell, Lam, Reyer, and Rafferty (2014) have outlined the reason behind lack of comprehension of engineering ethics among engineers as;

  i. inadequate attention paid to the methodology of translating engineering ethics to students,
 ii. the amount of emphasis paid over the grading than the internalization of ethical values,
iii. and personal and subjective view of the ethical values are often displayed by the teachers. Pakistan is going through the same problems, i.e. inadequate curriculum, inefficient faculty, and the attitude of the administration are serving as a hindrance in developing ethical and moral values among engineers these days.

METHODOLOGY

As per requirement of the QMC (Quality Management Cell), the companies who offer internships to students of a public sector engineering university, are required to give a detailed feedback on the performance of students in three major roles; (a) the theoretical understanding of the core field, (b) the application of the knowledge, and (c) the ethical, moral, and religious values these internees display during the period of their internships. The study examined these filled in feedback forms keeping the anonymity and confidentiality of the university and the significant documents of the university.

FINDINGS AND DISCUSSION

The feedback forms were a cause of disappointment for the institute. The situation compelled the researcher towards this needful job that students should however, be taught with appropriate knowledge of Islamic ethics and manners focusing to their behavioral attitudes, problems and their solutions. Therefore, a short course has been

designed to meet with the prerequisites of this specific job and further to attain the future success. The core objectives of this course will be to provide students with a holistic guide from religious or spiritual teaching without putting them in any sectarianism shake.

However, the HEC curriculum has made Islamic Studies as a compulsory course for undergraduate university students yet the syllabus falls short to deal with the behavioral lapse of an individual. In this study, two international sociological training modules have been opted as methodological approaches for making a comparative application of the Islamic view more categorical for an easy understanding to our students, exemplifying one of it is the following portion of Hadith:

"All of you, are guardians and responsible for your subjects". (Shahi al-Bukhari, Hadith252)

It is giving us a sense of responsibility that everyone is supposed to be accountable before the sight of Al-Mighty Allah; hence if more Islamic education based courses are available, this will enhance very communal and valuable quality of practical knowledge which will save student from indulging in to a money-oriented personnel. Conclusively this study will convey the message to undergrads that they should seek realism in performing their duties either in the local or global market to nurture their honesty and self-respect, along with presenting suggestions to the authorities for launching more courses/curriculum on Islamic perspective, from technical aspect.

OVERVIEW OF THE WORKSHOP

The workshop has been designed to focus on the following matters:

1. Internship – mandatory element in engineering curriculum
2. Identification of social and behavioral issues.
3. Islamic Ethical Teachings – Solution of all inconsistent problems.
4. Consequences

PARTICIPANTS

Participants of this course must be Engineers of any domain; and or of any higher qualification in their engineering profession.

OUT COMES

This study will enhance understanding of the ethical teachings of Islam in our personal life. The observers will take adequate introduction of the role of Islamic teachings, relating it with the technical aspects; and they will also make this knowledge useful to their practical lives and to the entire satisfaction to their superiors.

INTERNSHIP

Internships provide real world experience to those looking to explore or gain the relevant knowledge and skills required to enter into a particular career field. Internships are relatively short term in nature with the primary focus on getting some on the job training and taking what's learned in the classroom and applying it to the real world.

Anything you do with your resume or your internship application, or how you present yourself or your performance during your internship must be your own. It must be genuine. Because if it's not, people will usually be able to tell and, when they do, they will tend to run away from you. Eric Woodard (2015)

