

International Marketing Ethics From An Islamic Perspective

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Abstract

Foreign culture is needed to expand the global business, the specific information about the ethics for business in broader sense. The purpose of this Academic Research Paper is sharing of Islamic perspective on business ethics. It provides the information about Islamic philosophy to expand business in Muslim culture. Through this paper we can conclude the implications and collect suggestions for further research purpose. The international marketing follows the strong ethical doctrine. This will increase the standard of business at global level. This Academic Research Paper will review the framework that depends on Islamic values and an impact of ethics on global market. It also provides the strengths of this structure which is strongly helpful for International market ethics. Islamic principles base on equity and justice. The issues of global market can be resolve through Islamic perspective. It also provides the structure of relationship between the Islamic Market Ethics and Global market ethics.

Keywords: Ethics, business, Islam, ethical behavior, international marketing, business ethic

I. INTRODUCTION

As we know the Islamic perspective has a great impact on global business and ethics. There are five reasons on which basis it can happen. In the global world Islam gives the ethical and moral behavior to the consumers. Because the Muslim countries are increased rapidly. There is a lot of increment in the strength of wealthy consumers in the world. The foreign investment also increased in the countries. As well as the momentum of Muslim trade block is growing very rapidly. It appears a push towards developed Islamic countries because of political mood. The increasing role of multinational corporations in the global economy that will have great Islamic perspective for better understanding.

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There is a great cultural diversity among the Muslim world. There are 1/5 of Muslim in all world population. It is very difficult to manage ethics related to

business according to religious way. It is really a complex challenge. Islam is not only the religion it is more than religion. It supports not only spiritual aspects of life as well as ritual aspects of life. The religion which Arabic name is deen which means to literate a way of living. It consists on different types of aspects in life like moral, political, economic, social and education etc. An ethics related to Business is the important part of religious practice. Ethics means character which derives from Greek word “ethos”^{1,2}. When peoples uses ethics for decision making relating to moral principles it generates various problems, because there is a relationship between these different types of ethics³.

According to Delaney⁴ ethics plays a good worth in the life and provide rules for human behavior. According to Ogbonna & Ebimobwei⁵ ethics are the principleson which basis peoples perform their actions and find different between good and evil.

In ethics it addresses us different types of solutions against the problems about morality. We can find the difference between right and wrong. It impacts on different fields like business, medicines and science etc. We need to understand the ethics in detail and need a deep research on the type of ethics that from which the ethics comes like these ethics are derived from the philosophy, nature of law, scientific and political theory etc. These ethics belongs from society or field⁶. The peoples think about ethics in different types of stages. They also think that from where the ethics comes from and how we can apply these ethics.

Quran represents muslim depth Umah which bid the Fair and forbid the unfair. ⁷ ,
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¹ Stephen E. Loeb , “A Survey of Ethical Behaviour in the Accounting Profession” , Journal of Accounting Research, vol.9,No.2(Autumn,1971), 287-306.

² Bryan D. Burks, “The Impact of Ethics Education and Religiosity on the Cognitive Moral Development of Senior Accounting and Business Students in Higher Education” presented as the author’s thesis (DBA)-Nova Southeastern University, USA,(2006)187-194.

³ Rania A. Azmi , “Business Ethics as Competitive Advantage for Companies in the Globalization Era” , SSRN Electronic Journal, derived from <http://papers.ssrn.com>.

⁴ John S. Delaney , “The Impact of Ethics Education on the Moral Reasoning Ability of Accounting Students” Thesis (PhD) St. Ambrose University, USA, (2005). includes bibliographical references (leaves 66-72) completed as part of the Doctor of Business Administration (DBA) degree.

⁵ G.N. Ogbonna and Appah Ebimobwei, “Ethical compliance by the Accountant on the Quality of Financial Reporting and Performance of Quoted Companies in Nigeria” in “Asian Journal of Business Management 3(3): (2011), 152-160.

⁶ Baker, Wallace R. “A Reflection on Business Ethics: Implications for the United Nation Global Compact and social Engagement and for Academic Research”, paper read in a conference: Research in Diverse social contents: Tensions, Dynamic and challenges, Paris, 2009.

⁷ Al-Quran, Ale-Imran: 110.

According to our beloved prophet: “I sent for perfecting good morals”⁹

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

There are three categories of ethical theories

- Normative Ethics: It deals with conducting our behavior. It consists on good habits which we adopt to perform our duties. We can follow these duties to maintain our behavior.
- Meta-Ethics: It investigate the basic and meaning of our ethical rules. The main issues focus in this branch of Ethics are the God Will, the principles rationale in the judgement of ethics and most important the meaning of terms used in ethics.
- Applied Ethics: It deals with very sensitive and hot issues which are rights of animals, the concerns which are related to the environment or nuclear war¹⁰

II. TYPES OF ETHICAL THEORIES

Multiple theories are represented for ethics. These ethical theories are helpful for decision and behavior that the decision is performed ethical or not. These theories will guide to judge the difference between right and wrong. These theories will be helpful in our research paper for ethical purpose¹¹. These theories are:

A. *Relativism Theory:*

Through this theory we can understand moral values of different cultures. We collect a lot of difference between these ethics of different cultures. These ethics are relative with the specific location or a specific environment¹². This theory contains problems according to islam. In islamic point of view the difference between right and wrong is very compulsory for the society. The inherent weakness are always exists in human beings. There behavior will be changed according to this manner in a very conveneint way to know the difference between right and wrong. The Muslims can perform their action according to

⁸ Taqi-ud-din, Dr, Muhammad and Mohsin Khan, Dr. Muhammad, Translation of the meaning of The Noble Quran in the English language, (Madinah: King Fahad Complex) p, 89.

