

Promotional Tools of Marketing: An Islamic Perspective

Muhammad Anwar and Mohammad Saeed

Abstract: Promotional tools of marketing, (e.g., personal selling, advertising, sales promotion, public relations, promotional games as well as contests), play a key role in creating consumer awareness about the qualities of various products and services available on the market, and can go a long way in contributing to economic progress and social development. Muslim marketers have to be conscious of their position and role in managing marketing activities. The Qur'anic view about man and his resources should be the basis for designing promotional tools and media strategies. The latter are meant to inculcate Islamic values, build the characters of customers and marketers, and uphold truth in the society. Ethical behaviour in advertising and other promotional activities must be based on a strong foundation of Islamic tenets and injunctions. There is a need to develop not only general guidelines for achieving marketing goals and corporate objectives in a morally acceptable manner, but also to devise an Islamic code of marketing by Muslim marketers, corporate leaders, and shari'ah experts.

Promotional activities, especially advertising, can contribute to the economic progress and social development of a society. Specifically, promotional tools can be tailored to achieve: (1) healthy competition in the market; (2) freedom for consumers to select products which suit

Muhammad Anwar is Associate Professor at the Department of Economics, Kulliyah of Economics & Management Sciences, International Islamic University Malaysia.

Mohammad Saeed is Professor at the Department of Business Administration, Kulliyah of Economics & Management Sciences, International Islamic University Malaysia.

functional and social needs; (3) improvement in the quality of products; and (4) enhancement of Islamic moral conduct. Whether the tools utilized for achieving these objectives are Islamic or not depends, partly, on what purposes they serve. In general, if the promotional means and their objectives are not contrary to the principles of Islam, one may proceed with them.

Over-zealous marketing, over-anxiety to maximise profits through hoarding and profiteering, overstocking outlets, overdoing the advertising promise, overlooking dealer and customer reactions to clumsy merchandising schemes, over-dressing the product with expensive and misleading packaging, overlooking the need to provide adequate after-sale service—all these excesses and deficiencies¹ would not be acceptable under an Islamic marketing system.²

AN OVERVIEW OF PROMOTIONAL TECHNIQUES

Marketing has been viewed differently in different contexts. Generally speaking, it is the process by which goods and services are transferred, and time as well as place utilities created. In this respect, promotional tools are employed in order to introduce, activate, energise, and motivate present and potential customers, thereby providing optimum benefits to the users of goods and services.

Promotion is recognised as one of the basic elements of the marketing mix³ which includes product, price, and place (distribution). Marketing focuses on making the product available to the customers at the right place, the right time, and at a reasonable price. This requires, *inter alia*, transmitting information that may help customers determine whether the product will satisfy their needs. In fact, consumer satisfaction⁴ and raising the standard of living are the ultimate goals of all marketing activity.⁵

Promotion plays a key role in creating consumer awareness of the quality of various products and services available in the market. It involves communicating with individuals, groups, and organizations to transmit vital information by means of which consumers are persuaded to buy the products or services of a particular company. It aims at bringing about a change in consumers' perceptions, tastes, and preferences by invoking their inner desires for acquiring certain specific commodities for the satisfaction of their previously unrecognized wants. The various promotional techniques, classified as personal selling, advertising, public relations (PR), and sales promotion (which

includes promotional games and contests), are briefly reviewed below.

Personal Selling

Personal Selling is the process of making oral commercial representation during a buyer-seller interview situation.⁶ It aims at persuading customers to purchase certain products, specific brands, or make their purchases from specific retail outlets. Sales representatives perform one or more of the following tasks for their organizations: (1) prospecting—finding and cultivating new customers; (2) targeting—deciding how to divide their scarce time between prospects and customers; (3) communicating—giving consumers a compelling introduction to the company's products and services; (4) selling-in-action—using the art of salesmanship in approaching consumers, presenting the product or service, handling objections, and closing sales; (5) servicing—providing technical assistance, expediting delivery, advising on problems; and (6) information gathering—conducting sales research and intelligence work, and filling in the necessary reports.⁷

