



PROFESSIONAL ETHICS

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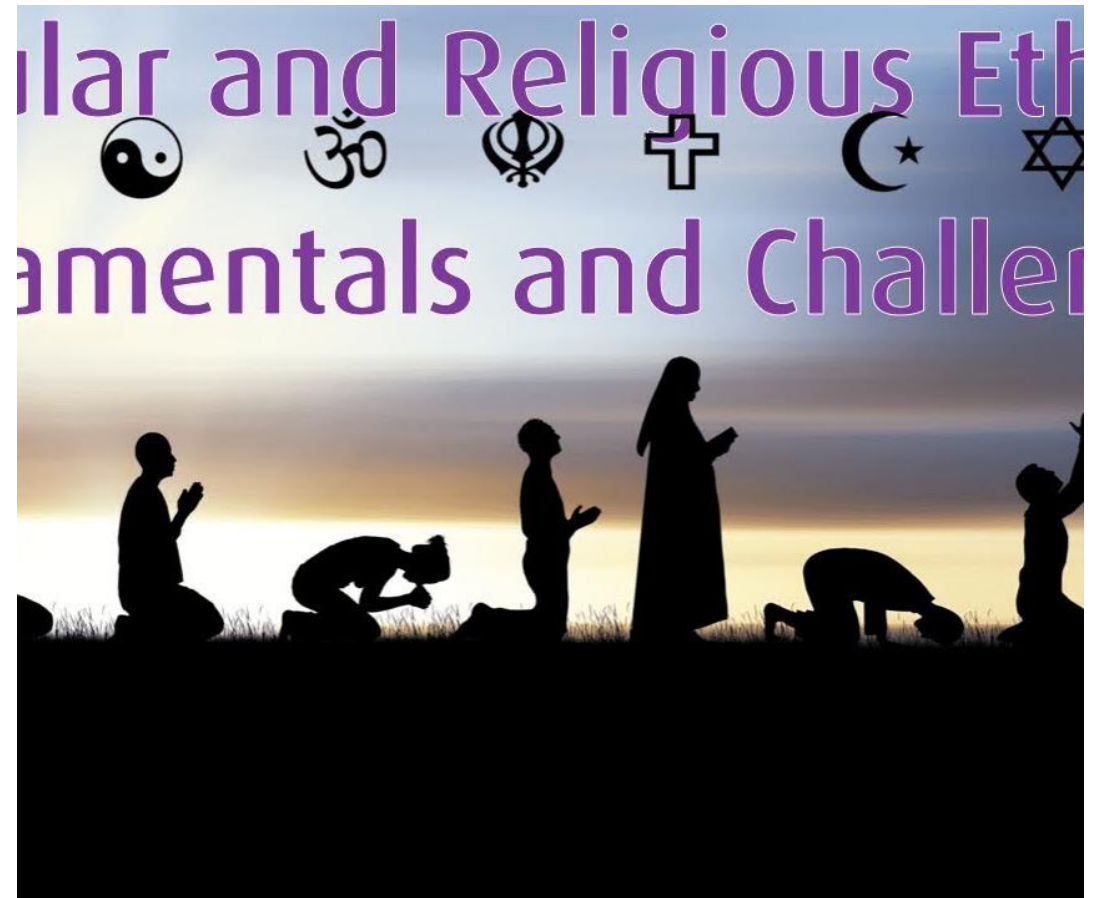
Religious Approach to Ethics (Virtue Ethics)



