

**INTERPLAY OF RELIGIOUS AND MEDIA
DISCOURSES: ANALYSIS OF
ADVERTISEMENTS BY COMMERCIAL
COMPANIES ON TV CHANNELS**

BY

HUMAIRA ASLAM



**NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD**

November, 2018

Interplay of Religious and Media Discourses: Analysis of Advertisements by Commercial Companies on TV Channels

By

HUMAIRA ASLAM

M.A English, NUML, (2013)

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

Masters of Philosophy

In English

To

FACULTY OF LANGUAGES



NATIONAL UNIVERSITY OF MODERN LANGUAGES ISLAMABAD

Humaira Aslam, 2018



THESIS AND DEFENSE APPROVAL FORM

The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Languages for acceptance:

Thesis Title: : Interplay of Religious and Media Discourses: Analysis of Advertisements by Commercial Companies on TV Channels

Submitted By: Humaira Aslam **Registration#:** 1016-MPhil/ELing/S15

Master of Philosophy

Degree

English Linguistics

Discipline

Dr. Hazrat Umar

Name of Research Supervisor

Signature of Supervisor

Prof. Dr. Muhammad Safeer Awan

Name of Dean (FoL)

Signature of Dean

Brig. Muhammad Ibrahim

Name of Director General

Signature of DG

Date

CANDIDATE'S DECLARATION FORM

I Humaira Aslam

Daughter of Muhammad Aslam

Registration # 1016-MPHIL/ELING/S15

Discipline English Language

Candidate of Master of Philosophy at the National University of Modern Languages do hereby declare that the thesis Interplay of Religious and Media Discourses: Analysis of Advertisements by Commercial Companies on TV Channels submitted by me in partial fulfillment of M.phil degree, is my original work, and has not been submitted or published earlier. I also solemnly declare that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

I also understand that if evidence of plagiarism is found in my thesis/dissertation at any stage, even after the award of a degree, the work may be cancelled and the degree revoked.

Signature of Candidate

Date

Hmaira Aslam

Name of candidate

ABSTRACT

Thesis Title: Interplay of Religious and Media Discourses: Analysis of Advertisements by Commercial Companies on TV Channels

This research study is based on the day to day customer and buyer relationship that is manipulated several times by marketing tricks. After religion, media is considered as one of the mainstream sources of authentic information and it has a great impact on the way people think and act. Due to the easy access nowadays, media is also thought to be one of the main platforms to sell products through advertisements. Media has been creating a noticeable effect on the cultural and social life of mankind. Due to the information given or transmitted by media, people change their attitude towards certain occasions, things, ideology and life. Some advertisement companies use social and political issues as their tools to sell products while a new trend has been set up in the recent past that religion is being manipulated in the television advertisements for marketing benefits. Religion has always been a sensitive tool in trade and in the modern world women have also been portrayed in a hyper real manner in the virtual world. Qualitative research methodology is adopted in research. The theory of Hyperreality and Compositional Interpretation are used to analyse the data. A result of this study suggests that there is a significant relationship between emotional appeals and customer purchase intentions. Intrinsic and extrinsic religiosity influence customer purchase intentions and it has a moderating impact on the relationship between emotional appeals and customer purchase intentions. Overall, this research is also beneficial for citizens as awareness and this may help as a useful guide for media personal to design their advertisements more carefully and sensibly without exploiting or manipulating any religious affiliation of common people.

Keywords: Religion; Media; Advertisements; Composition; Interpretation; Hyper reality; Pakistani advertisements; Manipulation; Colour, Images, Discourse, Visuals, Television.

TABLE OF CONTENTS

Chapter	Page
THESIS AND DEFENCE APPROVAL FORM.....	iii
CANDIDATE DECLARATION FORM.....	iv
ABSTRACT.....	v
TABLE OF CONTENTS.....	vi
LIST OF FIGURES.....	vii
ACKNOWLEDGMENT	viii
DEDICATION.....	ix
1. INTRODUCTION.....	1
1.1 Background of the Study	1
1.2 The Statement of Problem	4
1.3 Objectives of the Study	5
1.4 Research Questions	6
1.5 Significance	6
1.6 Delimitation	7
1.7 Research Methodology	7
1.8 Theoretical Framework	7
1.9 Organization of the Study	7
2. LITERATURE REVIEW.....	9
2.1 Religion and Advertising	10
2.2 Intrinsic and Extrinsic Religiosity	11
2.3 Representation of Hijab in Advertisements	15
2.4 Pakistani Media	20
2.5 Religious Affiliation of Masses	24

2.6 Religious Messages and Advertisements	35
2.7 Use of Religion for Business	40
2.8 Techniques of Advertisement	43
2.9 Visual Discourse/Media Discourse	44
3. METHODOLOGY.....	49
3.1 Introduction	49
3.2 Theoretical Framework	50
3.3 Research Approach	53
3.4 Research Type	53
3.5 Data Collection	54
3.6 Data Analysis Procedure	54
4. DATA ANALYSIS.....	56
5. CONCLUSION.....	85
5.1 Introduction	85
5.2 Discussion.....	85
5.3 Resrarch Findings	91
5.4 Limitations of the Study	93
5.5 Future Research Recommendations.....	93
REFERENCES	95

LIST OF FIGURES

Figure 1: Advertisement by KFC.....	57
Figure 2: Muslim Islamic Bank advertisement.....	59
Figure 3: Advertisement of Lifebuoy	61
Figure 4: Advertisement by Style Loff	63
Figure 5: Advertisement by ChenOne	65
Figure 6: Advertisement by Claire’s shoe brand	67
Figure 7: Advertisement by Sur Excel.....	69
Figure 8: Advertisement by Faysal Bank.....	71
Figure 9: Advertisement by Careem car service.....	73
Figures 10-11: Advertisement by Lays.....	75
Figure 12: Advertisement by Colgate toothpaste.....	77
Figure 13: Advertisement by Audionic Speakers	79
Figures 14-15: Advertisement by Bol TV Channel	81

ACKNOWLEDGEMENT

I am thankful to Allah, without His blessings I would not have been able to complete this difficult task.

I owe thanks to Prof. Dr Muhammad Safeer Awan, Dean Faculty of English Studies, and Dr. Arshad Mehmood, Head Department of English, for their cooperation in the entire process.

I would like to express my deepest thanks and love to my Dad Muhammad Aslam who always inspired and encouraged my pursuit of this degree and to my husband Faisal, who have supported me in all my years of academic study. I also give my sincerest thanks to my supervisor Dr. Hazrat Umar, who has consistently challenged my ideas with the intent of bringing out the best in me. Despite having to read through screeds of incoherent sentences, he has always given positive and constructive advice and has been extremely helpful in times of need, I am sincerely grateful for this. I also extend my deepest thanks to my friend Sidra Rehman who guided me consistently during the whole research study despite of her own busy work schedule. Thanks to the English Department of NUML for offering me the academic and creative space, to bring this thesis to life.

Thank you all.

DEDICATION

This thesis is dedicated to my beloved father Muhammad Aslam and to my support system, my husband Faisal. I would have been nothing without their love, endless support and encouragement because their good examples always taught me to work hard for the things I aspire to achieve. My sincerest thanks to both of the gems of my life who always encourage me.

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

This study is based on day to day customer and buyer relationship that is manipulated several times by marketing tricks. This has been observed that many companies, including national as well as international, have been practicing this to appeal customers for their own benefits. Some organizations use the religious slogans and terms to attract viewers to buy their products. It is a common factor found all over the world that people of various religions are strongly associated with their religious beliefs and they also keep it in their mind while shopping.

A trend has been noted that people will be inclined towards something which is labelled after some religious term or concept. Blind faith in religion makes them fall a prey to such sellers. After religion, media is also considered as one of the mainstream sources of authentic information and people's responses. Media, due to it's an easy access nowadays, is also thought to be one of the main platforms to sell products through advertisements. Every big name in the market starts its business by advertising on media. Television advertisements are one such common example. From day to day usage products to the luxury cars and housing societies, almost everything is advertised on television. Banks sell their policies in the name of religion in terms of interest-free or Sharia loan etc. to grab the attention of people and they do not advertise the whole process where one may, later on, find that this policy or package is not 100% according to the Islamic laws.

On the other hand, media has a strong power to change public opinions about a certain social aspect. For example, use of fairness creams has created a different standard of beauty in our society, while the beauty is irrespective of colour and shape. It comes in all shapes, colours, and sizes. Same way, the composition of advertisements is deliberately made in such a way that creates desired meanings in the audience.

Advertisements knowingly use hyper-reality concept to create a message or an idea which is not actual but the idea is conveyed in such a way that is struck in the minds of people and they feel it real or sometimes necessary. In our society, media plays an important role in public interests. Using the communication, media has the power to control the minds of the public. In advertisements or commercials, communication includes focusing on exact audience with information that meets the desires of group. The common man sees an approximate 5000 advertisements every day. From commercials on TV as well as advertisements on social media to promote stalls and different malls, the communication is everlasting. Due to this communication is regarded as the best tool for making advertisements effective. After seeing a good advertisement there are three main reactions of the audience. The first reaction is the feelings or emotions of the target audience. Emotion is a powerful weapon for the advertisement companies because it's an effective way to connect to the people. The second reaction that the media wants on the audience after seeing the advertisement is to think about the words that they say in the advertisement. And the third purpose is to give confidence to the audience to take action such as purchasing a certain product. Due to this reason advertisement is the backbone of the media in terms of its financial as well as social growth. Media has gone so far in advertisements that with every passing day there is a new strategy to hook up people. No one can deny the fact that the media has got the power to occupy the minds of those who are often seen using it. Media has the strength to change the thinking of the common man. Advertisement companies use many tricks to change the minds of people. Their main focus is on how we can make good views of people about the product.

1.1.1 Language and Media

It is well known that media bring about impressive changes in ideas and behaviours of people. These changes have the noticeable effect on the cultural and social life. Due to an easy access to media, people change their point of view about how to perform a task. Some advertisement companies use social and political issues as their tools to sell products while a new trend has been set up in the recent past that religion is being manipulated in the advertisements for marketing benefits. One recent strategy in advertisements is the usage of religious aspects to engage people in the activity of buying. This research will explore the composition of such advertisements in which

religion is being used as a tool to attract viewers while it has nothing to do with the advertisement world. But for all the people in the whole world, religion has always been the sensitive matter. People can do anything for the sake of their religion therefore nowadays media has started taking interest in religion because of its influence on people and society. Religion is represented in documentaries, news, TV dramas, commercials, print media, and social media and on multi-platforms. In the modern age, the main reason behind the increased interaction between the media and the religion is that we are dependent on the media for every type of information.

Nowadays, Religion is slowly and steadily becoming an element of our onscreen lives. Unexpectedly, the religion is more in advertising than in entertainment. In the month of Ramadan, media has the main focus on television advertisements. Advertisers and promoters spend more money on advertising by making especial advertisements during the month of Ramadan. In this month Advertisement companies mainly focus on two things: charity and food. It is also seen that many restaurants and hotels advertise their special Eid meals. International fast food chains such as McDonald's, Pizza Hut, Hardees, Burger King and KFC also put on advertisements to show solidarity with Muslims. Media use some strategies in Ramadan to promote products such as promoting the product by wishing Muslim customers a very happy Ramadan or Eid. They use small but significant gestures. Ramadan is the month of blessing but due to the media now it has become a month for brands to enhance their reputation among the public rather to make the direct sale. By using the symbols such as the iconic lantern and the crescent moon, are one of the ways to play with the spirit of customers. Language is also significant. A number of companies believe that since the Quran is in Arabic, they should wish public in Arabic whether the occasion is Eid or Ramadan. But this method is not only used in Arab countries but other countries have also started practicing this in advertisements. A majority of the Muslims is not Arab therefore media uses English to wish Ramadan in such countries by using an Arabic calligraphic font style.

Research on the media and the religion has come from many disciplines such as anthropology, sociology, media studies, cultural studies, religious studies and so on. Generally, it is perceived that advertisements have nothing to do with religion , it is only an affair of marketing and advertisements are meant to be glamour oriented and up to

date , but it is not so. No matter how modern this world will turn into, religion will always be a weak point for many where masses could easily be trapped and manipulated according to desired results. A lot of work has been done in this wide range but not much of the work is being done on the exploitative employment of religion in advertisements particularly Islam. This study will lay bare the exploitative design of the composition of advertisements that companies adopt to use the religious spirit of the people for the commercial advantages. This study will act as an endeavour towards the exploration of the connotative meanings of various advertisements.

1.1.2 Advertisement and Religion

Particularly those advertisements will be considered in which any perspective of religion is highlighted such as Islamic banking. According to Islam, Islamic banking is one that follows Islamic rules and is guided by Islamic economics. There has been a criticism from religious scholars on banking sector policies so the new trend introduced is a shift of name which shows that the bank is following Islamic banking/business policy. The issue arises when the Islamic banking system is just thought to be only a change of name. When people take products as the lease in Islamic banking, they wonder if it is the same that which a conventional bank offers. Many advertising companies promote their products with 100 percent Halal word so that they can attract those who are strongly associated with religious teachings.

According to the research of English writer Hoover (1997) it is thought that the media audience has been increased after the incident of 9/11. These attacks would not have world changing effects without the coverage on media. The media coverage changed the perception of people towards these attacks and social and political changes. Media and religion both had played an important role after the events of 9/11 and we can see their aftereffects. Hoover (1997) stated that journalists lack the required expertise and knowledge to report the news from religious perspectives. Media content has a great power to push people to establish good or bad opinions about anything and everything.

1.2 The Statement of Problem

Generally, advertisements are perceived to be used solely for the promotion of services and products by showing the content related to the services and products, but

religion has been given a certain space in advertisements. Carefully and artistically designed advertisement of even a controversial product will not leave people un-attracted if a religious connotation is used. A person watches many advertisements daily and when a certain advertisement is shown repeatedly, people start pondering over the product. A large number of audience/viewers can easily be manipulated according to the desired results of the marketing. This study has laid bare the exploitative composition of the advertisements in which a deliberate design is created to attract the religious spirit of the people for the commercial advantages. Further, it is noted that some advertisers design their advertisements in such a way that they create a specific meaning oriented image in the mind of users and viewers. This study is an attempt to investigate the interplay between religious and media discourses in the selected images taken from television commercials.

1.3 Objectives of the Study

- i. The main objective of this research is to lay bare the compositional designs of media advertisements which have been manipulating religious spirit. This study is also an attempt to delve into the techniques through which the religion has become a favourite commercial tool for marketing by advertising companies.
- ii. Another objective of the study is to understand that how commercial companies use similar colour, content or images to create a certain image of the religion in the mind of viewers.
- iii. Consciously or unconsciously, many viewers listen to what is spoken and read the main text written in the advertisements but they ignore the complete composition of the advertisement including the colour, light, content, space given to images within an image and expressive content which contains hidden meanings. The background images also have an impact on the viewers. This research has also thrown light on the compositional pattern of advertisements and how they create a certain meaningful message for viewers. Irrespective of the subject or theme of the advertisement religion is linked up with the business campaign in such a way that it may look the demand of the advertisement but unfortunately the purpose is only commercial.

1.4 Research Questions

1. What type of image of religion is created through advertisements?
2. How do media advertisements use religious connotation to get viewers' attention?

1.5 Significance

This research has a consequential significance because it throws light on various aspects that are being neglected by viewers in the context of religion. This study brings about a different perspective in which people can critically analyse advertisements and can judge them without mixing the religious essence with worldly affairs. This study is a help for people to avoid falling a prey to such advertisements which are disguised in the name of religion or are some purpose oriented in nature.

This study is also significant for brands to display a sense of sensitivity towards religion and separate brand. This study distinguishes between the religious concepts and false impressions created by advertisements regarding religion. This study explores the compositional strategies of media advertisements which play the key role to generate a certainly desired meaning and false faiths among consumers. This study also highlights the reasons that why people, who have religious bonding or are blind followers of television advertisements, are an easy prey for such marketing tactics. This research study also unfolds the facts that why the elite class is neutral towards religion when it comes to big brands. The main purpose of this study was to explore that how big companies gain financial benefits and how they face a low purchase rate when they employ any religious perspective in their advertisements.

Overall, this research is also beneficial for citizens as awareness and a guide for media personals to design their advertisements more carefully and sensibly without exploiting any religious affiliation of common people.

1.6 Delimitation

This study is limited to only advertisements using religious perspective in any way to attain the maximum number of consumers of a product or attendees of an event. As this research is about the compositional analysis of advertisements so it is kept limited to television advertisements only from Pakistani media. Images from the video advertisements are taken for the analysis.

1.7 Research Methodology

This study has utilized a qualitative method approach for data collection and analysis. Qualitative research method has been used to collect and analyse the data according to the requirement of research questions.

1.8 Theoretical Framework

The theoretical framework of this research study focuses on various cultural and religious values which are considered as a way to ensure the attitudes and behaviour of a particular society or a group of people, which make the bottom core of their specific culture. Advertisements reveal and have the tendency to alter the cultural values. That is the reason due to which, appeals made in advertisements that carry value oriented viscosity with the targeted audience are likely to be more tempting than the advertisements which depict inflexibility in values. It is a reality that advertisers must take into account that especially when they design their advertisements to create certain specific messages. There are two theories which have been used for theoretical framework analysis and formation. The hyper reality theory which deals with reality and the situation used for the analysis and the second and the main theory is Compositional Interpretation Theory which was used to analyse images in a detailed manner.

1.9 Organization of Study

The First chapter is about the introduction of the thesis research which presented objectives of the research along with the theoretical framework.

The second chapter is about the literature review, in this chapter past studies and findings will be analysed along with the relevant facts to present the overview of research problem.

The Third chapter consists of methodology, in this chapter the qualitative method was being adopted which was used for the collection of data.

The fourth chapter is findings and analysis, which presented all the findings after using the methods to collect the facts ad further analyses using the research methods.

The fifth chapter is recommendations and conclusion, after going through all the thesis and chapters the final chapter presented some of the recommendations and conclusion.

CHAPTER 2

LITERATURE REVIEW

The literature review chapter has reviewed the past studies which were conducted on the similar research issues. In this chapter, the influence of religion on people and the use of religion in television advertisements have been discussed in detail. There are several factors which are discussed in the chapter from the advertisement concepts and the Islamic concepts which put forward the past findings. The researches on the relation of influence of religion on masses and the use of the religion to advertise a certain product has been studied. This chapter contains a brief literature on various past researches on the similar topic. Various aspects related to advertisement techniques and design, and also how different researchers handled the material related to the religion is discussed in this chapter. In the past many research studies are done on the analysis of advertisements and the role of religion. The critical analysis of religious elements in advertisements has been done in many studies, past studies also suggest that it is not only Islam but other religions are also exploited for the business purposes. On the occasion of Christmas, there are sales and offers worldwide, the prices of products are cut down to make sure that everyone can afford to buy but in Pakistan the situation is a little contrary. In our country, advertisement bombardment is increased and people rush to markets but prices are increased on religious events. Advertisements also present cultural norms of a society on such occasions. This chapter overlooks the past work done in the related area.

