

# PROPENSITIES OF TAJIK, UZBEK AND RUSSIANS TOWARDS ISLAMIC WORK ETHICS

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## ABSTRACT

This paper examines the propensities of Tajik, Uzbek and Russians towards Islamic work ethics. Epistemology of Islam demands that Muslim CIS return to the basic construction of Islamic teachings (Choudhury, 1994). This study uses a sample of 204 employees from several services, educational and non-governmental organizations of Republic of Tajikistan. The results of hypotheses testing through univariate one-way analysis of variance (ANOVA) suggest that Tajik and Uzbek have stronger propensity towards Islamic moral values than Russians, whereas there is no significant difference among three nationalities towards Islamic work values. On the other hand, the results point out that with increase in age there is higher propensity of all three nationalities towards Islamic work ethics (IWE). Gender-wise analysis suggests that female respondents have higher propensity towards IWE. Conclusion, recommendations and future research opportunities are also discussed.

**Key Words:** Work Ethics, CIS, Efficiency, personal Growth, Human Relationship, Tajikistan

## TACİK ÖZBƏK VƏ RUSLARIN İSLAM İŞ ƏXLAQINA MEYLLİLİYİ

### XÜLASƏ

Bu tədqiqat işi Tacik, Özbək və Rusların İslamda əmək etikasına olan meyllərini araşdırır. İslamın epistemologiyası MDB müsəlmanları İslam təliminin əsaslarına qayıtmağı tələb edir (Choudhury, 1994). Bu araşdırma Tacikistan Respublikasının müxtəlif xidmət sahələrində, təhsil və qeyri-hökumət orqanlarında çalışan 204 işçinin nümunəsindən istifadə edir. Fərziyyənin bir dəfəlik birtərəfli analizinin nəticələri göstərir ki, Tacik və Özbəklərin İslamın mənəvi dəyərlərinə meyli Ruslardan daha güclüdür, baxmayaraq ki, bu üç millət arasında İslamın əmək etikasına qarşı münasibətdə aşkar fərq yoxdur. Digər tərəfdən, nəticələr göstərir ki, yaşın artması ilə İslamın əmək etikasına olan meyl də artır (İƏE). Müdrük-cins analizi göstərir ki, qadınlar İƏE-yə daha çox meyllidirlər. Nəticə, tövsiyə və gələcək tədqiqat imkanları da müzakirə olunur.

**Açar sözlər:** Əmək etikas, MDB, Səmərəlilik, Şəxsi yüksəliş, İnsani münasibətlər, Tacikistan

## Introduction

During both tsarist and communist regimes, Russia feared the expanding political and

demographic strength of the Muslims of Central Asian Republics (CAR) (Choudhury, 1994). Population demographics of Muslim CIS (Common Wealth of Independent

States) have been excessive in recent past with the birth rate being quite high in the world. Muslims of CIS are in an intense search for Islamic patrimony. This is a proof of firm Islamic sentiment in the Muslims of Central Asian Republics (Clem, 1973; *The Economist*, April 04, 1992).

Procyk (1973) pointed, that there is intellectual reversal from Communism to Islam in Central Asian Republics. Similarly there is greater dissatisfaction with the socio-economic design which is taking place on the ground under capitalism. Both systems are devoid of intrinsic worth attributed in the goods by Divine Providence. These systems are devoid of moral and ethical bases for their epistemologies and this phenomenon is inherent in their design and commencement. Future of Central Asia depends on the fact that they return to the epistemological origin of Islam (Choudhury, 1994). Therefore, study of propensities of Tajik workforce towards Islamic Work Ethics (IWE) will be an important exploration.

### Concepts and Sources

This study measures propensities of Tajik employees towards Islamic work ethics. Due to the pervasiveness of Islam and its influence on every sphere of life it is not easy to isolate social and professional life of Muslims from Islamic teachings (Tayeb, 1997). Therefore concepts relating to Islamic work ethics emerge from Islamic teachings through following sources.

#### al-Qur'ān

al-Qur'ān is the central religious text of Islam. In Islamic teachings al-Qur'ān is the book of Divine guidance and direction for mankind. According to Islamic faith al-Qur'ān is the last revelation to Muhammad (PBUH) by Allah (God) through the angel Gabriel.

#### Hadith

Hadith is an oral tradition relating to the words and deeds of Prophet Muhammad (PBUH). Ahādith (plural) are regarded as important source of teaching in Islam.

