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FINDINGS

- Application of ethics and its implementation has become a growing concern for the business entities and societies in general.
- Secular business ethics, derived from western sources, has stripped religion from any important role play in this domain. What has this resulted in is the idea of subjectivism in understanding ethics and morality and has thus created theories with complexities, confusion and criticism for each other.
- Practical models for ethic implementation in workplace are being applied, and though this is leading towards congruency in workplace it fails to produce similar employee behaviour across different business functions and interaction throughout the supply chain.
- Islamic teachings aim to impact the very disposition of man, making him think and act with the Islamic concept of morality and ethics.
- Islam has specified values deemed necessary for trade and commerce like justice, honesty, truthfulness etc, and other than what is legal and illegal, this religion has kept this domain open ended in the sense that secular ethics, practical models, implementation methods and processes can all be acquired or embraced as long as no constituent of it is deemed illegal by Islam.
- Islamic philosophy or ilm al Kalaam, has talked extensively on the science of ethics and morality but no current work has been produced to practically implement those teachings in today's modern economics; or that no models to impact professional behaviour have been derived from the knowledge produced by Islamic philosophy.
- Muslim economists have dealt with the issues of modern day economics, capitalism and socialism and have been busy finding Islamic solutions to issues of today's economics like interest, unemployment, class differences, corruption, resource mismanagement, environmental degradation, but no thorough work has been produced to intricately present data on a micro-economy topic of professional and employee behaviour.

- The secular business and trade ethics has seen humans as a resource that must be managed well for optimal efficiency and a department for this concern, namely, 'Human resource department' has been formed. Islam on the other hand has raised the level of humans as the vicegerent of God and that everything else has been provided to and subdued for him, something which he should attain by discharging justice and mercy. Money in the Islamic consciousness is not an end itself but only a means the ownership of which is attributed to God.
- It has been researched and found that in a situation where the work environment for a Muslim professional is secular and pluralistic or that the nation is devoid of Islamic polity, then the resort he has in his disposal is that which has been termed in this thesis as "Islamic Mindfulness" where he behaves according to the teachings of Islam and also follows secular laws and ethical codes as long as they don't go against the injunctions of his religion.