The past studies suggest that such advertisements are subjectively created by individual entities, on various basic grounds of some group membership (Yi Lin, 2011). Some cultural groups are found to be different in terms of their responses, values, and discrimination they carry, and that's the reason that every individual group will overlook the advertisement particularly and will develop own particular shared responses, interpretations and subjective meanings of the advertisement (Yi Lin, 2011). In this cognitively diverse and vast world, a message which is generated and sent is not basically the message that is received. Advertisements are supposed to be more colourful, striking eye-catching and effective when they provide some necessary information and use an

intended 'language' which is persistent with the option of the targeted audiences because every especially designed and customized advertisement is always more successful than the generic one-size-fits-all (Fugate, 1998).

Various cultural and religious values are considered as a way to ensure the attitudes and behaviour of a particular society or a group of people, which make the bottom core of their specific culture. Advertisements reveal and have the tendency to alter the cultural values. That is the reason due to which, appeals made in advertisements that carry value oriented viscosity with the targeted audience are likely to be more tempting than the advertisements which depict inflexibility in values (Yi Lin, 2011). It is a reality that advertisers must take into account that especially when they design their advertisements to create certain specific messages. Advertisers use clues, like culturally same actors who share cultural symbols and preferred language to enrich the intended meanings, in the expectation that the clues will be "decoded" by the audience.

2.1 Religion and Advertising

A religion is known as an established and flawless ideology which importantly leave long-lasting prints on people's attitudes, social values and their behaviours at both the individual and the social levels (Arnould, Price & Zinkham, 2004). According to McNamara (1985), religion gives a basic source of meaning-making and purpose of life for people; it makes life very easy to understand, interpret and to live on. Religion gives stress on the foundations of such daily practices and shows a series of different tools and ways for the change in social behaviour collectively that is why that religion and its connected values and practices which often play an undeniable role in changing peoples' everyday life. This specific role is activated and then carried out through some rituals and symbols that may vary religion to religion (Ahmed & Eijaz, 2005).

Various rituals and religious symbols are the main elements in the process of transferring the religious courses and the specific ideology based meanings to people that finally shape up their values, beliefs, and behaviours (Fugate, 1998). Every religious identity which is emerged as an outcome of the internalization of the central role prescribed by the religion, gives the hint about the potential effect of religiosity on an individual's different behaviour and then at the end, that is concluded as right or wrong in

that religiously accepted and widespread perspective .Moral differences between what is right or what is wrong create a logical and sensible and also an easy description of what is endorsed and what is not allowed in a faith or religion for promotion and intake and also how such marketing scheme should be created for the sale and purchase commitments (Yi Lin, 2011).

Hirschman (1983) proposed that religious denominational connection can be seen as "cognitive systems". A cognitive system is a set of ethics, beliefs, prospects, and approaches which are mutually shared and experienced by followers of a certain group, this precise context submits that members of a certain religious connection may hold similar cognitive traits, which may alter that group's overall behaviour. In a string of studies Hirschman (1983) found that religious associations had an impact on novelty seeking, information and a number of depletion processes such as choice of entertainment, transportation and family pets. In another study, researcher suggested that few other variables have shown the range and depth of detailing power offered by religious affiliation.

2.2 Intrinsic and Extrinsic Religiosity

Already existing studies on the relationship of advertisements and religion are primarily about the recorded influences of the religion on the social attitude of people towards advertisement of conflicting products (Jong, 2013). Reviewing the available material suggested that most such works noticed this effective impact within the framework of the marketing communication system. On viewing whether the religion and the power of religious beliefs have an influence on the reaction towards the advertisement of those products that are controversial, a clear dissimilarity was noticed among the four products that were controversial including; (gender or sex-related products, social and political products, products related to health and care, and products related to additives) and these four main religions in advertisements including; (Buddhism, Christianity, Islam and non-religious believers). The findings of past studies have unveiled that Muslims consider those advertisements ridiculous which are related to gender, those related to social and political groups and those associated with health in comparison with the other religions of the list. Moreover, the respondents who were more religious found the

advertising of sex and health improving products more annoying as compared with the less devoted devotees (Jong, 2013).

Secondly, the interest of the study business of advertisement and faith had basically focused on the evidentiary presence of those values related to religion and culture in advertisements (Feiz I, 2013). For instance, in an analysis of the cross-cultural content of advertisements published in magazines in the United States and Arab states, found that in advertisements of Arab countries, women are more inclined to be portrayed in advertisements in which their presence is directly relevant and related to the product being advertised. It was clearly displayed to be in agreement with accepted sacred tenants of Muslims (Philhours, 2009). In another study to examine the effect of differences related to religion on advertising in Arab, found out that there were many alterations among the Arab states where Egypt and Lebanon were found to portray women in a less modest way than Saudi Arabia and U.A.E.

Taylor (2013) examined consumer response to the use of a Christian symbol of fish: Ichthus (a religious symbol) in an advertisement by organizing two experiments. Their debated results discovered that consumers have expressed different reactions to Christian symbols in a profane marketplace and that reaction depended on their levels of religious believes (Dibb & Essoo, 2010) . The outcome of their experiment with mature consumers recorded an important Christian symbol by zealous religiosity interaction on anticipated purchase intentions such that the Christian sign highlighted consumer estimations and the effects were vigorous as keen religiosity increased. They have also established that consumer' ideas of the marketer in terms of similarity in attitude, credibility, expertise, and skepticism reconciled these effects. But, another lab experiment with young adults proclaimed a rare resistance result of the Christian sign on purchase intentions of some buyers (Taylor, 2013) .

In another work to find the responses of the consumers towards the advertisements with the religious notion, Henley (2012) viewed the effects of Christian symbols on relevant and irrelevant symbol product. The study suggested that religiosity of the respondent has a significant impact on the evaluation of an advertisement that has a related Christian symbol. Moreover, and possibly most significantly, the interaction

between relevancy and religiosity indicates that this relationship is a combination to considerably affect the investigative effectiveness of the advertisement including the outlook toward the advertisement, outlook toward the brand as well as the purchase purposes for higher religiosity respondents under significant conditions (Henley, 2012). The final finding of this research endorses findings of Butt (2017).

Butt (2017) objectively viewed the practical use of signs related to religion as outlying ideas in advertising in a repetition of the Elaboration Likelihood Model (ELM). In advertisements for pet health insurance, the writers shaped argument power and the presence or the absence of the Christian cross as any marginal hint. Product categorization participation and the level of sacred discrimination were found to be relevant to the attitude to the advertisement, attitude toward the product, and the buying intention, somehow, not in desired ways. Low participation of subjects who were high in religious racialism had a rarer suitable attitude toward the brand and lower purchase intention when exposed to advertisements containing the cross (the Christian symbol). High participation subjects who were also highly dogmatic had more feelings toward the product when the cross was present in the advertisements. ELM suggests that the low participation subjects would have responded more positively to the sign (Butt, 2017).

Previous works on advertising recommend that cultural values either impacted the production and implementation of advertising or are imitated in the particular content itself. The religiously rooted aspect of culture directly or indirectly affect outlooks and behaviours.

Concerning the globally foremost content and form of advertisements that was somehow different with Islamic morals and Muslims incline to the negative perspective of calculation of advertisements. Researches which were conducted in Saudi Arab had concluded that over 70% of Islamic participants positively agreed upon that the advertisements are a potential hazard to the image and culture of Islam. In a survey which was conducted globally on the different reactions towards advertisements in 22 states was directed by an International Advertising Association in 1993, and the consequences of that research survey showed that: 'Egypt was the only country where participants were constantly anti-advertising'. In another study, it was presented that Muslims have this

ideology that advertisements only present West and its culture instead of their own religious values and customs and they also overlook Arab history and their traditions. Their probe into the Egyptian main media (Al-Ahram) content in the time period of 1975 to 1995 showed that around 50% of elements focusing on marketing had an unfavourable and negative advertising impact on viewers (Shoreh, 2000).

Muslims found it very negative to advertise about products related to sex and gender, about some social or civic groups, and also about the products linked with health and care. They thought of it as a negative practice being performed just for the sake of business and they thought that it is a malpractice because it did not agree with the rules of business prescribed by their religion (Butt, 2017). Majority of Muslims considered it just lame exclaim that exploitation of religious respect and beliefs is only manipulated for trade purposes. Moreover, the religiously devoted participants of the research study were more likely to point out that the advertisement should not be gender biased (Cheng, Tran, Miyake & Kim, 2017).

To deal with this shortcoming, in adding to further considerate consultation of Islamic values, some of the advertising companies employed the Islamic fundamentals to purposefully develop a satisfactory feeling among those users and viewers who are Muslims. For instance, in advertisements, they deliberately used Qur'anic words or verses to maximize the effect of the advertisement and then to make it more attractive and appealing for Muslim consumers. For example using the words "Bismillah" (in the name of God; a phrase which is most commonly used by majority of Muslims before starting any performance) or "Allahu akbar" (means that Allah is the greatest of all). Rice and Mousavi (2002) presented another instance of a manufacturing company of water pumps that also used a verse from the Holy Qur'an in its advertisement which means that every living thing is being made from water. Although this verse was originally said in a totally different context the company exploited it for its own beneficial deals. In another same instance, a tradesman of the Royal Regina honey pills commonly sold in Saudi Arabia ran a lucrative competition which included a query that on how many times the word bees is mentioned in the Quran, with some other basic questions and information about the product.

It has brought into the knowledge from past researches that some of the writers of many books also have approximately calculated that the most important religion of Muslims, the main trait is that the effect of religion is very transparently crystal clear in every walk of life (Jong, 2013). This effect is strongly guided in some special timeframe like in Ramadan; the Holy and fasting month of Islam and Muslims. The Holy month of Ramadan is considered the most divine time of the whole year in Islam. Keeping a fast throughout the month of Ramadan is one of the eminent outlines of Muslim life, along with the faith in one Allah, prayer from the Quran five times a day, aid for those who are needy and poor, and making the journey to Mecca (Dibb & Essoo, 2010). This constitutes a whole angle of restrictions in the hours of dawn and dusk. Apart from the fasting that is central to the month of Ramadan, the whole duration is a slot of increased spirituality and sacred commitments for Muslims. As a result, this strengthens the spirituality which affects the complete range of Muslims' lives including their overwhelming conduct and their advertising communication. The final results show that the most of the advertisements through Ramadan, put extra stress on the relief messages, and there can be seen many of more conservatively dressed actors and actresses than usual in advertisements during Ramadan. According to Keenan and Yeni, promoters just deliberately tone down a particular way in which they present women in their advertisements just to grab the attention of buyers. This might also be interpreted in terms of respect for the Islamic values and the undeniable value of Ramadan (Keenan & Yeni, 2003).

2.3 Representation of Hijab in Advertisements

In the allegorical space of message, identifications have to be envisioned through a language and images and cultural signs of individuality such as the hijab represent a particular implication in Islam (Gilly, 2003). Religious symbols and signs, especially, undertake a piousness and holiness which gives women a very powerful occurrence and strength in many people's routine lives. The specifically putting on of some religious dresses or signs is a worthy expression of an individual's spiritual identification. This can also throw light on the understanding of the person who is wearing it, as of the conditions given in their traditions or in their faith that wearing a particular dress or these symbolic

signs as a mark of their religious promise helps them to boost their divine life (Chang, et al., 2009). This may also indicate an ambition publicly to ensure the affirmation of the character to which they are tied with. This insight and association might turn up in information forming processes among Muslims when they react to a meaning carrying any religious sign. Symbols associated with religion and signs do have a strong power to impress, attract or distract a particular group of people who are basically religiously strict (Hirschman, 1983).

Hijab is considered as a symbolic representation of Islamic culture and traditions of conventional societies, it clearly is a symbol of a woman's religious affiliation; it also plays a role to shape up Muslim women's independent identity values. Hijab, other than just identification of religious women, also further serves the function to carry out a behavioural check, it also provides a resistance to the sexual objectification of females, pays off more respect, protects from intimate relationships, and provide the best freedom and space at a social forum (Anderson, 2007). Muslim women who are living in West they cover their heads, for them, hijab is a way of projecting a Muslim identity in a country where Muslims are living in minority and is a sign of negation of a mock of the West (Bullock, 2000).

In France, there is a law being announced and being strictly followed which is a controversial new law because it is based on the biased opinion of the parliamentarians towards Muslims (Cheng, et al, 2017). That law is about forbidding the open show of any religious symbols in school, specifically focused for Muslims not to wear hijab. Restriction of hijab brought a furious reaction not only among Muslims but other to religious entities also because in every religion women have been given a respectful status and they are advised to keep their bodies covered. In Western societies, nowadays it is considered that wearing a hijab or head covering is an indication that you are typically backward and low life. Even in Christianity nuns also keep their bodies covered and wear a proper head covering which manifests respect and dignity of females. But unfortunately, after 9/11 things had been changed drastically and the hijab is considered as a sign that you are an extremist and have no worldly life (Butt, 2017). In fact, the practice or habit of wearing hijab among Muslim ladies is purely based on the religious principle and that has nothing to do with somebody's actions. Islam exerts stress on the

fact that women must dress modestly for their own sake and it also encourages women to keep their bodies covered and protected in public to be safe from any kind of harassment or issues. Surat Al-Noor-Aih-31 in The Quran, the Muslims' holy book spoken the problem of women's humility, piousness and dignity by uttering that it should be taught to the believing women that they should keep their stare lower and safeguard their restraint; and they should not show off their beauty and ornamental accessories other than what ordinarily is shown off, so that they must put some veils over their bosoms and avoid displaying their splendour to everyone other than their husbands and their fathers. Some professors have narrated this Quran passage differently, but most of them agree on the core message given in this verse that women are delicate creature and deserve respect and affection so they must abide by the religious teachings about how they should look like at public places and they should not flaunt their beauty other than their face in public to attract men who are not their immediate family.

There are also certain guidelines given and approved in the Quran, which might not be that severely followed in the modern Muslim states (Jong, 2013). A wide range of such exercises can be observed among Muslims regarding the different times and different places -reaching from prayer once and to all the time, somehow in many Muslim countries women are according to their social law, expected to be veiled properly when are in a gathering where male members of society are present (Dibb & Essoo, 2010) . This different image also influenced the advertising business among Muslim countries While in Saudi Arabia and Iran it is a law that women cannot show off other than their face, hands, and feet, on the other hand in Dubai in UAE, Turkey, and Egypt, we can see the most substantial and advanced outdoor advertisements are presented in the European version which is not according to the actual Islamic teachings (Feiz, 2013).

In an analysis of content of Arab, Egyptian, Lebanese and Emirati magazine advertisements, it was figured out that in 83 percent of Arabic advertisements in which women were shown, they were seen wearing a long dress, compared to those 29 percent in US advertisements in which women are deliberately picturized in a more exposing manner. Furthermore, in Arabic advertisements, women are only a part of an advertisement when their presence is directly subjected to the main theme of their advertisements (Hirschman, 1983). Women are shown only on a condition that their hair

will not be shown, they will wear a proper dress that is according to the Islamic teachings and is long enough to cover them from head to knee and their heads must be properly covered. Saudi Arabian advertisements of cosmetics marketing companies avoid from picturing sensuous females in advertisements. Rather, in the usual advertisements (an example is the Dove cleansing bar), only a pretty lady has appeared in a properly covering shawl and with also a headdress with her face showing only while in other countries they randomly shoot and display the whole body of the model irrespective of the product that they are shooting for.

In Malaysia, the religion Islam also applies a great deal of effect on advertisement regulation and it is not that easy to advertise anything in the name of religion especially. The basic Islamic set principles of wrapping up the aura (i.e., private body parts) for women and the prevention of using women as a symbol for sex and signs in advertisements are firmly enforced (Corner, 2002). For example, an advertising code of Malaysia imposes that female models who are depicted in any advertising must be completely covered up to the neck. The length of their skirt must not be above the knees. The arms of the models may be exposed up to a certain edge of the shoulder but without showing off the armpits (Advertising Code for Television and Radio, 1990). That is why we hardly see any female model in Malaysian advertisements with western dresses or exposing her body unnecessarily. They are religious more aware and do not believe in misleading information communication.

It has been noticed that one has to prepare a ground if one wants to speak or do something on one's behalf or if you want to present your ideas to be accepted, your products to be sold (Corner, 2002). Yes, it is actually necessary to prepare some kind of psychological or emotional ground to propose something. Today this world is the world of products. The advertisements used to sell these products are a big propaganda to push people to your desired direction to purchase these products. The themes and images used in advertisements to promote the products and services are more often based on the weak points of the public. For instance, using Religion and Woman in advertisements to engage the people has become common nowadays (Corner, 2002).

Religion is one of the weakest points of common people, where everyone feels unable for further arguments. It is the point where people stop thinking logically and rely more on beliefs and the person speaking on behalf of religion (Feiz, 2013). Therefore advertisers use religious themes and images in advertisements to prepare a psychological and emotional ground so that people think less and purchase more. This is a successful trick of media to control the minds of people and to sell their products without any serious inquiry (Hirschman, 1983). For example, in Ramadan, this trick works more than common days and people rush to the markets to purchase Nestle milk, butter, eatables and the things suggested by them in Ramadan commercials. The treachery and exploitation in the name of religion are not new. It is just changing its forms and shapes with the passage of time. So this is how the advertisers are using religion for the enhancements in the sale of products.

The woman is another weak point of people, especially of the male. Media has made a woman a showpiece for every this or that purpose. The advertisements of motorbikes, shaving lotions and the like in which woman has nothing to do at all, even in these kinds of advertisements they use the woman to capture the minds of male (Dibb & Essoo, 2010). Another reason, we can say, or use of the woman in advertisements may be that the opposite gender is always attractive for the human being. That is the reason why we see the man in cooking shows and advertisements and woman in advertisements of male perfumes, shaving lotions, Gellert, and bikes. So the use of themes and images based on the weak points of the public to increase the economic benefits has become a day to day business (Corner, 2002). Religion refers to the spiritual emotions and attachment. The Corporate society is now using this for their economic purposes (Feiz, 2013). In Pakistan, the majority of people are Muslims and these economic companies are selling their products with the use of Islamic labels. Such as Ramzaan Cooking Oil, Halal Fried Chicken, Azaan Clock, Hijab Shampoo, etc...

Women are polite gender but now economic companies bring them into the market to sell and advertise their products. Many Shampoo and Beauty products are running due to the label of women. Even Film industry used women as the prominent figure in the advertisement of their film as a sign of beauty. Women are using as the brand ambassador of many companies (Feiz, 2013).