⁹ Abu Bakar, Muhammad Bin Jafir, Makarim-al-Akhlaq (Al Qahira: Darul Afaq-ul-Arabia,1999)

¹⁰ Fieser, James, Ethics/Internet Encyclopedia of philosophy derived from <http://www.iep.utn.edu>>ethics.

¹¹ Al-Hasan Al-AIDAROS, Faridahwati Mohd. Sham sudin and kamil Md.Idris, “Ethics and Ethical Theories from an Islamic Perspective” in International Journal of Islamic Thoughts”, 4(Dec.2013

¹² Nicholas L. Sturgeon, “Moral Disagreement and Moral Relativism” in Social Philosophy and Policy”, vol 11, Issue 1 (winter:1994) PP. 80 – 115.

Quran and Sunnah¹³, so that’s why in Islamic point of view the relativism theory is rejected. Islam respect other cultures of the society if the culture is not against to the Islamic prescription¹⁴.

B. The Divine Command Theory:

This type of ethical theory tells us about decision of right and wrong which depends on religion. Jewish religion and Christian religion are claimed for divine. Both religions can define their ethically rights according to the commands of God. Ethics and Religion both are combined with each other¹⁵. The purpose of the mankind is to worship to God. We should engage things which are good and wrong are struck away.

C. The consequences Theory:

This theory determines the action either it is correct or it may be not correct. This theory will define the act will be right act when it is good for the large time execute. This is least harm and most good¹⁶. The other thing is that it also concerns the consequences of good for people without considering others.

D. Egoism Theory:

According this theory action is performed according to the interest of own that follow on morally right. It focusses the self-interest instead of other’s interest. Today the people does not perform duty about ethics whenever it is beneficial for him. Because of self-interest the natural duty of person and obligation. Our Holy Prophet says:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ .¹⁷

E. Utilitarian Theory:

This theory also depends on the behavior if it is morally right and have greater number of utilities then it will perform the action¹⁸. This theory also consequence the action with ethical conduct. In Egoism theory our first focus is to self-consequence, instead this theory focusses only for self. This theory is very cost benefit for analysis and have morally acceptable behavior to people will act for

¹³ Qaradawi, Yusuf Ali, Lawful and the prohibited in Islam (UK: Shorouk International Limited, 1985) P.12.

¹⁴ Al-Quran, Al-Araf:199

¹⁵ Rachals, James, The Elements of Moral Philosophy (New York: MCKraw-Hill,1993) P.50-53.

¹⁶ Helen Lavan, William Marty Martin, “Workplace Bullying: A Review of litigated Cases” (2010) derived from <http://www.semanticscholar.org>

¹⁷ Ahmad Bin Humbal, Imam, Musnad Ahmad Bin Hunbal,

¹⁸ Nicholas L.Sturgeon, “Moral Disagreement and Moral Relativism” in Social Philophy and Policy”, vol 11, Issue 1 (Winter:1994) PP. 80-150.

creating the greatest good for number of peoples¹⁹. Islam does not support the wrong doings means islam cannot support cheating or any stealing if it is good for society or not.

In Islamic point of view this theory is not very sufficient because this theory focuses on ethics of highest consequences of large number even action may be wrong in some situations. The Muslim follows the ethics which are right according to Islam²⁰. In Islam there is huge interest in the values and which consists on the rules obligatory in our religion²¹.

F. Theory of Deontology:

According to this without considering the consequences of correct and incorrect the man can perform his duty²². In 18th century German philosopher Immanuel which have faith that there is a universal ethics that can accept.

G. Theory of Virtue Ethics:

This can works on specific values for the person to find the difference between right and wrong. The basic need of ethical aspect is to generate the basic properties like ethical values that based on the reality. This theory has the traits the persons to follow the ethical value in our daily life. It would be apply in the reality²³.

In islamic perspective there are both actions and ethics. These ethics are based on the principles of Prophet (P.B.U.H). Each person must follow the ethical properties. These are always base on the Quran and Sunnah. In Islam every person have a clear image of right and wrong accoring to the Quran and Sunnah.

As I conclude that the decision is carried out on the basis of ethical theories that are developed by Western Scholars. They provide us the framework of organization at their disposal. All the above theories are based on Western thoughts to understand how ethics are useful for decision making. In each theory there is also the ethical issue according to the view point. So, we need to take actions to find the ethics in culture.

However, this study works on the Western thoughts through which we understand the better ethics which are limited and find what is right and what is wrong. Indeed²⁴, there is no ethical theory which provide sufficient detail about what ethics is. Even the philosopher does not have ability for providing Universal rules and standards which give consideration of justice. Infringement to conflict right

¹⁹ Velasquez, Manual, Business Ethics: Concepts and Cases (6th edi), (London: Pearson Education International, 2006)

²⁰ Al-Quran, Al-Hashar:7.

²¹ Qaradawi, Yusuf Ali, Lawful and the Prohibited in Islam (UK: Shorouk International Limited, 1985) P.12.