#### Prophet Muhammad (PBUH)

According to Islamic teachings Muhammad, peace be upon him (PBUH), is the last Messenger and Prophet of God (Allah). Muhammad (PBUH) was the restorer of the original monotheistic faith of Adam, Abraham, Moses, Noah, Jesus and other prophets.

#### Sahih Bukhari

Sahih Bukhari is one of the six major books of collection of ahādith of Prophet Muhammad (PBUH), by Muhammad ibn Ismail al-Bukhari.

#### Sahih Muslim

Sahih Muslim is one of the six major books of collection of ahādith of Prophet Muhammad (PBUH), by Muslim ibn al-Hujjaj. It is considered as the most authentic book of ahādith after Sahih Bukhari.

#### Bayhaqi

Sunan al-Bayhaqi is also the book of collection of ahādith of Prophet Muhammad (PBUH) by Abu Bakr Ahmed ibn Husayn al-Bayhaqi.

#### Objective of the Study

There is growing interest to explore business possibilities in CIS countries. In a predominantly Muslim country like Tajikistan, Islam may influence organizations significantly. This becomes even more interesting to understand that whether employees of this part of the world being remain under long Soviet rule are still connected to their Islamic roots or not? Therefore objective of

this study is two fold; first to know the propensities of Tajik workforce towards Islamic work ethics and the second is to provide insight, to the organizations which operate across-cultures, about belief system of Tajik employees. Tayeb (1997) also argued the need of cross-cultural research to investigate the implications of Islam for organizations operating in Muslim countries.

### **Research Theory**

The collapse of Soviet Union not only resulted in the end of cold war, but also unveiled many political, religious and economic dimensions for independent countries. There has been shift from totalitarianism to democracy, closed to open market economy and from secularism to religiousness. Revival of church even at governmental level is quite evident in Russia. The most recent example is the funeral ceremony of Boris Yeltsin in a true religious manner of contemporary Christianity. Historically Muslim CIS has always been the focus of ruling nations of the world due to their strategic location. There is continuous attention towards social, cultural and religious tendencies of Muslim CIS after independence. Decades ago when Soviet rule was at the peak of power, some researchers identified that there was intellectual reversal from Communism to Islam in Muslim CIS. This study will attempt to look into this phenomenon. A high level of Protestant Work Ethics (PWE) characteristics is usually considered as entrepreneurial advantage (McClelland, 1961). According to Arsalan (2004) Muslim managers have higher score than protestant and catholic counterparts towards the statement that "there are few satisfactions equal to the realization that one has done one's best at the job", which means honesty and efficiency, two important components of Islamic moral values.

Therefore this study would be engaged to probe the difference between propensities of Muslim (Tajik and Uzbek, two main Muslim nationalities of Tajikistan making 94.3% of the population) and Christian (Russians) towards Islamic moral values. There are some commonalities in PWE and Islamic Work Ethics (IWE) with respect to work values. This study can provide an opportunity to evaluate those common features. The Prophet Muhammad (peace be upon him) suggested that individuals undergo two stages of moral development: the minor or prepubescent stage and the adulthood stage (Beekun, 1997). This study is also designed to see the impact of age on individual tendencies towards IWE. Researchers intended to study and compare propensities of the Tajik, the Uzbek and the Russians towards Islamic Work Ethics (IWE) to explore the implications of Islamic values for organizations operating or tending to operate in former Soviet Republic i.e. Tajikistan.

### **Hypotheses**

- H1: Tajik and Uzbek have stronger propensity toward Islamic moral values than Russians.
- H2: There is no significant difference in Tajik, Uzbek and Russian propensity towards Islamic work values.
- H3: Older employees are more likely to display a higher commitment to IWE than younger employees.

### **Islamic Moral Values**

Islamic values are compatible with man's need for prosperity and happiness in all sphere of life. Islamic values are enlightened and established their strength in the past. In today's business environment we must affirm our commitment to build organizations that aspire to Islamic values (Fiorina,

2001). Islamic values are indeed universal and hence applicable in all affairs of life. Islamic management perspectives are quite significant field of enquiry for modern management practitioners. Post World War II business environment opened the doors for other than American and European management perspectives e.g. Japanese, Confucius, Islamic and Hindu psycho-philosophical thoughts (Kazmi, 2003). Islamic values have universal acceptability, because honesty, generosity, moderation, truth – the fundamental virtues in Islam – are positive values forever and for every one; whereas greed, extravagance, dishonesty, falsehood – the basic inhibitions in Islam – have never been considered good or beneficial to society. This serves as a proof of universality and dynamism of Islamic values (Alhabshi and Ghazali, 1994). In this study components of Islamic moral values are honesty, prosperity, personal growth, human relationship, creativity, efficiency and hard work; these were drawn from the scale adopted.