Advertising

Advertising is a form of paid-for non-personal communication about an organization and its products. The communication is transmitted to a target audience through the mass media, direct mail, mass transit vehicles, outdoor displays, leaflets, or catalogues.⁸ Advertising is used to: (1) promote products and organizations; (2) create selective demand; (3) offset competitors' advertising (i.e., defensive advertising); (4) make sales persons more effective as a result of motivation provided by advertising activities; (5) provide information about the uses of a product; (6) remind customers and reinforce product-loyalty; and (7) reduce sales fluctuations by regulating sales patterns and inventories. How a firm would use advertising depends on corporate objectives, availability of resources, and the internal as well as external corporate environment. Advertising is not limited to promoting goods and services only; in practice, it has a wider scope. In fact, organizational advertising used for promoting organizational images, ideas, issues, missions, and philosophies has, of late, become quite popular.

Public Relations

Public Relations (PR) involves making a deliberate and sustained effort to establish and maintain mutual understanding between an organization

and its public, which refer to groups of people having common interests, goals, objectives, likings, and behavioural patterns. For example, publics may be formed by customers, employees, governments, stockholders, and communities. Public relations activities are used to create, maintain, and enhance public visibility and positive image of a company. Publicity, which is part of public relations, is a form of unpaid communication transmitted through a mass medium regarding a product or an organization. It includes news releases, stories in newspapers, articles by experts, letters to the editor, editorials, film tapes to television, etc. A favourable editorial about a company or its products, a signed technical article, a feature article, or an interview of the key company personnel, are highly effective tools of influencing knowledgeable customers.⁹ PR activities enjoy greater credibility compared to advertising, because they are presumed to be educational, informative, non-persuasive, and impartial.

Sales Promotion

The promotional activities which do not fall under the above three categories of personal selling, advertising, or PR, are lumped together as sales promotion. These activities provide added values or incentives to retailers, salespersons, and consumers through coupons, bonuses, and contests for enhancing the sale of a product. These are helpful in inducing "patronage sensitivity" for a particular brand, product or store. Sales promotion is broadly classified into trade promotion and consumer promotion. Trade promotion may involve in-store sales support, change in trade inventories, improved product distribution, and motivating channel partners. Consumer promotions involve holding product trials, encouraging loyalty, promoting more frequent purchases, encouraging consumers to trade up, introducing new and improved products, packaging, product sizes, neutralizing competitive sales promotions, and capitalising on special circumstances.¹⁰ Sales promotion techniques are numerous, and include, among other things, distributing free samples, consumer coupons, trade coupons, providing money refunds, giving product demonstrations, offering frequent-user incentives, putting up point-of-purchase displays, having contests/sweepstakes etc. Sales promotions are effective when: (1) a new brand is being introduced; (2) a new major product or an improvement in an established brand is being communicated to the market; (3) a brand being promoted is already enjoying competitive success; (4) a company is trying to increase store distribution; (5) there is a need to assist the

intermediaries in selling; and (6) a company wants to amplify the results of advertising.¹¹

Contests, Sweepstakes, and Games

Contests are those sales promotion activities which require participants to compete for prizes on the basis of some skill or ability.¹² Sweepstakes are such activities which require participants to submit their names to be included in a draw, or other types of chance selection.¹³ Games are a type of sweepstake that require players to return to play several times.¹⁴ Contests, sweepstakes, and games give consumers a chance of winning enticing prizes for little or no outlay, and without any effort beyond completing and returning an entry coupon. Sweepstakes are very popular among consumers the world over.¹⁵ Scratch cards¹⁶ promotions (which are used by various marketers, including newspapers, retailers, grocery brands, and fast-food chains) are equally popular. These are ways of distributing free gifts to the public where recipients are chosen through a random sampling technique to ensure unbiased selection.

