



MAMAN & SHAHZAIN

International Journal of Business Management and Technological Perspectives



PRECEPT OF CORPORATE CUSTOMERS ON ISLAMIC BANKING PRODUCT AND SERVICES IN PAKISTAN

Muhammad Usman

Department of Management Sciences, COMSAT University, Lahore, Pakistan

ARTICLE INFO

Keywords:
Corporate Customers,
Islamic Banking,
Shari'ah board

ABSTRACT

Purpose - Based on the precept of corporate customers, this study investigates the customer perception on Islamic banking product and services in Pakistan. This research discusses the 3 main core points one is knowledge in Islamic banking and second is the role of respondents towards Islamic banking and the third parameter is potentiality of Islamic banking. In this study find out the level of knowledge on Islamic banking system and role of respondents and selection of Islamic banking and also find out the potentiality of Islamic banking towards Islamic banking product and services.

Design/Methodology/Approach - This research follows quantitative method collected primary data. Closed ended questionnaire-based research. 80 respondents fill this research questionnaire, collected data of MCB and Dubai Islamic bank. Deductive approach is used in this study. Survey data collection is cross sectional, sampling technique is profitability random sampling questionnaire scoring procedure is used Likert scale method.

Findings - Islamic bank provide interest free product and services and reasonable service charges. In Islamic banking facilities are more convenient than conventional banking. In corporate customers has a positive perception about Islamic banking product and services. In this time Islamic banking provide healthy competition to their competitor a lot of bank converted into Islamic bank.

Practical Implications - Findings may be helpful to Sharia's board and managers in the banking industries, prompting them to implement new strategies to build strong relationships with consumer's perception, thus increasing consumers' trust and prosperity of Islamic banking product & services performance.

1. INTRODUCTION

Islamic finance or Islamic law also known as Islamic banking, deals all finance and banking transactions which are pilot by Shari'ah rules. Islamic finance is playing a vital role in today's context, and Islamic banking helps to expand businesses growth globally. Islamic banking (sharia law) meets the compulsory Islamic rules and regulations. The

Islamic banking (sharia law) has spread rapidly for the last three decades, only within Islamic countries but also worldwide. Now, Pakistan has almost hundreds of Islamic banking branches offices, also Islamic (shariah law) financial institutions performing Islamic Commercial Banking services (ICBs).

*Corresponding author. Department of Management Sciences, COMSAT, Lahore, Pakistan.

E-mail addresses: maanusan9999@gmail.com (M. Usman).

Available online 26 October 2024

Usman, M. (2024). Precept of corporate customers on Islamic banking product and services in Pakistan. *International Journal of Business Management and Technological Perspectives*, 1(1), 1-14.

Received 14 February 2024; Received in revised form 10 October 2024; Accepted 20 October 2024

Maman & Shahzain Ltd. All rights reserved.

In 30 years, Islamic banking sector has survived in Pakistan. Islamic banking acquirement in terms of deposits and financial market improvement are ongoing. Now Pakistan has to operate both banking systems, with Islamic and conventional banks struggling for market share. Fiqh-ul-Muamalat is alluding to the Islamic banking rules that govern commercial bank transactions.

Shariah law concepts are based on the Holy Quran, Islam's main Holy book. Loan-sharking and supposition are not allowed in Islamic finance, which is one of the most important differences between conventional banking and Islamic banking. Any type of supposition or gambling, described as Maisir, is strictly banned by Shariah law. In Shariah law, taking interest on loans is strictly not allowed. Islamic banks profit through share capital, which allows a borrower to pay a portion of their profit to the bank. According to (Wilson, 1985), Interest is defined the bank is being guarantee money without putting an effort. Islam does not allow this type of effort. This type of things discourages people from helping.

It is extremely important to gain instruction on Islam and its way of life in order to explain how Islamic banking is extracted. Muslims believe in a One God who is the whole world ultimate creator and maintainer. Islam provided an important set of regulations for regulating human interaction. "Truthfully, my devotion, my agreement, my life and my die are for ALLAH, Lord of the world," The Holy Quran. Islamic finance activities or services are based on Shari'ah law. The Holy Quran, is the basic principle of laws, as per Muslims, and is also the absolute word of God that has not been changed. The Holy Quran say, "God has authorized trade and banned Riba" Quran (2, 275). Generally, Muslims across all over the world as law. Money, investments property and businesses According to Muslims, are all given by God. According to Islam, Humans are God's earthly caretakers. Numerous aspects in the Qur'an deals with particular situations such as Riba therefore the issues aren't time or area specific.

The as result is, explanations for Qur'an instruction must be provided. Riba was obviously illegal from the beginning, yet it may be perceived as either loan-sharking or interest. As a response, they are reinvested in standard practices in order to achieve adherence with Islamic principles. Profit maximization is valid, but it is also focused with wealth distribution. Its basic purpose is to prevent fair treatment and a good understanding for a society of the whole. As a consequence, any investment that has the ability to harm society in the short or long term is completely illegal. Ethics is established from Shariah law standards and norms from a Shariah perspective. Profit-loss sharing an agreement into two parties which allow investing the money in calculates to share in Profit or loss. The sharing of profit and loss, and also the curtailment of interest assembly and payment by investors, are primary objectives of Islamic financing. Ethics are a key element of Shariah law, and they're split into two categories: honesty and guardianship of mankind on earth (Quran 2, 30).

Honesty is greatly valued in Islam, and it guides all actions. God's supreme authority is referred to as stewardship. As a nutshell, treating money as a product is banned. "Like for like and equal for equal," said the Prophet Muhammad

(SAW). Due to the difficulties in visualizing the true comparable price of one product to another, he discouraged barter system. Today a few persons analyze Islamic banking to be the full of Islam based. Islamic banks were formed as a substitute to interest-based banks for all those who did not want to deal with interest. Islamic financial circumstance needs the establishment of an Islamic government to monitor and support its operations. Islam guide whole way of life in which all dimensions of it are linked to each other as well, either directly or indirect

Today's marketplace, banks' quality of the product and services, and also customer's satisfaction, may increase their efficiency and help to make them stay. Meezan bank limited acquired the world first Islamic (shariah) banking license from the State bank of Pakistan (SBP). Banks in Pakistan are license to issue Islamic banking and financing under the Banking Companies Ordinance (BCO) of 1962. The central banks, namely the State bank of Pakistan (SBP) have a Shari'ah board of members, including at least three shariah professors, one financial consultant, lawyer, and member indicating bankers.

Shariah Board of Central Banks is determined the important approach of Islamic financing, that are include mandatory for Islamic financial institutions (SBP, 2008). In a result, Pakistani Islamic finance follows the Shariah governance archetype, which is rationalized. (Hamza, 2013). The Islamic Banking Department was formed by SBP. In Pakistan, where more than 96 percent of the population is Muslim, the bank provides a lot of choices. Islamic banks suffer many hurdles as a result of significant reactions from conventional banks. According to (Syasiah), Interest will not be included in acceptance and deposit. Muslims prefer Islamic banks as a general rule of sharia law, because who aims to respect their religion's rules.

(Henry and Wilson, 2004) state that, The Islamic finance operation is nearly comparable to that of the other banks, with their limitation that Islamic banking activity is based on shariah law. As per Islamic scholars and economists, profit and loss sharing financing systems like as Mudarabah and Musharakah are the most reasonable alternative and perfect solution for interest-based financing as they guarantee a fair wealth distribution. Islamic banking sector has created healthy competition for providing high-quality service in order to maintain satisfied customers for the long term.

Islamic banking sector has increased the scope of product and service and development. When choosing Islamic financial products and services, the bank should teach efficiency about these products and services and explains how they differentiate from conventional banking product and services. The PLS part of Islamic products, Islamic finance provides more profit on Murabahah facilities than conventional banking loans. Islamic Banking have investment deposits that share return of investment based on contracted ratio, long term investment a higher ratio deposits, Islamic banks also deal the demand deposits, that are represent guaranteed and liabilities, they don't earn any return.