### **Honesty**

Honesty inculcates trust among team members, thus leading organizations towards more cohesive operation. Honesty is the founding stone in Islamic work ethics. It is mentioned in al-Qur'ān that;

O ye who believe! Be careful of your duty to Allah, and be with the truthful. (al-Qur'ān 9:119)

Daryabadi (1998) explains that here antecedents are the people who are true in their intentions, words and actions. It means that Islamic values establish a standard which is beyond the popular concept of truth, where generally truth means truth in speech and practice. One can notice verbal and practical truthfulness of people, but one can not even observe the truthfulness of intentions. Honesty influences

individuals' personality, character and conscious; therefore, they behave truthfully from the core of their heart. There is NO worse dishonesty than deceiving your brother by telling lies while he thinks you are telling him the truth (Sahih Bukhari).

### **Prosperity**

There are two dimensions of prosperity in Islamic values. One dimension is that every member of society invites others towards good deeds and forbids others from doing wrong, thereby leading the society toward prosperity. It is mentioned in Holy Qur'ān;

And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. (al-Qur'ān 3:104)

Other dimension of prosperity in Islamic values is the welfare of all those who are under the responsibility/supervision. Prophet Muhammad (PBUH) explained this phenomenon in following manner;

Beware. Every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguard ed his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.

This ensures that every one works not only for his/her own needs, but also for those

who are under his/her responsibility, hence contributing to the prosperity of the whole society.

### **Personal Growth**

A saying of Prophet (PBUH) precisely illustrates the emphasis on personal growth in Islamic teachings:

Whose today is not better than yesterday, he is in loss.

This explains that Muslim workers will work tirelessly to register good personal growth.

### **Human Relationship**

According to Abu-Musa al-Ashari, the Prophet Muhammad (PBUH) said:

Believers are like the different parts of a building, each one supporting the other." Then he demonstrated what he meant by interlocking his fingers (Sahih Bukhari).

This level of human relationships builds culture of tremendous co-operation in organizations.

### **Creativity**

Creativity needs resolve by which an individual pursues his/her objectives with firmness. Resolve leads to enterprise: which means certitude, determination and commitment to take risk when it is essential (Safi, AJISS 12:2). Enterprise leads to creativity and continuous improvement. According to Safi the Qur'anic equivalence of the term "enterprise" is *al akhdh bi quwwah* (taking with might). This meaning can be found in Allah's command to Musa (AS) to take the Divine message with vigor and puissance:

And We wrote for him, upon the tablets, the lesson to be drawn from all things, and the explanation of all things, then (bade him): Hold it fast: and command thy people

(saying): Take the better (course made clear) therein. I shall show thee the abode of evil livers. (al-Qur'an 7:145)

### **Efficiency**

Proficiency is commonly understood as doing marginally more than the minimal requirement. Proficiency also means efficiency, this particular meaning obviously enhance productivity. (Alhabshi, et al, 1994) and be thou kind even as Allah hath been kind to thee, (al-Qur'an 28:77)

### **Hard Work**

According to Seyal (2002) excellence is more an attitude than a test of capabilities. If one produces mediocre work, he will stay mediocre for the rest of life. Seyal quoted following sayings of Prophet Muhammad (PBUH) to stress the need for hard work:

Allah has decreed excellence for every thing..... (Sahih Muslim)

Allah, the Almighty, wants that when one of you does a job, he/she does it well (Bayhaqi).

### **Methodology**

#### **Sample**

Tajikistan is a former Soviet republic and got freedom in 1991. Almost soon after independence from Soviet Union Tajikistan fall into civil war. A country with jagged mountainous range and lush valleys is now facing the challenge of building up peace and revivifying its devastated economy. According to the website 'Infoplease' population of Tajikistan is (2006 est.) 7,320,815, with 79% Tajik, 15.3% Uzbek, 1.1% Russian and others 4.6%. Government of Tajikistan is pursuing macroeconomic stabilization and structural reforms. Private sector is at preliminary stage in Tajikistan and making the place in the economy slowly and gradually. Still there is great

deal of centralization in the country. In some sectors such as telecommunication, entertainment and NGOs; there are private organizations which are performing quite well and playing their role for the betterment of the country. In telecommunication MLT, Babilon and Indigo are among leading organizations. Due to these organizations there is a growth in this sector. Many NGOs are working in Tajikistan including UN and EU organizations but most visible role is of Agha Khan Foundation. Organizations like Save the Children and Action Against Hunger are also doing their best to improve the lifestyle of common people. Tajik Air is the only air carrier of Tajikistan and catering the needs of the people traveling with in and out side the country. Central Hospital (Karabola) is the biggest government hospital of the country. Information Ministry of Tajikistan is trying to project country's image and policies locally and internationally through different means. Tajik National University is a big educational institute with hundreds of students enrolled in different faculties. Researcher compiled a list of fifty organizations as population with the help of experts, which includes both private and public organizations. This method has been used because there is no reliable listing which can be used as sampling frame for drawing sample.