THE QUR'ANIC VIEW OF MAN AND RESOURCES

Man has a strong love for the possession of wealth and resources.¹⁷ According to the Qur'ān, if Allah were to increase provision for His creatures, people would indeed transgress all bounds in amassing wealth and resources such as gold, silver, cattle, etc.¹⁸ Allah, the One to whom all things belong, allocates resources in due measure because "He is with His servants well-acquainted, watchful"(42:27). Man's love for resources is also evident in his spending behaviour. Allah says, "if you had control of the treasures of the mercy of My Lord, behold, you would withhold them for fear of their depletion: for man is (ever) niggardly" (17:100). People are urged by the Qur'ān to "spend out of the (substance) whereof He has made you heir."¹⁹

Man is reminded that life in this world is mere play when compared to life in the hereafter. In this life, people not only play and amuse themselves and each other, but also show off, boast, and accumulate riches, man-power and influence, in rivalry with each other (57:20). Yet, "those who desire the life of the present and its glitter, to them we shall pay (in price of) their deeds therein, without diminution. For them there is nothing in the hereafter..."(11:15-16). Man is also reminded that wealth and progeny are nothing beyond an attraction (18:46), a trial (8:28 and 64:15), and a test (20:131) in this world, while the

highest reward lies with Allah in the hereafter. People should utilize their resources to seek a place in Paradise, without neglecting their worldly duties (28:77). However, people's behaviour (even as consumers and marketers) must be guided by the principles of, inter alia, justice under all circumstances,²⁰ magnanimity (16:90), cooperation (5:3), and exhorting goodness and forbidding wrong (3:104 & 114, 7:157, 9:71 & 112, 22:41 and 31:17). According to the Qur'an, all things in heaven and earth belong to Allah (2:107, 3:180, 31:26, and 42:4). Islam treats man as a vicegerent²¹ of Allah. In this capacity, he is supposed to manage the resources at his command in accordance with the dictates of Allah. Therefore, the main concern of Islamic marketing and the promotional tools it utilizes, should be to earn Allah's pleasure by serving consumers and society at large.²² Some selected injunctions and their relevance to promotional tools are discussed in the following section.

PROMOTIONAL TOOLS: ISLAMIC INJUNCTIONS

Promotional tools, particularly advertising, play a significant role in value orientation, for they shape and mirror the values of society. Advertisements and other promotional measures, applied in Islamic societies, should project Islamic values. Therefore, special attention must be paid to designing promotions that would help in projecting Islamic values, building customers' characters, and propagating truth in society. Promotions are justified on the basis of Islam's support for trading activities. Permissibility of and encouragement for trading is evident in the following verses of the Qur'an: "Allah hath permitted trade and forbidden *ribā*" (2:275); "O believers, do not eat each other's property by wrong means, but let there be amongst you trade and business through mutual goodwill" (4:29); "When prayer is finished then disperse through the land in order to seek the bounty of Allah." (62:10) Since the ultimate aim of all promotional tools is to enhance trading, activities like advertising, PR, sales promotions, and contests are Islamic if they are consistent with Islamic principles and injunctions. Firms are, therefore, justified in spending reasonably on promotional activities with a view to informing consumers, who are entitled to know the exact qualities, quantities, and value of products on the market.

Allah speaks of enterprise and struggle for livelihood as "seeking His bounty" (62:10). Promotional activities leading to healthy competition among firms are acceptable, and should be encouraged.

However, unhealthy cut-throat competition for the purpose of accumulating more and more wealth is condemned: "The mutual rivalry for piling up (the good things in this world) diverts you (from the more serious things) until you reach the graves." (102:1-2) Hence, the principle of moderation should guide promotional activities in order to ensure healthy competition and fair marketing practices.

Through promotional means, people are lured to buy different models and brands of consumer goods, mostly for showing off and boasting. The Qur'ān advises, "do not deceive yourself by taking this world as play, pastime, show off, boasting and piling up riches in rivalry with each other." (57:20) This caution should be kept in mind when designing "media strategies" so as to ensure that promotional tools do not arouse unhealthy, unethical, and un-Islamic motives.