Islamic banking investing in halal business, deal in (PLS) investment that are according to the sharia law only used in halal business, it means the share if the organization provide services like interest based, insurance company, in some other

business are not accepted in sharia law, such as manufacturing, selling, or haram meat, unethical trade. The bank spends money on media in order to attract customers by notifying them regarding product quality, features, benefits, and usage characteristics, and also product life cycles and other product and service properties. There are some modes of Islamic financing in Pakistan divided into four categories. Participatory is the mode with further modes like Mudarabah, Musharakah, Diminishing Musharakah, Equity participation. 2. Trading is any other modes of Islamic financing in Pakistan like ijara, Murabahah, Musawamah, Bai salaam, Istisna, Tawarruq and Debt-based Islamic finance, such as Qard-e-Hasana, is one of three methods of Islamic finance; the others are Wakalah, debt assignment, and Kafalah.

Significance of Study

Islamic banking is spreading all over the world day by day and increase the number of branches all across the globally. Pakistan economy decided to make, in 1980s the old banking was modifying into interest free bank, and that still on going in Pakistan. In 2002 Islamic banking was re-introduced by the federal shariah court. SBP has great endeavor in research proportions from the federal ministries law, finance and commerce. Islamic banking are almost small as compare to conventional banking, and now they are in the Islamic banking development the initial phases. Financial institutions face problems from conventional banks and financial institution. The purpose of this research to adopt the Islamic banking system and its facilities to all Muslims attain their needs according to the Islamic law. Islamic banking provide loan without charge interest. Islamic banking charges are low and average return. Islamic banking basically based on interest-free and PLS sharing. This research is important because it provides the knowledge of corporate customer and their opinion about the Islamic banking product this factor is discussed. This research helps to know the usage of Islamic or conventional facilities as well as to investigate the knowledge of IB system and what factor that influencing the perception of corporate customers. The three main objectives of this research to highlights the percept of corporate customers on Islamic banking product and services in Pakistan.

- To evaluate the corporate customer's percept on knowledge of Islamic banking system.
- To evaluate the role of respondents on selection of Islamic bank.
- To find the corporate customer's personal opinion on Islamic banking product and services.

This whole study based on three main parameters about the percept of corporate customers on Islamic banking product and services. A purpose of this study to know the level of knowledge about the IB systems, potential or qualities, their marketing strategy on cost and services and the effect towards percept of corporate customers on the selection of IB system. In this study there are three variables; First variable is level of knowledge of corporate customer's towards Islamic banking system and also the concept and principles. The second variables are the role of respondents on decision making process, additional facilities, selection of the bank and the relationship with banks. The third variable is potentiality of

Islamic banking regarding on general matters of Islamic banking product and services, most importance the cost and services, bank reputation, the location, size, convenience, and the friendliness of bank personnel.

Percept of Corporate Customer

(Albrecht, 2003) define that the process of discerning, perceiving, by being knowledgeable of one is known as perception. Customers' perceptions are usually accomplished by their satisfaction with all of those IB products or services.

Corporate Customers' perceptions of products or services have been determined in large part on its measure of experience with them. Customer satisfaction is quite often determined on the basis of the organization's service quality and features. Mostly as result of the rising, multiple studies are carried out to determine customer satisfaction. Turnbull (1983) was one of the first researchers to look at corporate customers' attitudes regarding one's banks. Turnbull discovered that larger companies go for financial institutions to domestic institutions. Turnbull also studied at how size affected the continued existence of divided banking practices.

Islamic Banking (IB)

IB system is state by the State Bank of Pakistan (SBP) according to "banking in compliance with ethic with importance of Islam, rule, comparison to Conventional effective or RM (risk management) standards, by the logins down by Islamic shariah Islam stated as complete loyalty to ALLAH Almighty. This is a thorough rule of life built on Allah Almighty's commands and its deeds of The Holy Prophet (PBUH). In their everyday life, all of us in the world partakes in religious, social, and economic sectors. However, most social and economic activities started and are attached to religious practice. Islam provides an overall list of rules for having to deal with every situation. Economic activities depict people's spending routine, which are closely connected to religion in respect as to what is allowed (Halaal) and what is prohibited (Haram). The Holy Quran gives crystal clear guidelines on business and commercial operations, emphasizing that income through trade (Bai) is halal whereas receiving from interest (Riba) is haram. Banking is a portion of economic activity, and Islam only supports Riba-free banking. (Chapra, 1985) stated that Islamic finance standards were introduced across the whole world throughout much of the 1990s, mainly in Islamic region. However, the early stages of the twenty-first century were a victory for IB financing, vast branches of banks introduce trading Sharia'h-compliant according to the Islamic principles. This was argued that to maximize the benefits of the IB system and secure humankind's health, an interest free and equity-based economy required

Product of Islamic Banking

As according their unique qualities, such goods are divided into portion like short, medium and long term. Short period of products such as Murabaha, Istisna, Salam, and Muajjal are given by Islamic banks to fulfill the operations financial needs of the various functional departments. Customers have to choose between two medium-term financing options: Ijarah and IjarahWa-Iqtina. Musharakah, Mudarabah, and Diminishing Musharakah are long-term finance choices. It helps employees to engage on the basis of income statement in order to foster a cooperative attitude. Murabaha and Ijarah funding appear to be extremely popular with the people.

Murabahah: It is a contract for the sale of goods for a generally bargained profit, with the seller disclosing the cost and profit even before transaction. Also, as financing strategy, the customer wants the bank to purchase special products, and the bank responds by obtaining the very same items about him at a predefined profit over the cost.

Ijarah: Basically, it's meaning "to hire," and it refers to the hiring of especially non goods or products. In Ijarah, the lessor takes ownership of the leased currency's manuscript, while the lessee obtains just the possession. Legally, the lease is given to the owner through rent installments on account of ownership in addition to the lease. Additionally, lease rents cannot become repayable till the customer receives the property to be owned.

Musharakah: A genuine agreement between participants for profit and loss sharing in a common law. Banks are providing funds to the commercial enterprise below this arrangement. The benefit is divided among the members according to a well before ratio, as well as the loss is absorbed in based on the amount of higher specific.

Mudarabah: It is a type of cooperation for which one side pays cash and another provides a service or organizational skills. Profits are spread among participants on an aggregate basis; however, losses are covered completely by a fund provider.

Dimin Musharakah in which 2 or more people share of a financial instrument in ratio, or that one is able to give the significant share of all other co-owner in periodic instalments till the title to the physical asset is fully transmitted to the trying to purchase co-owner.

Bai Salam: It is a type of selling arrangement in which the buyer pays in advance for a certain item and the item is produced later. This sale is for items only; no money, moveable property is allowed. B.S contains nearly that has been evaluated in terms of standard and amount.

Istisna: Salam pledged accordance to obtain the certain particular product not available from seller at a set rate. The item has to be produced in a specified quantity and intensity on a specific future date. Salam differs from the traditional forward sale and though the price of the product will be received also at period of the engagement. For both parties, the product should be explained and acknowledged. Salam is most commonly associated with the selling of agricultural and no manufactured goods. If a product is made, the interaction is known as "Istisna." It is a contract for the manufacture of goods and products that allow in either cash advance payment and upcoming delivery or find positive and delivery. Istisna also used to finance the production or development of buildings, plants, businesses, and the construction, roads, or highways etc.

(QH) Qard –e- Hasana deal for which the lender is just liable to repay (PV) present value borrowed, as the loan is regarded due on demanding. (Cebeci, 2012) stated that, due to the equipment, Murabahah-based finance provides service Maslaha with well, spending take part to general, so these instrumentations are viewed ideal for increasing charity and reducing poverty. Because theoretically, Murabaha has been the most preferred style of lending in Pakistani Islamic banking.

Role of Respondent's regarding Facilities

This variable determines respondents' decision-making role, choice of bank additional facilities, and relationship with banks. Rosenblatt et al. (1988) discovered two aspects that significantly impacted corporate customers' decision-making. The first one is banks with extensive branch networks, and the second is banks that focus on improving quality service rather new products. T, G 1989 determined corporate customer's viewed by service to be a very significant prerequisite for developing a linkage. The quality of the team, the attitude of the banking system, and also the cost of the service are among some the other elements that can affect the selecting process. The physical glance has been no influence on the selecting process. By T, Stanley (1999) certainty, empathy, and proactivity did identify as major factors of customer satisfaction by firms.