### Instrument

The Researcher used 15 item IWE scale adopted from Ali (1988). This scale comprises two types of notions: one type is closer to moral aspects of individual's life, while the other is closer to the work itself. Therefore, for in-depth analysis, this scale was divided into two parts i.e. Islamic moral values (MV) with Cronbach's alpha 0.672 and Islamic work values (WV) with Cronbach's alpha 0.741. Reliability (Cronbach's alpha) of entire scale of IWE

for this study is 0.825. Brief discussion of Islamic moral values included in the scale is given above. There are many other aspects of Islamic moral values which can be incorporated in the scale, but Researcher confines to this scale because it has already been used in a published studies. A 7-point response scale was used, ranging from 1 (strongly disagreed) to 7 (strongly agreed).

### Sampling

Convenience sampling procedure was adopted to form a sample through a listing prepared with the help of experts. Following table shows list of organizations included in the sample.

**Table 1.** Sample for the Study

No.	Name of Organization	No.	Name of Organization
1	TV Safina (TBC)	6	Tajik Air
2	Indigo Tajikistan	7	Agha Khan Foundation Tajikistan
3	Central Hospital of Tajikistan	8	MLT Tajikistan
4	Information Ministry of Tajikistan	9	Babilon Tajikistan
5	Tajik National University	10	Save the Children Tajikistan

### Data Collection

Researcher distributed 258 questionnaires over a period of eight months in 10 organizations. Questionnaire was administered in Russian language, because almost all of the respondents were well acquainted with Russian language. Questionnaire was translated from English to Russian and was validated by translation-back-translation to ensure the accuracy. Questionnaire was administered using drop-off and pick-up method and after several callbacks 204 retrieved with 79% response rate. Of the

subject 77% are Tajik, 15% are Uzbek and 8% are Russians, this ratio is almost same as it is depicted in total population of Tajikistan. All Tajik and Uzbek respondents are Muslims and Russian respondents are Christians. Of the subject 27% are in an age group of 40 and above, while 47% are male and 53% are female.

### Data Analysis

Data were analyzed for descriptive statistics and found a very good ratio of three main nationalities of Tajikistan. Ratio of Tajik, Uzbek and Russians is almost same as it is overall population of the country. Reliability of the scale from three dimensions is satisfactory as it is given above. A univariate one-way analysis of variance (ANOVA) was used to test the difference among Tajik, Uzbek and Russians for Islamic moral and work values.

### Results and Discussion

#### Frequency Distribution

Following table shows the frequency distribution and percentages of respondents with respect to their age, nationality and gender.

**Table 2.** Frequency Distribution (N=204)

Age	Freq	% age	Nationality	Freq	% age	Gender	Freq	% age
18-25	57	28%	Tajik	156	77%	Male	96	47%
26-32	62	30%	Uzbek	31	15%	Female	108	53%
33-39	31	15%	Russian	17	8%			
40+	54	27%						

### Hypotheses Testing

According to H1; Tajik and Uzbek have stronger propensity toward Islamic moral values than Russians. A univariate one-way analysis of variance (ANOVA) was used to test the difference among Tajik, Uzbek and Russians for Islamic moral values; following table compares the propensities of these three nationalities towards IMV

**Table 3.** Comparison of Tajik, Uzbek and Russians towards Islamic Moral Values

Nationality	Nationality	Mean Difference	Sig.
Russian	Tajik	- 0.51406*	0.044
Russian	Uzbek	- 0.59745*	0.049

\* The mean difference is significant at the 0.05 level.

This analysis accepts hypotheses H1 that there is significant difference among Tajik, Uzbek and Russians in their propensities towards Islamic moral values. Analysis suggests that Uzbek have stronger propensity towards Islamic moral values than other two nationalities, but still there is significant difference between Tajik and Russians. It proves that there is intellectual reversal towards Islam in Central Asian Republics and they are returning to the epistemological roots of Islam.