Advertising is an expression of cultural values and by applying religion elements, it does affect consumers' purchasing behaviour. Advertising business can play an influential role in the process by which a financial system guided by moral standards contribute to human development. Advertisement agencies use Religion to sell the products on specific occasion like in Christmas and Ramadan, these months of religious importance have become a tool for wealth through advertising and marketing, and that is how they get public attention and earn the profit because people think that they are spending their money for good cause. Advertisements for religious group or organizations can run into problems if they stray beyond general claim about belief or faith (Hirschman, 1983). The roles of females have greatly houstontrained in popular culture, especially in advertisements. Many advertisements contain women in roles such as cooks, maids, babysitters, as well as objects of sex in order to sell products. In the beginning, advertisements were once shown to sell a product, however, as the years' pass, advertisements begin to actualize women as a way to sell products. The women in Ads are not human, they are a creation of an industry infatuated with perfection and selling products to women. This is advertising's main function, create a need then provide something to fill that need. Without the support of people, advertising companies would not have such advertisements on women (Fugate, 1989).

2.4 Pakistani Media

Pakistani Media in Pakistan there are about 100 TV and cable channels. Almost all of these channels share advertisement content which is obviously important for generating revenue. Thus, religious advertisements are part of almost all of the 100 TV and cable channels. There are some codes of conduct regarding the advertisement content that advertisements makers and TV channels have to be careful of. These codes of conduct have been defined by Pakistan Advertiser's Society. One of the basic tenets of the code is that it is regarded as the responsibility of the advertisers of these media, agencies involved in advertising these media and the related companies are all acting as the constructive force in this business. In order to accomplish this responsibility, all the parties involved in this regard should recognize their responsibilities to themselves and the other factors linked with it ("Pakistan Advertisers Society | Basic Tenets Of The

Code"). Other codes of conducts regarding advertisements require television and other mediums to be truthful to the consumers. This aspect, the advisors think is possible if they include religious content and make advertisements a little more emotional for the potential consumers. Unethical content in drama serials and advertisements is not tolerated according to the codes and conducts of media. This is the reason why religious content in drama serials and advertisements is much appreciated by the audience and critics. Keeping this trend in mind, media persons use religious content to increase the sales of products or introduce new ones in the market.

Religion can be defined as a complete system consisting of values, norms, individual influences, the conception of life and lifestyle, the existence of the being and resolutions of problems hence becomes an essential aspect of culture (Dibb & Essoo, 2010). Religion can also be defined as a strong belief in the majestic power that controls the destiny of every individual on the earth. Further religion is regarded as an important aspect that can be studied easily among all the other persuasive social and spiritual foundations that can mark its impact on the general believes and values of the individuals hence affecting the attitudes and behaviours of the people both at personal as well as social status. Religion is that system that can create an impact on the way individuals define the products, appraise the products and establish attitudes and choices towards it (Waite & Gardner, 2017).

A religion is also involved in the development of values, emotional involvement, physical and psychological benefits and in turn, can affect the usage by the customers. According to a study, there are two means under which religion impacts its consumer behaviour; micro-level and macro-level (Van Esch, Geisler, Kleintop, Northey & Heller, 2017). Macro-level comprises of the source of forming norms and values and micro-level defines the religious values of consumers and how these define the preferences of the consumers. This is astonishing bearing in mind that consumer research along with research in different disciplines like sociology and psychology has built that religion is an imperative factor in determining human behaviour, personality, and values (Black & Morton, 2017). Religion is considered to be the focal point for movement from loyalty to boycott of products for customers. Religion and a true commitment towards it plays an important role in the lives of people belonging to different groups such as Muslims,

Christian, Buddhists, and other. All around the world every monotheistic religion including Islam, Judaism, and Christianity, exhibit a collectivist culture. Globalization process has not only eased the transportation of products and services, however also of various religions and cultures. In collectivist cultures, religious groups generally dictate that what is a conventional or barred behaviour of the sincere followers of that particular religious entity and the supporters mostly retort with strict conformism and compliance to the guidelines established by the entity. Religion is now a practical source of marketing segmentation or it becomes a segmenting variable. Importance of Religion is considered to be the focal point for movement from loyalty to boycott of products for customers. Religion explains the values and beliefs which are reflected in the attitudes of whole societies which in turn shape the behaviour and practices of its members (McDonald, 2001).

Religion can either directly or indirectly enforce obligations but it completely groups some values, norms, and principles. Religious symbols are being used by all nations in the marketing of their products; Christian consumers have different responses towards religious symbols and their advertising like Muslims (McNamara, 1985). For this instance, it has been suggested by many critics that there is a culture war between religion and popular culture, and in this scenario, religion and marketing share a mutually beneficial relationship which is more like an interaction than a contest. Merchants significantly combine religious practices and commercial pursuits for revenues. For example, Heritage village is the merger of religious and irreligious practices like it included a church as well as the shopping mall, theatre, hotels, television studio and much more. All of them are Christian-themed as nowadays Christian symbols are becoming very important as well as common in advertising (Anand & Tyagi, 2017).

Advertising includes Bible verses, doves, and their fish symbol. These are witnessed in outdoor advertising, store signage, packaging of products and in the newspaper as well. Business owners are very well aware that these themes and symbols of religion are very familiar to Christian consumers considering these symbols are important and religion has a great impact on society (Morris, Goldenberg & Boyd, 2018). Thus it had long been recognized the importance of religion, its values and system in sociology and psychology that's why religiosity showed a significant role in consumer

behaviour studies. There are different aspects that may affect Muslim consumer's perception and their particular values and beliefs and thus affecting their attitudes and behaviour which could be as a result of tensions among countries which may arise from religious conflicts, economic disagreements, military conflicts etc. Another reason could be that ethnocentric consumers avoid buying foreign made products as they feel buying such products would hurt the national country economy and cause unemployment (Waite & Gardner, 2017). Thus these all varying feelings and perceptions lead consumers to boycott foreign made products. Religion helps outline the manner to organize things and it impacts the prominence placed on materialism and assets, the assertiveness toward have possession of and using services and goods, and towards particular features of products. It can shape their behaviour, beliefs, knowledge, and attitudes (Van Esch & et al., 2017).

Religion holds a principle abode in the social dynamics that have a colossal impact upon the life anticipation of its believers. We can define religiosity as any solid belief in one's God and a firm dedication to acting upon the principles set by one's creator-God. It can also be described as making up of one's lifestyle and attitudes towards the advertisement and buying behaviour of specific traits of retailing stores (Black & Morton, 2017). The people with different religious affiliations have significant consumer behaviour differences as religious value features and attributes of a product from a different perspective. The people having the higher commitment towards their religion focuses more on shopping efficiency, salesperson support and quality than less religious people. Extremely religious personalities are bound to be more conservative and conforming with the addition of stereo-typing and obligated by their religiosity towards purchasing pattern along with greater social pressures and influences from the fragment of references groups. Religious affiliation and commitment towards religion can be defined as the degree to which an individual adheres to his/her religious beliefs, norms, and practices and using them in daily living (Worthington 2003, p. 85). With respect to religious affiliation, commitment towards religion has been found as a prominent predictor of the consumer behaviours in the number of varying contexts, for example, shopping and response, and innovativeness towards the advertisement of few controversial products (Dibb & Essoo, 2010). These beliefs and commitments of the

individuals are responsible for shaping consumer's attitudes towards buying any specific product. Their behaviours are categorized according to extent of their adherence towards religiosity. Religious commitment comprises of both extrinsic and intrinsic components.

2.5 Religious Affiliation of Masses

Religious affiliation may be defined as cognitive systems, which can be a group of beliefs, attitudes, and behaviours being shared by the members of a society. They all have the certain common system which is responsible for controlling the behaviours of their group members. Thus religious affiliations influence behaviour and play a vital role in developing and promoting patterns of consumer attitudes or behaviours. Consumer behaviour and their buying decisions are greatly influenced by their religious beliefs and values. Consumers' shopping trends and lifestyles are every now and then influenced by their group affiliations and specific cultural values. This research is an attempt to cater the gap that existed between the religiously branded services while evaluating the religious pledge on the loyalty of brands and guaranteed services. The literature assessed in the current research shows no traces of definite requirements that lead to the organization of a 'religiously compliant' protection service in any monotheistic religion including Islam, Judaism, and Christianity. For religiosity, two important dimensions are identified one is the religious affiliation and other is the commitment towards religion.

Consumers of mostly Muslim and Middle Eastern countries are bent to boycott products because of their religious conflicts, for example, Denmark newspaper in September 2005, had published 12 images of the Prophet Muhammad while indicating that Muslims and Islam speak violence and are responsible for terrorism. Many Muslims said cartoons were extremely violent and articulating a strong hostility of Europeans towards the Muslims (McDonald, 2001). This boycott by the Muslims decreased and affected the sale of Danish products in all Middle Eastern countries. Thus charge them about 54 million euros. This depicts how susceptible companies and their products could be impacted by cultural wars.

There are many theories on religious values, one of which tells us that religion can either directly enforces specific beliefs, practices and value obligations or it can work without affecting these obligations. Some earlier studies also suggest that the religious

affiliation can mark its impact on consumer or consumption patterns and attitudes. The later researches have also proved no significant relationships. This contradiction can be understood or cleared through the following explanation. In 1967, Allport and Ross drew a distinction between religious affiliation and religious believers' commitment towards religion. Henley (2012) conducted a study on consumer responses to the advertisements with religious questions. He investigated the effect of Christian advertising symbols on relevant and irrelevant products and their evaluation. The study concluded that religiosity of respondents has a vital impact on advertisements and their evaluation, that shows a Christian symbol.

Religiosity indicates that this interplay has a significant effect on the attitudes of consumers towards the brand and purchase intentions under certain conditions. Butt (2017) conducted a study which dealt with the use of religious symbols in advertisements by applying the Elaboration likelihood model (ELM). They determined the presence and absence of the Christian symbol of the cross in the advertisements for pet health insurance. The study found that the consumer's attitudes related to the advertisement, brand, their purchase intentions are all related to the level of involvement towards religious commitment. Low involvement shows that those who are having high religious dogmatism had an unfavourable response towards the brand and their intention of purchasing the product was also low when they saw the advertisements with cross signs. High involvement respondents, on the other hand, show that they were highly dogmatic as well as they had many favourable attitudes towards the products having the cross in their advertisements. According to the Elaboration likelihood model (ELM), the respondent with low involvement should have reacted more positively and favourably towards the religious symbols presented in the advertisements. This is due to the connection that the respondents may make to something they believe in and have to build their life around. Studies of advertising suggest that religious aspects of any culture can influence the behaviours and attitudes of the consumers either directly or indirectly (Cheng, et al., 2017). Cultural values are next to religious beliefs and are important for the people who follow it. This is also because people identify themselves with their cultures and religions and are influenced by things associated with them.

There has been a lot of research on how consumers make their buying decisions and is a widely accepted belief that the religious affiliation of the consumers has a positive impact on their consumption decisions. This can be true for the Muslim community as Islam plays a vital role in all important aspects of their lives, including their purchase and consumption behaviours. After the 9/11 attacks and the world going against the Muslims, the need aroused to redefine themselves especially those living in non-Muslim countries. The high demand for Halal food, the emergence of brands like MeccaCola and Qibla cola might be viewed as a result of all what had happened after the world trade centre incident. Due to the increasing Muslim population, the Muslim consumers market is growing fast and is attractive for large multinational companies (Mosso, 2018). As Islam impacts various aspects of a Muslim's life like response towards marketing and choice of food products makes them a complex entity so this must be understood by the marketers in order to succeed in this market. It is also important to mention that understanding of how Muslims perceive different brands affect their religious commitment and impact their level of brand involvement. Religiosity level and religious affiliation also affects consumer attitudes and purchase decision. As less religious consumers try new innovative products and like new offerings whereas high religious consumers are conservative, old-fashioned, and intuitive and disciplined (Anand & Tyagi, 2017).

On the other hand, in Islam, the element of recommendation acts as a life assurance service that is distinctive in the comprehensive imperative of Halal and Takaful. Halal is a term and a concept of Muslims which is used to certify any product being responsive to the requirements of religion Islam termed as Sharia Law. Takaful is an important constituent in outlining the Halal services and is found on non-profitable group insurance impression where policy owners promise to reimburse a subscription to aid those who might encounter a damage or loss in the prospect. 1.1 Religion and Marketing Individuals process the advertisements seen on the basis of their group memberships. The groups are formed on the basis of values, attitudes, and prejudices the people possess. So, each of the group reacts interprets and give meanings to the advertisements accordingly (Yi Lin, 2011). Values are responsible for determining the attitudes and behaviours hence are regarded as an essential part of the culture. Therefore,

value orientation has a great appeal in the advertisement because these value orientations are the inconsistency with the audience and advertisers should take notice of these orientations while creating the messages in these advertisements (Yi Lin, 2011).

To create a meaning of the advertisement in the minds of the targeted consumers the advertisers use actors, symbols and language that is culturally similar (Ahmed & Eijaz, 2005). Religion works as an institution as well and influences individual's attitudes and values both at the individual as well as societal level (Arnould, Price & Zinkham, 2004).

Religion can provide a continuous source of meaning for the individuals and makes life interpretable to them. Values taught by religion define what is allowed or prohibited for consumption thus defining how and what the marketing strategies should be (McNamara, 1985). The marketing which is dependent on the faith identifies the role of religion towards the consumers and also tries to link a specific organization or product with a religion. The idea of religious marketing has long roots, it has been tracked back to the A.D's when Christians visited their Churches and used the hand fans. Marketers of that time saw this as an opportunity and started printing the picture of Jesus on those fans so that to attract the audience that attended the Church regularly (book on Faith-Based Marketing). There are many advertising companies that have used religion with their product or services, for example, 20th Century Fox produces religion-oriented films on a separate division Fox Faith. Many hotels still have Bible in the cabinets of every room. Alaska Airlines served prayer cards to their passengers.

Many companies using such type of visual or vocal religious practices seem to persuade customers to a large extent. Some companies openly identify themselves with the certain religion and its beliefs, like Hobby Lobby retailer of craft goods, candles, and home decor products clarified its religious beliefs by saying they honour the Lord by starting and running a business that is in accordance and consistent with the Biblical principles. Ramadan is the Holy month for the Muslims. Fasting, praying and Hajj Pilgrimage are the most important part of this month. This is the month which is regarded as the time of enhanced spirituality and contemplation upon one's religion. This spirituality, in turn, affects the overall lives of the Muslims including their buying

behaviours and marketing communication. A study was done by Wrenn (1993) to compare the effects of advertisements run in the month of Ramadan as compared to those run in other months. According to the study results, fewer advertisements ran during Ramadan as compared to other months. Also, the characters in the advertisements dressed conservatively and the messages intended were mostly charity based. While mentioning the advertisers' intentions toward advertisements, Yeni stated that advertisers of certain commercials intentionally tone down the portrayal of women in the advertisements and this can be viewed as a form of respect for the Islamic principles and value of the month of Ramadan.

The influence of religion on consumer attitude and behaviour depends on the individual religious commitment. In principally Muslim countries, for instance, Pakistan, the intensity of individual religious commitment is high and therefore, it is credible to observe the impression of religiosity on the purchase intention of consumers. The perception of a consumer is based on three modules of attitude i.e. affection, cognition, and connotation. Cognition can be explained as a consumer's knowledge regarding services or products. Affection refers to the unfavourable or favourable approaches towards the Country of origin. Lastly, connotation talks about the real purchasing behaviour. The emotional and affective aspect is responsible for the purchase of the products that are religiously endorsed. All these three elements are combined to form an image of the service in the minds of the consumers. Attitudes related to products or services are comprised of three features Beliefs, emotions and readiness to respond. Belief can be attributed to the power or the economy of the service. Likes and dislikes of the individuals are the basic emotional feelings and the readiness to give response towards a service is basically the intention to buy the certain product. People who follow Islam and believe it as a religion are called Muslims. The teachings of Islam revolve around two bases i.e. The Holy Quran and the Sunnah of Prophet Mohammed (PBUH). Islam can be explained as a word which means surrendering one's personal will to the highest or supreme will. It can also be described as a religion of complete code of conduct for its followers and is responsible for reforming the morals and lives of the Muslims. The Islamic laws govern what is lawful or halal for a Muslim and what is

restrained or haram for Muslim against the teachings of Prophet Muhammad and will of Allah (Rice & Mousavi, 2002).

Moreover, it is the role of religion to define the details about what is prohibited and non-prohibited, Halal or Haram things on the basis of which consumers select their meals or consumption patterns. The first priority of Muslims in consumption of food is to consume i.e. halal. For example, beef is Halal for Muslims whereas in Hinduism it is prohibited. The consumption of pig meat is Haram for Muslims and Jews but it is not prohibited in Christianity. The products made up of pork meat, liquor, the blood of animals and anything without a name of Allah is forbidden in Islam in the consumption category. A Muslim consumer creates his satisfaction when something comes into the clash with the demands of the Islamic spirit. They ponder the consequence of Islamic instructions on their deeds. Muslims will select to consume the preferred thing permitted in Islam. They sensed that variations in consumption procedures connected to their affiliation of the religion were closely related to ethnic variations than to religion. In short, one of the characters which draw a distinction between Muslims and followers of other religions is that the aspect of religion and its influences is very clear in the lives of Muslims (Rice & Mousavi, 2002). Indeed it is the religion which details the prohibited and non-prohibited, Halal or Haram things on the basis of which consumers select their meals or consumption patterns. The first priority of Muslims in consumption of food is to consume only halal.

According to the social philosophy of Islam, all the spiritual, social and political spheres of life combine to form a unity which is in accordance with the values of Islam. This is the basis of Islamic law and Islamic states and is responsible for emphasizing social duties. Mostly non-Muslims have a misconception about the halal and regard it to be restricted to food items only. Impact of religion should not be overlooked, especially certain of its characteristics during marketing actions. Religious approaches have facilitated Mecca Cola (Halal-Cola) to participate in the competition with Pepsi and Coca-Cola for Muslims of France and rest of the world. There are other cases that include Zamzam Cola that competes in Iran and Qubila cola is competing in the UK. These products fascinated consumers with the desire of cola-like beverages but who detested coca-colonization (PENDERGRAST, MARK). Islamic teachings do not include modern

phenomena like explicit marketing, but completely explains the do's and don'ts which in turn influence the advertising content, execution, and evaluation. The first obvious visible consequence of Islamic philosophy which is apparent in marketing strategies and trade will be connected to an unambiguous request to exclude and inhibit trade in respected products and services whose ingestion is strictly banned in Islam (pork, alcohol etc.). In spite of the ban, requirements for compact use of specific goods or services (the usage of pure silk or gold for men) will result to diminished demand for these above-mentioned goods or services, but similarly a reduction in inclusive demand for extravagance goods. Rice & Mousavi (2002) suggest that Islam has some core values such as honesty, truth and social responsibilities that Muslims should follow. Muslims should not deceive or lie in trade, financial dealings or any other aspect of life. So, the advertisers should strive for excellence and should tell the truth about products and services. Muslims tend more to negative evaluation of the advertisements. One of the researches conducted in Saudi Arabia has shown that more than 70% of the Muslim population thinks that advertising is acting as a threat to their Islamic culture. In 1993, a survey was conducted by international Advertising Association for interpreting the attitudes toward the advertisement in almost 22 countries. Results of the survey indicated that only the Egyptian market was anti-advertising (Wentz, 1993, p. 1). According to a research by Keenan and Yeni (2003), many Muslims believe that advertisement have Western outplay of values and do not contain or display the customs of Arabs. The research by them investigated the main media of Egypt known as Al-Ahram and revealed that approximately 50% of the items of advertising had an anti-advertising tone. Representation of Hijab in advertisements Religious symbols has a strong meaning and presence in the life of many humans. An individual's religious identity is usually linked to the religious dress and other such symbols. The religious dressing usually reflects the understanding and commitment of an individual towards his/her religion and its beliefs. So, when Muslims receive a message that has a religious symbol associated with it then the association and interpretation might help them process the information (Morris, Goldenberg & Boyd, 2018).