Advertising

Advertising is analyzed here in the light of Qur'anic injunctions on truthfulness, spending behaviour, legitimate (*ḥalāl*) versus illegitimate (*ḥarām*) products, publishing ethics and human dignity.

Truthfulness: Advertising is an activity to which communication is essential. The Qur'ān has laid down certain norms of communication which should be strictly observed in designing advertisements. The Qur'ān enjoins upon us the necessity to speak the truth (33:70; 4:9). It also emphasizes justice, "And when you speak (make sure that you) speak with justice" (6:152). Those whose tongues utter any falsehood will be the first to be driven to hellfire (16:62). Those who preach what they do not practise are under the devil's influence (26:226). Allah asks the believers, "Why do you say what you do not profess?" and gives stern warning of His anger to those who lie (61:2-3). There are numerous verses which emphasise fulfilment of promises (2:40, 2:177, and 17:34).

One may conclude from these injunctions that whatever is communicated through advertisements (and other promotional means) must be accurate and truly representative of the product or service advertised. There should be no false or misleading price claims or savings claims in advertisements. Similarly, there should be full and explicit disclosure of (2:42) the terms and conditions pertaining to guarantees and warranties.

Advertising is usually addressed to people's desires, emotions, fears, and anxieties. As a result, psychological needs for status, power

and sexual gratification are highlighted. Advertising is a persuasive rather than an informative tool, compelling people to buy products they may not really need. Consider the following advertising messages: (1) buying that automobile will make my neighbour envious of me; (2) owning it will raise my self-esteem; (3) it will make me more attractive to the opposite sex. All such advertisements are inconsistent with Islamic teachings. Testimonials and endorsements of celebrities or authorities are echoed frequently, even though they are not bonafide users of the products. Muslim marketers should give or show only those testimonials that come from competent, honest, and real users of the products.

Sometimes advertisements manipulate children's psychology. Consequently, children try to persuade their parents to buy a product. Of course, most children do not possess the necessary skills to evaluate advertising messages, and to judge the merits and demerits of the advertised products. Hence, advertising and promotional activities which confuse and mislead children, and create problems for their parents, should be properly modified. Advertising messages addressed to children should be designed with great caution. Advertisers and marketing associations should work under a code of ethics to ensure that advertisements addressed to children are educational, direct their behaviour patterns towards healthy consumption habits, create a consciousness against social ills, and pave the way for building children's characters. Advertisers should play a proactive role as good corporate citizens.

Some firms may wrongfully claim that their products are far better than those of their competitors. In fact, many products are very similar in terms of their worth. They differ in terms of brand-name only. Under Islamic marketing, it is advisable that advertisers refrain from comparisons which are false or which may harm either their competitors or misguide prospective buyers. An exaggeration or over-generalization is likely to lead to ambiguity which tends to deprive buyers of the criteria necessary for a fair and equitable evaluation of products. Hence, such strategies should be avoided by advertisers.

Promotional activities confront consumers with exaggerated, deceptive, manipulative, and misleading claims. Claims like "restores youth" and "cures cancer" are obviously untrue. Many advertisers do not provide sufficient information. For example, it is very common among marketers to make false claims, hide harmful defects and side effects in order to manipulate demand for their products. Similarly,

fraudulent tactics and misrepresentation for image-building, or creating brand loyalty are not permissible under Islamic marketing. Puffery, which involves advertising and other sales representations raising the product-image with superlatives and exaggerations,²³ is extremely misleading because the claims are not based on facts. Muslim advertisers should be cautious and avoid it by adhering to objectivity in conducting promotional activities. Bait advertising involves advertising a brand at a very low cost to attract customers. It generates traffic to the store, but as the advertised brand is not actually made available in adequate quantity, consumers end up buying more expensive brands. It is a tactic which is used to switch consumers from one product or brand to another which is usually a highly priced one. Like puffery, bait advertising is not permitted under an Islamic marketing system, because it is not a genuine promotional activity. Under Islamic marketing, advertisers should not offer products or services for sale unless such an activity constitutes a bonafide effort to sell the advertised product or brand.