The purpose of these ideal words of Eric Woodard (2015) looks like paying attention to all humankind in general and to all skillful persons in especial on account of safety of honor-ship and self-respect which is a keen requirement of humanity, especially when humankind intend to get their achievements with full affection and integrity being a literate one. Thus, beginning of Internship processes has a longer history upon which the most modern countries developed this method of providing an awareness of practical knowledge from all tangible angles of inducting, not only the skills but rationale and moral behavioral character in the personality of apprentices of applied world. Therefore, the following outlines will enhance its importance:

a) A 2013 study by internships.com found that over two-thirds of U.S. college undergraduates completed at least one internship before graduating. This means that in the United States, over one million college students are doing an internship every year…..(ibid)

b) Historically it was started in, by the beginning of the twentieth century, apprenticeships in the United States continued to thrive as a way to transfer occupational skills and knowledge from one generation to the next. In 1911 Wisconsin became the first state to pass legislation that created an organized system of apprenticeships, in 1939 the U.S. Congress passed a National Apprenticeship Act. (ibid)

c) "Interns generally have a supervisor who assigns specific tasks and evaluates the interns overall work. And at its technical aspect Internships are an excellent way to begin building those all-important connections that are invaluable in developing and maintaining a strong professional network for the future."
 http://internships.about.com/od/internshipsquestions/g/internshipdefin.htm
accessed on 20th October, 2013)

d) "To intern means "to pass inside something," and when you have an internship, it's like you've temporarily gotten permission to be inside a workplace. If you're just completing your medical training, then the next stage is to get a medical internship, in which you are supervised by more experienced doctors. Sometimes your internship is part of your "residency," your first hospital job."
(https://www.vocabulary.com/dictionary/internship accessed on 20th October, 2013)

Outlines of the above are really applying in the curriculum of engineering for the benefit of students of third professional year that they are mandatory sent for getting internship training from various Industrial environs of their own disciplines. Thus the task of this opportunity has been kept on the priority of all other extracurricular

activities, through which students realizes the practical cognizance to their theories. Henceforth, the following five determinations can also be observed in their functional Intern trainings:

Sr.#	Objectives	Special effects/outcomes
1.	Learning with expertise	Team working
2.	Prioritizing the field work	Development of choices
3.	Individual learning	Behavioral check
4.	Interaction with working environment/people	Confidentiality test
5.	Limits of the Academic Vs. Industrial zones	Ethical Issues (favorable/unfavorable)

LEARNING WITH EXPERTISE

Purpose of this exercise is also to enhance the concrete assistance to students before joining Industries from where they will be getting practical and skillful knowledge under the expertise. Some of the students get benefits from this miniature scenario because of their logical understanding but some are having disadvantageous weaknesses, like, shyness or weariness which doesn't allow them to mingle with others. It can also be resolved by engaging such kind of person involving, advising, and furnishing the ethical and spiritual activities, such like the performance of simultaneous five time prayers into masjids environment wherein the auto associating qualities are developed. On this point – the importance of Prayer with rows is proved importance.

INDIVIDUAL LEARNING

Group making is a customary requirement of any institution, purpose behind looks like a security measures involves in. Hence, a team of students is being led to the industry, but on such place one by one student can be given a very sensitive or less sensitive job for assessing it that how the particular one can come on the scale of their choosing career – on the other hand, the team work of students in one industry can create some of the inhabitant situation – likewise the persons who used to work as group member they were also having some unyielding lifestyles, like mocking, teasing and taunting to their mates, they actually taking less interests on their appropriate assignments. This situation can cause for an industrialist to hardly absorb such amazing people in their workplace – thus it can go all upon the minus tackling conducts of their institution. Hence the individual learning environment should very necessarily be strict from both side of the Industries and the Institutions to furnish their participants with the fundamental training moral ethics, concerning with the interaction of other people on working places. Here the Prophet Muhammad (S.A.W.) is training us the manners about to meet the people according to their respectful status as said in a Hadith: **"أنزلوا الناس منازلهم"** ''Treat people according to their status''.(Abu Dawood Book36,4842)

Thus an individual can observe how he should behave to a new person if he inducts in his life being his trainer at the intern place or a colleague etc. than a person is ready to make a joint venture with other people in any society with extreme admirations.