According to Dholakia and Zwick (2001) the symbolic space of the communication needs to be constructed through such language and images that depict

cultural symbols of identities like hijab as a religious identification. Al- Olayan, conducted an analysis of the Egyptian, Lebanese and Emirati magazine advertisements. Results revealed that 83% of the Arabic advertisements showed women in long clothing in contrast to the 29 % advertisements of the U.S. The advertisements by the Arabic media show women as a way to relate the product while picturing them with long dresses and head coverings without exposing any hair. In Saudi Arabia, the cosmetic advertisements do not show off the women sexuality. Their advertisements show women in long dresses with a headdress. In Malaysia, Islam has also a great influence on the advertising and their regulations. The Islamic aspect of covering women and the prohibition of the use of women as a sex symbol is strictly enforced in Malaysian media advertisements (Corner, 2002). In Malaysia, female advertisement models should be covered to the neck, their skirts should be below the knee and the sleeves should be such that the underarms are covered (Advertising Code for Television and Radio, 1990). Islamic Marketing in Pakistani products can be defined as a thing that can offer attention to market consumptions and that can satisfy the need. The example of Islamic marketing in Pakistani product media includes the Audionic speakers' advertisement that was running in the days before 12th Rabi-ul Awal (birth date of PBUH). The theme of the advertisement was to use the speakers in Milad gatherings. In the past, there was a product by the name of Peace mobile. Peace mobile had Dr. Zakir Naik's lectures, about 500 Islamic applications, Islamic wallpapers, Islamic ringtones, Islamic Nasheeds, books on Islam. Another example is of Sunsilk that has launched a shampoo for women with covered hair. It claimed that the shampoo could help women who wear hijab, stay safe from dandruff and itching. Lays chips and vital soap mention the word Halal on their packaging in case of services, Telenor Islamic portal offers mostly the recitation from the Holy Quraan and prayers and Saudi call packages. Warid 786 also offers services for translating the Quraan. Askari bank is offering Islamic investment certificates. Mobilink offers Saudi call packages. MCB offers free of interest services like Aiyanat current account, Salamat car financing, and saving accounts. Colgate has a Miswak flavored toothpaste. There is a product named the Holy Quran pen reader. Gourmet uses the tagline of Salamti to all Muslims and all Pakistan on the bottles of soft drinks. Tesoro is offering lockets with the name of Allah embedded on them. Lays chips used Junaid

Jamshed a Muslim scholar in the advertisement and highlighted it as a Halal product. In the month of Ramadan, these companies highlight the Islamic elements even more. The gourmet advertisement showed people praying and reciting the Holy Quran. Burj bank uses the translation of Aiyat-e-Qurani for its promotions. MCB advertisement shows Faisal mosque and translation of Aiyat-e-Qurani. Askari bank uses the tagline of profit is in Eman. Warid advertisement is showing the mosque and people praying over there. Telenor's advertisement is showing men in Ehram (Dress people wear while performing Hajj or Umrah). The other advertisement shows a woman and a kid praying. Tang advertisements show the time of Iftar (the time of breaking fast), mosque and kids praying. Qarshi advertisements are also showing the time of Iftar and kids reciting the Holy Quran. Olpers milk advertisements show people performing ablution, praying, Iftar time, mosque and people reciting the Holy Quran. Mobilink advertisements also show people performing ablution, praying and paying Eid greetings. Dalda's advertisement is showing a woman and her child praying and the time of Iftar. The advertisement of Aquafina shows a mother praying for her daughter. Vital soap showed a lady with a scarf on her head and highlights the fact that there are Halal ingredients in the soap. Akhuwat the microfinance institution, use religious institutions like Mosque, Church etc. as the center for the disbursements of the loans without interest. Gourmet bakers use an Aiyat on the boards of the bakeries. Many Pakistani hotels and hospitals have prayers mats and the Holy Quran available (Morris, Goldenberg & Boyd, 2018).

Today marketing strategy and representation of product could be done according to the religion and its implications for religion are an important constituent of consumer psychological makeup that can impact consumer behaviour or buying decision process. It is recognized that an individual's religious beliefs and values will definitely affect their choices and behaviours so there is strong and a very sensitive connection between marketing and religion and its practices. Consumer's attitude towards Marketing Religion affects consumer liking and disliking based on intact beliefs. It is the most important and affluent force in individuals' lives and which specifies the things which are religiously acceptable or not. Based on all such facts marketers are using religion and its aspects for selling their products effectively. These are best sellers of all the time (Cheng et al., 2017). The aim is to explain the impact of consumer religiosity on new product adoption

that was affected by consumer awareness of many factors like product uniqueness, innovativeness, and functionality. Many kinds of research have shown that consumers are more attracted towards a new innovative product, are more willing to buy it if it performs more than expected and if they have adequate knowledge regarding the new product. Religiosity is such a paradigm that can be related to the variables of lifestyle like leadership and credit purchase. Thus it is an important cognitive structure and surely affects consumer behaviour towards their buying decisions. According to a study on the relationship between business and religiosity; religiosity can establish and control the attitudes and behaviours of individuals in all aspects including business, its practices as well as moral reasoning, social well-being, consumer behaviour, and consumer ethics (Van Esch, 2017).

People may feel distressed when they feel that they have violated their religious norms, values, and beliefs. That's why people inclined more towards religion tend to make buying decisions that do not violate their internal religious standards and beliefs (Black & Morton, 2017). Thus the relationship between religiosity and consumer ethics or beliefs is mediated by guilt. This would illustrate that intrinsically religious people feel guiltier for committing an unethical behaviour than extrinsically religious people. Thus intrinsic people avoid doing or buying things more than deter their religion and its practices than extrinsic people (McDonald, 2001). This study explains the indication of the presence of cultural and religious animosity between people belonging to different religious and cultural backgrounds. The issues like the publication of cartoons and the terrorist attack of 9/11 are the most common recaps of all such animosities. This caused a boycott towards the country and its products and wishes to strike back by withholding all economic resources. These are special effects of the probable ban on sinking demand or trade and business of definite goods and services (Mosso, 2018). In the conflict between Denmark and the Muslim world over publications of cartoons of Muhammad PBUH, this caused Muslim countries to boycott all Danish products and also they protested in Syria and Lebanon and some other Muslim countries (Anand & Tyagi, 2017). Iran and many other Muslim countries had cut all the trade bonds and agreements with Denmark. Due to this Danish company had a loss of several million dollars due to all such boycotts in many Muslim countries. Another conflict or Muslim anger is towards Pope Benedict XVI

for his remarks about Islam. This caused boycotts of all papal products. Moreover, Britain's were awarding bravery and honour to controversial writer Salman Rushdie (Morris, Goldenberg & Boyd, 2018). This caused Muslim anger by the public burning of flags crosses, and images of West. This specifies that religious animosity is more violent and has stronger economic influence than the war and economic animosity even. These religious conflicts and differences definitely impact the consumers buying decision irrespective of the fact that the product is offering great quality and features thus religious animosity have a negative effect on the inclination to buy foreign products.

Consumers' reaction towards marketers using religious symbols in advertising depends upon their religiosity level as well as their level of spirituality that they would avoid such a marketer and his products, who used religious messages in advertising or not. Another belief is that marketing should be enabled to show the tactics for understanding the beliefs and customs of the targeted group, acting like a strategy that will be capable of generating word of mouth. Consumers consider buying new products if these do not disrupt their religious concerns. Since the impact of religiosity on new product development will provide a significant contribution to understanding the behaviours and attitudes of Muslim consumers. The perception about a product will result in positive and negative attitude respectively. Attitude can be explained as the way a person think and behave. The positive thinking will lead to a positive attitude and ultimately to purchase intention. The marketers should be proactive in coming up with more competitive strategies and practices according to Muslims consumers concerns and beliefs. Though consumer behaviour, and consumer's assessment to acquire and use assured goods and services, is mainly achieved by the sum of disposable income, attitude, cultural factors and religious influence on the development of consumer fondness and tastes (Cheng et al., 2017).

The most imperative are the two conspicuous religions of the world – Judaism, and Islam – so entire companies of the world have a desire to compete and conduct business in countries of Muslim majority, or who aspires to entice the Jewish buyer segments should rely on factors of religious-cultural facets when approaches these markets (Ferrell & Fraedrich, 2015). The company that realizes itself as one of the global players should not overlook the significance and impending of the world Muslim

countries for the reason that they consist of about 20 percent of the population. Marketing functions like buying and selling are revolving towards religious practices (Hamric & Wocial, 2016). This integration has resulted in increased demand for media and resulted in consumer evaluations of marketers and their practices in effectively selling their products. Religiosity mediates the effect of religious symbols in advertising on evaluations of customers regarding their perceived quality and purchase intentions. Marketing communications hinge predominantly on the visual illustration to create meaning, spectacular simulation and brand images that develop associations in the minds of the consumers (Raju, 2013).

2.6 Religious Messages and Advertisements

There is known as a social stigma in our community and pretentiousness on our posters as well as on our TV. The programs also purpose to stimulate people and give them reliable knowledge about Islam. This is what the founder of A-Wasilla Trust, Asim Ismail says about the non-religious advertising of the media in the country. He and other people who are trying to spread the message of Islam through billboards in the major cities of Pakistan are of the view that unethical content of advertisements is doing much harm to the people (Silva, 2014). They are in favour of religious advertisements which spread the right message and against those in which women are being shown as sex symbols or being used to do cheap publicity. Another such group being headed by Humaira Iqbal who is an advocate for ethical and religious messages is determined to spread positivity in the people of the country. Unlike Asim Ismail, Humaira Iqbal is determined to call her group a moderate one which should neither be called entirely religious nor secular. Thus, unethical advertisements are disliked by religious and secular groups. They are in favour of advertisements which have a good and moral message but are trying their best to do social service on their own as well (Grossoehme & Lipstein, 2016).

It has been noticed that one has to prepare a ground if wants to present his ideas to be accepted or his products to be sold. It is actually necessary to prepare some kind of psychological or emotional ground to propose something. Today this world is the world of products. The advertisements used to sell products are a big propaganda to push people

to the desired direction to purchase certain products. The themes and images used in advertisements to promote the products and services are more often based on the weak points of the public. For instance, using Religion and Women in advertisements to engage the people has become common nowadays.

Religion is one of the weakest points of common people, where everyone feels unable for further arguments. It is the point where people stop thinking logically and rely more on beliefs and the person speaking on behalf of religion (Minton, 2015). Therefore advertisers use religious themes and images in advertisements to prepare a psychological and emotional ground so that people think less and purchase more. This is a successful trick of media to control the minds of people and to sell their products without any serious inquiry. For example, in Ramadan, this trick works more than common days and people rush to the markets to purchase Nestle milk, butter, eatables and the things suggested by them in Ramadan commercials. The treachery and exploitation in the name of religion are not new. It is just changing its forms and shapes with the passage of time. So this is how the advertisers are using religion for the enhancements in the sale of products (Feiz, 2013).

The social role of the majority of females in some cultures has been narrowed down to the only domestic affairs and some advertisers who are basically modern but to gain attention or to attract maximum people, they domesticize female models in their advertisements (Ahmed & Eijaz, 2005). Many advertisements embed women in such domestic roles such as chefs, maids, cleaners, doing washing, babysitters, homemakers, as well as sex objects sometimes in order to sell their products (Raju, 2013). They design the advertisement in such an exploitive way that it seems as if they are selling women, not the product. In the start, advertisements used to be just one show to sell products, however as the years had passed, advertisements began to objectify females as a tool to sell their products. The women in advertisements are not taken as humans, but they are thought of as they are a product of an industry which is over obsessed with the scale of perfection and selling products at any cost. This is actually known as the advertising's main function, that advertisers first create a need and then through their advertising narratives they provide something to fulfil that need. Without the back up of people, advertisements would not have been such advertisements on women as they are today.

Advertisements also represent the interest of a society's collective behaviour about what they want to watch and what not to. People actually like females in every ad that is why advertisers are pleased and confident about their advertisement especially if there is a female in it (Ferrell & Fraedrich, 2015).

Religion as a foundation significantly effect on people's attitudes, values and behaviours at both the Personal and social levels. The religious rage has flooded every domain of our society (i.e. acceptance and self-control have been overlooked). The use of a religious issue for personal advantages is becoming easy in our country. The exploiters' petition to the religious thoughts of the people and then the rest is done by the crowd. The blasphemy law has been misused many times to settle personal scores (Urwin & Venter, 2014). There are massive commercial advertisements often seen on entertainment source using the label of religion for the branding of their products and other services. These companies use religion for their own advantages (Minton, 2015). In Pakistan, many TV Commercials are released by concern authorities but no actions against them taken till now. Due to the lack of Law enforcement agencies and proper Advertisement policy's use of religion is taking hype in the country. Digital and Print Media allow different companies to advertise their product without reviewing content and purposes. This somehow led target the costumes and targeted market to purchase their product without any hesitation i.e. use of Halal Logo in the food industry, use of Islamic theme in commercial advertisements etc. In Islam, The Shari'a is a complete guide leading the duties, standards, and behaviour of all Muslims, Personally, and jointly in all areas (including advertising and trade). It completely defines the principles such as truth, justice, honesty, social responsibilities, shared responsibility and the roles of men and women in the different level of life. Muslim actions are characterized as legalized (halal) and forbidden (haram) which establish a system of standards for evaluating. Eating predatory animals, drinking alcohol and nudity is forbidden. Advertisements which represent some of these prohibited elements make people feel affronted or be perceived as offensive. The advertisement that ignores these suggestions normally create abandoned condition and cause many serious effects such as Strikes, Legal Notices & sometimes required face court Prosecutions. Similarly, Manufacturers and their advertisers have trapped hold of this fact and they use of female sex appeal to sell their products of every

kind (Grossoehme & Lipstein, 2016). Women are shown in various poses and positions to conquer the male heart. Information about the traditional and social structures related to gender, imposed by society, is an important factor in the formation of assuring adverts and effective advertising tactics. The element is that many brands in the county pointedly playing with the female and her place in society. Such commercials do undesirable consequence on the position of women in culture.

In most cases, men are the primary buyers (Silva, 2014). The initial point for this assessment is the trust that men have on higher specialist, knowledge, and capability. Commercials are pointers of the leading public ethics and characterize a kind of image of the distribution of authority in society. The reasons for engaging females as models in commercials could be to gain product recognition and to help increase sales (Lin, 2011).

No matter what the product is, from herbal medicines, shampoos, whitening creams to the life-risking medicines and treatments are found advertised on walls in rural areas. This is also seen in big cities somewhere but it is not very common in urban areas. People in rural areas take wall chalking formal or official source of information (Raju, 2013). Once I had been on a public transport in a rural area of Punjab where a person got on the bus and started recitation of some Quranic verses and then he prayed for the safety and good health of everyone who was on the bus. I was quite impressed by his humble nature and his sophisticated appearance but it surprised me when he took out some small packing's from his bag and started selling in the name of the religion. The more surprising fact for me was that people actually bought those products .he went off and after some time a boy aged between 10 to 12 years got on the bus and he was physically disabled. He begged for some charity for the treatment of his leg but hardly somebody responded (Hamric & Wocial, 2016). For me he was much more deserving and he was needy and above all he was a child so he actually deserved help while the other person who drilled religious verses in a way that people thought he was selling shifa instead of some quack products, was given money and was also treated in a better way comparatively. This is a fact that religion is a sensitive and very touching point of most of the people, even those who cannot be defeated by reason are forced to keep their mouths shut in the name of religion and its respect (Ferrell & Fraedrich, 2015).

A vast array of tactics are used by businesses in order to attract the attention of consumers and persuade them to buy the products the business endorses. In a way, advertisements employ the use of magical realism in their visual effects since they provide sequences that the audience can relate to and easily imagine. Providing this ability of relatability to the audience increases the chances of the consumer spending money on the product and therefore benefiting the business. Religion plays a similar role in advertising since that is an element that a huge proportion of the population can relate to. In order to manipulate individuals to invest in their products, business often utilize the commercialization of religion in order to attract the targeted audience. In an article by Ahmad and Eijaz (2005) the researchers define commercialization as an integral part of the capitalist society. Commercialization increase the profit through cosmetic and gaudy advertisement/marketing in the process of introducing or launching any product and note that in Pakistan, the religion is commercialized either to make people aware of the practice of religion or it is done in order to exploit and monopolize the subject for economic benefits (Ahmed & Eijaz, 2005). Advertisements that endorse religious contexts can exist without any attempt at seeking personal benefits or they can exist to provide benefits to a company utilizing the religious sanctity for their own benefits. When the advertisements employ religion only to provide knowledge and make people aware of the details of said religion, they are not seeking much benefit for themselves. An example of this can be religious channels that only use religion in a way that is a learning opportunity for the consumers, rather than an opportunity to exploit and gain monetary benefit. On the other hand, some businesses merely use religion as a way to grab the attention of consumers but do not intend to only pursue the use of the religion for altruistic means alone.

Another article that delves into the exploration of how religion is used in advertisement by Bari and Abbas (2011) consider the social and ethical contradictions that may exist with the use of religion in advertisements. Religion can be defined by social and ethical practices of a society. Another article defines advertisement as “a unidirectional and paid form of communication that is used to disseminate the product of services information” (Morris, Goldenberg & Boyd, 2018, p.134). These advertisements are often used by businesses to campaign and elucidate the use of select products created

by the businesses. In order to create a sense of empathy and make the advertisement more engaging, businesses often utilize underlying religious frames of reference. Since religion can group people together in clusters, certain products that are aimed at select groups are often not as attractive to others. This means that the businesses must consider several factors when determining what group of people they are targeting their advertisement at in order to guarantee maximum profit. A large population in Pakistan identifies as Muslim and this fact causes the business in Pakistan to use at least some amount of Islamic context in their commercials and advertisements. It is important to consider that the sole purpose of these advertisements is not to project religious images and symbols therefore increasing the awareness for the subject. Instead, the advertisement is more targeted at just attracting the buyer's attention so that they become more likely to invest in the product. In recent times, the commercialization of religion has increased to an extent that during the times of Ramadan, it is impossible for any business to have enough sales unless they provide some religious context to their product. For example, they cannot solely advertise a deal for a meal at a fast food restaurant. Instead, they must partake in exploiting religion by using persuasive slogans such as "Ramadan Special", "Muharram Special", etc. Continued studying of the concept of weaving religion into advertisements proves that in today's day and age, it becomes impossible for businesses to thrive if they do not follow the trend of using religion contexts in their advertisements. If businesses attempt to reject this trend of attracting customers, it is quite possible that their businesses may not do as well as they would have otherwise and may in turn end up on a one way train to economic decline for the business itself.