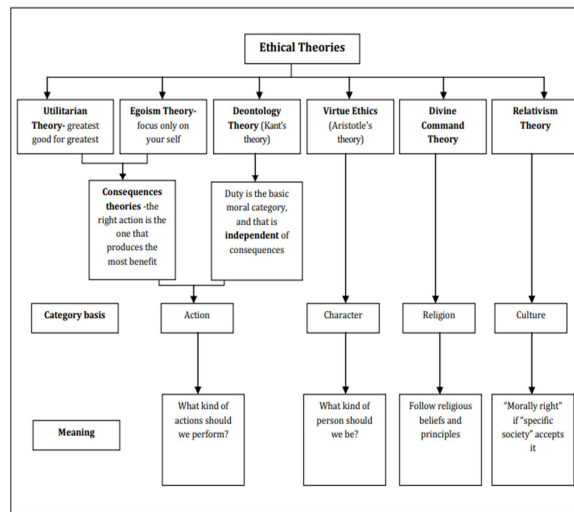
²² Ho, Yi-Hui, Undergraduate Accounting Students’ Perceptions of Accounting Ethics: A cross-cultural comparative study (University of Minnesota, 2007) P.153

²³ Velasquez, Business Ethics: Concepts and Cases

²⁴ Velasquez, Business Ethics: Concepts and Cases

and also perform consequences of action. The philosopher has not been able to settle the inclusive system to make moral judgements. In the Islamic culture ethics are based on the sources of Islam. Islam maintain this culture by adopting values related to ethics. Western culture of ethics rejects the divine theory but in Islam it is quite better than other theories. It has multiple thoughts which is helpful to understand the Islamic perspective ethics. We should have a general framework of Islamic ethics which consists on Islamic sources that is helpful to cognize the difference of true and false.

Architecture of Theories of Ethics



Ethical Theories with Islamic Perspective

Theory	Main Idea	Islamic Perspective
Relativism theory	Ethics are relative to a particular environment. Different societies may have different ethical codes. There is no universal truth in ethical principles that can be held by all peoples at all times.	Rejected because may be a particular society culture is against Islamic principles.
Divine Command theory	“Ethically right” means “commanded by God”, and “ethically wrong or unethically” means “forbidden by God”. Religion is the only standard to identify ethics.	Accepted, but this theory was rejected in the Western literature.
Utilitarian theory	“Ethically right” means the action results in a greater number of utilities than could be achieved by any other actions.	Rejected because the only basis for this theory is the greatest consequences for greatest number.
Egoism theory	A person must always perform in his/her own interest. An action is considered to be ethically right only when it promotes a person’s self-interests.	Rejected because it is against the Islamic principles of justice, helping others, and altruism.
Deontology theory	It underlines the duty as a basis of moral category which can be seen as a right or wrong judgment. It does not look at the consequences of action. And, there are universal ethical actions that everyone must accept.	Rejected because the theory is not clear about the source of these “universal ethics” since in Islam the only source for ethical system is the Islamic principles.
Virtue ethics theory	This theory focuses on what makes a good individual or person rather than what makes a good action. There are specific virtue traits that every person must have such as civility, cooperativeness, courage, fairness, friendliness, generosity, honesty, justice, loyalty, self-confidence, self-control, modesty, fairness, and tolerance.	Rejected because the only basis for this theory is virtue ethics.

III. BUSINESS ETHICS

Business is a system organized for our economic to perform different types of actions like goods and services are exchange with each other. It is an organization which provide services to the consumers.

In Islam Business ethics is a very vast term. It is very powerful and exists in a large quantity. According to Quran and Sunnah the focus is that we should make our vision clear about business ethics²⁵. Islamic point of view the solutions provided for different types of problems related to ethical values. According to ethics of Islam it will manage all parts of our daily life. These rules collects from the verses and teachings of Prophet PBU. These teachings strongly implemented

²⁵ Gondal, Ishtiaq Ahmad “Business Ethics in Islam” in Al-Adwa” (34:25) P.4 (www.pu.edu.pk> Journal)

in the human behavior according to ethical rules. These teachings cover all moral values and ethic²⁶.

Holy prophet is a good example to follow.^{27, 28}

The ethics is a system consists on moral values. It is a set of principles which is right behavior. The ethics is related to the khuluq in Islamic point of view. There are multiple terms for description of Khuluq which are:

- Khayer: It means goodness.
- Birr: It means Righteousness
- Qist: It means Equity
- Adl: It means justice
- Haqq: It means truth
- Ma'ruf: It means known
- Taqwa: It means piety

Another characteristic of Islamic ethics is that its emphases on Almighty Allah which is creator of this universe and obedience to behavior ethically which is also the part of the faith. In Islamic perspective ethics saturates all parts of life. According to these ethics man lives in the Centre of Universe and is created as vicegerent of God²⁹. The human has holistic approach³⁰, that's why the man has two types of responsibilities. The man is the servant of God that's why he is accountable to him and as he is vicegerent of God, he is responsible to take care of society. He works like the God's agent and his relation with society is embedded with the relationship of God. He performs his duty for the society to please God. Islam provide the practical experience to his believers in all aspects of life.

IV. LITERATURE REVIEW

Shahrul Nizam bin Salahudin's study founded the Islamic ethics affects on organization commitments and three dimensions like affective, normative and commitment³¹. The book which name is Business Ethics in Islam written by Abbas J. Ali is a complete book dealing with Islamic business ethics. This book provides detailed principles of Islamic ethics for the researchers and also provides

²⁶ Abbas J. Ali, Abdulrahman Al-Aali, "Marketing and Ethics: What Islamic Ethics Have contributed and the challenges Ahead in Journal of Business Ethics (2014)

²⁷ Al-Quran, Al-Ahzab:21.

²⁸ Taqi ud Din, The Noble Quran, P,575

²⁹ Rice, Gillian, "Islamic Ethics and the Implications for Business", Journal of Business Ethics, Volume 18 Issue 4 (February 1999) PP 345-358.