Potentiality of Islamic Banking Regarding Product and Cost of Services

This variable determines respondents' perception of general matters. It assesses the potential of IB product and services offered to retain customers. Most significant potential is the company's costs and services, the IB standards, the location.

El-B dour (1989) as stated Customers' main major factors for adopting Islamic banking system, have been the providing fast and easy services, the IB system reputations, confidence. Haroon et al. (1994) as stated by discovered 3 key variables that Muslims in Malaysia take into consideration when choosing a bank. The providing of professional and efficient service, speed of operation, and polite bank employees were included, "Parking space" and "interior facilities," according to Gerrerd and Cunningham (1997), are major factors in customers' satisfaction.

Khattak (2011) studied about how corporate customer's perceived regarding IB systems product and services. Khattak used correlation model of analysis. Their study shows that for corporate customers, awareness, cost, and service seem to the important consideration in choosing whether or not to cover Islamic banking products and services. Naser et al. (1999) realized that many of the most significant factors, competition, and also the location the service provider, are all factors being used to estimate customer satisfaction. By Othman 2001 assessed growth of perceived quality services or customer perceptions on Islamic banking system

As per Ahmed and Haroon (2002), corporate decision in Malaysian business sectors figured the Islamic banking system had been a great deal of promise as more of an alternative for its conventional system. Furthermore, Islamic banking product and service players have not done enough yet to higher - education and start promoting their services. As per the study the cost of products and services is a crucial ingredient for corporate customers before choosing a bank.

Ahmed et al. (2010), stated that quality of services not have a substantial effect on satisfaction both Conventional and IB systems, size of the influence being significantly bigger in Islamic banking than in conventional banking. Ahmed et al. (2011, a) investigated bank percept of customer's satisfaction and the mixture of multiple financial institutions in Pakistan: IB system and conventional Customers are happier than customers of conventional banking, according to the findings. A further study by Ahmed found a link quality, happiness of

customer’s, Islamic bank showing benefits. Furthermore, steps should be taken to make people aware between bank customers and staff in order to optimize Islamic bank profitability.

(Parasuraman, 2002) is stated that, Banks will provide variety of financial intermediation, counseling, and services that also have developed throughout time. Services differ from things in that they are intangible, ephemeral, indivisible and meaningless. Parasuraman et al. (1985) stated that, in compared to tangible products measuring service quality is tough. Customers are likely to obtain items if they really are present physically. That was due to their intrinsic experience. Because we can't be seeing touch services, they're characterized as intangible (Hoffman and Bateson, 2002).

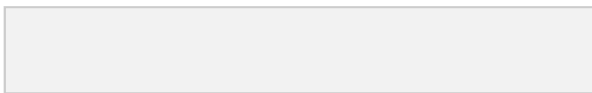
According to Asubonteng.et.al, quality-service is a gap linking assumptions about a customer’s service while they want to use it their opinions afterward. Customers' satisfaction levels are determined by a variety of quality variables, which varies in priority and affect. Customers were proven to be satisfied as a function of specific actions such as boosting the speed with which information was processed. Metawa and Al mossawi (1998) compiled data on 300 Islamic finance customers in Oman to analyses their financial knowledge. A demographic test will be administered by Gerrerd and Cunningham to evaluate the understanding or support of Islamic bank customers. According to the findings, the majority of corporate customers satisfied with the Islamic Banking systems principle and product or services. Bankers, according to the regulations, must improve their professional skills in order to maintain successful customer relationships, and so on.

Hypothesis:

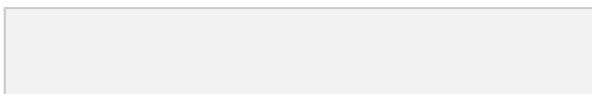
H1: There is a positive relationship between precept of corporate customer’s and their knowledge in Islamic banking.



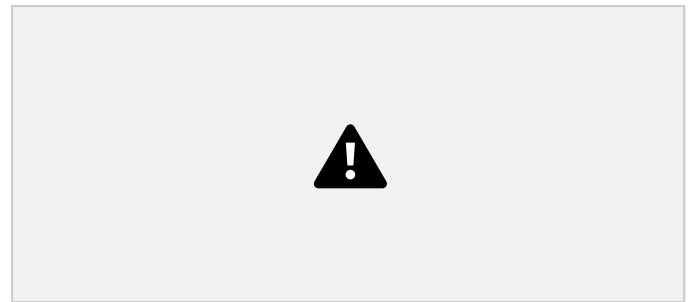
H2: There is a positive relationship between role of respondents and selection of Islamic Bank.



H3; There is a positive relationship between Percept of corporate customer’s and product and services in Islamic banking



MODEL AND THEORETICAL FRAMEWORK



RESEARCH METHODOLOGY:

Quantitative, qualitative and mixed approach techniques are the three main types of sampling technique. Quantitative tools are implemented in this analysis. The quantitative method’s main objectives are to evaluate a hypothesis, and then it all starts from a principle. The quantitative method establishes a framework of past researches. It is described in term of concept as well as the research design within a conceptual perspective. Quantitative research is associated about figures or reason, so it explains the link in among demographics’ independent and dependent variables.

There are four board categories objectives; descriptive, explanatory, exploratory and correlation. Descriptive study will focus on the society’s problem or challenges. Correlational study, on the other hand explores the relationship among variables and their interrelation. Explanatory research focused on the nature of the relation, and also some when and how much it exists. Exploratory study is used to gain a deeper understanding of a particular issue. An objective of this descriptive study is to provide information about the variables that impact corporate user’s conception of IB in situation.

Structured and unstructured questions are the two types of inquiries. Structured is based on a systematic approach to questionnaire were completed or purpose based on the prior created concepts. In a questionnaire, a structured way to analyzing the primary data has been used. Unstructured is classified as an open-ended question without limitations on a participant’s reaction as well as plenty of space for innovation. A focus of this research is how many people are knowledgeable regarding Islamic banking and know the potentiality of respondents on general matters and role of respondents in administrative matters including.

SURVEY DATA COLLECTION

Cross-sectional and longitudinal questionnaire data gathering are the two forms of survey methods. Cross-sectional data collection intimacy comes data from large number of people in the same time. Longitudinal collected data, on the other hand action and the allocation information at various given times. A cross-sectional model is implemented in this study to gather information from a single moment in time.

DATA COLLECTION TOOL

Research instruments such as questionnaire, interview and observations were conducted. In this study, questionnaire method is used. A questionnaire is an effective tool for gathering information. In this study closed ended questions are adopted. There are two types of techniques in questionnaire; open-ended questionnaire and closed-ended

questionnaire. Open-ended questionnaire allows participants to easily answered with their own words, on the other hand closed- ended questionnaire limit participants to rate a choice based on the question actually relevance.

In this study MCB and Dubai Islamic bank Lahore are used into gathered data and fill the questionnaire to customers. Conventional banking more use than Islamic banking and mostly people does not know the principles, rules and regulation of Islamic banking. A number of 80 respondents of corporate customers of Muslim Commercial bank, Dubai Islamic bank, are being used in this analysis. A total of 80 questionnaires distributed to every participant. The proportion of people who answered is reasonable. Due to lack of time, the sampling size is reached. Profitability (random sampling) and non- profitability are two main form of sample selecting (convenient sampling). Random sampling is used in this research. Profitability (random sampling) attributed to the idea that each response has a probability used. Non profitability means not every participant has an equal equitable equal chance to participate

Questionnaire is based on four section first section is based on demographics responses collected data through Likert scale first variable is knowledge of Islamic banking based on four questions Likert scale is 1= very knowledgeable, 2= knowledgeable ,3= understand partially, 4= limited knowledge, 5= No knowledge at all. The second variable is role of respondents based on four question Likert scale is 1= recommendation with influence power, 2= recommendation with no influence power, 3= Authorize to make decision, 4=Take part in decision making, 5= No authority at all. The third variable is potentiality of Islamic banking based on four question Likert scale is 1= more than enough, 2= enough, 3= Just Enough, 4= Not Enough, 5= Not enough at all. Likert

scale is 1=Absolute true, 2= True, 3= partly true, 4= absolute untrue, 5= untrue is used in this research.