INTERACTION WITH WORKING ENVIRONMENT AND PEOPLE

"Engineer's occupation is entirely different to other professional like, physicians and lawyers etc., Most engineers are not self-employed, but more often are a small part of larger companies involving many different occupations, including accountants, marketing specialists, and extensive numbers of less skilled manufacturing employees. The exception to this rule is civil engineers, who generally practice as independent consultants either on their own or in engineering firms similar in many ways to law firms." (Charles B. Fleddermann 2004). Therefore, engineers should learn to get the convention of the people and the different angular works together with his own courtesy and gentility that Islam also has taught us being the particular quality of true believers, when they were with the Prophet – or in other words the person responsible for Muslim's affairs – on a matter requiring collective action, they do not depart until they have asked for his leave.

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُواْ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُواْ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُوْلَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

"The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful." (24:62)

"Here collective action means any activity involving a group of people working together. And the "asking of leave" is indicative of the wider spirit in which the work is done – a spirit of deep commitment, like the commitment one feels to some personal work." (Wahiduddin Khan 2000 p22). "This whole scenario is teaching us that everyone should have a habit of team work, therefore, students should learn to own the customary decisions of others or the superiors of their workplace, whosoever is reluctant in this matter could not secure much sophistication of their skill loop. Hence, according to the sayings of some conspicuous philosopher: there is a way down and a way up; a way to the good and a way to evil. Shun the evil one, choose the good one" (St.Bernard of Clairvaux 1090-1153 150). Thus it proves that everyone should assess whether I am compatible to the society or not?   Or either I should also be trained after my learning domains, how to overcome my attitudinal classics on spiritual or religious sphere.

MORAL LIMITS OF THE ACADEMIC AND INDUSTRIAL ZONES

"It depends on the entire phase of the mutual interactions of both the Industry and the Institutions. Some of the industries do not like every university student besides of the particular one. But the right comes after a good justice whereas the assessment of good crème-students could not be assured by observing the participants first. It has also been observed that the youth of the engineers used to switch over from one

industry to other one only upon a very little difference in their salary, which also create annoying situation to the leaving industry. This situation entirely depends upon our feeble trainings and gives us lesson to raise the logical drilling of our students on these manners – and enable ourselves producing the patience culture in them on working places. Although it could be accepted that this is a highly competitive world, there is nothing to prevent us from endeavoring to cooperate with encouraging cooperation from others. If we stand shoulder to shoulder with our fellow men in the face of the most heartless rivalries, there is no obstacle that we cannot overcome, no peril that we cannot face. But if we do not see to it that such ideas are propagated and accepted among people in their formative years, we cannot expect to find many who will be willing to cooperate. No matter how basically good the fruit trees in our orchard are, they will not blossom and bear fruit unless they are consistently well tended." (Wahiduddin Khan 2000 43)

In the light of above terms it looks a necessity of our curriculum that the trainee/student should have to be prepared with elegant drills of courageous teachings convincing him to make sure about embracing the bitter realism of life which ever has to be met by everyone in his life time. Probably an irascible and short-tempering hand cannot get a pulp of rewards in his earliest period not because of inexperienced age but longing for great dependency upon others. This behavior of dependency can make difficulty to others and can prove this man being an inattentive and careless to his job, consequently will not be given new assignments, which ultimately brings out the failure of this person on his first attempt.

From now, it should be realized by everyone that the moral imperative is the demand to become actually what one is essentially and therefore potentially. It is the power of man's being, given to him by nature, which he shall actualize in time and space. (Paul Tillich, 1886-1965 519) later every moral act is an act in which an individual self establishes itself as a person. the moral act establishes man as a person, and as a bearer of the spirit. It is the unconditional character of the moral imperative that gives ultimate seriousness both to culture and to religion. (Paul Tillich, 1886-1965 p518) henceforth, the following exemplary diagram will show the competency of a new worker should have to be adopted from the very first day of his experience begins.