³⁰ Wiene Ingmar M. , Impact of Religion on Business Ethics in Europe and the Muslim World: Islamic Versus Christian Tradition, (New York: Peter Lang Publication Inc, 1999)

³¹ Shahrul Nizam bin Salahudin, Siti Sara binti Baharuddina, Muhammad Safizal Abdullah, Abdullah Osman, "The Effects of Islamic work Ethics on organizational commitment, Procedia Economics and Finance, Volume 35, (2016) PP 582-590

solutions of business problems³². In this study Abdul Hasan presents that the Islamic ethics combines principles of justice with the principles of values in the society. This study will be helpful to analyze the ethical behavior in the bank as it mentioned for the consumers³³.

Gillan Rice elaborated business ethics particularly for managers for providing Islamic philosophy knowledge. His study concludes that Egypt case shows separation between Islamic philosophy vs Economic life³⁴. Rafik Issa Bekun represented some key doctrines of management with Islamic view which guide the Muslims who are engaged in Business³⁵. Jamal A. Badawi paved to explain the Islamic ethics in area of consumption, distribution and production. Through this research paper we can access the topic with foundational point of view. Now a days these standards are applied in different areas of world. This paper also tells us the effect of ethics on international business³⁶. Ihtiaq Ahmad says it is the duty of Muslim media to attain their honor and respect. They need to clear the image of Islamic business ethics to the world, which will support to success our business³⁷.

A. Problem Statement

Today, as a Muslim, we have a dire need to know the international marketing ethics from Islamic perspectives. It is the main target of the non-Muslim world to present Muslim as a culprit and terrorist. We, using all our resources, should not only follow the Islamic marketing ethics but also pave way of its practice.

Objectives

The objectives of study are:

- Exploring Islamic Business Ethics.
- For determining it into international business.
- To highlight the importance of Islamic marketing ethics in international business.

V. THE RELATION OF ISLAM AND ETHICS

Islam, a religion of peace and prosperity, is the representative of mannerism and ethics. It is not a religion the rules of which is coined by a common person whose existence would be physical. While it is a religion of that who is the creator of all

³² Abbas J.Ali, Ethics of Business in Islam (UK: Edward Elgar Publishing, 2014.)

³³ Abdul Hassan, Abdelkader chichi, Salma Abdul Latiff, "Islamic Marketing Ethics and Its Impact on Customer Satisfaction in the Islamic Banking Industry", JKAU: Islamic Econ. , vol.21 No.1 (2008) PP.27-46.

³⁴ Rice, "Islamic Ethics and the Implications for Business", PP 345-358.

³⁵ Beeekun, Rafik Issa, Islamic Business Ethics (USA: International Institute of Islamic Thought, 2006)

³⁶ Badawi, A.Jamal, Islamic Business Ethics (Canada: Saint Mary's University, 2001)

³⁷ Gondal, Ishtiaq Ahmad, "Business Ethics in Islam in "Al-Adwa" (34:25) P.4 (www.pu.edu.pk>Journal)

the world. Guideline of the single action can easily be found in this religion. It is not a religion which stresses only on this world but also the world hereafter. With the last revelation of Quran³⁸, Allah has blessed us a complete set of rules to make our lives enlighten with the light of Islam.

³⁹ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allah is Oft-Forgiving, Most Merciful”.⁴⁰

Qu’ran has basically three main topics to deal with Ibadat, Maamlat and Qisas. All these three topics revolve around ethics.

Ibadat purify our heart from other existence to make him the partner of Allah. We pray on from Allah for our necessities. In return Allah says to be hospitable in case of Namaz, be charitable in case of Zakat, be sensitive for poor’s in case of Fast, be united in case of Hajj and be brave as to sacrifice even your life in Allah’s path in case of Jihad.

Maamlat either it is social, economic, educational, cultural or religious deal with the development and growth of the feelings and sensitivity.

Qisas teach us to know the difference between right and wrong. This roadmap can direct us how these principles can be followed. How the examples of Ambia can be executed in our lives. In short, all the three dimensions lead, us to a single destination that is called ethics.

Second source of authentic know ledge for the Muslims Sunnah and Hadith. Sunnah is what Hazrat Muhammad (PBUH) did and Hadith is what he said. We can get the guideline about Sunnat and Hadith from the six scholarly written books of Hadith, compiled by the great Muslim scholars of the time i.e. Immam Bukhari, Immam Muslim, Ibn-e-Majjah, Abi Dawood, Moulana Tirmizi and Moulana Nisai.

These Islamic perspectives are that set of values of morality which throws light on right and wrong. According Quran and Sunnah both train the people to achieve their goals and aims of life in the limits of morality^{41 42 43},

³⁸ Beekun, Rafik Issa, Islamic Business Ethics, (USA, International Institute of Islamic Thought, 2006)

³⁹ Al-Quran, Al-Maida:03

⁴⁰ Taqi ud Din, The Noble Quran, P,142

⁴¹ Shihab A. Hameed, “Toward Software Engineering Principles Based on Islamic Ethical values”, IIUM Engineering Journal, vol 9, No. 2, (2008) P 39-51.

⁴² Al-Quran, Bani Israeel: 9

⁴³ Taqi ud Din, The Noble Quran, P,369

Ethics is referred as Akhlaq or Khulq in the Holy Quran. No one can deny the importance of ethics to Islam as Allah himself praised Hazrat Muhammad.⁴⁴,⁴⁵ Further Muslims follow the Prophet PBUH by the order of Allah⁴⁶.