The material that we gathered is examined using descriptive and inferential statistics. The percentage of customers in demographics is determined using the mean, median and mode, maximum and minimum values and also find the percentages of variables in these three variables is using one is knowledge in Islamic banking and second is role of respondents and third one is potentiality of Islamic banking. Inferential analysis is used to examine a Pearson’s correlation and to determine the significance of a variable’s relationship. ANOVA has been used to determine the difference between variables. To calculate the distribution in variables, linear regression is used.

RESULTS AND DISCUSSION

In this study Descriptive statistics is frequencies of the variables and also the percentage of the variable. Four sections of questionnaire question frequencies are included with pie chart and interpretation of this study. Each question also has Mean, Median, Mode and maximum, minimum value to easily calculate and know the finding of variables. frequencies clearly define how many respondents are participants in this research and what percept of corporate customer on Islamic banking product and services

According to the objectives of this research inferential statistics is used finding and analysis. In Pearson correlation analyze the relationship between knowledge in Islamic banking and role of respondent, and also see the relationship between knowledge in Islamic banking and potentiality of Islamic banking.one way ANOVA test also run in this research with is based on three variable of this research and see the relationship of independent variable and dependent variable. Furthermore, linear regression analyzes the relationship between knowledge in Islamic banking and role of respondents and also see the potentially of Islamic banking.

Table 1
Frequency Distribution

	N	Mean	Median	Std. Deviation	Minimum	Maximum
Age of Respondents	80	1.76	1.00	1.204	1	4
Qualification	80	1.76	1.00	0.860	1	3
Years in the Present Position	80	2.11	2.00	1.006	1	4
Years in the Present Organization	80	2.04	2.00	0.987	1	4
Knowledge in Islamic Banking	80	3.3500	3.5000	0.89708	1.00	4.75
Role of Respondents	80	2.7063	2.7500	1.02329	1.00	5.00
Potentiality of Islamic Banking	80	2.3031	2.2500	0.78625	1.00	4.75

In this table showed that the respondent N=80 in this research minimum value is 1 and 1 = less than 30 years respondents and maximum value is 4= 50 and above, minimum value of qualification is 3=university and college respondents, years in the present position maximum value is 4= more than 10 years and minimum value of years in the present position 1= less than 1 years, years in the present

organization maximum value is 4= more than 10 years and minimum value is 1= less than 1 year, first variable knowledge in Islamic banking maximum value is 4.75 and minimum value is 1.00 and its mean value is 3.3500 and median value is 3.5000, the second variable is role of respondents that’s maximum value is 5.00 and minimum value is 1.00 and its mean 2.70 and median value is 2.75, the third variable is

potentiality of Islamic banking maximum value is 4.75 and minimum value is 1.00 and its mean is 2.30 and median is 2.25. First question is based on demographics and second one is knowledge in Islamic banking and third is role of respondents and fourth is potentiality of Islamic banking and overall respondents N=80.

Table 1.1
Age of Respondent's

	Frequency	Percent
Less than 30	53	66.3%
30-35	9	11.3%
40-49	2	2.5%
50 and above	16	20.0%
Total	80	100.0%

In this table 1.1 showed that 66.3% majority of respondents is less than 30 years and its frequency is 53, 30-35 respondents are 11.3% and its F (9), 40-49 respondents are 2.5% F (2), 50 and above respondents are 20.0% and its F (16).

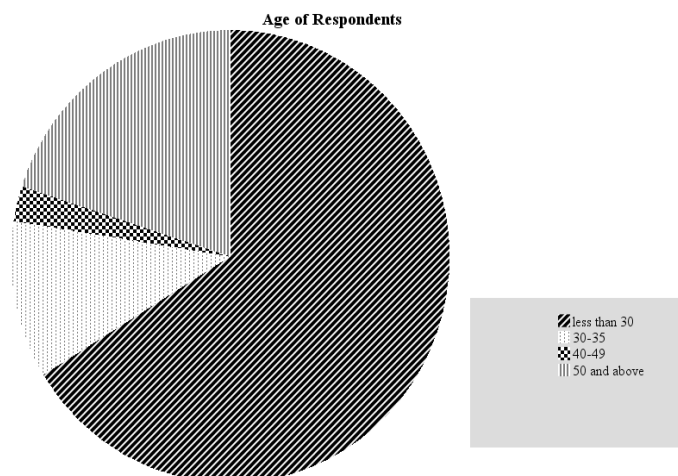


Table 1.2
Qualification

	Frequency	Percent
University/ College	41	51.2%
Professional	17	21.3%
Both University/Professional	22	27.5%
Total	80	100.0%

In this table 1.2 showed that the 51.2% majority of respondent's qualification is university/college and its F=41, 21.3% F (17) respondent's professional, 27.5% F (22) respondent's is both university and professional.

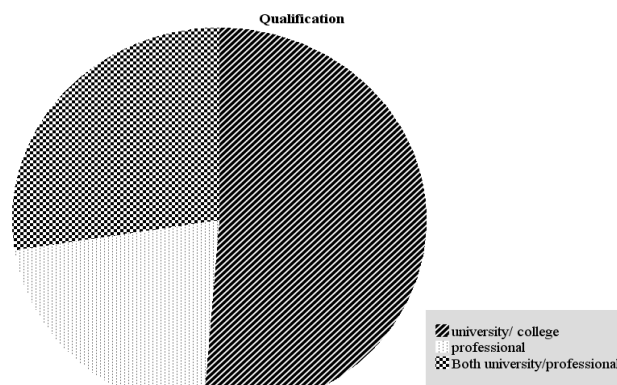


Table 1.3
Years in the Present Position

	Frequency	Percent
less than 1 year	27	33.8%
1-5years	26	32.5%
6-10 years	18	22.5%
more than 10 years	9	11.3%
Total	80	100.0%

In this table 1.3 showed that the 33.8% F (27) majority respondent's years in the present position is less than 1 year, 32.5% F (26) respondent's is 1-5 years, 22.5% F (18) respondents is 6-10 years, 11.3% F (9) respondents is more than 10 years.

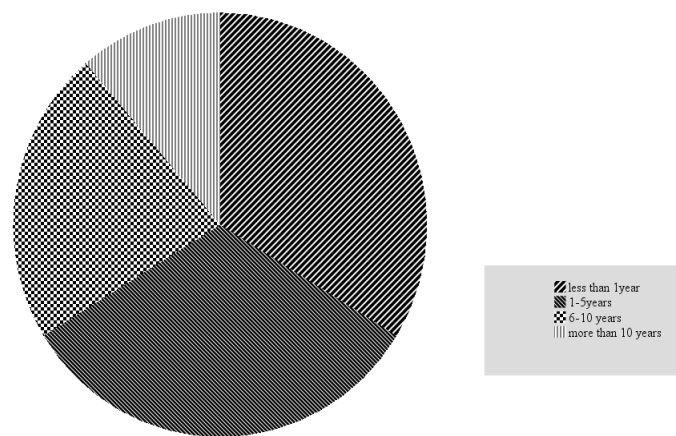


Table 1.4
Years in the Present Organization

	Frequency	Percent
Less than 1 year	29	36.3
1-5 years	27	33.8
6-10 years	16	20.0
more than 10 years	8	10.0
Total	80	100.0

In this table 1.4 showed that 36.3% F (29) respondent's years in the present organization is less than 1 year, 33.8% F (27) respondents is 1-5 years, 20.0% F (16) respondents is 6-10 years, 10.0% F (8) respondents is more than 10 years.

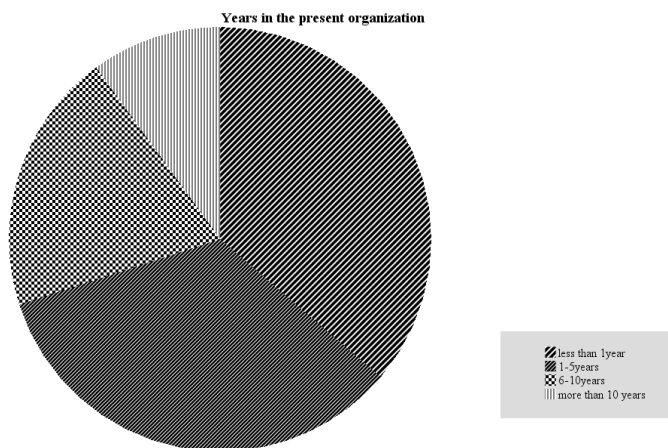


Table 1.5
Knowledge in Islamic Banking

Islamic banking system was introduced because Muslims are prohibited from associating themselves with the element of interest practice by conventional banking system

	Frequency	Percent
Absolute untrue	14	17.5%
Untrue	8	10.0%
Not sure	11	13.8%
Absolute true	15	18.8%
True	32	40.0%
Total	80	100.0%

In this table 1.5 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 40.0% F=32 its true and the lowest is 10.0% F=8 that is untrue and not sure respondents are 13.8% f=11, absolute true is 18.8% f=15 , absolute untrue is 17.5% and f=14.