Vital information must be shared among all parties concerned because the holy Prophet was against exploitation of the ignorant by the well-informed.²⁴ In fact, the Qur'ān has repeatedly enjoined upon us to "give full measures and weights," and not to "withhold what duly belongs to others" (6:152, 7:85, 11:84-85, 17:35, 26:183, and 83: 1-3).

Spending Behaviour: The Qur'anic model regarding spending is summarily expressed the following verses: "when they spend, they are neither extravagant nor niggardly, but hold a just balance between these (extremes)" (25:67); "Make not your hand tied like a niggard to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and destitute" (17:29); "Waste not by excess, for Allah loveth not the wasters" (6:141); "Squander not (your wealth) like a spendthrift," and, "surely spendthrifts are brothers of the devils, and the devil is ungrateful to his Lord" (17:26-27). These verses lead to the conclusion that all promotional activities leading to wastefulness should be discontinued. Every Muslim living in any society across the globe is expected to adopt a moderate attitude in the procurement and utilization of resources, as both extremes (i.e., extravagance and miserliness) have been disapproved of by Islam.

The message of these injunctions is twofold: first, marketers should refrain from overspending on promotional activities; and second, promotional activities should neither generate nor stimulate extravagant

spending among consumers.

Some firms resort to excessive advertising when they fail to compete with other firms through price competition. Advertising that aims at matching competition leads to wasteful spending. Excessive advertising in the market has resulted in a mental war among competitors. This tendency raises the costs of the advertised products and, consequently, increases prices as the marketers recover their extravagant promotional costs by charging exorbitant prices.

Islam promotes moderation, and discourages consumers from living an expensive lifestyle. Current advertisements induce the diversion of a major portion of consumers' incomes for extravagant spending on undesirable products such as cigarettes, fashionable shirts, and expensive shoes. Women are enticed to spend their money on cosmetics, clothes, and new hair-dos, etc. Instead, firms should encourage the use of products which are affordable and serve the needs of consumers with moderate incomes. Advertising should not encourage consumers to squander money or to take pride in their material possessions.

Having a luxurious lifestyle is not encouraged in Islam. However, what constitutes "luxuries" varies from individual to individual and from time to time, depending upon ones resources, status, and profession. In fact, a luxury in one society may be a necessity in another society. Every society has its own criteria for what constitutes luxury.

Halāl-Harām Criteria: The Qur'ān has declared that every *tayyeb* (pure, clean, wholesome, nourishing, and tasteful) thing is *halāl* (lawful) and every *khabīth* (bad and impure) thing is *harām* (7:157). In fact, *tayyeb* and beautiful things are gifts from Allah and they cannot be prohibited by anybody. The Qur'ān declares, "O children of Adam! Wear your beautiful apparel at every time and place of prayer, eat and drink but waste not by excess, for Allah loveth not the wasters"(7:31-32); and, "not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O you who understand, so that you may prosper." (5:103)

Advertisements can be used for promoting what is *halāl* and *tayyeb*, and appropriate to a moderate lifestyle. Marketers must refrain from advertising *harām* products because the holy Prophet said, "The one who made drinking *harām*, has also made selling it *harām*."²⁵ Therefore, advertised products ought to be good, pure and of high

quality. Advertisement of impure and bad products cannot be permitted in an Islamic society. People buy junk-food and discard wholesome nutritious foods as a result of false impressions created by the advertising media. It is better to promote traditional nutritious foods²⁶ in order to contribute to the development of people's health. Many food items contain toxic dyes, additives, chemical substances, a high sugar content, and bacteria which are linked to food poisoning, diarrhoea, infections, and cancer. There are also toys which contain hazardous levels of lead and injurious sharp edges. Advertisements emphasize how children enjoy playing with the toys but ignore their harmful aspects. Advertising products which are harmful, unsafe, and might result in sickness, injury, or death cannot be justified.