2.7 Use of Religion for Business

The use of religion for monetary benefits is quite a controversial matter. On one hand, one must consider the sanctity that is associated with the image of religious views. On the other hand, one must observe and acknowledge how belittling the act of placing sacred images in commonplace advertisements and posters may actually be. Exploiting personal beliefs in order to gain an investment may not be an ideal way to attract attention for businesses considering this removes religion from its place on the pedestal individuals have placed it on. In a way, the use of religion for personal and financial

benefit un-idealized the original views that how religion should be understood and followed.

In order to fully attract the complete attention of consumers using religious images and symbolism, businesses have to be mindful of ensuring that the product they are attempting to sell has some relevance to the religious aspect of the marketing advertisements. An example of this can be found in a recent commercial from Xerox™ (the company) in which they did a remake of their original viral video that fixed its main plot in the church. Considering the importance of the role that the printing press originally played in enabling individuals all over the world to gain access to the words of the Bible, this commercial attempts to display the vitality of the printing press in religion. In 1455, when Johann Gutenberg produced what is considered the first book to have been ever been printed, the importance of the product was that it enabled people to gain access to the Bible. Originally, there were only a few copies of the Bible available and more often than not, only church officials had access to the copies. More than just religion, the printing press also represented the transition of power from the church to the people. Since the Bible was only available in Latin during this time period, people like Martin Luther who was a leader of the Protestant Reformation strived for transition of power from the church to the general public. The church officials were the only ones who were able to read and translate the Bible given its original Latin language. This power enabled them to contort the words of the Bible in whatever way they deemed fit since there was no way the general public could refute, given they had no idea about what was written in the Bible. Not only did Martin Luther translate the Bible from its Latin language into the commonplace German vernacular at the time, he also made use of the printing press to distribute the product. Since then, the Bible has been translated into multiple different languages and that has played an important role in enabling people to access and understand religion in its truest form without interventions from the like of priests and such. When this context is understood, one can visualize the relevance of history and religion in the Xerox commercial. The commercial begins with a priest finishing writing out a manuscript which he then presents to the high priest. The high priest asks him to produce 500 copies of the manuscript in 35 different languages to be distributed across the 7 continents. The scene transitions to the priest using the newfound high tech

innovations of Xerox™ in order to fulfil the request of the high priest. This commercial is successful in both depicting the product's effectiveness while also briefly referring to the history behind the invention which in this case also has a religious context. Since this commercial manages to attract a select audience and also ensures that the right message is being sent across without offending anyone, this commercial can efficiently persuade consumers to invest their money in the product. If the commercial had instead portrayed the image of the church in a way that could have been misconstrued and understood as offensive, consumers would be much more reluctant to invest their money in such a product that violates their beliefs and traditions.

In another article by Kamarulzaman, Veeck, Mumuni, Luqmani, and Quraeshi (2015) it was explored that the role mass media plays in combining the ideologies of religious communities and business is designed in a way that they can become profitable to the business market. The article discusses how consumer investment in businesses is fuelled by the search for halal food, especially for individuals who reside in countries that do not have halal food readily available for consumption and sale. An example of a country like this would be the United States. Since the U.S. does not identify as an Islamic nation, it lacks the availability of halal food for Muslim consumers in every restaurant, grocery store, fast food place, etc. Due to this, the consumers are forced to find and invest their money in franchises that advertise themselves as "halal". Halal food is defined as food permissible under Islamic law (Kamarulzaman et al., 2015) and it is a vital part of all Muslim people's decision making when it comes to food consumption since they are not allowed to eat select foods. Businesses utilize this necessity for Muslims by placing labels that say "halal" and cause the consumers to buy their products given that they have a limited amount of choice and say in the matter. Not only do the placements of these labels help residents in these foreign countries find food that meets their criteria prior to consumption but they also provide a venue for newly arrived immigrants and travellers to search for and evaluate religious products and services (Kamarulzaman et al., 2015). Businesses consider the audience that they are attempting to persuade into investing and utilizing the religious aspect of the approach enables them to increase their sale.

2.8 Techniques of Advertisement

In order to effectively reach out to a select audience, businesses have to be mindful and consider the group of people they are trying to reach. When a business makes use of religion in their advertisement, they are targeting their approach for a certain percentage of the population since, obviously, not everyone in the world follows the same religion, if any. Their approach for select audience also means that they will probably lose business from the audiences in the general public that do not agree with the same teachings and/or principles of the religion being used in the advertisement.

An example of businesses attempting to reach a particular audience is when religious symbols are placed on packaging. In their article, authors Bakar, Lee, and Rungie (2013) discuss how religion can influence marketing techniques and select religious cues can be utilized in order to draw attention to the advertisements and persuade consumers into investing in the product. Their research goes beyond the scope of advertisements alone and instead considers how packaging can also influence consumer interest. The placement of select images and/or symbols that are associated with religious contexts can influence and cause consumers to pick the business's product as opposed to their rival businesses. The researchers noted that in non-marketing studies, the effects of religious cues were found to be immediate and non-conscious (Bakar, Lee & Rungie, 2013). This means that the psychological impact of the symbols does not even have projected in an overly exerted or obnoxious manner because the effect of it is so subtle that the consumer may not even realize they are being influenced into choosing a certain product over another. The researchers also note that as an integral part of religion, religious symbols can have immediate and automatic effects on human behaviour yet their role in motivating consumers has largely been ignored in marketing communications (Bakar, Lee & Rungie, 2013). This quote helps individuals consider the subtlety of the influence these religious symbols on packaging have on consumers. Obviously people that associate and choose to believe in a certain religion are keen on finding products that have some representation of said religion in a positive light. The simple placement of a religious symbol on the packaging of a product can influence consumers into believing that the product is better choice in comparison to the alternative

since they have been psychologically conditioned to place religion over other beliefs, universally.

2.9 Visual Discourse/Media Discourse

The understanding of the exceptionally high amount of impact mass media has on conditioning minds ties into the comprehension of how mind sets of the upcoming generation(s) are created. Mass media plays a vital role in influencing the minds of every individual consumer who has never read a newspaper. They shape the thinking of the individual and provide a template for what is morally and socially acceptable and also a template for what should be shunned. Advertising is a part of mass media since it creates visual aids for people to perceive and recognize in order to get them to invest as consumers.

In their article Jakstiene, Susniene, and Narbutas (2008) noted the importance of how advertising influences consumer response. They state that noted the most important task for a business advertising itself is to present its product in such a manner that the whole environment around the buyer turns into a positive emotional stimulus (Jakstiene, Susniene & Narbutas, 2008). This in itself is a description of the basis that businesses must fulfil in order to be able to manipulate and persuade consumers into investing in their product. If they were to advertise products in a way that just accentuated and describe the features of said product, it is more probable than not that the consumer consumption of the product would lessen in quantity. However, if the same product were to be advertised in a way that appeals to more than just the obvious purpose of the product in question, the consumer consumption would rise. An example of this would be the advertisements that appear on national television in Pakistan during the holy month of Ramadan. Even the simplest things like laundry detergent are twisted and contorted until their advertisements depict an underlying religious contextual meaning. Other examples of such advertising are those that appear on bulletin board and posters that depict “Muharram Sales” during the month of Ramadan to increase customer flow in their areas of business which is thereby positively correlated with an increase in the amount of sales of the advertised products. These “Muharram Sales” are not only limited to perishable, materialistic items alone; they also involve sales in food items such as deals

on fast food, groceries, in restaurants, etc. This proves that businesses are able to make use of religion and possess the ability to promote any item they plan on selling in a way that can be related to religious contexts, regardless of whether the product has any religious significance or sanctity. These images of common items paired with religious texts and symbols also create a need in the consumer's psyche that they should prefer this particular product over others. The consumer may reason with himself/herself that this product is a better quality than others of the same quality since it is being advertised in a dignified manner (i.e. with a religious context since religion holds the highest standard in almost all societies, universally). Religion is used as a way to set select advertisements apart from others that revolve around the same and/or similar products available for public consumption because an advertisement must distinguish the product advertised from the others, at the same time attract the customer's attention and maintain his/her interest (Jakstiene, Susniene & Narbutas, 2008). This in turn helps cause an increase in sales for the product being depicted with religious imagery and a decline in those that do not have as much pull in the media world or those that do not use religion as a way to accelerate their business.

Psychologists who have studied how working memory works note that repeated exposures to the same image/text/object will lead to an individual embedding said information in long term memory and will enable the individual to recall the information when required. The same is true for the images depicted in advertising since they can be found in multitudes just about anywhere one looks in today's day and age. Mass media consumption has made it hard for individuals to remain free of the influence caused by the observance and interpretations of images, news, and information acquired through the use of the various forms of social media, news channels, and most importantly in this case, advertising. Advertising lays the groundwork for people to gain the knowledge about what items they absolutely cannot be without unless they want to be struck with an exclusion from the acceptance of society as a whole. If the latest fad and trend, as described in advertisements and posters, is not followed by individuals, they may be shunned by society for being unable to keep up with the times. For better or for worse, media discourse has become a powerful tool that possesses the ability to manipulate,

persuade, and change the minds of any individuals who choose to partake in the viewing of said discourse.

There is a vast amount of debate on the matter of whether the use of religious underlying motives is an acceptable form of attracting consumer attention. Although doing so does happen to guarantee an increase in the amount of feedback and monetary investment consumers provide to the product, the issue of whether using a sacred topic such as religion in order to increase customer response is morally justified or not has yet to be resolved. The correct marketing scheme for advertising ensures an attention-grabbing sequence in which the sellers can persuade the consumer that the product being endorsed is a necessity the consumer should not be without. Although these antic of attention-grabbing and persuasion are as old as time, there is a thin line between making use of using tactics in which consumers can connect to the product being advertising and violating sacred beliefs in order to hasten the process of grabbing the consumer's attention.

This moral and ethical debate is fuelled by the school of thought that questions whether religion should even play a part in business transactions and capitalist consumption. A study was conducted by Waheed Akhter, Abdus Sattar Abassi, and Sadia Umar in which 200 graduate students were surveyed in order to obtain responses to how they perceived advertisements of certain products based on their varying levels of religious perceptions and beliefs. The results of the statistical analysis conducted in this study proved that some important ethical issues in advertising that are contradictory to the injunctions of Islam and have adverse impact on the mind set and behaviour of the new generation by putting them away from Islamic moral values (Akhter, Sattar & Umar, 2011). This study aids in observing the juxtaposition of using religion as a form of persuasion in order to reel in more consumers; although the ad in itself may be successful in attaining consumer response, there may be a decline in the moral and ethical understanding of religion in each individual consumer. This ideology stems from the fact that religion is often placed on a pedestal and is given a position in society that is unarguable sacred. At the same time, advertisements are seen as a commonplace item that appear a dime a dozen every single time people turn on their televisions, read the newspaper, or simply scroll through social. The contradiction between what is considered

to be sacred and never questioned combined with the continuous placement of advertisements using religious appeals to coax consumers into buying their product may in turn desensitize the consumer to the religious aspect of the transaction.

Even with the issue of possible desensitization, it is quite understandable why advertisements make use of religious imagery and symbolizing in order to attract the attention of consumers. Since religion has a fixed position in society that is unfathomable to even suggest being altered, it can easily play a major role in attracting the attention of any individual. A study was conducted by Rashid Zaman, Zahid Mahmood, and Muhammad Arslan in which questionnaires were distributed amongst 12 separate universities in the cities of Islamabad and Rawalpindi in order to gain a sense of how individuals perceive, respond, and feel about endorsements and ethical problems conveyed in advertisements. The study concluded that advertising appeal should be according to the defined ethical laws and moral values that reflect the societal and religious principles that are used in a society (Zaman, Mahmood & Muhammad, 2015). This article is important in order to realize the context in which advertising companies justify their use of religious imagery. They hope to convey a message that the consumers can relate to and therefore become more likely to invest in said product.

Keeping this breakdown of the advertising companies in mind, it is important consider where the line must be drawn between making use of relatable contexts in mass media and overusing sacred factors to a point where instances may occur in which the image of the religion in question could be portrayed in the wrong light. An example of this concept is an ad in which two religious leaders are involved (Pope Benedict 17 and an imam) and depicted as kissing each other on the scene. The intent of the ad was to show a brotherhood/connection between the two religions but the image was construed by the general public in an entirely different manner, and with good reason too. Based on an article by Philip Pullella in which the legal action taken by Vatican City in response to this ad is described, it is clear that the creator of the advertisement had no regard for the religious sanctity ascribed to both the image of a pope and that of an imam. The image portrayed in the ad violated the beliefs of both Christianity and Islam since they both adhere to strict rulings against homosexuality. This ad is an example of the ethical immorality that may exist if individuals are allowed access and rights to use religion in

advertising. This ad is an example of mass media crossing a line of what is socially accepted as persuasion and what is considered a violation of religious beliefs.

After doing the review of the available literature relevant to the research, the researcher found out the research gap. Past studies show that there is an ample amount of research done on the analysis of television advertisement and employment of factors to make them successful including the researches are done on the analysis of the content of advertisements still there exists a research gap in terms of composition of advertisements by using the theory of Compositional Interpretation. This present research has made an attempt to fill the gap while applying the theory of Compositional Interpretation on the images taken from advertisements. Some of the past researches show that the presence and manipulation of religion for marketing purposes but a little work is done in respect of this particular theory which enables viewers to critically analyze the advertisements selling any product in the name of religion directly or indirectly. In this study only the still images are taken from the advertisements while there are many researches done on complete video advertisements. Various theories of visual discourse are used to analyze advertisements while there is comparatively less work done on the images of the advertisements that make an advertisement. The theory used by the researcher, *Compositional Interpretation Theory* is used to analyze visual discourses in media studies but this theory can also contribute in Linguistics and Communication studies.

CHAPTER 3

METHODOLOGY

3.1 Introduction

This chapter presents the theoretical framework of the study, the theory used, research approach, research type, data collection techniques and data analysis procedures.

This research is based on the analysis of those advertisements which contain any religious aspect or touch in the content. Hence, researcher has used the Compositional Interpretation Theory (CIT), which was presented by Gillian Rose in 2001, for the major analysis of the data. Random television advertisements were selected for the data collection and the only common aspect in all of those advertisements was religious reflection in the content. Television has become an important electronic household nowadays, no house is considered to be a complete house if it lacks this modern facility. television is a great source of entertainment and information. Advertisements are the major source of earning for television channels so every channel has to play or broadcast advertisements repeatedly all day long. Advertisements have become a part of viewers' life because no matter whether they want to watch it or not, they still have to watch it during their favourite program as an interval. In this study, advertisements selected for the research are linked with the religion particularly Islam. It has become a popular trend now that by using any religious image, scholar or connotation in the advertisement, people feel comfortable or satisfied while using or buying the product. Religion plays a vital role in defining human behaviour and people who follow a certain religion feel associated with anything or everything which comes under the umbrella of religion.

In this research, researcher has tried to lay bare the exclusive compositional designs of advertisements in which a commercial image of religion is presented. It also throws light on how a religious background or connotation is exploited in advertisements just to gain maximum viewership or buyers. There have been many past studies on the similar case of analysis where researchers used various other theories but for the current research, Compositional Interpretation Theory has been selected for the analysis of the

images taken from advertisements. This theory has five main steps for the analysis of the images which are content, colour, light, spatial organization and expressive content.

As far as the selected research approach is concerned, qualitative method for the data analysis is selected by the researcher without containing any hypothesis formation.

3.2 Theoretical Framework

Television advertisements serve as a sort of discourse and hence these can be counted in the category of visual discourse because of their accessibility of both the image and the text in them. As already named above, the theory of compositional interpretation is used to interpret the images taken from the advertisements. There are many theories available for such an analysis but the researcher found this theory more appropriate, relevant and convenient for the required analysis of the images. This theory serves the purpose of extraction of the meaning or interpretation of the advertisement images. This theory has five basic steps to analyse any image. Researcher has utilized all five steps or components of the theory to assess the collected data in the form of images taken from television advertisements. First step is to analyse content which means that what is image all about and what is directly shown or described in the image. The visible happening in the image is content. The second step is to analyse colour of the image, it includes the shades of the colours and their associated or occasional meanings. The third step is to analyse light in the image, it helps us to analyse the focus of the light which makes an image dominant or less striking. The fourth step is about spatial organization of the image, which means that how an image is constructed or directed. The fifth and the last step is expressive content which means the invisible or connotative meanings of the image. The researcher has analysed the images one by one and step by step. Every image has been discussed on the basis of the above mentioned five steps. The concept of Hyperreality is also applied generally on all the images because that also supports the research questions. Hyperreality concept deals with the media attempts to create and present a false perception of reality regardless of culture, society or religion. At the end of the study, an ample discussion is done, which is based on the contents of the analysis. Further, the final findings are explained by the researcher in the light of research questions.

3.2.1 Compositional Interpretation Theory (CIT) by Gillian Rose

The theory under consideration for the data analysis was first presented in 2001 by Gillian Rose, she was teaching at Edinburgh University in the late 90s Gillian Rose. S In the her book she presented her theory of Compositional Interpretation. This theory has been a great help in visual analysis studies because there are a lot of studies on visual analysis or visual discourses but there is comparatively less guidance on the interpretation of images or visuals.

Hochberg (2012) in his theory of *Constructivism* said that viewers look at the largest image on a page or screen first and then they read the text. So it is sometimes the design of the image which is deliberately designed in such a way that the viewer should only look at the desired content. On television, advertisements are run for few seconds and the viewers can only look at the image within the image, or the text which is shown in a greater/larger size. The repetition of the visuals have an impact on interpretation as well, so the *Compositional Interpretation Theory* gives a detailed view on the analysis of the image or visual.