If we analyze the tendencies of all three nationalities towards Islamic work values as it is hypothesized in H2 that Tajik, Uzbek and Russian have same propensity towards Islamic work values; it gives us following results through ANOVA.

**Table 4.** Comparison of Tajik, Uzbek and Russians towards Islamic Work Values

Nationality	Nationality	Mean Difference	Sig.
Russian	Tajik	0.06712	0.964
Russian	Uzbek	- 0.09179	0.952

According to the above results there is no significant difference among three nationalities towards Islamic work values, which delineates commonalities between IWE and PWE. This is because that as for as work values are concerned both Islam and Christianity place considerable emphasis on dedication to work, importance of work and avoidance of laziness. These two results are better explained through Illustration No. 1. It is depicted in this illustration that Uzbek and Tajik have stronger propensity towards Islamic moral values than Russians. For work values there is no significant difference among these three nationalities.

H3 states that there is significant increase in tendency towards IWE with increase in age. Results of H3 are given in following table.

**Table 5.** Propensity towards IWE with increase in age

Age	Age	Mean Difference	Sig.
40 and above	18-25	0.59678*	0.001
40 and above	26-32	0.49754*	0.006
40 and above	33-39	0.13321	0.885

\* The mean difference is significant at the 0.05 level.

Irrespective of nationality and gender there is significant increase in tendency towards Islamic work ethics with increase in age. Analysis presented in above table shows that mean difference between first two age groups and age group of 40 and above is significant; while between third age group and age group of 40 and above is not significant. It proves that with increase in age tendency towards IWE increases.

**Table 6.** Propensity towards Islamic Moral Values with increase in age

Age	Age	Mean Difference	Sig.
40 and above	18-25	0.51963*	0.006
40 and above	26-32	0.43676*	0.025
40 and above	33-39	0.21557	0.652

\*The mean difference is significant at the 0.05 level.

Tables No. 6 and 7 further confirm that with increase in age over all tendencies towards Islamic moral and work values increases. It means that with increase in age values become important. People learn through experience that values and ethics are source of satisfaction; material can bring only short term happiness, sustainable pleasure is in abiding with standard value and ethics.

**Table 7.** Propensity towards Islamic Work Values with increase in age

Age	Age	Mean Difference	Sig.
40 and above	18-25	0.69006*	0.001
40 and above	26-32	0.54189*	0.017
40 and above	33-39	0.06004	0.993

\* The mean difference is significant at the 0.05 level.

Gender-wise analysis of data brings following findings. There is a difference in propensities towards IWE between male and female respondents. Independent-samples T Test was applied to calculate the difference. Table No. 8 explains this phenomenon.

**Table 8.** Propensity towards IWE with respect to Gender

Gender	Frequency	Mean	Sig.
Male	96	5.1857	0.018
Female	108	5.4657	

This shows that female respondents in general show more tendency towards IWE than male respondents irrespective of age and religion. Further analysis suggests that female respondents have relatively strong propensity towards work values than male respondents; T Test provides following detail;

**Table 9.** Propensity towards Islamic Work Values with respect to Gender

Gender	Frequency	Mean	Sig.
Male	96	5.1003	0.007
Female	108	5.4514	



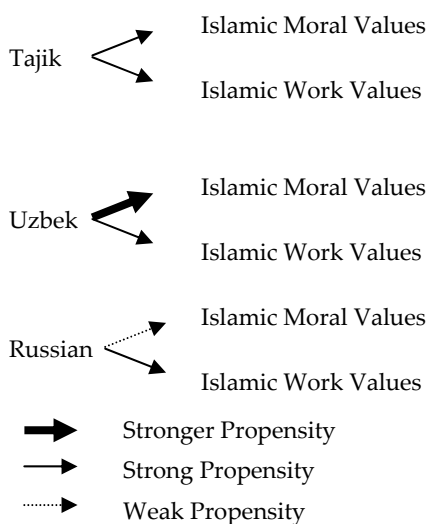
This shows that female workers are more devoted, enterprising and proficient as compare to male workers. It is evident from overall working environment in the Republic that female work force is more dependable than male workers. In case of Islamic moral values there is no significance in mean difference in both genders. Table No. 10 provides detail of analysis.

**Table 10.** Propensity towards Islamic Moral Values with respect to Gender

Gender	Frequency	Mean	Sig.
Male	96	5.3676	0.191
Female	108	5.5556	

These findings are depictive of the transition process taking place in the society of the Republic. Where Muslims have stronger propensity for Islamic moral values, thus showing that sooner not the later there will be a renaissance of Islamic epistemology, which is the real heritage of Muslim CIS.