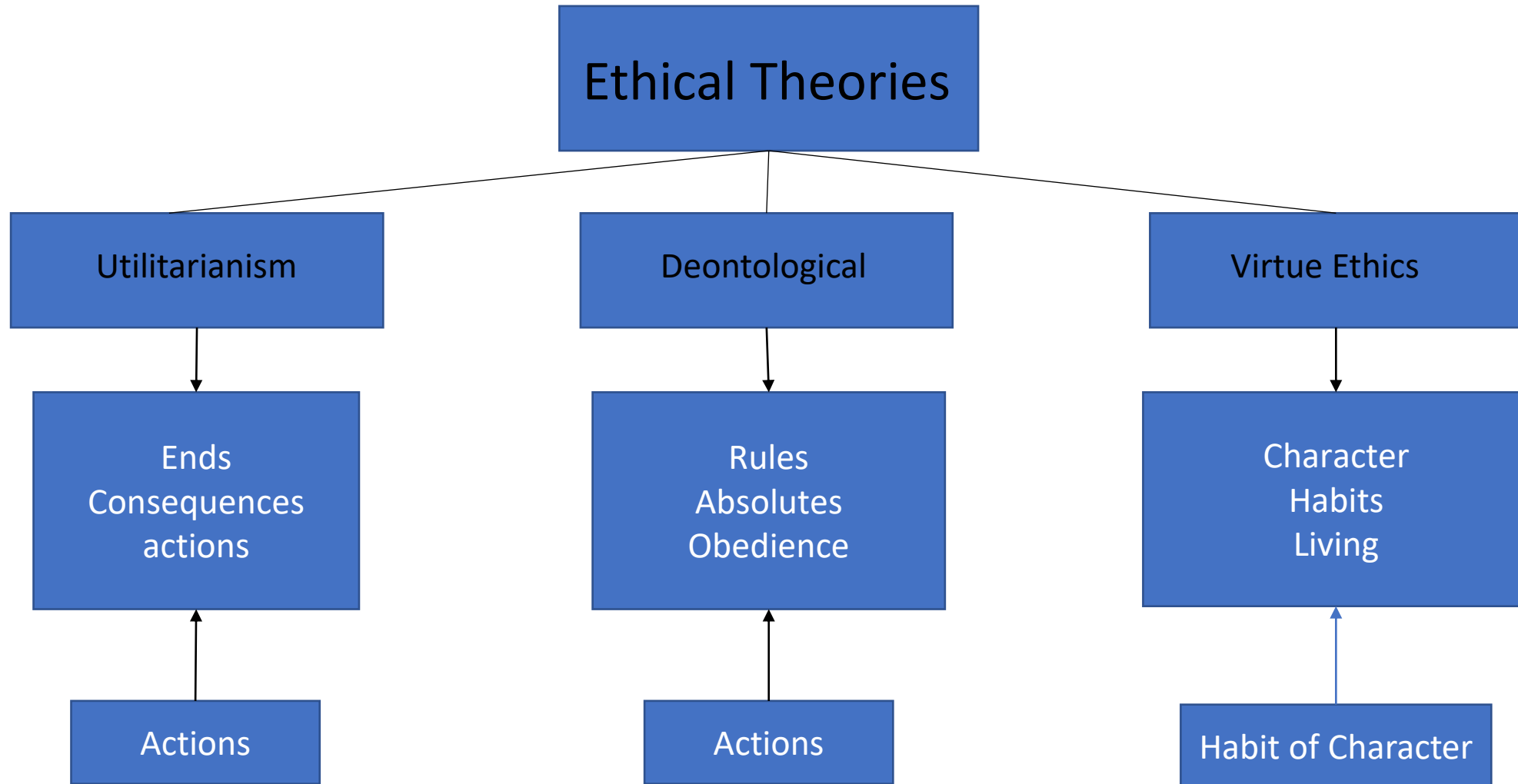
- The religious approach generally upholds the view that “You did as you were commanded and right was defined by the religious belief system i.e. by the Divine Authority, which was set out in the different scriptures.
- Different religions had different ethical stresses and there were, and are, different viewpoints about what ethics is within each religion. But there was broad agreement amongst religions about the core ethical attitude, summed up as respect for common humanity and what is known as the ‘golden rule’.

Religious Approach to Ethics

- *Christian*. 'Treat others as you would like them to treat you' (Luke 6, 31). 'Love your neighbor as yourself' (Matthew 22, 39).
- *Hindu*. 'Let not any man do unto another any act that he wisheth not done to himself by others, knowing it to be painful to himself' (Mahabharata, Shanti Parva).
- *Buddhist*. 'Hurt not others with that which pains yourself' (Udanavarga, v.18).
- *Jewish*. 'What is hateful to yourself do not do to your fellow man. This is the whole Torah.' (Babylonian Talmud, Shabbath 31a).
- *Muslim*. 'No man is a true believer unless he desires for his brother what he desires for himself.' (Hadith Muslim, imam 71–2).



Ethical Theories



Virtue Ethics

- Which of the following questions does virtue ethics emphasize?
 - What is the universal moral principle?
 - How can I be a good person?
 - Which acts are right and which are wrong?
 - What sort of consequences should I try to maximize?

Islamic Ethics

- Ethics is known as akhlāq (plural of khuluq) which means character, nature, disposition.
- Al-Ghazali states that man consists of two forms, khalq and khulq.
- Khalq refers to the physical form of mankind, while khulq (which is the singular form of akhlaq) refers to the spiritual form of mankind.

Islamic Ethics

- Thus akhlaq is formation of 3 elements:
- It is an innate, inborn trait or characteristic.
- It can be developed through training or discipline which finally turned as a custom or a habit.
- It covers the inner and outer dimension of man.

Islamic Approach to Ethics

- In Islam, after ‘Iman’ or ‘Faith’ the second **paramount demand of ‘deen’ or ‘religion’ is ‘good mannerism’ or ‘purification of character.’**
- “He, who comes to Him as a believer, **having done good deeds, shall be exalted to the highest ranks...** He will abide forever in the Gardens of eternity...That is the recompense for **those who purify themselves.**” (Ta Ha: 75-76)
- “This Quran guides to the most upright way and **gives good news to the believers who do good deeds,** so that they will have a good reward.” (Al-Isra:9)



Islamic Approach to Ethics

- Malik, Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, **“I have been sent to perfect good character.”** Source: al-Muwaṭṭa’ 1614, Musnad Ahmed’ 8729
- **“The best amongst you is the one, who is best in character”**. Source: Bukhari’ 3559, Muslim’ 6033
- Abu Darda reported: The Prophet, peace and blessings be upon him, said, **“Nothing is heavier upon the scale of the believer on the Day of Resurrection than good character. Verily, Allah hates the vulgar, obscene person.”** Source: Sunan al-Tirmidhī 2002



Characteristics of Ethics in Islam

- The Noble Qur'an mentions several good acts of morality repeatedly, for example:
- Dealing with your parents in the best manner
- Being nice to your relatives and neighbours
- Taking care of orphans and the poor
- Telling the truth and being honest•
- Being sincere in all of your intentions
- Fulfilling your promises
- Treating all people fairly.