3.2.2 Components of Compositional Interpretation Theory (CIT)

The researcher has used the Compositional Interpretation Theory (CIT) for the analysis of the advertisements. This theory has five basic components; content, colour, light, spatial organization of the image and expressive content. These components can be applied to any image to reach down the meaning or significance of it. This theory gives a detailed analysis of images which enables the researcher to extract the targeted meaning or interpretation from the images. The components of the theory are described below:

i. Content

The content means the visible image or images in the picture. This part of the analysis discusses that how an image is constructed and what objects are physically shown in the image. For example, in an image there is a green farm shown in which some farmers and crops are shown. This is the visible content.

ii. Colour

This part of the theory analyses the hue, saturation and value of the selected images. Hue means the actual colours within the image. Saturation denotes the purity and vividness of the colours which means whether the colours are appropriate or not. Value shows the quality of light in the image or a visual, which means that it determines that whether the light within a colour is of high quality or of low quality. The low value light means the image is dark while the high value light means the brightness of the image.

iii. Light

The third part of the theory is light. Light in data analysis analyses the light in selected images because it plays a major role in defining a certain meaning or significance. Light does not only covers the shade of the colour or light within a colour, but it also deals with the light within the image itself. For example, the light of an image tells us about the time or occasion. Light represents darkness, light, shadow, reflection, spot light, background light, night, dawn, dusk, sun light, moon light, natural, direct, indirect etc.

iv. Spatial Organization

Spatial organization means that how space is utilized to create a certain image. Spatial organization analyses the organization of space within the image. Spatial organization monitors whether there is any systematic rhythm or sequence in the image or not. Images (bodies/objects) or the text shown in the image are of an appropriate size or not. In advertisements, the important part of the message or content is always shown in the large size. For example, a woman is given more than 40% of the total space of the image in advertisement.

v. Expressive Content

Expressive content means the invisible content of the image. This part of the theory addresses the connotations and associated meanings of the selected images. This also refers to the effectiveness of the image. For example, a man wearing *shalwar kameez* with beard is considered a Muslim, or a woman wearing hijab or dupatta is thought to be as a Muslim while this is not necessary. A dress code is used symbolically in the

advertisements. If the moon is shown in the image then it might be a sign of festivity or of a loneliness. So basically this component of the Compositional Interpretation theory talks about the deeper and associated meanings of the images.

3.3 Research Approach

There are several research approaches available for the analysis of selected data but among all those approaches, Qualitative research approach is selected by the researcher to conduct this study. Qualitative research approach is primarily a method which is considered the best way to conduct researches in social sciences. This approach contains some processes like observation, demonstration, analysing the data and efforts to address individual experiences and behaviours. Like many other researchers who follow the qualitative approach, the researcher of this study is also keen in attaining a clear understanding of the advertisement designs. To describe the designs of advertisements, in which religion is employed for commercial sake, qualitative approach is the most suitable and convenient option.

Further the researcher makes an effort to explain that how significant are television advertisements in a common man's life and how can a common man understand the exploitative nature of commercials. Using the qualitative research approach for the study, this chosen approach is inductive in its type which means that this is an attempt from the specific to the general that is why it acts as a bottom-up approach. The concept of Hyperreality from the theory of Hyperreality by Jean Baudrillard has been taken by the researcher for the development of the relevant meanings of the selected images which will be either approved or disapproved by the researcher after the analysis of the images.

3.4 Research Type

This research is purely qualitative in nature and the type of this research is interpretive. Interpretive research is used for qualitative studies and historical researches. This study falls in the category of content analysis in interpretive type because the interpretive research addresses a detailed interpretation of an event, it also answers the questions asking what, how and why, and this is one main reason for selecting this type

of research. The interpretive approach helps the researcher to analyse the images of advertisements. This type of research also has helped the researcher to relate and interpret the generalized concept of hyperreality in the data analysis.

3.5 Data Collection

As this research is associated with the television advertisements, the images from advertisements are the main data collected for the analysis. As far as the images selection (data collection) is concerned, it has been done randomly. The images selected for the analysis are taken from advertisements which were run on only Pakistani main stream television channels. Still images (screenshots) were extracted from the advertisements where there was any religious reference, term or idea embedded. Secondly, only those advertisements were selected which were aired after 2016 till November 2018. Another significant characteristic of the chosen images is that they are also available online. All the selected images are a direct or indirect portrayal of religion in the business through advertisements.

As far as the population of the research is concerned, all the advertisements run on Pakistani channels after year 2000 were included for the data collection but for the final sample only few advertisements were shortlisted. Almost majority of the images were taken from the prime time advertisements. The total number of images is 15.

3.6 Data Analysis Procedure

Selected television advertisements for data analysis were analysed individually by applying Gillian Rose's *Compositional Interpretation Theory* (2001) which basically involved five steps. This theory has been used to expose the denotative as well connotative meanings of the advertisements. Every single advertisement image has been analysed step by step according to the Compositional Interpretation theory and after that the concept of Hyperreality has been applied as a generalized idea or situation. Images have been taken from various television advertisements randomly. The analysis of images involved the text written in the images, colour, light, content, spatial organization and expressive content. This analysis helped in interpreting the connotative meanings of the advertisements as well. At the conclusion of the research, a comprehensive discussion is

carried out based upon the contents of the tables and the textual analysis of the content written in images. Further, the findings are analysed by the researcher to make interpretations and draw answers to the research questions.

CHAPTER 4

DATA ANALYSIS

For the data analysis, the researcher has taken images from the television advertisements which contain some religious content or expression. Selected advertisements have used religion or some religious aspects in their design or tagline in such a way that it helps the business to make profit. Most of the advertisements that are going to be analysed were broadcast on electronic media mainly Pakistani television channels. We all know that Ramadan is the most important and respected month for Muslims around the world and different marketing companies take full advantage of the Holy month in their advertisements to help their businessmen to make enough money in Ramadan by exploiting the religious spirit of common man and show the sense of unity as well to their consumers. This builds an emotional bond between consumers and seller. Other than that, there are many other events on which media houses do not hesitate to advertise their products in the name of religion. There are many commercial advertisements in which a religion is unnecessarily depicted in a materialistic way, and researcher has made an effort through this research to represent them too.

For the analysis of images, researcher applies “Compositional Interpretational Theory” and its five dimensions namely; content, colour, light, spatial organization and expressive content. Researcher analysed the images and explored that a specific and deliberate design is used to grab the attention of customers and religion is being used/manipulated by commercial companies for making profit by targeting religious affiliation of common man. Analysis of the data also indicated that advertisements also create a hyper real image of religion and for this purpose the idea of Hyperreality is used which was presented by Jean Baudrillard.



Figure 1: Advertisement by KFC

Content: This image is taken from the advertisement of one of the Ramadan deals offered by KFC. If we talk about the content two significant words are used in the design “Ramadan Festival” which means this deal is an offer for Ramadan which people can avail. There are stars in the image and a moon can also be seen right under the main text (Ramadan Festival). In the background, we can see that there is a mosque and on the left top corner the brand’s logo is clearly seen. There are two different meals of different sizes with different drinks and prices are also different. One meal is served with fries while the other has more variety for example chicken pieces, different flavoured milk packs and cupcakes.

Colour: If we talk about the colour of the advertisement the main part is dark blue which is also known as the brand colour of KFC. The colour of the text “Ramadan Festival” is similar to the colour of the burgers and chicken pieces because those are the main Ramadan meals. As Muslims open their fast when sun is set and at that time sky colour is also blue, this is the symbolic colour which means visit our restaurant at that particular time. The value of the colour is low value. Overall the image is saturated with colours. Red colour is carefully put in the image so it may not distract but to help people focus on what the advertisers want them to see. The touch of red colour in small size entities is effective in capturing the sight, for example the top left corner, in the centre of the image and on the lower right corner red colour is organized very systematically.

Light: The light of this advertisement is of low value which is near black. The lower corners of the image are very bright which indicates that the meals are highlighted deliberately to captivate eyes. There is a direct throw of light on the deals, the top left corner of the image is also of high value because there is the brand logo of KFC

Spatial Organization: The space in the image is distributed in a specific manner that the maximum part only shows the background which serves as the situation of religious festivity in terms of Ramadan. The bottom corners are divided for the chicken burger deals which are the main products of KFC. The space is utilized in such a way that the viewer may only look at the food and the deals. This image shows that it is well constructed and it has coherence.

Expressive Content: The background of the poster design has mosque which is a religious symbol. There is also a crescent moon added in the image which is again used as a symbol of Ramadan month or as a sign of beginning of the festivity. Ramadan month also starts when Muslims see the crescent moon. Muslims also break their fast at sunset time so it is again an attempt to tempt viewers to visit KFC for their Iftaar. The food colour is also matched with the colour of Ramadan Festival which directly means that there is a direct link between these economical deals and religious month. The above mentioned deals will end as soon as the Ramadan ends is the deeper meaning which is not interpreted by many when they look at the image because it only attracts food lovers. The organization of red colour also shows that three things to be memorized by the audience, one the name of the food company, second the two deals and the third that flavoured milk of another brand is also given in the deal because it is advised by health practitioners to stay away from fizzy drinks and drink healthy.

Hyperreality: The hyperreality concept by Jean Baudrillard is also visible in this image that Ramadan is a month of blessings and helping others by fearing Allah but this image also shows that as if the religious month is an affair of festivity and celebrations. This also creates an impression that happiness or celebrations only comes by eating branded food. Iftaar is the peak time for the prayers but this eating brand calls for celebrations and makes an attempt to fill the gap of their closed business during the day time.



Figure 2: Muslim Islamic Bank advertisement

Content: This image is taken from the advertisement of Muslim Commercial bank's new Islamic bank advertisement. In this image the most appealing thing is the word "Islamic", this popular bank was previously known as Muslim Commercial bank for many years but recently the bank has edited its name. It is now Muslim Islamic Bank. There is no body in this image, only text of two sizes can be seen with a little art work.

Colour: In this advertisement consumer has used red, blue, yellow and white colour. The saturation of colours in this image is very strong and clear. There are not so many colours mixed up with each other. These colors don't show religious touch in the advertisement as mostly green colour is used. Background colour is blue that is the brand colour of the bank, while white colour is chosen for the text and that is considered as a sign of purity. Another reason for choosing white colour is that it will look prominent with the dark background. Red colour of the letter I is deliberately chosen to make it prominent and to introduce Islamic in the existing name. The yellow colour surrounding

red coloured letter shows in innovation and newness which is the letter I. The overall value of this colour is low which means it is near dark.

Light: The light in the image is of high value which means it is bright. Also it totally focuses on the main text which says “MIB”. Light is adjusted in a way that it enhances MIB. The focus of the light in this image is in the centre where the text is written.

Spatial Organization: The space in this image is very sensibly used. The text is coherent and relevant to the content. The text is written right in the centre of the image, an equal space is left above and below the text. The central position of the text helps viewers to fix their eyes on the text and the placement of the letter “I” in the centre of M and B also gives it an extra edge.

Expressive Content: As the design of the advertisement/image expresses a reflection of patterns of Islamic architecture of marble design. So, by just looking it at the most eye catching and attention grabbing part is in colour red and also surrounded by artistic design which gives it a symbolic meaning which either means that the bank is offering services according to the Sharia Laws or the bank is an old one. The yellow colour is for the festivity and a new beginning that is why this colour has been used to announce the addition of Islamic banking idea which is well amalgamated with the already existing tagline. The overall focus in the image is on Islamic banking trend because there has been a wave of Islamic banking recently across the country, and to give it its due impact there is no unnecessary female face or model in the image

Hyperreality: The concept of Sharia banking or Islamic banking has emerged so abruptly in the recent years that almost all the leading banks have introduced this additional word of either Islamic or Sharia in their advertisements. This creates a satisfying situation for the consumers because when an affair is linked with religion, it is thought of high consideration and authentic. Unfortunately, these banks are using this trend only to make sure that their number of consumers does not fall below the targeted number. The bank also makes an attempt to attract those consumers who only believe in fair dealing and religiously follow the Islamic laws of business. On the other hand, Islam clearly tells us that interest is not Halal while these all banks charge it.

This hyperreal image of banks has been well accepted by the consumers because consumers feel relieved after joining any such financial institution where their money is promised to be monitored under religious guidance/policy.



Figure 3: Advertisement of Lifebuoy

Content: This image is taken from the advertisement of Lifebuoy’s new soap. This image shows a young child in white dress with a conventional cap/head cover on his head. There are two female figures seen on the product image, one is a young girl child and the other is a woman. The common feature to be noticed in this image is head covering act. There is a text written in English and a brand logo on the top left corner. The word “new” is also seen on the upper right side. This image is well composed because it does not have any irrelevant image in it.

Colour: There is one significant rust colour in the image which is used over all. The lighter shade of rust colour is covering the back ground. Other than that red and white colours are also used in the image, red colour is the brand colour of Lifebuoy that is selected for the main text and for the logo of the brand. The saturation of colours is of medium level, it is neither light nor very dark. The value of the colour is of high value which means the image has a bright colour composition.

Light: The light in this image is artificial and is dense in the back ground. The light on the image of the soap is of dark shade which makes it look prominent with the bright back ground. The boy and the two females on the soap are under high light.

Spatial Organization: The space in this image is divided in a way that the product is given less space and the boy who is presenting the product is given more space. But the boy has pointed his hand towards the product which makes it prominent and the viewers definitely look where the boy is pointing at. The text on the upper right corner is in a large size while the text on the left lower corner is of small size which is not easily readable. This spatial organization is overall coherent.

Expressive Content: The expressive content of this image is of a great significance, the company is launching its new soap and chose religious effect to catch the attention of many. The product is named as “Ittar protect”. Ittar is known for centuries by Muslims, it is considered one of the oldest perfumes extracted from natural herbs. Ittar has also been used by Muslims in Greek medicines for the health disorders and as therapies. Now introducing a hundred years old fragrance in soap is quite an innovation for Lifbuoy but the way it has been presented is totally religious. The boy is shown offering a prayer in the advertisement. In this image the child is wearing white colour shalwar kameez and a conventional cap which is used as a stereotypical image of Muslims. White colour also shows purity and cleanliness. On the other hand, both females have also covered their heads with the same colour as it is of the product which is a deliberate effort to make product notable. The overall effect created in this advertisement gives a religious vibe.

Hyperreality: The idea of hyperreality can be interpreted through this image without any difficulty. The stereotypic image of Muslim children and woman is shown and it is associated with the fragrance named Ittar. The colour of the product and image is rust and honey shade is used to show relevance with the colour of wood from which the ancient fragrance is extracted. It is also advised in Islam to use nice fragrance after taking bath. Viewers can also interpret that Muslims who wear hijab and headgear use Ittar.



Figure 4: Advertisement by Style Loff

Content: This image is taken from the advertisement by Style Loft Store for Maria B Muharram Collection. Style Loft is a famous clothing store in Pakistan. Maria B is one of the most versatile and well known designer in Pakistan and she is also known as a fashion tycoon globally Model in this image is wearing black dress. She is shown wearing less make up and she is wearing no jewellery. There is a code number and price mentioned in the top right corner, the contact number to message for the order or inquiry is also given under the logo of the store. This advertisement contains very basic and brief information in the form of text.

Colour: Colour of the advertisement has black and grey. Black colour and shades of black or grey are considered to be mourning and gloomy signs. In the month of Muharram black colour is worn by many to mourn the martyrs of the battle of Karbala. The value of the colour is low which means it is almost black. The colours are not bright and many, so they are less saturated.

Light: This image has a direct light on the face of the model and on her dress there is a low light which makes it look dark. The overall light is specifically controlled to highlight the black colour of the dress, if it was dark then the image would not have

been clearly seen. The light is artificial and edited which shows that this image is shot in some studio not in an open place.

Spatial Organization: Almost half of the space of the image is assigned for the model who is wearing the product. The top right corner is given for the necessary information while the centre of the image contains the name of the brand and the special occasion for which the collection is designed. The name of the designer and the name of the month are written in black colour and are in large font, it helps the viewers to spontaneously get the message of the advertisement.

Expressive Content: In Islamic history Karbala battle is a heart wrenching event for all the Muslims. Muslims all around the world do not celebrate Muharram days. Muslims do not even feel good on wearing new dresses and there is no festivity. And for those particular days Maria B presented her exclusive collection named as “Muharram Special” which somehow caught the attention of people and made business as well. “Muharram Special” collection was launched consciously to give the boost to the business in Muharram especially because that is the month when people do not go for extravaganza shopping and by associating her stock with a religious notion she had been successful in getting enough customers. Her designs are sold out within few days of the launch but still she felt to capture attention by exploiting religious sentiments of many. Her one of the catalogues of year 2017 had collection of all black dresses which is designed for Muharram specially. In this advertising campaign the exclusive black colour clothing line is used as mourning colour, which is associated with the Karbala incident. The model wearing no makeup and jewellery is also significant because through this act, the advertisement makers show an integrity and harmony with the society norms.

Hyperreality: This image shows a rare and almost unpopular trend in Pakistan during the month of Muharram. Majority of Muslims do not go for shopping in Muharram and are busy in prayers and charity, but this advertisement shows a hyperreal image of religious activity. The act of buying branded clothes in the name of religion gives an unreal image of Muslim community. This has been done only to gain the attention of public.

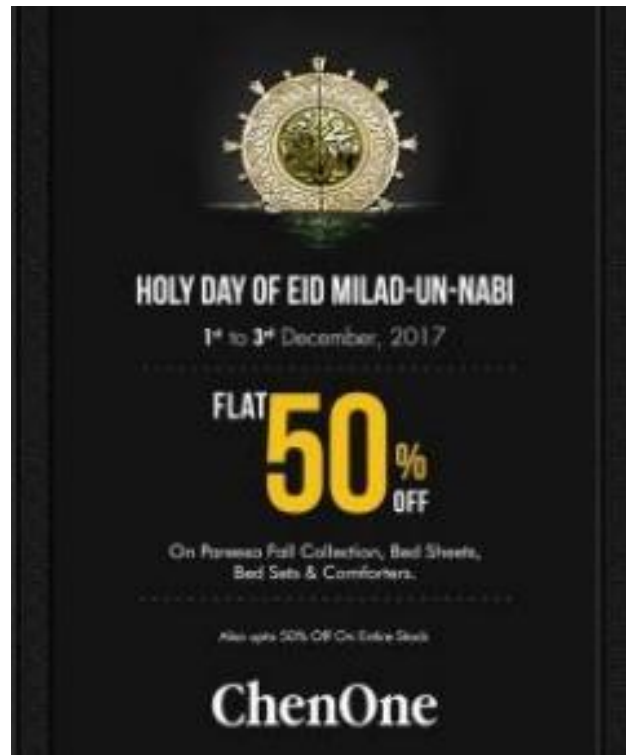


Figure 5: Advertisement by ChenOne

Content: This image is taken from the advertisement of a famous shopping store ChenOne. There are two things which are prominent in the image, “Holy Day of Eid Milad-un-Nabi” and “Flat 50% Sale”. The top image within the image is written in Arabic, it is designed in a way that it resembles the Holy door of Masjid e Nabvi(PBUH). There is a number written in yellow colour which means 50% off sale is offered. There are some small font sizes in the image which are not easily readable. Color: The base of the advertisement is black and carry white color text on it. The combination of black and white makes it prominent to be read and the yellow colour shows the festivity and it also looks eye catching that people only get attracted because of the 50%.