**Illustration 1.** Propensities of Tajik, Uzbek and Russians



It is important to appreciate the aspirations and idealism of the people to whom we work with. For all – the native as well as the foreigner – who wish to see the corporate sector in CIS boom, it is

mandatory to (a) dispassionately analyze and (b) fully comprehend the attitude of the local populace toward work related issues. This study unravels the propensity of the local workforce of Tajikistan toward the IWE and IMV, thus serving as an important tool to understand tendencies of human resource in this part of the world.

Clichéd it may sound, but to do in Rome as the Romans do has always been not just desirable but indeed inevitable. A mere glance at the commonly used advertising tactics reveals the significance of the target audiences’ aspirations: while in Pakistan Telenor offers Hajj/Umra packages; in India it will offer Divali package. It is not hard to make such profitable improvisation if the strategy makers are deeply aware of their target audience. Though the aforementioned example illustrates the need to synergize policies with the attitude of the receivers, it does not explicitly make the point of this research. This research aims at establishing the link between a familiar situation and a somewhat unfamiliar one. In the same way as ballyhoo takes into account the attitude of the end-users, a human resourcing strategy must incorporate the aspirations of the workforce.

Findings suggest that in Muslim workforce human relations have fundamental importance. They give value to their behavior not only with their ‘in-group’ members but also among those who are around them. They believe in supporting and scarifying their personal interests for other believers, as discussed above. This means that Muslim workforce of Tajikistan is tightly knit in a social and religious framework. Unlike PWE prosperity has two dimensions in IWE. Here it means not only financial but also moral and ethical prosperity of the society in general and family in particular. In addition to that; personal growth is the aim of Tajik worker through hard work,

efficiency and creativity. It means that work force of Tajikistan has the potential to ensure good results for business enterprise. Other good exploration of this study is the impact of age towards IWE. It was hypothesized that there is increase in tendency towards IWE with increase in age. Research findings strongly prove that there is significant difference between older age group and the younger age group in their propensities towards Islamic work ethics. This proves that fact that individual learns through experience that values and ethics are the entrenched part of human welfare and success.

Since this research unravels the propensity of the local workforce (of CIS) toward the IWE and IMV, various corporations can use it as a touch stone in designing or improvising the blue print of their respective strategies.

## Conclusion

Study concludes that in spite of long rule of former Soviet Union the spirit of Islamic values is still alive in Muslim republics of Central Asia. Strong propensities of two Muslim nations (Tajik and Uzbek) towards Islamic moral values are the proof of the fact that there is intellectual revival of Islamic thoughts in CIS. Results of this study prove that Muslims of CIS are in intense search for Islamic patrimony (Choudhury, 1994) and it is proof of firm Islamic sentiment, which may lead to revival of Pan-Islamic cognizance (Bennigsen, 1970). These findings are explaining behavior of individuals, where as overall system of running private/public organizations in Tajikistan is still following the same rules and procedures as laid by former Soviet Union. It means on individual level there is significant change in behavior towards Islamic values, which is predictive of restoration of Islamic system of running public/private organization.

Protestant work ethics (PWE) give equal emphasis to hard work and use of time (Jones, 1997) as Islamic work ethics. According to Furnham (1990) achievement and commitment are important components of PWE. Islamic Work Ethics (IWE) also accentuate the same. Results of this study compliment the phenomenon that both Muslims and Christians have same propensities towards Islamic work values, which comprise dedication, ambition, time saving, commitment and achievement.

Age has the main role in the learning process of life. The research finds interesting links between age and IWE. According to the results there is significant difference in propensities of respondents towards Islamic moral and work values with increase in age as it is depicted in tables 5, 6 and 7. Irrespective of religion there is increased tendency among all respondents towards IWE with increase in age. It means by nature man is religious.

## Recommendations

This study recommends that to avoid dichotomy in the behavior of people of Islamic republics of Central Asia, teaching of Islamic values and ethics should be incorporated in business and training courses. It will help organizations to get best out of human potential. Human resource development needs strong connectivity among beliefs, practices and systems. Otherwise, it may create confusion among people, because exploitation of human race is the consequence of modern economic science (Husserl, 1970) and capitalism believes in putting work even before the family (Banks, 1998). Whereas, Islamic teachings have broader scope, as it is mentioned in Quran;

And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only) and be good to

parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse. (al-Qur'an 2:83)

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