This verse shows that Islam is not a religion of idealism it is based on reality and truth. It surrounds all the aspects of life. Allah praises his beloved Prophet as the model of ethics and orders his Ummaties to follow his footsteps and execute these codes of ethics in their lives. Allah significantly stresses on Mouroof and Munkir to be the great qualities of Muslims. Arabic terms like Truth, equity, justice, Honesty and piety beautifully represents the doctrine of goodness. Salihat are the actions of piety while sayyiat are the actions of impiety⁴⁷.

Many verses of Quran and Hadith has approved that the people with the pious thought has been rewarded while impious people has been punished for their misdeeds⁴⁸.

Many Muslim scholars have great contribution for the narration and description of the idea of ethical Islam. They referred ethics as a successful formula of a prosperity in human being individually as well as in societies. They honored and crowned the science.

Some scholars that the thought of kindness has been consistently rooted in the human nature that is has become a spectacle of heart which visualize each and everything according to its own color which is the color of righteousness⁴⁹. So, they develop a straight forward characteristic in their behavior⁵⁰. While some other scholars have mentioned it as a framework, to purify the default behavior, for the human soul. Human soul with the help of ethics unconsciously have decided to eradicate that default behavior⁵¹.

Zaydan is much more elaborative when he says that some highlighted set of values have become the part and parcel of the human soul which select or reject the actions. This type of situation is much easier from where a person himself select or reject the behavior when right and wrong in his thought⁵².

⁴⁴ Al-Quran, Al-Qalam:4

⁴⁵ Taqi ud Din, The Noble Quran, P,787

⁴⁶ Al-Quran, Surah Ahzaab:21 and Al-Quran, Surah Ale-Imran:110

⁴⁷ Alfirozabady, Muhammad Bin Yaqub, Al-Qamus-al-Muhit, (Bairut: Moassasat-al-pesala, 1987).

⁴⁸ Mandhour, Muhammad Bin Makram, Lisan al-Arab, (Bairut: Dar al Fikar, 1970.)

⁴⁹ Al-Hussain Bin Muhammad, Al Regheb, Al-Asfahani, Al-Mufradat fi gharib Al-Quran, (Bairut: Dar al Maerifah, 1999)

⁵⁰ Al-Jen, Muqdad. ILmal Akhlaq Al-Islamiyah. (Riyadh : Dar Alam-al al-kutub, 1992.)

⁵¹ Meskawah, Ahmad Bin Muhammad Ibn. Tahdhib al-Akhlaqwa-tathir al-a'raq. (Bayrut : Maktabat al-Thaqafah al-Diniyah, 2001.)

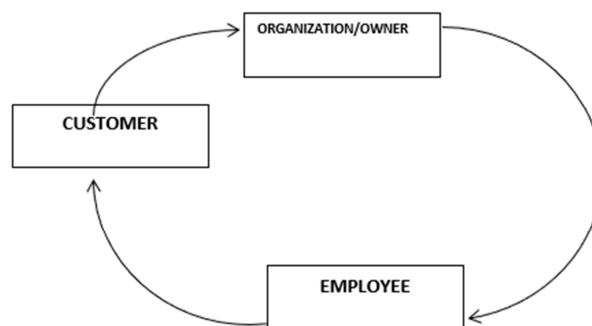
⁵² Zaydam, Abd al-Karam. Usul al-da'wah (Baghdad. s.l. : Maktabat al-Quds, 1991.)

For the reconstruction of a Muslim society, constructed on the basic rules of Islam which are derived from Quran and Sunnah, ethics plays a vital role for its nourishment and growth⁵³.

There are many factors which affect ethical behavior at different levels. (A complete description about ethical problems and their solutions have been discussed in the next section). Here we conclude this decision by saying that if Islam is the building ethics is its soul without which we cannot get the true spirit of Islam.

VI. CRITICAL REVIEW

In this section we will critically review the factors which affect the ethical behavior of a person dealing in business at different levels. In Business the specific triangle has been worked in which is shown in the following figure.



All the business revolves around this triangle. Ethics of an organization creates two field effect; i.e.

- Employees contentment with the job which results in trust
- Customer’s satisfaction with the product produced by the organization which also results trust.

Employees ethics or moral values effect the internal environment of the organization and externally affect the impression of the organization⁵⁴.

First of all, we discuss the factors at an individual level. These factors are:

- Honesty

⁵³ A.Hameed, Shihab. Software Engineering Ethical Principles Based on Islamic Values. s.l. : Journal of Software , 2009.

⁵⁴ O.C Ferrell, John Fraed Rich, Linda Ferrell. Business Ethics Ethical Decision Making and Cases . (USA : Mason, 2013.)

It is a virtue which do the right thing for right purpose. Thus, acting virtually is itself a habit. Honesty and commitment are the basic ethical problem which destroy the impact of trust. The person or an organization committing dishonesty with the business decline the business to loss. Once customer’s trust admonishes on the organization it cannot be developed again and the relationship of trust has been broken.

▪ **Workplace Environment**

Workplace environment is another factor which help the organization make their employees, contribution doubled with the business. People in an organization have different interests, skills and mental capability. It is the duty of an organization to provide equal opportunity to every individual to enhance their skills and increase their satisfaction of trust between employee and organization lead the company to success.

There are some ethical problems faced by the employees:

- a. Discriminated behavior either on the basis of gender, age, cast or an any disability cause mental disturbance of the employee.
- b. Sexual harassment is another ethical problem which has been faced by many workers specially females, it also disturbs the workplace environment⁵⁵.