Colour: The colours in this image are white, black, yellow and light green. The value of the colours is low which shows that the image is purposefully constructed to be dark and striking. The saturation of the colours is not much saturated which means the colours used are not usual.

Light: This advertisement is of low beam light because if the light was bright then the text in white would not have been easily readable. The light is also bright on 50% and at the ChenOne at bottom. The overall light in this image is edited and dark.

Spatial Organization: The space in this image is appropriately used for the necessary text and image. An equal space is left on both sides to create a balance in the image and to make it look more professionally designed. The name of the brand is written in a larger font to make it easily accessible for eyes. 50% is also written in large size to attract the people and it is also placed in the centre of the image so viewers will directly look at the sale. On the top, an Islamic image is constructed which being on top shows the respect for Holy Prophet (PBUH). Rest of the details of advertisement fall under the line “HOLY DAY OF EID MILAD-UN-NABI”, which significantly means that this advertisement is related to the particular event.

Expressive Content: On the top of the advertisement, there is an image of name “Muhammad PBUH” which attracts the consumer’s attention in less than a second. The design of the image is also in Arabic calligraphy and art, which clicks the minds of the viewers and out of religious affiliation and love for the birth anniversary of the Holy Prophet (PBUH), they feel like visiting the store. Putting this image on the top also reflects the love and respect of Muslims. Religious event is manipulated here by the seller to earn money and giving discount ensures a large number of buyers will visit the store on the particular days. There are two attractions featured in the advertisement by the company, one because of the Rabi ul Awal sale and secondly because of the flat 50% sale. So, this advertisement helped sellers to make money and build up a good brand image by showing that they are also religiously associated with the community and are offering everything on discount. People feel good when the brand is offering sale or discounts on such occasions. An important thing to be noted here is the black background and the yellow colour in the centre, it may look normal but it is not a usual design. The black background shows the Muharram and Safar months, while the yellow colour in the centre marks the beginning of the month of festivity and blessings. Another worldly connotation associated with this colour scheme is that people in Pakistan avoid arranging big and flashy parties in Muharram and Safar but soon after the start of month of Rabi ul Awal, there are weddings and other celebrations ready to take place. So this is

actually an offer for those as well who want to buy domestic goods because this store offers a wide range of them,

Hyperreality: In this advertisement by a well-known brand, the religious assimilation with the sale works as a magic for the company. This may also give a challenge to other brands to offer sales on Eid Milad un Nabi because setting a trend is changing an image of a society. Eid Milad un Nabi is enthusiastically celebrated by Muslims around the globe, this occasion is considered as the third Eid, while on two other Eids (Fittar and Azha) these brands do not offer discounts because that is the peak time for sale but through this type of advertisement they also create an unreal image that they are giving discounts on every special occasions. People are mostly busy in attending Milaad gatherings in the month of Rabi ul Awal so this is also a trick to attract them as well.



Figure 6: Advertisement by Claire's shoe brand

Content: This image is taken from a famous shoe company Bata. This image is about the female brand Claire by Bata. This advertisement was aired during Ramadan. In this advertisement, Ramadan sale event in English and “Ramzan Karim” in Urdu are written. Some flowery images are also seen surrounding the pop up “Ramzan Karim”. 70% is also quite visible and in large font size.

Colour: In this advertisement, pink, purple, green and white colours are used. All the shades are used in light tone to keep it a calm visual. The value of the colour is high.

The colours are highly saturated that means they show a calmly composed picture and are also feminine colours. Advertisement is of high value which means bright colours are used to attract females and young girls.

Light: The light in this image is artificial and bright. The use of light to enhance the colour of the text written in white is dramatic. The light in this image is adjusted in a proper way to make sure that the targeted message look eye catching and attractive.

Spatial Organization: In this image, maximum space is given to Ramadan and it is written twice. The size of the text in which dates of the sale and “up to” is written are written is deliberately kept small, so it may not be easily noticed and that is the reason that we see many outdated advertisements being run on televisions because it helps to invite more and more customers.

Expressive Content: In this advertisement the most expressive content is Ramadan Kareem written in Arabic. Islam was originally rooted in Arab. In Muslim community Arabic things are welcomed or embraced because of the affiliation with religion. The text style is also Arabic/ Quranic and the same strategy is intentionally adopted by the brand to attract people and to show harmony among Muslims. “Ramadan Sale Event” and “Saving upto 70%” attract consumers. So business and religious promotion at the same time activate people to looking forward Ramadan sales around them. Ramadan is a month of caring and sharing so it also targets the inner approach of saving by highlighting this in the advertisement. The colours of the advertisement clearly show that it is exclusively a female brand. Viewers may think that they will save money and will spend on some other charity sort of things. The words ”up to” and date of sale are written in light colour and in small size which may create an illusion that the brand is offering an overall 70% discount. This is a social phenomenon that females are fond of shopping and this is a possible reason that they intentionally design advertisements in such a way that females even visit stores when there is no sale. As this brand is basically for the women so the colour combination of this advertisement is Pink and purple which targets the females. The colours also show celebrations and festivity. The text is chosen to be in white colour except Ramzan Karim which is in green to show respect and truthfulness.

Hyperreality: It has generally been observed that there are more sales and offers on female brands because of their fondness for shopping. This idea has employed in this advertisement as well that females should feel curious to visit the stores because there are no shoes in the advertisement, and the attempt to attract females to visit stores seems a successful one. But there is a possibility that viewers may check online for the stock and options before visiting.



Figure 7: Advertisement by Sur Excel

Content: This image is taken from the advertisement of a detergent brand Surf excel in Ramadan. In this image young boy and an old man are shown, they both are sitting on the floor. There is a lamp in the background and a colourful piece of carpet is also visible. On the top right side, there is a brand logo and right under that there is a text written. Two lanterns are also seen in the image. The setting of the scene shows that it is the Sehri time and the boy is giving food to the old man.

Colour: Advertisement is of a surf powder, the packing of which comes in blue colour so the main text in this advertisement is designed in blue colour so it shall remain in the minds of the viewers that they must buy that certain surf powder. The old man and the child are wearing white colour which is mostly worn by Muslims in Ramadan and on religious events. The colour of the door and the wall paint is also white. The carpet on

which the characters are sitting is colourful but the main colour is red which is used to connect with the colour of stains that boy has on his shirt. The red colour has a long wavelength and can be easily noticed that is how when viewers will look on the image the stains will be prominent on white dress. Two lanterns are in two different colours. The overall value of the colours is high and the image is also highly saturated because of the red colour and light.

Light: As the advertisement shows the environment of sehri time so the light is of low value. In the background a lamp is also lit up which means it is dark outside. There is no natural light seen, the lamp light is in the background which makes white colour very bright and the stains in the boy's shirt look more noticeable. Due to the light in left corner only, the text on the right side looks dark and clearly readable.

Spatial Organization: The space in this image is efficiently used, a major part is given to the characters of the advertisement and almost 40% of the space is given for the message of the brand and its logo. The background shown in the image gives a 3D effect due to which the text looks closer and striking to the eyes. The boy and the old man are sitting in a way that the expressions on the faces of both are clearly visible.

Expressive Content: If we talk about the most expressive content in the advertisement then that is #NekiEkIbadat, which is used by sellers only in the month of Ramadan as if Neki (good deed) is only meant for Ramadan. The text they used is in Roman Urdu which is a possible effort to spread their message to maximum people. Those who cannot read English would also give it a read, this is how their slogan or selling moto could easily be on everyone's tongue. The old man and the child both are sitting on the colourful piece of carpet which is again a religious practice to sit down on the floor for food. In many other advertisements people are shown eating on a dining table. The stained clothes of the child are the main tool to grab the attention, the company claims that children must be set free to do whatever they want to , no matter if their clothes get dirty because their detergent will remove every stubborn stain. The message of good doing is so cleverly linked up with getting your clothes dirty instead of helping others and remaining clean. Our religion teaches us to be neat and clean because it is a part of our faith but here the religion is used for one agenda which is that you must get

into dirt or stains. The whole advertisement is designed by keeping Ramadan in focus. In this advertisement a child wakes up for sehri and then goes off to wake up an old man. In this effort child gets messed up with his clothes. So the content in the advertisement is shown as Sehri environment, which creates an effect on children and adults as well to be motivated to help others. The child takes uncovered food from his home to the other place where the old man is waiting for the food. Child and the old man both are wearing same colour which also means unity. White colour shows peace and friendship which is shown through the relationship of an old man and a young boy but the company used white colour very smartly to make sure that the stains are perfectly noticeable on boy's clothes which is the main theme of the whole advertisement. The religious spirit is consciously added in the content to make it relevant. There are two small typical and traditional lanterns shown in the background right under the message, which is a symbol of religious touch and old days. The lanterns are hanging from the word Ibadat which shows a connection of this typical lantern with Sufism and religiousness. So at the end, the company makes its profit and shows calmness and goodness to the community.

Hyperreality: This advertisement also creates a commercial image of religion because you have to certainly use the product in order to fulfil religious duty of helping others and then keeping yourselves clean. The relationship of detergent with the religious teachings of helping needy people and feeding them is intelligently mixed up.



Figure 8: Advertisement by Faysal Bank

Content: This is an image of Faysal bank advertisement. In this image two bank cards are displayed in the main image and a collection of cards is shown in another pop up image. In the background, a picture of Holy Kaaba is shown which is connected to the debit cards by a line. On the left lower corner, a pop up image shows the conventional logo of the bank.

Colour: The main colours used for the text are blue and grey which are the prime colours of the logo of the bank. The top left corner of the image is red that is a wallet. In the background dull gold colour is visible and a slight touch of black colour is also seen. These two colours are intentionally picked from the two main products which are Platinum and Gold cards. The image is less vivid in saturation and the value of the colour is high which means near white.

Light: This image has a bright light on the left part while a dark shadow on the right side is seen, which helps viewers to figure it out instantly that the image is of Holy Kaaba. The bright light on the left side is the key to look at the cards and the text on them.

Spatial Organization: The space in this advertisement is used very carefully that it does not disturb the impact of the image. A small area is given to the products (cards) while the major area has been given to create a certain religious essence in the image. A standard size of logo is also placed in the frame.

Expressive Content: The most striking feature of this image is its background. The text “go cashless and win exciting rewards” is referring to the Hajj or Umrah indirectly. The image of Holy Kaaba and lines in the form of circular motion present the scene of performing Tawaf. It means that if you use their debit cards then you do not need to worry about the safety of the cash and secondly you will be rewarded. This could be a bit misleading for a common man, firstly the bank gives reward point only on credit card and secondly, reward can possibly be taken in the sense of Umrah or Hajj package or free tickets because of the background image. Actually it is a banking term which means certain points that you earn by using their credit card and you perform a transaction of a certain amount. Reward for good and punishment for the evil are the religious connotations now widely used for commercial purposes as well. A contact

number and website address are also given right next to “terms and conditions apply”, unfortunately everyone who watches advertisements on television does not visit the websites for details and only rely on the content narrated or exhibited in the advertisement. Commercial company takes advantage of this and advertise only their targeted message.

Hyperreality: This image contributes in the concept of hyperreality in a way that it links the idea of getting rewards with the financial transactions. The fact is that banks do not give rewards to every user and it is not always as big as the tickets to Saudi Arabia but those people who cannot afford the travel cost can easily fall a prey to such advertisements. Believing in the religious content shown in advertisement has become a common phenomenon.



Figure 9: Advertisement by Careem car service

Content: This image is taken from the advertisement of TVONE channel's Ramadan transmission. In this advertisement, an arch and a pillar of a mosque are seen, other than that the logo of the television channel, logo of the cab company and the logo of the Ramadan special transmission can be seen. A rectangular area contains the details of the advertisement like how and when can one take advantage of this service. The frame

of the image is colourful and artistically constructed, it gives a bright vibe to the blue and green text.

Colour: The colour scheme of this image is colourful and bright. Green colour of the cab company and blue colour of the television channel are quite evident and striking. The image is saturated with blue and green colours. The value of the colour is high.

Light: The light in this image is very bright because it shows the text as well as the background image of the arch in white colour with the dusty background colour. The logo of the Ramadan transmission and the logo of the Carèem cab company are under the direct light because these two are the main content of the advertisement.

Spatial Organization: The space of this image is divided into two parts, right side of the image covers almost 25% of the area and contains the logos only, while the other part consists of a pop up screen which contains all necessary information like 20% fare is off if you book a ride with a certain code and to a specific destination etc. The background of the image is totally religious and shows a mosque.

Expressive Content: This image clearly shows a special technique of advertising in which no humanly figure is shown but only images and text. Ishq Ramzan and TVONE are used three times in this image which shows that the channel is the main sponsor and will get more benefit. The name of the cab company is used twice which means that the company is also a beneficiary partner of this transmission. Overall the image contains Islamic art of architecture in design of the background to give the image an Islamic colour. The main arch in the background is constructed in such a way that it looks that if you book a ride with Carèem company then you may go to mosque with a discounted fare rate or it could be an indirect message for viewers to book the ride around Iftaar time from their work place to either home or mosque. Top right logo Īshq Ramazan is written in Urdu so people who cannot read English may also memorize the name of the transmission. This unique design of the advertisement helps attracting viewership and users of the cab.

Hyperreality: The spirit of the Holy month Ramadan and the public transport service in Karachi are smartly linked together in this advertisement. The problem to reach home in time at Iftaar during Ramadan is reflected through this image because people

who travel to transmission are hardly over a hundred but the rest of the people in the city may take a note of this cab company's service. The image of Carèem created by this advertisement is very good apparently but in real the fare of the cab service during peak hours is always high. The 20% discount is given on the already high fare. The instruction to use code for discount is written in a lighter tone of the colour so it may not appear prominent and people who will book their ride without the code will be charged regular fare. Another reason of the simple code "ISHQRAMAZANTVONE" is that people may consider it a part of channel's program advertisement and likely to miss it.



Figures 10-11: Advertisement by Lays

Content: These two images are taken from the advertisement of Lays chips. The first image has an open packet of potato chips. The second image shows a range of flavours available of Lays chips and a detailed information in an alcove (Mehraab) shaped image. The company aired this advertisement in 2009 when there was a sheer controversy against the company by some religious scholars.

Colour: The noticeable colour in both images is yellow, which is a significant colour of the product of the company. The green and white colours are used to ensure the message that it is 100% Halal. The colour of first image is more saturated than the second one. The value of the light in this image is low which keeps it bright. A little touch of red colour is depicted where the brand name is shown. The colour of the text in the second image is black.

Light: The light in the first image is full bright and direct on the chips which enhances the fineness of the chips. The light in the second image is less bright and

equally distributed to the whole image. An emphasized stroke of light is given on top left and right parts where “100% Halal” and the logo of the brand is constructed, this is done to give emphasis on the message that the Lays chips are 100% Halal.

Spatial Organization: In the first image an equal space is left empty on both sides of the chips, while the packet of chips is in the exact centre position. In the second image, one third of the total space is allotted to the Lays chips while rest of the space is given to the explanation and additional information.

Expressive Content: This advertisement used a non-conventional method to reach out to the public. Lays sells potato chips but it had to face a market challenge in 2009 when a news broke that Lays chips contain an ingredient which is made up of pig fat. This image of advertisement revolves around one Islamic concept “Halal”. The term Halal is not only associated with the type of food one eats but also how one earns the money to buy food. The company has given reference of three institutions that have given it a clean chit, this has been done to make the advertisement appear more authentic. The stress on 100% Halal is quite evident and it says that the company’s other products are also Halal. The use of green and white colour is made to show purity and cleanliness. Lays is an international brand but the use of Urdu language for explanation and choice of colours are consciously chosen to impress people. The background yellow colour shows that the whole text is about the product solely and the explanation in an arch shape also gives it a religious favour. It connotes that the Lays chips are certified as Halal from religious scholars and clerics.

Hyperreality: The idea of naming a product Halal and not labelling other products of the company as Halal is contradictory. Only by giving explanation regarding one product has been taken as an overall explanation for other products also. Lays also signed Junaid Jamshed for their advertisement, which really helped the brand to regain its trust among its consumers, because Junaid Jamshed is loved by a large number of Pakistani population. He is an ideal for pop music lovers as well as for those who take interest in religious matters because he was converted into a popular scholar after quitting music industry. This act by the brand has been interpreted by masses as an opinion of all scholars.



Figure 12: Advertisement by Colgate toothpaste

Content: This image is taken from the advertisement of Colgate toothpaste. In this image there is a pack of toothpaste and some text is written on the toothpaste as well as in the background. A clearly visible design of Islamic geometrical patterns is also seen in the back ground.

Colour: The colours used in the composition of this advertisement are red, yellow, green, white and black. The image is highly saturated because it has red, green and yellow colours. The value of this image is neither high nor low, it is of medium value which means the image is brightly colourful.

Light: The light has played the focal role in this advertisement because the high beam light is thrown in a particular direction to enhance the presence of toothpaste pack due to which it appears as three dimensional on screen. A slight shadow of the toothpaste pack makes it more real. Light is artificially bright in the centre of the image where “Misvak extract” is written, the drop is also shown bright to create an eye catching effect, this is because the brand is introducing a traditional flavour of Misvak in the form of toothpaste. A balanced amount of light is thrown on the background to make it act harmonious and the lines of geometrical design becomes visible. The light on the left side of the toothpaste is very bright which makes the white text “Fluoride toothpaste” look almost unreadable.

Spatial Organization: The image is divided in two main parts one is above the toothpaste and the other is under the image of toothpaste, the space is equally distributed. The bottom is serving as a guide to necessary information while the top is for the attention grabbing tag line of the brand.

Expressive Content: The text in red colour, large size and in Urdu language “Misvak ki rivayat bh , Umrah ki Saadat bhi!” is the main focus of the advertisement and it spontaneously grabs the attention of the viewers. The famous international brand finds a unique way to attract people living in rural areas (as well as urban). Since the Misvak is a Sunnah and our Prophet (PBUH) advised to clean our teeth with Misvak, a lot of people who live in rural areas where a concept of traditional life exists, use fresh Misvak (wood). People living in big cities do not find Misvak convenient for use either because of its availability or because it is a little different in use than brushing. This is a smart move made by the company in advertisement to attain maximum buyers, because people who already use Misvak may find it more practical and innovative way to clean teeth. On the other hand, people who want to use Misvak but cannot use it because of its unavailability may also find it the best option to buy. Misvak has been scientifically proven the best remedial herb/plant for teeth and the company is taking advantage of its use by introducing Misvak extract in conventional toothpaste. Another religious connotation used in this advertisement is aligned with Umrah, the use of Misvak before going to mosque has been taken to another level, it is shown as if using the branded Misvak will give consumers a chance to win an Umrah ticket. The green colour of tooth brush and “Misvak extract” shows purity and a religious connotation. The green colour is such products also means that the product contains only natural ingredients. If a viewer looks closely at the toothpaste, a small text in a light colour is indicating that the toothpaste is not 100% Misvak extract but it also has other essential chemicals. The word Umrah is used three times which gives it maximum emphasis. The background geometrical patterns give a religious and ancient effect to the advertisement. The red colour is strikingly used for the main content of the advertisement because of two aims; one is because the wavelength of this colour is long and secondly this colour is the brand colour of Colgate toothpaste. A viewer who cannot read English finds it easy to memorize the products by their colour and design rather their name. The information for getting an

entry in the lucky draw is written in the bottom of the image in black text in Urdu language, and even here "Umrah ka ticket" is written in a larger font size.