Publication Ethics: Allah has forbidden all sorts of *fawāhish* (shameful and vulgar deeds). He has given a stern warning: "do not come even near to *fawāhish* whether they are obvious or hidden" (6:151, 7:33, 42:37, 24:19, and 53:32). Therefore, advertisements of products that raise sensitive and controversial issues, or which encourage vulgarity (e.g., condoms) should not be permitted. Supporters of such advertisements insist that the growing number of people suffering from sexually transmitted diseases makes such advertising essential. Advertisements, which may be somewhat beneficial but which may lead to sinful acts, cannot be allowed because *fawāhish* are sins in Islam. This is similar to the prohibition of intoxicants and gambling. The Qur'ān says, "they ask thee concerning intoxication and gambling. Say, in them is great sin and some benefit. For men the sin is greater than the benefit." (2:219)

Advertisements containing "subliminal embeds" for manipulating consumers' purchasing behaviour may encourage sexual promiscuity in society. Advertisements using sexual innuendo (e.g., a remark with a double meaning), are as bad as the blatant use of sex in advertisements. Similarly, offending and distasteful advertisements for products like designer jeans, panties, bras, girdles, laxatives, feminine hygiene aids, cosmetics, lingerie, soaps, advertised by showing pretty women bathing naked, are questionable. There are many firms that reap huge profits by displaying beauty, sexuality, nudity, body contours, and the free mingling of men and women in their advertisements, irrespective of their relevance to the advertised products or brands. These advertisements focus very little on the quality (attributes) or brand (identity) of the products, and much more on sex appeal. Such advertising has become an important tool for attracting the attention of male

consumers. In sum, such advertisements which violate Islamic moral codes or which are offensive to religious sensibilities must be checked. Instead, Islamic marketers should promote what is *ma'rūf* (good) and prevent what is *munkir* (evil) by upholding public decency and good taste.

Human Dignity: Advertisements humiliating certain racial and ethnic groups by exploiting stereotypes should not be permitted. The Qur'ān says, "O believers, let not some men among you laugh at others; it may be that the (latter) are better than the (former); nor let some women laugh at others; it may be that the (latter) are better than the (former); nor defame nor be sarcastic to each other; nor call each other by offensive nicknames; ill-seeming is a name connoting wickedness, and those who do not desist are (indeed) doing wrong." (49:11)

Public Relations (PR)

Public relations activities ought to be encouraged under Islamic marketing as they lay emphasis not only upon corporate and financial relations, but also upon community relations. As observed by Frank Jefkins, noise, public hazards, pollution, and other environmental issues may affect marketing operations.²⁷

Sales Promotions

All types of sales promotion tools designed in a spirit of *ṣadaqa* (contribution for social welfare) and distribution of gifts to the people are commendable. The Qur'ān declares, "by no means you shall attain righteousness unless you give (freely) of that which you love" (3:92). It further emphasizes that "Those who... spend (in charity), secretly and openly, out of what We (Allah) have provided for them, hope for a commerce that will never fail" (35:29). Therefore, the cost incurred by marketers in an effort to provide a cleaner environment, preserve wildlife and its proper habitat, support the preservation of natural resources and the environment, manage ecological balance,²⁸ provide women with their rightful place in society, debunk stereotypes of women as sex objects in advertisements and promotional devices, would count as *ṣadaqah*.

Games and Contests

From an Islamic point of view, games, contests, and sweepstakes accompanying gifts to individuals and families would be permissible.

For example, there is nothing wrong in engaging consumers and creating additional product involvement through a challenge, such as, solving a riddle or finding a solution to a problem. However, whatever is distributed by firms should, again, be in the form of gifts to the participants. The contests ought to provide a fair and unbiased basis to identify the recipients of the gifts. Random drawings for unbiased selection of recipients are permissible since the gifts are privileges and not rights of those who receive them.²⁹ It must be noted that sweepstakes do not resemble gambling, lotteries, or raffles, as there is no betting on the part of the participants.