Exemplary diagram-01

From the above figure it can be resolved that the driving forces of 'Engineering' are based on Quality, Productivity and Marketing, whereas the intention of getting profitable business from market is another part of engineering users like Manufacturers or Entrepreneurs. Besides this the remuneration or the compensation of an engineer is directly a produce of their skill, labor and time spent by on the workplace. Henceforth, a gain is reciprocal process for every one either for a man or an organization being their final achievement. From this guide line we further move towards the following two Models I and II wherein we can pursue the above criterions are found and be more refined with these models in the practical field works:

MODEL – I   OUTLINES FROM ASCE CODE OF ETHICS

Whereas the purpose of engineer is to get reward benefits against his Skill, Labor and Time is served in the Industry. Hence both (Engineering and Engineer) are reciprocal to their benefits. In this style if we see authentic elaborations from the conduct of Ethics issued by the American Society of Civil Engineers (ASCE) the following outlines are very enough to take the guidance on such of the above purposes:

1. Engineers shall hold paramount the safety, health and welfare of the public and shall strive to comply with the principles of sustainable development in the performance of their professional duties.
2. Engineers shall perform services only in areas of their competence.
3. Engineers shall issue public statements only in an objective and truthful manner.
4. Engineers shall act in professional matters for each employer or client as faithful agents or trustees, and shall avoid conflicts of interest.
5. Engineers shall build their professional reputation on the merit of their services and shall not compete unfairly with others.
6. Engineers shall act in such a manner as to uphold and enhance the honor, integrity, and dignity of the engineering profession and shall act with zero-tolerance for bribery, fraud, and corruption.
7. Engineers shall continue their professional development throughout their careers, and shall provide opportunities for the professional development of those engineers under their supervision.(American Society of Civil Engineers 2010)

MODEL – II

Likely the above codes of ethics, following extracted terms are quoted from New England Journal of Medicine (Thompson, D.F. 1993) for having a reflection from the Islamic perspective. This will also be designated the values the above marketing terms used in our exemplary diagram explaining the necessity of our learning before playing in the field:

• **Truthfulness**:   Being clear and honest in all thoughts and communications.
• **Fairness**:   Dealing with all people and projects in a just and even manner.

• **Respect for persons**:   Recognizing the autonomy of others, their freedom of choice, and their right to act or refuse to participate in an activity.

• **Confidentiality**: Understanding what information is privileged and being rigorous about protecting such data from inappropriate use.

• **Beneficence**: The obligation to do no harm to others benefits while seeking to minimize potential harm. The above five basic elements are those upon which Islamic teachings have more emphasized to be adopted by every learner of education or the accessible person of knowing any technical skill.

TRUTHFULNESS AND FAIRNESS

It is the basic teaching of Islam and also Allah SWT has advised us to make our habit remaining in touch seating with the truthful persons.

$$يَٰأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ$$

"O you who have believed, fear Allah and be with those who are true." (9:119)

It was the first characteristic of our beloved Prophet Muhammad S.A.W. by which was familiarized between the circle of trade men of that time being the Truthful and Trustworthy (*Sadiq and Ameen*).

And also Allah SWT has warrantied about the success in hereafter those who keep their truthfulness protected with their lifetime character.

$$وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ$$

"And the one who has brought the truth and [they who] believed in it - those are the righteous." (39:33)

Here the word *'Sidq'* (صدق) is an attribution of man when it is observed not only in his sayings but also shown by his deeds, throughout from his beginning of life till his end. For example in the following verse how Allah S.W.T. has praised His beloved Prophet Muhammad S.A.W., whose life was a role model of Trustworthy man:

$$وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا$$

Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)." (17:80)

This was revealed on an occasion when the Prophet Muhammad (S.A.W.) was persecuted in Makkah and compelled to migrate towards Madinah then the Prophet was taught these beautiful words of the verse which means that Allah will enable His Prophet to open the door of Truth (First Islamic State at Madinah) and their migrations step was also proved to be a truth form of journey because Muslims were left away the falsehood of polytheism. Therefore, the Prophet Muhammad S.A.W. had praised about the word 'Truth' in the following Hadith:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ إِسْحَاقُ أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا "

"Abdullah reported Allah's Messenger Muhammad (S.A.W.) has said: the truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he

is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar." (Sahih Muslim-Book 30, Kitab Al-Birr, Hadith 6307, p1375)

In another Hadith it has been assigned being obligation to us that:

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عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ
وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ
يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

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"It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah." (Sahih Muslim-Book 30, Kitab Al-Birr, Hadith 6308, p1375)

Hence above two *Ahadith* are clearly indicating the words used by the Prophet Muhammad S.A.W., that telling of 'truth' is the key to all kinds of virtues and telling a lie is the root cause of all sorts of evils. The habit of telling the truth is born of **sincerity**, **religious piety**, **God-consciousness** and deep sense of one's **accountability** on the Day of Resurrection, and these qualities entitle one to Paradise. Contrary to this the habit of telling a lie is inculcated by **insincerity**, **selfishness** and **antipathy to morality and ethics**, and thus leads to evil and subsequently to Hell-Fire. (Sahih Muslim,footnote,p1375)
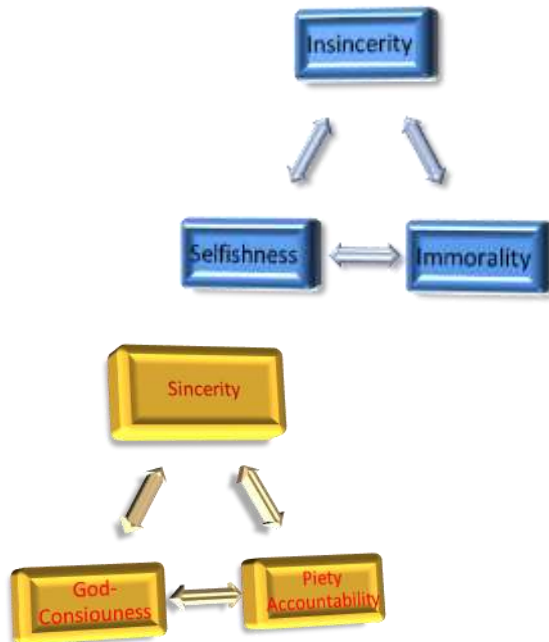
The two equal but entirely opposite ways to each other, are showing that on the very right side a gateway towards Paradise will be awarded to those who are observing the righteous deeds in their lives. On the same way who are passing their way antagonistically to the Islamic teaching desires will see their destination towards left side.

Finally, it is shown that the Prophet Muhammad S.A.W. was only one amongst the Arabian youth who was familiarized by two characteristic symbols '*Sadiq* and *Amin'* (صادق‌وامین) i.e. Truthful and Trustworthy, then able to bear a bar of Preaching Islamic Teachings to the polytheist of Makkah.

Then we should justify ourselves that if we could be a truthful person than the responsibility of trustworthiness or the fairness in matter dealing with the people is automatically becomes an achievement factor of our goal of success with quite honor and respect.

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RESPECT TO OTHER PERSONS

In Islamic teachings it is most import to a man that he should wise about the respect of other people. But when a person who seeks his own respect and does not make any attention to other people with regardful aspects than customarily the man is called a selfish one.

At this moment Allah S.W.T. is provoking us that we should be very conscious about the honor-ship matters because these are not issues of personal arguments but have been already fixed and sanctified by Allah S.W.T to His own–self but by His Gracing Power to whom He likes amongst His slaves He Bestow upon that particular person against his sincere effort than Allah confer this person being a Honorable man:

For this reason the following verse of the Quran guides use to see the basic root of our feelings before making much hopes with humanity than this thought will save us falling into distress from others if we could not get such considerable respect/or reward from others or after our works done:

<div dir="rtl">

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

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"Whoever desires honor [through power] - then to Allah belongs all honor." (35:10)