Now we represent the solution of these ethical problems according to Islam. We have already discussed that ethics has a deep relation with Islam. It is deeply rooted in an Islamic society.

A. FIVE PILLARS OF ISLAM

Islam has five pillars called Namaz, Roza, Hajj, Zakat and to testify that Allah is only desiring working and Muhammad is his Prophet. These pillars are actually the training of ethics. Here we discussed them as helpful weapon of the training of business ethics.

The Prophet PBUH said:

بُيِّنَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ رَمَضَانَ.

“There are five pillars which are base of Islam, First state that except Allah no another God exists, prayer, zakaat, Hajj and to keep Fast”⁵⁶.

This Hadith clearly satisfies the idea that sexual harassment in a workplace is strictly forbidden in Islam and Namaz purify the soul from this unethical act.

⁵⁵ Al Gini, Alexei Marcoux. The Ethics of Business, A concise Introduction. , (New York : Rowman and Little field,2012)

⁵⁶ Muhammad Bin Ismail Bukhari, Al-Jamia Al-Sahih, Kitab al Imam, Bab Qaul un Nabi Buni Yal Islam ala Khums (Riyadh: Dar us Salam, 1417), Hadith: 8

Fasting is the training of not only body but also the training of heart and soul. Hazrat Muhammad clearly says that giving up food and drink is not necessary on fasting. One should be trustful, honest, sincere and integer. What does integrity mean. It means whatever he said should act upon it, what impression he creates in front of people should be maintained in his loneliness. These ethical problems of business can be eradicated if a person must follow the true spirits of fasting.

Fasting has another benefit with the poor people. When a person spends his day in hunger, he must be able to understand the problems of poor's.

Hajj train people to the united and bear all the hardships and difficulties of journey with patience. It also depicts that there is an existence to whom we are responsible to answer our deeds and actions. If we do good to others we are rewarded while if we do sad to other, we are punished. This concept of reward and punishment develop a sense of consciences.

For the just revolution of money in an Islamic society, a beautiful system of Zakat has been introduced, which is taken from the rich of the society to the deserving people. The love of money is that deepest unethical problem which spoil the character of a person. That's why Allah says money is a worldly thing. Not a thing to be loved but your ethics and morality.

Jihad does not mean only to sacrifice our live according to Allah but it sacrifices of your money, knowledge and precious belongings. Jihad is a training of the development of the feelings of welfare for the people.

B. The Basic Element of Islam (Iman).

Iman is the complete submission of a person in the path of truth and success. Iman is that feeling which forces a person for having love for Almighty Allah and his Prophet PBUH. ^{57, 58}

“So Iman is that strong chain between and Allah which has a basic and foremost status in Islam. It is a key to success in the life hereafter.”

The word Iman is derived from Aman, which means peace.

As it is quoted in Hadith:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“The Muslim is one whose hands and tongue are spared to hurt other Muslims”⁵⁹.

Momin is that person from whom the other people's blood and money is saved. Iman is increased with good deeds while it is decreased with the evil deeds, so the strones had good deeds and ethics are the part and parcel of Iman. If there is no ethics there is no Iman. ^{60, 61, 62}

⁵⁷ Al-Quran, Al-Fatah:4

⁵⁸ Taqi ud Din, The Noble Quran, P,693

⁵⁹ Bukhari, Kitab al Imam, Bab Qaul un Nabi Al Muslim man Salam al muslimoon min lisani hi wa yadihi Hadith: 10

⁶⁰ Al-Quran, Surah Momnun: 1-11

In this narration of prophet, what Holy prophet wants to describe is the connection and relation of ethics with Iman. He clearly says that person would be a Momin means having Iman who thinks about others as he thinks for himself. A person must love to get respect, honor and justice from another person. All these things would be the wish of others. A person also does not like to be discriminated by others.

Further Holy prophet says:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أكونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ.

“No one would be a Momin until he loves me more than his mother or father”.⁶³

In this hadith love for Holy Prophet PBUH has been signified. Love of father and mother is that natural feeling which is coated in man. But here the love of Holy Prophet has been most essential and fundamental element without which a Muslim cannot be a Muslim.

To conclude we can say that Iman is strongly attached to Akhlaq-e-Fazila and Aamal-e-Sualiha.

C. Components of Islamic Business

It stresses the clear and transparent dealings which has a clear description of the thing that has been sold. Even it orders the businessman to avoid oaths when dealing. Taking too much others spoils the transparency and the quality of dealing. Further Islam is too strict to have exact weight and measure.

The fundamental rule of Islamic Business ethics is honesty. An honest businessman is respected in Islam and that person must have all the ethical characteristics of Islam such as he must be a slawt Muslim who must know the true spirit of Islam. Other essentials of Islamic business are fair and free market.

All these components can easily be the part of an Islamic welfare of society if Islamic society is based on main characteristics.

Courts, Administrations & laws go side by side with each other for the successful growth of society, education and economy.

D. Some Critical situation in Business

Business is an activity based on creating, spending and delivering different types of products. We can say it is an activity which is based on three types of functions i.e. making or purchasing something, introducing it in the market and then selling it to someone. Executing a business activity has its first Step that is labour.

A business activity needs three actions that are:

- Making a product
- In consuming the Product

⁶¹ Taqi ud Din, The Noble Quran, P,455

⁶² Bukhari, Kitab al Iman, Bab min al Imam an yajib li akhihi ma yajib li nafseehi Hadith: 13

⁶³ Bukhari, Kitab al Zakat, Bab Hal yashtariyal rajala sadqah Hadith: 1489.