Not sure	20	25.0%
Absolute true	18	22.5%
True	27	33.8%
Total	80	100.0%

In this table 1.6 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 33.8% F=27its true and the lowest is 18.8% F=7 that is absolute untrue and not sure respondents are 25.0% f=20, absolute true is 22.5% f=18 , untrue is 10.0% and its F=8.

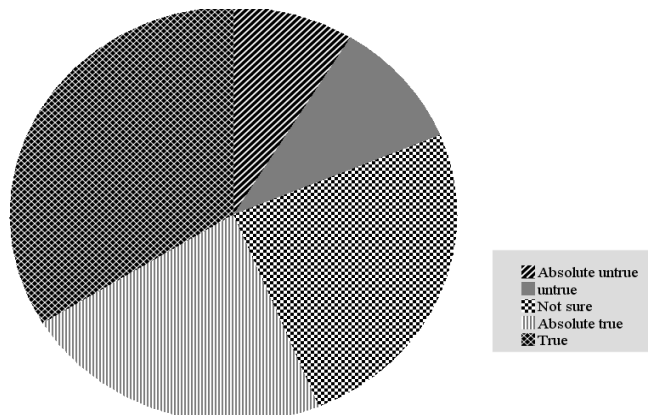


Table 1.7
Knowledge about Islamic banking system

How do you rate your level of overall knowledge in the Islamic banking system?

	Frequency	Percent
Absolute untrue	8	10.0%
Untrue	14	17.5%
Not sure	21	26.3%
Absolute true	6	7.5%
True	31	38.8%
Total	80	100.0%

In this table 1.7 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 38.8% F=31 its true and the lowest is 7.5% F=6 that is absolute true and not sure respondents are 26.3% f=21, untrue is 17.5% f=14 , absolute untrue is 10.0% and its F= 8.

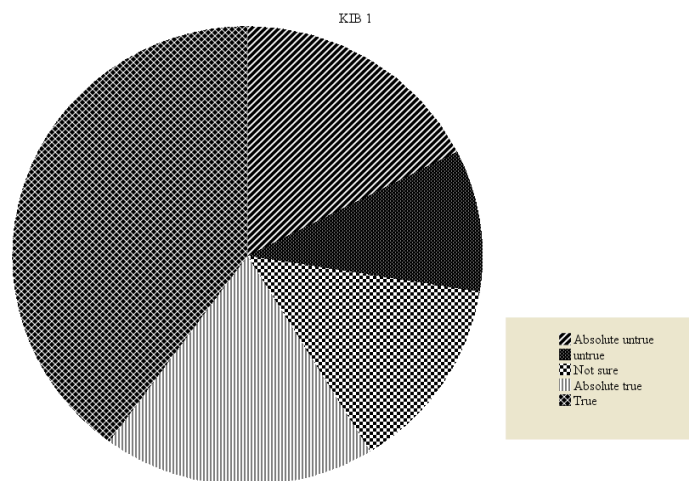


Table 1.6
Profit sharing in Islamic Banking

The profit-sharing principle is the only principle that can replace the element of interest in the operations of Islamic banking system

	Frequency	Percent
Absolute untrue	7	8.8%
Untrue	8	10.0%

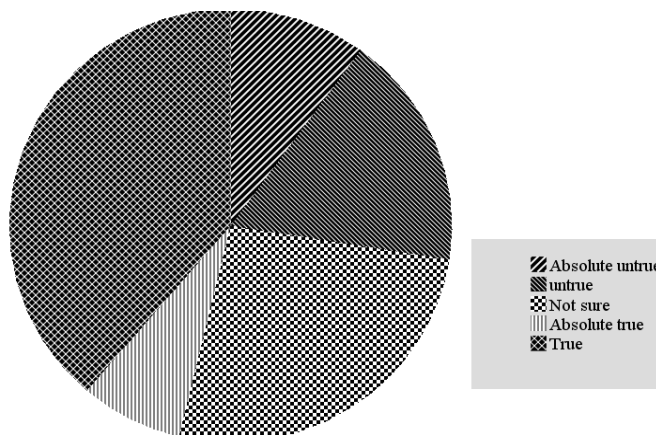


Table 1.8
Profit maximization principles in Banking system

Both Islamic and conventional Banks must adopt profit maximization principle in order to survive in this competitive business environment

	Frequency	Percent
Very Knowledgeable	14	17.5%
Knowledgeable	22	27.5%
Understand Partially	19	23.8%
Limited Knowledge	19	23.8%
No Knowledge at all	6	7.5%
Total	80	100.0%

In this table 1.8 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 27.5% F=22 its knowledgeable and the lowest is 7.5% F=6 that is no knowledge at all and limited knowledge respondents are 23.8% f=19, understand partially is 23.8% f=19, very knowledgeable is 17.5% and its F=14.

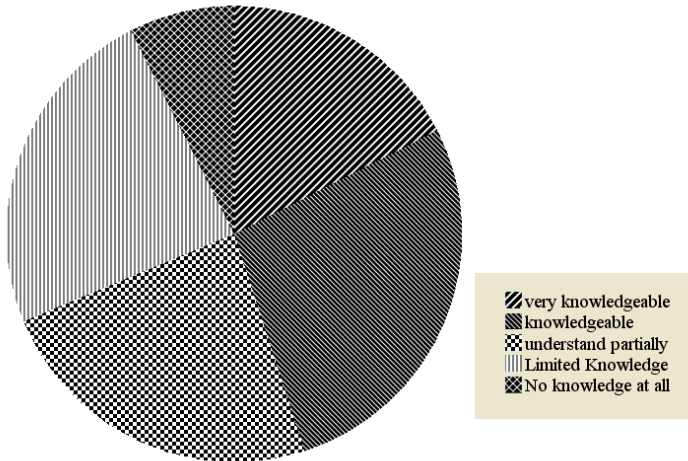


Table 1.9
Role of Respondents

Opening an account with new bank	Frequency	Percent
Recommendation with influence power	26	32.5%
Recommendation with no influence power	12	15.0%
Authorize to make decision	22	27.5%
Take part in decision-making	13	16.3%
No authority at all	7	8.8%
Total	80	100.0%

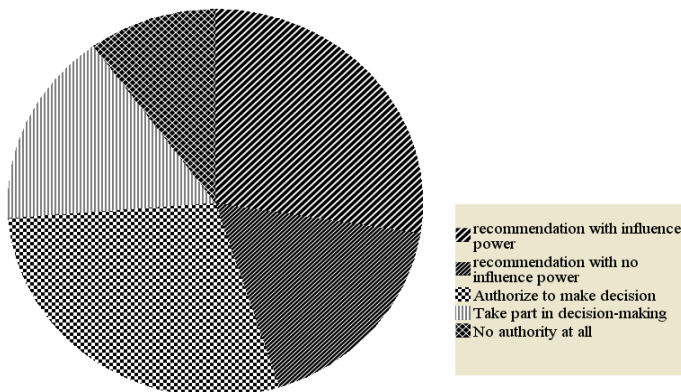
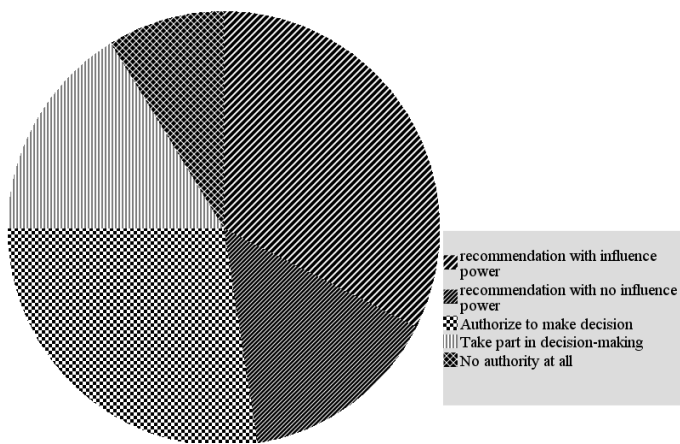
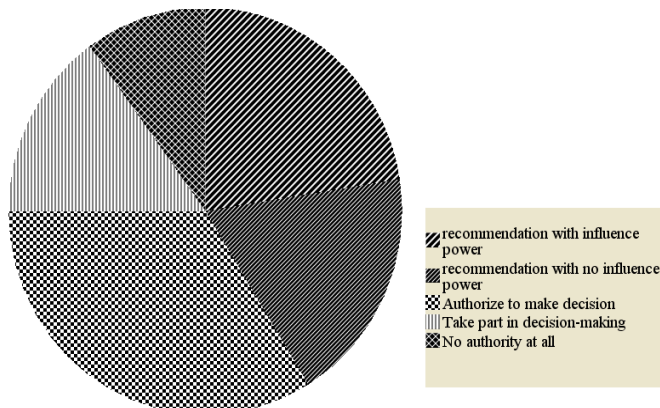