The verse is self-explanatory, but the Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to the Throne of Allah. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mere glory and power, there is no such thing apart from Allah. But seeking Allah, we attain to the highest glory and

power. However, this matter can only be resolved when we try to pay much attention towards other's respects than in return this will be gained to us in the light of the following Hadith:

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِح، عَنْ أَبِي ذَرٍّ ـ رضى الله عنه ـ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَفْضَلَ، قَالَ " إِيمَانٌ بِاللَّهِ، وَجِهَادٌ فِي سَبِيلِهِ ". قُلْتُ فَأَىُّ الرِّقَابِ أَفْضَلُ قَالَ " أَغْلاَهَا ثَمَنًا، وَأَنْفَسُهَا عِنْدَ أَهْلِهَا ". قُلْتُ فَإِنْ لَمْ أَفْعَلْ. قَالَ " تُعِينُ صَانِعًا أَوْ تَصْنَعُ لأَخْرَقَ ". قَالَ فَإِنْ لَمْ أَفْعَلْ. قَالَ " تَدَعُ النَّاسَ مِنَ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ".

Narrated Abu Dhar: I asked the Prophet, "What is the best deed?" He replied, "To believe in Allah and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good."(Shaih al-Bukhari, 2518, Book 49)

Though the above Hadith is narrating a matter of dealing with the slaves but the principle will be applied on broad spectrum like an occasion when we want to get respect and regard from others thus we have to pay the same gratitude to those who are our subordinate – and to whom we have to be the subordinate like our big boss or senior than it comes under our faith that reciprocally Al-Mighty Allah will put in the kindnesses and love for us into the hearts of our colleague or the chief but we have to give them honor according to their status as well – if they are much qualified the status will be set on the reasons of qualification – if they are too aged than us, then this makes also a big difference of honor-ship.

Thus, an engineer should think how he could get his own respect and honor from his seniors, either being a teacher, trainer or co-worker, the behavior of a gentlemen does not likely be changed in any spot of his life – either worst or ease. Hence, the following Hadith is again quoted here in respect of societal manners to be dealt with us in the Islamic society: "أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ"

'Treat people according to their status". (Abu Dawood Book36, 4842)

Therefore, engineers should take their seniors or even their juniors on very gentle attitude than all will be returned to them in the chic of loveliness from others and Al-Mighty Allah will also be pleased with us.

CONFIDENTIALITY

"A hallmark of the professions is the requirement that the professional keep certain information of the client secret and confidential. Confidentiality is mentioned in most engineering codes of ethics. This is a well-established principle in professions such as medicine, where the patient's medical information must be kept confidential, and in law, where attorney-client privilege is a well-established doctrine. This requirement applied equally to engineers, who have an obligation to keep proprietary information of their employer or client confidential." (Charles B. Fledderman,2004,83)

Truly efficacious person is one who is more ambitious into effect no matter what hurdles he has to leap over. He is the one who will arrive at his destination no matter what obstacles are strewn in his path. He is the one who is prepared to battle through fire and water right to the very end. (Maulana Wahiduddin Khan 2000 p101) Now this is the step to get understand what confidentiality is more important than of any other job. When a person is given a task supposed to be a very confident person than he should prove himself worthy of the same. And this attitude cannot be developed until a person could measure his own status being the trustworthy and suitable for certain work. Hence to maintain the confidentiality of the assigning job is part from virtue to which Islamic teachings have properly guided to us:

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي حَازِمٍ التَّمَّارِ، عَنِ الْبَيَاضِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم خَرَجَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ عَلَتْ أَصْوَاتُهُمْ بِالْقِرَاءَةِ فَقَالَ " إِنَّ الْمُصَلِّيَ يُنَاجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يُنَاجِيهِ بِهِ وَلاَ يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ " .

"Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Ibrahim ibn al Harith at-Taymi from Abu Hazim at-Tammar from al Bayadi that the Messenger of Allah, may Allah bless him and grant him peace, came out to the people while they were praying and their voices were raised in the recitation. He said, "When you pray you are talking confidentially to your Lord. So look to what you confide to Him, and do not say the Qur'an out loud so that others hear it." (Mawatta Malik; Book 3, Hadith 30 Chapter Prayer)

Here we should see that a permissible job (allowable in Islam) is very close to the worship of our Lord Allah Almighty – because Allah SWT has set a sustenance against the works through which our job becomes a fruitful essence of our life, hence to see this job from Almighty's Mercies is a sacred supposition to us. In this connection the confidentiality is another big consecration part of this job. Than a person can be convinced from this Hadith – that what he has to talk in his prayer with his Lord – the Prophet has emphasized it to save from other's hearings than whole principle will set forth in our job requirements, what the owner of the job would like to be hidden from others which has been given us with confidence of conviviality will be maintained by us – should be the task of us.

SIGNIFICANCE OF WORKPLACE MANNERS

It is understandable that what inspires a man more than anything is to have a great mission before him that is what arouses a man's hidden potential and makes him capable of all manner of sacrifices. It makes him, in short, a peak performer. (Wahiduddin Khan, Maulana 2000 p96) When a person works, makes money, builds a house, makes an effort to improve his standard of living, he appears to be engaged in efforts towards some worthy end. But a life of this nature cannot be called a purposeful life, for these activities do not demonstrate man's unique status. It might seem as if they are the result of deliberation, but if one looks at the matter in depth, one will see that in actual fact the motive force behinds these actions is the same urge (Wahiduddin Khan, Maulana 2000 p97) to develop and benefit other's life. This also

gives an intuition of love to beneficence of humanity, rather than of any discriminative thought.

Thus, here come graceful teachings of the Prophet Muhammad (S.A.W.) "The best amongst you is the one who pays the rights of others generously."

عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه قَالَ النَّبِيُّ صلى الله عليه وسلم " إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً ".

Narrated Abu Huraira: The Prophet Muhammad (S.A.W.) "The best amongst you is the one who pays the rights of others generously."(Sahih al-Bukhari Book 38, Hadith 501 Vol-3, p285)

And also the following guidance is enough to conclude the session that "The best amongst you are those who have the best manners and character" mentioned in the following Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرو ـ رضى الله عنهما ـ قَالَ لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم فَاحِشًا وَلاَ مُتَفَحِّشًا وَكَانَ يَقُولُ " إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلاَقًا ".

Narrated `Abdullah bin `Amr: The Prophet Muhammad (S.A.W.) never used bad language neither a "Fahish nor a Mutafahish (abusive or ill-mannered talk). He used to say "The best amongst you are those who have the best manners and character." (Shaih al-Bukhari, Book 56 Hadith 759, vol-4, p491)

The emphatic repetition of *Ahadith* on this topic is assuring us that no such matter can be better than a worthy of our behavior with others – than the works and all our efforts will be well responded by our natives and superiors. This is the way by which we can avail attractions from other – which ultimately will set our place into the market or the best industry following our ideas.

CONCLUSION

The applications of ethical codes in the professional curriculum have been extensively demanded across the world. But the human made principles cannot take place the law or the cannon sent by the Nature – which cannot be used on fabricated purposes. As such the personal interest intervenes here and there, either in the style of favoritism, bribery and other human intrusions make a mockery of honesty and fairness. Islamic teachings of ethical manners are too broadened and capable to encircle the whole circumstances of obnoxious and insufferable orders from the world over technical areas. Technical experts are more calling up for forming their values on the basis of Islamic teachings – which are undisputed and balanced for whole humanity.

The refresher courses for moral development and character building of our passing out graduates through Islamic modules are much needed to be applied in professional institutions. It is further extremely wished-for launching these courses on higher basis – likely meeting its criterion to the management courses. Hopefully, this activity will draw attention of more participants would be taking interest in gaining this thought-provoking knowledge.

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