- Delivering the product

i. Making a product

In Quran we can get the idea that labour is being ordered. Allah has made this world for man. Now it is his duty to utilize the resources of this world and do work.^{64, 65, 66, 67}

So, Allah has declared the importance of work in a Muslims life. He says that earning “One’s own living is much more important, it has the significant as that of worshipping of Allah”.^{68, 69}

All these verses presented that Allah has made sustenance and bounties it is on Man how he could get his share.

Islamic economic does not only motivate a person for work for his own sake but for the sake of others too. Zakat is the heart of the Islamic economy which conceptually train the feelings and practically revolves the money.^{70, 71, 72, 73}

Some of the narrations of Al-hadith discussed it beautifully.

Here one is presented:

لَا تَحُلُّ الصَّدَقَةَ لِغَنِيِّ إِلَّا لِخَمْسَةِ: لِغَامِلٍ عَلَيْهَا، أَوْ لِغَارِ فِي سَبِيلِ :، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اللَّهُ، أَوْ لِغَنِيِّ اشْتَرَاَهَا بِمَالِهِ، أَوْ لِغَنِيِّ تَصَدَّقَ عَلَيْهِ فَأَهْدَاهَا لِغَنِيِّ، أَوْ لِغَارِمٍ

“No man can take Sadqa except five people 1. The one who is assigned to take it, 2. The one who fights in the way of Allah, 3. That wealthy person who buys the things of Sadqa with money, 4. Or a beggar receives it and presents it to some wealthy person 5. The one who has debt which runs its financial status.”⁷⁴

❖ Prohibitions in Islam

Subsequent situations has been restricted in the process of making a product in Islam.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ⁷⁵
“And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hop. Surely, Allah’s Mercy is near unto the good-doers”.⁷⁶

ii. In consumption the Product

⁶⁴ Al-Quran, AlMulk:15

⁶⁵ Taqi ud Din, The Noble Quran, P,772

⁶⁶ Al-Quran, Al-Aaraaf:10

⁶⁷ Taqi ud Din, The Noble Quran, P,201

⁶⁸ Al-Quran, Al-Juma:10

⁶⁹ Taqi ud Din, The Noble Quran, P,760

⁷⁰ Al-Quran, Al-Baqara:261

⁷¹ Taqi ud Din, The Noble Quran, P,59

⁷² Al-Quran, Al-Baqara:262

⁷³ Taqi ud Din, The Noble Quran, P,59

⁷⁴ Bukhari, Kitab al Zakat, Bab Hal yashtari yal rajala sadqah, Hadith:1489.

⁷⁵ Al-Quran, Al-Aaraaf:56

⁷⁶ Taqi ud Din, The Noble Quran, P,209

The second step of his process is consumption. In consumption the product, we have some limitations to follow i.e. Allah at different time and in different ways has restricted us and ordered us to not to cross his boundaries.

In Quran:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ⁷⁷

“These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun”. ⁷⁸

Secondly, Islam repeatedly stresses on the equilibrium of everything, it dislikes extremes. ^{79, 80}

Thirdly, Islam restricts of making something haram which is halal by Allah Almighty. ^{81, 82}

Picking up the thread again, can say that Allah love those people who do not trespass his boundaries, do to be extravagant and care for the beautification of Allah that he has created for mankind.

iii. In delivering the product

Last step of the process is to distribute or to deliver the product. In Islam Riba is prohibited strictly. ^{83, 84}

Islam forbids to lessen the weight or measure of any product. In Quran, there are the examples of these nations who have been destructed just because they did not care about weight and measure:

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ⁸⁵

“And to (the people of) Madyan (Midian), (We sent) their brother Shu’aib. He said: “O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha illahah (none has the right to be worshipped but Allah)].” Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full

⁷⁷ Al-Quran, Al-Baqara:229

⁷⁸ Taqi ud Din, The Noble Quran, P,49

⁷⁹ Al-Quran, Al-Aaraaf: 31

⁸⁰ Taqi ud Din, The Noble Quran, P,204

⁸¹ Al-Quran, Al-Aaraaf: 32

⁸² Taqi ud Din, The Noble Quran, P,205

⁸³ Al-Quran, Al-baqara, 275

⁸⁴ Taqi ud Din, The Noble Quran, P,62

⁸⁵ Al-Quran, Al-Aaraaf:85

weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers”.⁸⁶

Next ethics which is signified in Islam is to act upon your pledge and to create trust. For this reason, a businessman must act whatever he says:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ⁸⁷

“Those who are faithfully true to their Amanat and to their covenants”.⁸⁸

These are the critical situations faced by a tradesman or a businessman. We have discussed these situations with their solutions in Islamic point of view.

In the end we conclude the discussion by saying that Islam does not only represent law or rules but it knows how to make the people to act upon them.

Quran says:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ⁸⁹

“And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly”.

⁹⁰

VII. METHODOLOGY AND RESEARCH WORK

Through this Academic Research Paper we know about the ethics of International marketing. It is a descriptive study which reveal the Islamic knowledge in a true business sense. It helps the businessman as well as a common man to seek knowledge about business in relation to the Islam.

A. *Limitations*

As the international business is growing the international marketing ethics will also be rising very speedily. The development of technologies will improve the international business. Internet is an example of modern technology. Now companies find their profit and growth by expending new market. As a result, the business ethics is growing locally as well as the significance will also improve very rapidly. The international business ethics has central role in recent era. Basic delinquent of ethics of international business is that different cultures make a different standard of ethics. Because of complex rules of international business ethics, it is very difficult to enforce it. In one culture bribe is not an evil thing, but in another nation, it is evil thing. This is the basic problem of international business ethics.