Table 1.10
Responses for new financing facilities in Islamic banking

Applying new financing facilities.	Frequency	Percent
Recommendation with influence power	18	22.5%
Recommendation with no influence power	15	18.8%
Authorize to make decision	27	33.8%
Take part in decision-making	12	15.0%
No authority at all	8	10.0%
Total	80	100.0%

In this table 1.10 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 33.8% F=27 its Authorize to make decision and the lowest is 10.0% F=8 that is no authority at all and recommendation with no influence power respondents are 18.8% f=15, recommendation with influence power respondents are 22.5% f=18, Take part in decision making is 15.0% and its F=12.

In this table 1.11 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 26.3% F=21 its Authorize to make decision and the lowest is 15.0% F=12 that is no authority at all and recommendation with no influence power respondents are 17.5% f=14, recommendation with influence power respondents are 20.0% f=16, Take part in decision making is 21.3% and its F=17.

Table 1.11
Terminating relationship with commercial banks

Terminating a relationship with the existing bank	Frequency	Percent
Recommendation with influence power	16	20.0%
Recommendation with no influence power	14	17.5%
Authorize to make decision	21	26.3%
Take part in decision-making	17	21.3%
No authority at all	12	15.0%
Total	80	100.0%

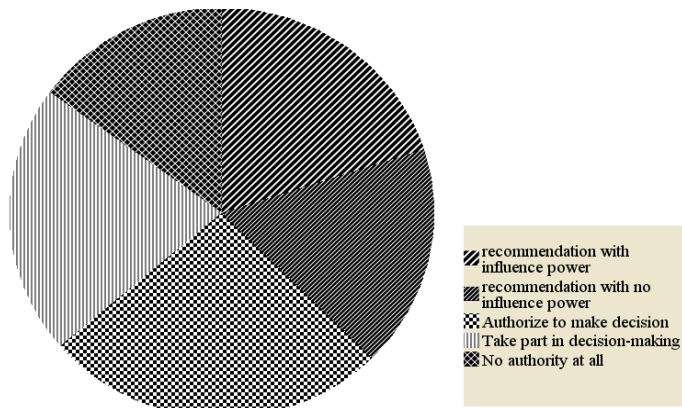


Table 1.12
Potentiality of Islamic Banking

Terminating a relationship with the existing bank	Frequency	Percent
Strictly Religion	35	43.8%
Economic (Profit & Cost Element)	12	15.0%
Both Religion and Economic	29	36.3%
Other Reasons	2	2.5%
No Idea	2	2.5%
Total	80	100.0%

In this table 1.12 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 43.8% F=36 its strictly religion and the lowest is 2.5% F=2 that is other reasons and no idea, both religion and economic 15.0% f=12, economic are 15.0% f=12.

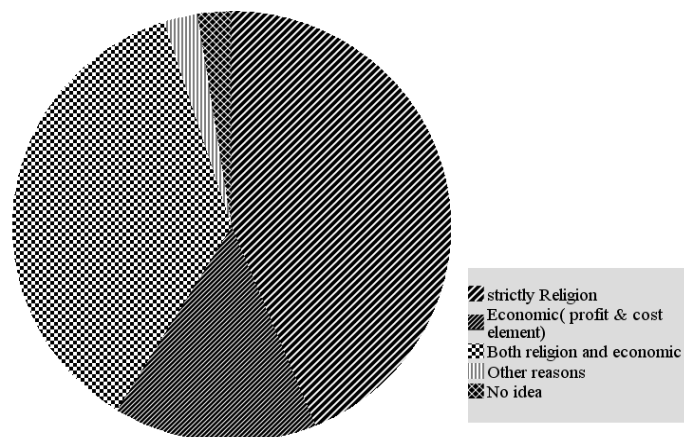


Table 1.13
Potential of Islamic banking Products in Pakistan

The potentially of Islamic banking products in the Pakistani corporate sector

	Frequency	Percent
A very good potential	31	38.8%
A good potential	23	28.7%
Some potential	15	18.8%
No potential	5	6.3%
No potential at all	1	1.3%
No idea	5	6.3%
Total	80	100.0%

In this table 1.13 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 38.8% F=31 it's a very good potential and the lowest is 1.3% F=1 that is no potential to all and A good potential respondents are 28.7% f=23, some potential respondents are 18.8% f=15, no potential is 6.3% and its F=5, no idea respondents are 6.3% F=5.

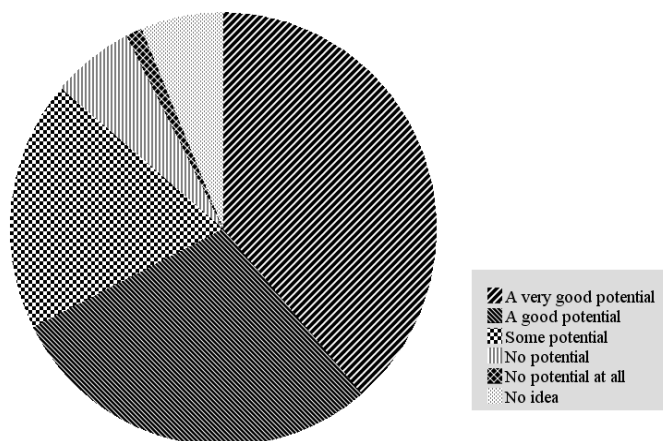
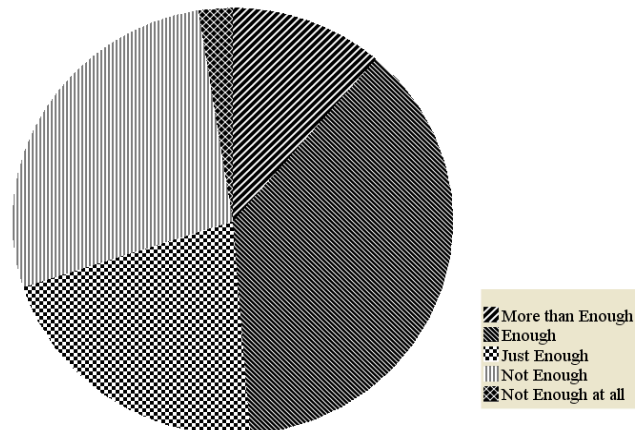


Table 1.14
Responses for Islamic Banking products

Is it true the Islamic banking products available are similar to the products of conventional banks except that the banks use different names in highlighting those products?

	Frequency	Percent
Absolutely True	17	21.3%
True	37	46.3%
Partly True	19	23.8%
Untrue	5	6.3%
Absolute Untrue	2	2.5%
Total	80	100.0%

In this table 1.14 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 46.3% F=37 its true and the lowest is 2.5% F= 2 that is absolute untrue and partly true respondents are 23.8% f=19, untrue respondents are 6.3% f=5, absolute true is 21.3% and its F=17.