Personal Selling

Personal selling involves a direct encounter between a buyer and a seller for the purpose of trading a product or service. Therefore, sales personnel perform inter-personal and informational roles. In accordance with Islamic teachings, they are required to advise consumers to do good things and to refrain from bad ones (3:104). A sales person should provide correct and "complete" information about the product or service to the consumer. All personal selling deals must be free from coercion, undue influence, ambiguity, fraud, false assertion and deception, as all types of falsehood have been strongly condemned by the Qur'an (43:19 and 80, 33:19 and 58, 68:17 and 19).

FURTHER RECOMMENDATIONS

There is a need to develop general guidelines for achieving marketing goals and corporate objectives in a morally acceptable manner. Ethical behaviour in advertising³⁰ and other promotional activities must be based on a strong foundation of Islamic tenets and injunctions. We have to develop a corporate culture that draws upon Islamic norms of social behaviour. For example, attempts are made by multinational corporations to destroy indigenous industries by dumping their products in the markets of less developed economies, including some Muslim countries. Such tactics cannot be justified as fair promotion activities in a competitive world. Hence, if a corporation condemns a competitor's products and exalts itself through unfair practices, then it is the responsibility of its professional management, the government, *shar'ah* enforcement agencies and authorities, and public interest groups to curb these practices in order to pave the way for the development of an Islamic society based on the principles of fairness, equity, and justice. Therefore, a council of Muslim marketers, advertisers, corporate

leaders, and *shar'ah* experts should be formed to devise an Islamic code of conduct for marketing, and set rules and standards that describe what an Islamic society expects of the corporate world.

In the light of the code of ethics adopted by the International Association of Business Communicators,³¹ it is recommended that the following issues be covered by the code: (1) upholding the credibility and dignity of their profession by encouraging the practice of honest, candid and timely communication; (2) not using any information that has been generated or appropriately acquired from other firms without the permission of the latter (PR personnel should be able to distinguish carefully between emulation and plagiarism); (3) abiding by laws, regulations, and Islamic canons governing their professional activities; (4) not condoning any illegal, unethical or un-Islamic act related to their professional activities; (5) respecting the confidentiality and right to privacy of all individuals, employees, clients, and customers; and (6) not using any confidential information gained as a result of professional activities for personal benefit or for those of others.³²

Promotional activities can play a significant role in creating awareness about *halāl* and *harām* products among the Muslim segment of consumers in Muslim as well as non-Muslim societies. In this regard, a segmentation strategy can be followed by marketers to classify products into *halāl* and *harām* products (as is done in the case of meat products in Malaysia). However, care must be taken that no contradictions or controversies are generated regarding the beliefs of non-Muslims. Cosmetics, toiletries, clothing, novelty items, and other consumer objects and household products should be advertised keeping in view the special product features, needs, and expectations of Muslim consumers. Promotions targeted at the non-Muslim consumer segment of the population should be designed and launched with emphasis on scientific rationale and ethical explanations.³³

Notes

1. Frank Jefkins, *Public Relations and Marketing Management* (London: Macmillan Press, 1983), 29-30.

2. These excesses and deficiencies are un-ethical activities even under a secular system. These tactics would obviously not be appreciated under an

Islamic marketing system.

3. Marketing-mix is a combination of those factors which are instrumental in achieving predetermined marketing targets. For details see, M. Saeed and K. Ghosh, *Marketing Planning and Control* (New Delhi: Anmol Publications, 1990), 55-56.

4. Consumer satisfaction/dissatisfaction refers to the general feelings that a consumer develops about a product or service after purchasing it; see, John C. Mowen, *Consumer Behaviour* (Englewood Cliffs, N.J.: Prentice-Hall, 1995), 5.