Some approaches are followed:

- It will outline the ethical values for every individual.
- They will understand these values and also know the importance of ethical values.

⁸⁶ Taqi ud Din, The Noble Quran, P,212

⁸⁷ Al-Quran, Al-Moominoon:8

⁸⁸ Taqi ud Din, The Noble Quran, P,455

⁸⁹ Al-Quran, AlBaqara:281

⁹⁰ Taqi ud Din, The Noble Quran, P,65

- Every employee of the company should create the corporate code rather than company leader.
- This will monitor compliance and outlined values in every time.
- These ethical values are partitioned into two parts one is rigid and the second is flexible.

In foreign countries they will make a common ethical framework based on rigid values and adopt the moral principle which is flexible. It is an effective way to ensure ethical behavior of internal business.

VIII. DISCUSSION

According to this Article the discussion is about International Marketing Ethics and then compare them in Islamic perspective. We get these ethics from the six ethical theories based on ancient knowledge. The basic aim of International Marketing Ethics is to maximize the profit according to different ethical theories. While Islamic Ethical system stresses at benefit maximization.

According to Relativism, profit maximization can be achieved if we act according to the particular environment. It means what is right today can be wrong tomorrow and what is legal in Pakistan can be illegal in another country.

▪ **COUNTER ARGUMENT:**

Islamic rules and principles are eternal not temporary. They are based on Quran and Sunnah. Here if one thing is illegal must be illegal at other ages or places.

According to Divine Command Theory, profit maximization can be achieved if we follow the ethics commanded by God according to Judaism and Christianity. In this theory International Marketing Ethics should be followed only on religion.

▪ **COUNTER ARGUMENT**

Europe has already rejected this theory as it is a concept that religion and economics must be separated from each other. They are the opposite faces of the same picture.

According to Islam, it is a complete code of conduct a complete way of life which guides us individually and thoroughly. But the present theory is rejected according to Islam because Judaism and Christianity are abrogated religion.

According to Utilitarian theory, profit maximization can be achieved if we follow the rule of greatest consequences of greatest number.

▪ **COUNTER ARGUMENT**

Islam says that this world is temporary while the world hereafter has an eternal life where consequences would be more beneficial. Any action would be morally right which means this action has a larger number of UKHRAWI utilities. In the day of Judgment there is a highest rank of the honest trader. When a trader takes sacrifices, he will become honored automatically. He is sincere and honest and deals with truthfulness.

The Quran says that:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ⁹¹
“Those who spend their wealth by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve”.⁹²

The above lines show the importance of charity and focus to spend money instead of collecting. At the day of Judgement, it will be rewarded from Allah. Further we detailed in the coming verses.

The Quran says that:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ⁹³

“Those who eat Riba ill not stand except like the standing of a person beaten by Shaitan leading him to insanity. That is because they say: “Trading is only like Riba, “whereas Allah has permitted trading and forbidden Riba. So, whoever receives an admonition from his Lord and stops eating Riba shall not be punished for the past; his case is for Allah, but whoever returns, such are the dwellers of the Fire-they will abide therein”.⁹⁴

According to Egoism, profit maximization can be achieved if we follow the needs and self-interest.

▪ **COUNTER ARGUMENT**

According to Islam, self-interest can be ignored if a lot of utilities are being given to the whole nation. It teaches social justice, helping others, altruism, and good will for others.

According to Deontology theory, profit maximization can be achieved if we follow moral category.

▪ **COUNTER ARGUMENT:**

Islamic perspective plays a very important role in all parts of life. These aspects are managed very perfectly because they are according the Islamic verses and thoughts of Prophet PBUH.

The Holy Quran Says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ⁹⁵

⁹¹ Al-Quran, Albaqara, 274

⁹² Taqi ud Din, The Noble Quran, P,62

⁹³ Al-Quran, Albaqara, 275

⁹⁴ Taqi ud Din, The Noble Quran, P,62

⁹⁵ Al-Quran, Ale-Imran:110

“You are the best of peoples ever raised up for mankind; you enjoin Al-Ma’ruf and forbid Al-Munkar and you believe in Allah. And had the people of the Scripture believed, it would have been better for them; among them are some who have faith, but most of the are Al-Fasiqum”.⁹⁶

According to Virtue ethics theory, profit maximization can be achieved if we emphasis on individual interest.

IX. CONCLUSION

To conclude, International Marketing ethics emphasis on profit maximization which is based only on the one doctrine i.e. worldly benefits. It means profit maximization in International Marketing ethics is just to increase money for this world. While understanding and observing International Marketing ethics according to Islamic principles has a host of benefit maximization including i.e. seeking Allah’s pleasure and mercy, increasing barkat in one’s wealth, eschewing sins by avoiding prohibited acts(riba , gharar, mayser), establishing justice fair treatment and good will for people and last but not the least by implementing Allah’s laws. All the responsibilities are occurred on us for our transactions even these are small or it is large and is helpful for making decision. Even these decisions are in this life or hereafter. Whatever we do in life is not hidden and not be forgotten. We should need to organize a Muslims society which is fair dealer to Muslim fellows. This is a unique example for all peoples who deal with Ummah.

According to the Article I conclude that a businessman is best if he is honest and will be trustworthy. He is a person which can provide in the form of dawah. Our beloved prophet always deals with ethical values to all the peoples. We can effort to adopt this example by upholding the Islamic business ethics. The business rules will always be helpful to increase our professional legacy.

⁹⁶ Taqi ud Din, The Noble Quran, P,89