DESCRIPTIVE ANALYSIS

Table 2.1

Variables	N	Minimum	Maximum	Mean	Std. Deviation
Knowledge in Islamic Banking	80	1.00	4.75	3.3500	.89708
Role of Respondents	80	1.00	5.00	2.7063	1.02329
Potentiality of Islamic Banking	80	1.00	4.75	2.3031	.78625

The data analysis showed that the level of knowledge in Islamic banking Mean score of 3.35(SD=0.89) and maximum value is 4.75, minimum value is 1.00 this means some knowledge about Islamic banking product and services. Mostly people perception is conventional and Islamic was same in nature and cost of services is high than conventional banking. Most of the respondent's perception Islamic and conventional is seeking profit maximization. Most of respondent's percept about the Islamic profit principle is based on interest operation in the IB.

In this variable analyzed the administrative matter. In this Table 2 data analysis showed that the role of respondents in Islamic banking Mean score of 2.70(SD= 1.02). This table show some respondents have no authority to make decision and some respondents know recommendation with influence power. Mostly take part in decision an opening an account and mostly does not know the financing facilities of IB recommendation with no influence power. Some respondents know the new, and terminating the relationship and very clearly know the difference between Islamic and conventional banking

In this third variable analyzed the respondent's perception towards some general matters. In this Table 2 descriptive analysis showed that respondent's perception on some general matter in Islamic banking Mean score 2.30(SD=0.786). This table show that some respondents only knowing and use of Islamic banking because religions. And some respondent does not have enough knowledge towards Islamic banking product and services. Mostly respondents have good potential about Islamic banking product and services but few respondents do no potential about Islamic product. Islamic banking marketing are not enough because some respondents answered that conventional and Islamic banking are same in their services.

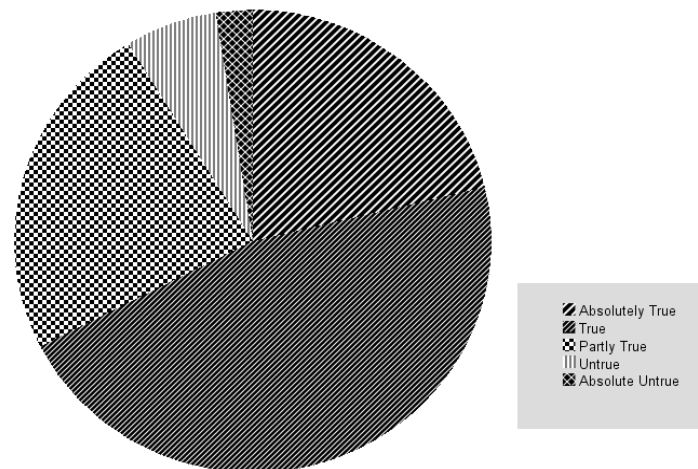


Table 1.15
Islamic banking products marketing

Do you think that Islamic banks have done enough in marketing their products to corporate sector?

	Frequency	Percent
More than enough	9	11.3%
Enough	30	37.5%
Just Enough	17	21.3%
Not enough	22	27.5%
Not enough at all	2	2.5%
Total	80	100.0%

In this table 1.15 show that the total respondents 80 and its percentage is 100.0% in this question the highest answered 37.5% F=30 it's enough and the lowest is 2.5% F= 2 that is not enough at all and just enough respondents are 21.3% f=17, more than enough respondents are 11.3% f=9, not enough is 27.5% and its F=22.

3.1 Reliability Statistics

.561	4
------	---

Table 3.1
Knowledge in Islamic Banking

Cronbach's Alpha	N of items
------------------	------------

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Islamic banking system was introduced because Muslims are prohibited from associating themselves with the element of interest practice by conventional banking system	9.86	6.272	.560	.273
The profit-sharing principle is the only principle that can replace the element of interest in the operations of Islamic banking system	9.77	9.037	.282	.537
Both Islamic and conventional Banks must adopt profit maximization principle in order to survive in this competitive business environment.	9.92	7.437	.446	.399
How do you rate your level of overall knowledge in the Islamic banking system?	10.64	10.462	.120	.642

In this study the knowledge in Islamic banking Cronbach's Alpha basically measures the internal consistency of the variable. No of item is 4 and Cronbach alpha is .561 is poor the reason behind poor Cronbach alpha is due to shortage of time, and due to covid pandemic collection of data is less.

Table 3.2
Role of Respondents

Cronbach's Alpha	N of items
------------------	------------

.786	4
------	---

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Opening an account with new bank	8.29	10.233	.558	.751
Applying new financing facilities.	8.11	9.848	.677	.692
Applying additional financing facilities.	8.19	9.876	.623	.718
Terminating a relationship with the existing bank	7.89	10.430	.520	.770

In this table show that the role of respondents towards Islamic banking the Cronbach Alpha is .786 that is acceptable no of item is 4, this show that the role of respondent's internal consistency is acceptable. If item deleted Cronbach alpha increase that show in table that question one is deleted the alpha value is increase .751, as well as if question two alpha value is increase by.692, if item .718 increases, .770 if item deleted Cronbach alpha increases.

Table 3.3
Potentiality of Islamic Banking

Cronbach's Alpha	N of items
------------------	------------

.649	4
------	---

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The main reason why people select Islamic banking products.	7.16	6.594	.395	.604
The potentially of Islamic banking products in the Pakistani corporate sector	7.00	4.734	.538	.499
Is it true the Islamic banking products available are similar to the products of conventional banks except that the banks use different names in highlighting those products?	6.99	6.671	.480	.557
Do you think that Islamic banks have done enough in marketing their products to corporate sector?	6.49	6.861	.338	.639

In this table the potentiality of Islamic banking no if item is 4 Cronbach Alpha value is poor the reason behind due

to shortage of time and covid pandemic less data collection. If

item deleted.604 and .499, .557, .639 are deleted then Cronbach alpha value is increase.

CORRELATION

Table 4.1

		Knowledge in Islamic Banking	Role of Respondents	Potentiality of Islamic Banking
Knowledge in Islamic Banking	Pearson Correlation			
	Sig. (2-tailed)			
	N	80		
Role of Respondents	Pearson Correlation	.441**		
	Sig. (2-tailed)	.000		
	N	80	80	
Potentiality of Islamic Banking	Pearson Correlation	.263*	.590**	
	Sig. (2-tailed)	.019	.000	
	N	80	80	80

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

		Knowledge in Islamic Banking	Role of Respondents	Potentiality of Islamic Banking
Knowledge in Islamic Banking	Pearson Correlation			
	Sig. (2-tailed)			
	N	80		
Role of Respondents	Pearson Correlation	.441**		
	Sig. (2-tailed)	.000		
	N	80	80	
Potentiality of Islamic Banking	Pearson Correlation	.263*	.590**	
	Sig. (2-tailed)	.019	.000	
	N	80	80	80

In this table show that role of respondents Pearson correlation is .441 and sign.000 less than 0.05 means if role of respondent increasing knowledge in Islamic banking will also be increasing and their positive significant relationship, potentiality of Islamic banking Pearson correlation is .263 and sign .019 less than 0.05 means if potentiality of Islamic banking increasing knowledge in Islamic banking will also a be increasing and their positive significant relationship, potentiality of Islamic banking Pearson correlation .590 and sign.000 less than 0.05 means if potentiality of Islamic banking increasing role of respondents will also be increasing and their positive significant relationship number of respondents N= 80.

Regression

Table 5.1

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.359	1	12.359	18.823	.000b
Residual	51.216	78	.657		
Total	63.575	79			

a. Dependent Variable: KIB
 b. Predictors: (Constant), ROR

In this tables show that knowledge in Islamic banking with role of respondents is significant.000 because less than 0.05 there is a positive significant relationship. Frequency is 18.823, sum of squares is 12.359.

Table 5.2

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	12.360	2	6.180	9.292	.000c
Residual	51.215	77	.665		
Total	63.575	79			

a. Dependent variable: KIB
 b. Predictors: (constant), PIB, ROR

Knowledge in Islamic banking is .000 positive significant relationships with potentiality less than .05 is accepted.