5. A school of marketing has gone to the extent of recognising marketing as the creation and delivery of a standard of living.

6. Y.P. Singh, and M. Saeed, *Encyclopedic Dictionary of Commerce* (New Delhi: Akashdeep Publishing House, 1990), 1742.

7. Phillip Kotler, *Marketing Management: Analysis, Planning, Implementation and Control*, 8th ed., (Englewood Cliffs, N.J.: Prentice-Hall, 1993), 686-687.

8. William M. Pride, and O.C. Ferrel, *Marketing*, 8th ed. (Boston: Houghton Mifflin, 1993), 485.

9. R.R. Reeder, E.G. Brierty, and B.H. Reeder, *Industrial Marketing: Analysis, Planning and Control* (Englewood Cliffs, N.J.: Prentice-Hall, 1991), 453-455.

10. Sales promotion measures help in improving brand-image. However, excessive use of "price reduction sales promotion methods" (e.g. coupons) can sometimes adversely affect a brand image as experienced by Minute Maid (owned by Coca-Cola).

11. Frank Bradley, *Marketing Management: Providing, Communicating and Delivering Value* (Englewood Cliffs, N.J.: Prentice-Hall, 1995), 862-863.

12. See William Wells, John Burnette and Sandra Moriarty, *Advertising Principles and Practice* (Englewood Cliffs N.J.: Prentice-Hall, 1995), 600-601.

13. Ibid.

14. Ibid.

15. Martin Williams, *Interactive Marketing* (Sydney: Prentice-Hall, 1994), 53-54.

16. Ibid, 68.

17. Man's love for resources is indicated in the Qur'ān at various places; see for instance 100:8.

18. Man's desire to amass wealth of various sort is described in 3:14, and 102:1-2.

19. See 2:3, and 57:7. These verses refer to general spending. However, there are numerous other verses on spending in *Ṣadaqa*, *Zakah*, and *Qarḍ al-Ḥasan*.
20. There are many verses which deal with the concept of justice. For example see, 4:135, 5:9, and 7:29.
21. Vicegerency of man is indicated in Qur'ān at several places. See for example, 2:30, 6:165, 7:69 and 74; 10:14 and 73; 27:62, 35:39, and 38:26.
22. If marketing organizations are able to gear them up accordingly, their role is likely to be well appreciated by the champions of consumer movements and the custodians of public welfare.
23. For details see, Wells, Burnett and Moriarty, *Advertisement Principles*, 49.
24. ʿAbdullah Ibn Masʿūd said: "Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one *Sāʿ* of dates; and the Prophet (SAS) forbade going to meet the sellers on the way (as they have no knowledge of the market price and may sell their goods at a lower price)," *al-Bukhārī, Kitāb al-biʿ* 3.359.
25. See *al-Muwattāʾ, Kitāb al-ashribā* 42.5.12.
26. "Eat of what is on earth, lawful and good" 2:168; " Eat of the good things that we have provided for you. And be grateful to Allah if it is Him you worship. He hath only forbidden you dead meat and blood, and the flesh of swine, And that on which any other name hath been invoked, besides that of Allah." (172-173)
27. Jefkins, *Public Relations*, 2.
28. It is declared in Qur'ān that Allah does not love those who destroy crops and species (2:205).
29. There are at least two instances in the Qur'ān which indicate use of random drawing, narrated in the context of Mariam (AS) and Younas (AS), see 3:44 and 37:141.
30. Consumers may become victims of hidden persuasions which manipulate them into buying product they neither need nor can afford. See Crichton Joh, "Morals and Ethics in Advertising" in Lee Thayer, ed., *Ethics, Morality and the Media* (New York: Hastings House, 1980), 105-115.
31. Raymond Simon and F.W. Wylie, *Cases in Public Relations Management* (Illinois: NTC Business Books, 1993), 417-419.
32. *Ibid.*, 419.
33. Non-Muslim marketers are also expected to observe special precautions regarding the products which are not meant for use by Muslims.