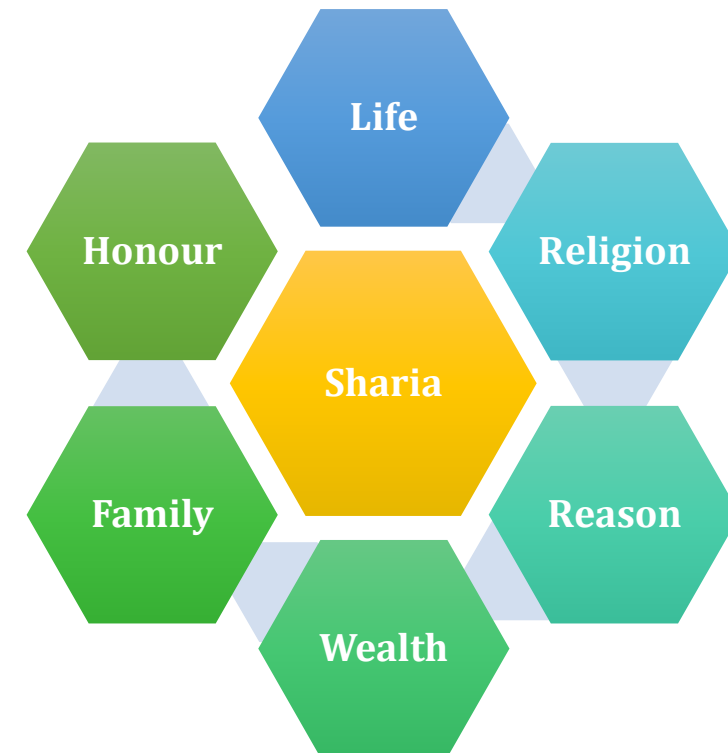
**MORALITY
IN THE PUBLIC
SPHERE: ISLAMIC
ETHICS AND THE
COMMON GOOD**

Islamic Ethics

- Four main Ethical sources for Muslims are;
- Quran (reading & recitation)
- Sunnah (customs of Muhammad - HADITH)
- The consensus (Ijma')
- Analogy (Qiyas)
- These four ethical sources of Islamic teaching establish for the Muslim the 'Shariah' – the pathway to Allah.

Islamic law or Sharia

- The ethical system in islam goes beyond the common understanding of worship – it encompasses the **WHOLE OF HUMAN LIFE**.
- Islamic law or Sharia covers all sorts of topics from civil law to morality.
- It contains rules of ‘Behavior.’
- The entire sharia is designed to ‘Protect’ human ‘Welfare.’
- Six core universal interests are life, religion, reason, wealth, family, honour.



Islamic law or Sharia

- The Sharia regulates all human actions and puts them into five categories:
 1. **Obligatory/Farz:** Obligatory actions must be performed and when performed with good intentions are rewarded. such as praying the five times a day, fasting the month of Ramadan, paying zakah and performing hajj.
 2. **Recommended/Mustahabb:** Describes the class of actions that are not obligatory but highly recommended to do. e.g. fasting beyond the month of Ramadan, or praying nawafil etc.

Islamic law or Sharia

3. Permitted/Mubah: Actions are permissible in the sense they are specified neither as mandatory nor as forbidden. e.g. trading during hajj.

4. Disliked/ Makruh: Actions are not absolutely forbidden, but are detested. accusing someone of something in a joke, making fun of others, joking a lot and laughing too much are all considered makruh.

5. Forbidden/Haram: Actions are unlawful and prohibited. Committing them is a major sin. e.g. murder, stealing, corruption, money earned through cheating, drinking alcohol.

Islamic Ethics in Business

- An Islamic market is characterized by certain norms that take care of the interests of both the buyer and the seller.
- In the market place, Islam demands a certain type of behavior from the economic agents, the consumers and the producers.
- For examples
 - Keenness to Earn Legitimate (Halal) Earnings
 - Trade through Mutual Consent
 - Truthfulness in Business Transactions

Islamic Ethics in Business

- Trustworthiness in Business Transactions
- Generosity and Leniency in Business Transactions
- Honoring and fulfilling Business Obligations
- Fair Treatment of Workers
- Not dealing in Prohibited (Haram) Items.

References

- Mike Martin and Ronald Schinzinger, “Introduction To Engineering Ethics”, McGraw Hill, New York, 2010
- Miscellaneous Journals and Internet Resources.