CROSS TAB

Table 6.1

Qualification * Knowledge in Islamic banking Cross tabulation						
		Knowledge in Islamic Banking				Total
		1-1.9	2-2.9	3-3.9	4-4.9	
Qualification	University/ College	5	5	16	15	41
	Professional	1	5	4	7	17
	Both University/ Professional	1	3	11	7	22
Total		7	13	31	29	80

In this table show that qualification and knowledge in Islamic banking crosstab show that university and college respondents' knowledge in Islamic banking 41, and professional knowledge in Islamic banking is 17, both university and professional respondents' knowledge in Islamic banking is 22, Total respondents N=80. The knowledge in Islamic banking 1-1.9 total respondents are 7, 2-2.9 total respondents are 13, 3-3.9 answered total respondents 31, and 4-4.9 answer respondents is 22.

CONCLUSION

In this study to find the precept of corporate customers on Islamic banking product and services this research is based on six chapters that are introduction, literature review, research methodology, and analysis or finding, conclusion and references. This research follows quantitative method collected primary data. Closed ended questionnaire-based research. 80 respondents fill this research questionnaire, collected data of MCB and Dubai Islamic bank. Deductive approach is used in this study. Survey data collection is cross sectional, sampling technique is profitability random sampling questionnaire scoring procedure is used Likert scale method. In this research correlation study is used to find the relationship between two variables.

This research discusses the 3 main parameters one is knowledge in Islamic banking and second is the role of respondents towards Islamic banking and the third parameter is potentiality of Islamic banking. In this study find out the level of knowledge on Islamic banking system and role of respondents and selection of Islamic banking and also find out the potentiality of Islamic banking towards Islamic banking product and services. Islamic banking investing in halal business, deal in profit-sharing according to shariah law. In this time Islamic banking provide healthy competition to their competitor a lot of bank converted into Islamic bank. Islamic bank provides interest free product and services and reasonable service charges. In Islamic banking facilities are more convenient than conventional banking. In corporate customers has a positive perception about Islamic banking product and services. Furthermore, many researches are also finding the percept of corporate customers on Islamic banking product and services in Pakistan.

According to (Rustam, 2011) research also conclude that the corporate customers have some knowledge about Islamic banking product and services due to the weak marketing strategy of Islamic banking. The corporate customers have some knowledge they don't know the proper knowledge towards Islamic banking. The corporate customers

think that conventional and Islamic are same and their principles or strategy are also same. Few customers know but they don't have proper knowledge about their products. Mostly customers use the Islamic banking due to the strictly religion. Some have no potential about their product. Islamic banking must need to advertising the Islamic banking product and services. Islamic banking most important part was the cost of services most of the customers know the conventional and Islamic banking services cost is same. They know the charges of services in Islamic banking does charge.

In this time Islamic banking sector need to educate the customers through marketing. In this study descriptive and inferential statistics is used like frequency, descriptive analysis, regression, correlation, crosstab, Cronbach Alpha analysis are included. In this study majority of respondent is less than 30 years and its percentage is 66.3%and the qualification level is university and college is 51.2%. The Cronbach Alpha value of knowledge in Islamic banking is .561 that is poor due to shortage of time and Covid pandemic. Role of respondents Cronbach Alpha value is .786 that is better and the potentiality of Islamic banking value is .649 .in this study also find the Pearson correlation of knowledge in Islamic banking with role of respondents is .441 and

Its sign .000 that is less 0.05 its means role of respondents is positive significant relationship with knowledge in Islamic banking if role of respondents increasing the knowledge in Islamic banking will also be increasing my H1 is accepted. Pearson correlation between role of respondent and potentiality of Islamic banking is .590 and its significant value is .000 that is less than 0.05 its means role of respondents is positive significant relationship with potentiality of Islamic banking it means if role of respondents increased potentiality of Islamic banking will also be increased my H2 is accepted The third one Pearson correlation of potentiality of Islamic banking with knowledge in Islamic banking is sign .000 that is less than 0.05 its means if potentiality of Islamic banking increasing knowledge in Islamic banking will also increasing my H3 is accepted.

This study is limited to few customer perceptions on basis of their knowledge on Islamic banking product & services and it can be further study in future with other variables that have impact on customer perception about Islamic product & services. This study is limited with in Pakistan region it can also study in other region for further results. The results may be helpful to Sharia's board and managers in the banking industries, prompting them to implement new strategies to build strong relationships with consumer's perception, thus increasing consumers' trust and prosperity of Islamic banking product & services performance.

References

Ahmad, A., & Safwan, N. (2011a). Comparative study of Islamic and conventional banking in Pakistan based on customer satisfaction. *African Journal of Business Management*, 5(5), 1768-1773.

Ahmad, A., & Safwan, N. (2011b). Testing a model of Islamic banking based on service quality, customer satisfaction and bank performance. *African Journal of Business Management*, 5(5), 1880-1885.

Ahmad, A., & Saif, M. I. (2010). Islamic banking experience of Pakistan: comparison between Islamic and conventional

banks. *International Journal of Business and management*, 5(2), 137.

Ahmad, N., & Haron, S. (2002). Perceptions of Malaysian corporate customers towards Islamic banking products and services. *International Journal of Islamic Financial Services*, 3(4), 13-29.

Albrecht, T. (2003). The importance of assessing customer perception.

Asubonteng, P., McCleary, K. J., & Swan, J. E. (1996). SERVQUAL revisited: a critical review of service quality. *Journal of Services marketing*.

Bibi, S., Rustam, S., Rustam, A., Zaman, K., & Haq, Z. U. (2011). Perceptions of corporate customers towards Islamic banking products and services in Pakistan. *The Romanian Economic Journal*, 41(4), 107-123.

Chapra, M. U. (1985). *Towards a just monetary system* (Vol. 8). International Institute of Islamic Thought (IIIT).

Erol, C., & El-Bdour, R. (1989). Attitudes, behaviour, and patronage factors of bank customers towards Islamic banks. *International Journal of Bank Marketing*.

Gerrard, P., & Cunningham, J. B. (1997). Islamic banking: a study in Singapore. *International Journal of Bank Marketing*.

Haron, S., Ahmad, N., & Planisek, S. L. (1994). Bank patronage factors of Muslim and non-Muslim customers. *International Journal of Bank Marketing*.

Lafferty, B. A. (2002). Essentials of Services Marketing: Concepts, Strategies, and Cases/Principles of Service Marketing and Management. *Service Industries Journal*, 22(4), 214-214.

Metawa, S. A., & Almosawi, M. (1998). Banking behavior of Islamic bank customers: perspectives and implications. *International journal of bank marketing*.

Naser, K., Jamal, A., & Al-Khatib, K. (1999). Islamic banking: a study of customer satisfaction and preferences in Jordan. *International journal of bank marketing*.

Othman, A., & Owen, L. (2001). Adopting and measuring customer service quality (SQ) in Islamic banks: a case study in Kuwait finance house. *International Journal of Islamic Financial Services*, 3(1), 1-26.

Parasuraman, A., Zeithaml, V. A., & Berry, L. L. (1985). A conceptual model of service quality and its implications for future research. *Journal of marketing*, 49(4), 41-50.

Turnbull, P. W. (1983). Corporate attitudes towards bank services. *International Journal of Bank Marketing*.

Turnbull, P. W., & Gibbs, M. J. (1989). The selection of banks and banking services among corporate customers in South Africa. *International Journal of Bank Marketing*.

Tyler, K., & Stanley, E. (1999). UK bank-corporate relationships: large corporates' expectations of service. *International Journal of Bank Marketing*.

Wilson, R. (1985). *Islamic Business-Theory and Practice* London.



the potentiality of Islamic banking towards Islamic banking product and services.

Impact of Statement

This research discusses the 3 main core points one is knowledge in Islamic banking and second is the role of respondents towards Islamic banking and the third parameter is potentiality of Islamic banking. In this study find out the level of knowledge on Islamic banking system and role of respondents and selection of Islamic banking and also find out

Muhammad Usman, Senior Lecturer, Accounting and Finance.

I am working as senior lecturer in Accounting; Finance at department of management sciences NCBA&E, Lahore, Pakistan. I have 11 years of teaching experience in the areas of accounting; finance subjects corporate finance, corporate governance, financial management, financial accounting, management accounting, banking & finance. I have done my MS degree in Management Sciences (Finance) from Riphah International University and Bachelors in commerce with distinction from Hailey College of Commerce, Punjab University. My research interests are in the areas of corporate finance, behavioral finance, market investment and dividend payout, Islamic banking.