Hyperreality: The idea of giving free tickets to Umrah has been used in advertisements by many companies to boost their sale. The actual concept in Islam is described for those who can afford to send somebody for Umrah or Hajj to earn reward and blessings of Allah in this world as well in the world hereafter. Unfortunately, the commercial companies and businessmen are exploiting this idea for their own financial benefits, because there are millions of people who cannot afford the cost of Hajj or Umrah and for such people such an offer is a great attraction. It has been observed that people tend to regularly buy such products with such type of offers and schemes.



Figure 13: Advertisement by Audionic Speakers

Content: This image is taken from a recent advertisement of Audionic speakers. This ad presents Mehfil speakers on the occasion of Eid Milad un Nabi (PBUH). In this image a complete range of speakers is displayed. The word Mehfil speakers is written in Urdu and the font is Arabic. Wireless remote, wireless mic, trolley speakers and portable speakers are the main products for sale. There is an arch in the background with geometrical design similar to the designs of mosques.

Colour: Speakers are in black colour, wireless mics are in golden colour and the background has green, golden and white colour. Though the red colour in the image is very little but it is hard to ignore because of its surroundings. The colour saturation of this

advertisement is high because of dark colours. The value of colour is low which means it shows a dark colour combination.

Light: The light in this image is targeting the background and the bottom of the image significantly.

Spatial Organization: The maximum space in this advertisement is allotted to the speakers on the front. The background is divided in two parts, lower and upper section. The lower section shows green colour while the upper section has a mix of rust gold and white, both have a significant relevance.

Expressive Content: The name of the speaker is Mehfil speakers which holds a great contextual significance like these speakers are introduced for the religious gatherings, recitations, prayers and sermons. Audionic is a well-known brand in the market and the whole year advertisements show that Audionic speakers are the best for music but on Eid Milad un Nabi (PBUH) the advertisement shows a twist in content. Mehfil word has an important relationship with Naat recitation and Milaad. Most of the times, such gatherings take place outdoor so the brand is offering wireless mic and speakers. Due to load shedding issue, this advertisement suggests that these speakers are rechargeable and their battery lasts long. The size of bass speakers is huge so they are offering trolley speakers and a tripod stand with speakers. The green colour shows religiousness and freshness, while another connotation is that people mostly sit on the floor or ground in grand gatherings of Milad. The background can be interpreted as an idea that these speakers can also be used in mosques after the month of Rabi ul Awal. An artistic attempt to introduce red colour right in the centre of the image makes sure that the eyes of the viewers stay on the word “Mehfil”. The red colour of word Mehfil possibly has another meaning as well which is that these speakers can also be used after Eid Milad un Nabi for wedding season, in our country Muslims avoid getting married in the months of Muharram and Safar so as soon as the month of Rabi ul Awal begins it marks the start of wedding season in Pakistan.

Hyperreality: The speakers are used for loud sound. Islam advises Muslims not to make noise in order to be considerate about neighbours but ironically this company proudly advertises speakers for the maximum loudness. There is also a ban on the use of

loud speakers except for Azaan (call for prayer), but this advertisement does not suggest any thing for such a situation. The first thing which comes in the mind when we listen to the word “speakers”, is Azaan because being a citizen of an Islamic state we listen to Azaan five times every day, and here in this advertisement the religious association of speakers is manipulated for the worldly affairs. Such hyperreal connection between the product and its use helps the company to attract more consumers.



Figures 14-15: Advertisement by Bol TV Channel

Content: These two images are taken from Bol news channel on two different occasions. In the first image colourful background, a white pigeon, a crescent moon, a white minar, water, the logo of the channel, firefly, image of Roza e Rasool (PBUH) and a text are clearly visible. Overall it presents a pleasant and colourful picture. This is taken from the occasion of birth anniversary of Prophet PBUH.

The second image is taken from the Muharram transmission of the same channel. In this image Dr.Aamir Liaqat, who is known as a television host, journalist and a religious scholar, is present in a black dress. The logo of the channel is seen along with some text. In the background there is a desert and fire. A headgear and shield are also visible.

Colour: In the first image blue, green, white, golden and red colours are mainly observable. The image is highly saturated in colours. The value of the colours is low which means this image presents a dark look.

In the second image, the black colour of the dress of the host is prominent. The text is also written in black colour while in the background a dust colour is spread. There is a touch of red colour as well because that is the colour of the channel's logo. In this image the value of light is also

Light: The light in the first image is partially divided, one side of the image is shown bright while the other half side presents night scene. The light in the form of firefly in the left top is quite artificial because the light of a firefly is not as bright as it is shown in the image.

In the second image, light is low in the right part of the image while on the left side it shows daylight. The idea of showing day and night images has a connotative meaning.

Spatial Organization: In the first image, the screen is divided in two parts by creating an image of crescent moon. The image of Roza e Rasool is given more space as compared to other images. On the left side, the space is beautifully used to create an eye catching effect. A standard size logo of the channel is also given its place in the lower right side.

The second image is also divided in two main sections, one is reserved for the scholar and the other is for the message of the channel with a certain context. The logo of the channel is also given an average space.

Expressive Content: In the first image, the attention grabbing line says "*Bol Ishq mein Nabi(PBUH) ke*" which is a good message for the viewers. It denotes the idea of

speaking good, gently, honestly and truthfully to others. As our Prophet Muhammad (PBUH) taught us to always speak truth and should never use abusive or disrespecting language for anyone. Apparently this is the message but actually the word “Bol” means the name of the channel. This image is not of any commercial advertisement of a product but the promo of a transmission. Since the promos of programs also fall in the category of advertisement, the content of the programs is called the product that broadcasters want to sell. The message/ tagline could have been something else but the use of the word “Bol” is made deliberately to show the religiousness of the channel. This is a way to make viewers think that the channel is also taking part in the religious activities and it builds a positive image of media. The fancy crescent moon shows the festivity and a call for celebrations. The dark mountains in the background reflects back to the Arab before the birth of Prophet Muhammad (PBUH). White pigeon is a sign of peace and love for the humanity, the whole life of Prophet Muhammad (PBUH) is an open message of humanity and just not only for humans but for animals too. The text written is also in calligraphic style which gives it a religious look. Fireflies in the background symbolize the light and guidance one may need for living a successful life. The green grass shows the prosperity and purity. The image of the Roza e Rasool (PBUH) is kept on the right side, and there is no other text or image with it which shows the element of respect and modesty. This image was repeatedly shown by the channel till 12th of Rabi ul Awal and the Muslim viewers felt a sense of unity and harmony all over.

The second image is taken from the same channel during the month of Muharram. This image shows the night scene in the left side where Dr.Aamir Liaqat is significantly taken as the main character, because here in this image he represents the religious preaching by the Bol channel. He is wearing black colour to show unity with those Muslim who mourn in the Month of Muharram. The image also is constructed in a way that the darkness on the right side indicates the timings of his show would be in the evening. The left side of the image shows the scene of a battle and the fire in the background refers back to the event where tents of family of Hazrat Imam Hussain (RA) were burnt by the brutal army of Yazid. This image was shown thousand times on the Bol television screen to ensure that the viewers must watch the programs exclusively prepared for Aashura.

Another way to advertise the channel lies within the tagline “Ishq e Hussain (RA) mein bol” because the word Bol is the main content in this advertisement which channel is selling.

Hyperreality: Apparently both images seems to be all good but the use of the name of the Chnnel on both occasions with an amalgamation of spiritual message, shows the advertising aspect of the channel. The idea of selling religious programs and recitations gives a commercial image but to make sure that viewers do not get offended, the channel employs the idea with a careful composition of the advertisement.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.1 Introduction

This chapter gives an overview of the research findings. Finally, recommendations for future research are offered. It unfolds through the following sections the summary of findings, implications, and recommendations for future research.

5.2 Discussion

Consumer buying intentions are the buying behaviour of the customer towards a particular product or brand. Researcher has found during the analysis that viewers' attention can be grabbed by using various factors in advertisements (Engelland, 2014). The factors can be numerous depending upon social and cultural values. These social and cultural values are of vital importance and determine factors behind the buying intention of a consumer. This has also noted that a marketing firm or department of a company ascertains these factors before the launch of a product in the predetermined phase of launch. Research and development of the company decide such factors that could motivate or de-motivate a customer to a specific product. Companies are spending millions over the department to ascertain the factors that could motivate a customer for their products. The researcher explored that experts basically bring these factors in the light that promote a product and avoid those factors that stop customers to get attracted towards a particular product. These experts' advice advertisers to project these factors in advertisements which support the sale of the product before the launch of the product. Purchase intentions are critically analysed and best judged before the launch of the product or service (El-Gohary, 2014). Sometime an economic catastrophic hit may be faced in case of a little mistake that can render the whole product as a failed product regardless of the usability and quality of the product. If the first experience is going to be unsuccessful then there is the likelihood that the customer will not go for a second purchase. For loyal customers, companies design different strategies in order to keep the customers intact (Einstein, 2007). The customer is the asset of the company, losing them

refer to the loss of revenue that is the reason that commercial companies spend a lot of money to chalk out plans for establishing the reasons that keep their customers loyal. Customers' attention and sales are directly correlated with each other. All commercial companies seek the attention of public in order to get maximum sale and profit, and for this purpose they design their advertisements specifically to strike on the mind of viewers. There are certain designing techniques which are repeatedly followed to gain the attention of viewers.

Television has become a part of every household and a house is considered incomplete if there is no television. Television is a great source of information as well as entertainment in present age. Due to the prevailing security concerns, people prefer to spend their leisure time in watching television at home. Occasionally people plan to go out with family and friends for the recreational purposes (Duffy, 2014).

On every television channel, there are countless advertisements round the clock. No matter what type of program one watches, there are advertisement breaks. After every 10 to 15 minutes of the program, there is an interval in which the sponsors are advertised multiple times. The impact of repetition itself is long lasting and when there is a specific strategy adopted in the composition of advertisements then it becomes obvious to be noticed. The research has found out that there are certain components of every advertisements, which are manipulated and targeted to create the desired message. The repetition of advertisements during prime time programs makes them popular and reach out to maximum viewers (Hamric & Wocial, 2016).

How do media advertisements use religious connotation to get viewers' attention?

This research finds out that a certain composition is followed in advertisements to attract viewers for various purposes. Companies spend millions on the advertisements that are catchy and very attractive. These advertisements are designed by artists and experts, there is a whole team lined up for the central idea of an advertisement. An advertisement is approved or rejected by the higher management of the company keeping in view that the advertisement must attract the maximum number of viewers and then buyers ultimately. Advertisements of big brands run on almost all big channels repeatedly. After very exhaustive research, advertising teams prepare such emotional

advertisements which are compatible with their products (Delener, 1994) . Doing so, a company attracts its customer and ultimately boosts up the sale. This research study explored that the compositional design of advertisements contains similar contents. Religion is an important factor which is exploited in advertisements in order to attain maximum customers. Many companies use religious connotations in advertisements, sometimes directly and sometimes indirectly. This is noted that white colour is used to show purity while green colour is used for religious aspects. Religion is used differently on various occasions by different television channels, for example on the event of Ashura, television channels present their programs which have religious content. The promos of television programs are shown repeatedly to make viewers feel united and important. There is always a hidden advertisement of the channel itself or the product where religion is exploited. Such appealing and emotional messages are psychological traps making more and more customers (Rice & Mousavi, 2002). These emotional appeals are displayed on advertisement signboard, marketing pamphlets and on product packing. These emotional messages have the direct effect on sales if they are positive and customers centric. It is very important to note that such emotional messages are strongly associated with our social, ethical, economic, cultural values. If these emotional messages are not in line with these values then this message may impact negatively on marketing campaigns.

The advertisement companies use white, green and light colours to show the sacredness of the message in advertisement. It is also significantly noted that there is always an image or a scene in the background of the advertisement which creates a contextual meaning with religious tinge. An arch and geometrical designs of marble are used to depict Islamic architectural touch in advertisements. There is an image of a mosque in the background of advertisements to show the religious affiliation or to attract people who follow religion in every walk of life. Most of the advertising companies use religious terms or a tagline in their advertisements to make it easy to memorize for public, for example "*Ain Islami Usoolon k Mutabiq*" is used in the advertisements of banks to attract people who do not believe in the policies of banks. Using the word "*Halal*" gives a satisfaction to viewers while buying products of a company. The written onscreen message is always written in an Arabic font to make it appear similar to Quranic

font. In many images which are analysed in the research show that there is a proper organization of space. Onscreen space is arranged in such a way that the most targeted product, message or image is given more and maximum space to make it appear big on screen so viewers may look at that first and then on the rest of components of the advertisements (Hirschman, 1983). The focus of light in advertisements is also deliberately kept in such a manner that viewers can only read the targeted text and cannot read the details. For example, *Ramadan sale* is written in a large font and is highlighted while the disclaimer lines and details are too small to be read and also the light is dark on the bottom of the image which makes details appear not clear.

It is also noted that a significant lantern and the image of mosque in the background of the images are unnecessarily shown in the images, that old lantern signifies the old days of Arabs where they used to use lanterns for various purposes. In history, there are several events quoted where Muslim scholars used to write religious books under the light of the lantern, some of them used to take the lantern on their journey. In the analysed advertisements and in many others, it has been noticed that a traditional lantern with a contemporary look is shown in the advertisements to give it a religious look, especially in Ramadan.

The text used in advertisements is noticed in many different styles and sizes to grab attention of the viewers. The colour of the text is also significant with the colour of the product to ensure that it reaches out to the maximum number of people (Fugate, 1998). This is also concluded from the advertisements that the colour of the product is deliberately shown many times in the advertisement. The model in the advertisements wear the same colour, the background colour is also same with a lighter or darker shade and the text in the advertisement is also in the same colour.

Media advertisements use any or many religious symbols, directly or indirectly, to give a religious colour to the advertisement. Showing a woman wearing a dupatta on her head shows that the character in the advertisement is religious. Men are shown wearing *shalwar kamiz* because this stereotypic concept of being religious still exists and people still feel religious association with the characters. The background recitation of a Naat or Quranic verses also makes it more religious, media advertisers use every possible

technique to make their advertisements appear to be religious especially on religious events. The repetition of advertisements on television creates a gentle image of the brand or company in the mind of viewers which also plays a great role to attract viewers further to the outlets.

What type of image of religion do media advertisements create?

Religion is a very important factor ascertaining different dynamics of the society. It is the basic entity to set the direction of any society. In South Asia, religion is a basic force deeply rooted in the minds and personality of the individuals, thus portraying itself as fundamental things for the society. Religion's principles have the far-reaching impact on the social values. Well organized marketing campaigns with religious connotations tend to enhance consumer buying behaviour in a very positive way.

After the analysis of the data, it is discovered that a hyperreal image of the religion is created by designing advertisements in a specific way. The text in the image, colour, light, content and connotative messages in advertisements create a different image of the religion which is considered to be true. On the occasion of Eid Milad un Nabi (PBUH) various television channels promote their religious programs. During the month of Rabi ul Awwal, Muslims organize Milad gatherings at their homes where friends and family are invited. But the 24 hours transmissions on television channels have reduced the number of people who go to such gatherings. There is always a promo being run on television channels repeatedly which enables people to believe that they may be rewarded in the world hereafter if they listen to those people on television who are glamour figures or celebrity around the year but on such religious occasions they become a totally religious representatives. Commercial companies always promote their products on every religious occasion because people may need a variety of products on such occasions or gatherings (Yi Lin, 2011). Many telecommunication companies introduce cheap call rates during the month of Ramadan, people instead of spending time in prayers think that they should get benefit from such offers and this is how a hyperreal image of the religion is created. In such advertisements it is advertised that customers will win free Umrah package if they use the service during the specific time or on a specific event, which creates a soft image of the company in the mind of the viewers and they mix it with

religion. Many viewers easily fall a prey to such advertising designs in which an attractive design is shown with some offer.

Other etymological devices like utilization of various codes, illustration, beat and rhyme, sound to word imitation, trendy expressions, joke, relative references, sayings, ellipsis and furthermore different gadgets are utilized to get the attention of the viewers (Minton, 2015). These all factors convey the targeted message of the advertisers to the viewers and the repetition on screen leave a long lasting impact on the memory. The advertising companies utilize these factors to influence the buyers to consider the promotions so that, they continue thinking on the advertisements and the more they will contemplate over the advertisements, it will keep in their psyche for a long time. The marketers use religion to sell their products at higher costs and earn higher returns.

TV has an entrancing impact on the group of onlookers, the purchasers do watch it as they like it. Advertisers do not consider viewers only as watchers but the potential buyers or their products as well. In advertisements if a promotion can influence the buyers to some portion of the promotion, it can be known as a fruitful commercial. Despite the fact that the purchasers feel that they know about the powerful or even the manipulative expressions of the organizations, they still tend to fall a prey to advertisers. In this way, one might say that the advertisements found in the daily paper and communicated in the television communicate not only their products but a religious image as well just to attract maximum viewers (Arnould, Price, & Zinkham, 2004) .

Many top-rated brands like Bata, Puma, Keyseria etc. are using the word "Ramadan Sales" under the cover of "Higher Rates". Ramadan is to attain spiritual refinement but businessmen are using this to achieve their business goals. Other related terms to attract consumers and achieve the business objectives are "Muharram Collection", "Special Eid Collection" "Eid Milad un Nabi Sale" and "Ramadan Buffet". Another perspective of religious marketing is the use of the word Halal. Many food-related brands like K n N's, Menu, Dawn and Zenith use the word "Halal" to grab higher returns. According to the Theory of hyper-reality, the word "Halal" is used to overcome quality and pricing issues. People feel satisfied when they see Halal as a label but sometimes they pay for halal food but higher prices.

Media controls the world and also the brains of individuals since the pictures of social and political issues have appeared through it. Moreover, this research explores that the way advertisers manipulate the religion in advertisements, it appears on screen in such a way as it is normal, typical and obvious. Hijab is compulsory for women in Islam but some media houses use it in advertisements only to show a backward image of some societies for example, women from rural areas are mostly shown covered. This creates a hyperreal image of the religion because Hijab or dupatta is for women to feel comfortable and covered not to be labelled as ignorant and illiterate. The way the Hijab is trended in advertisements is more like show off than to cover. Hijab ul Hareem is the most expensive brand of Hijab in Pakistan and this brand is openly using the word "Hijab" and "Abayas" for promoting its business. The religion is again used to achieve the economic benefits.

Hence, many words such as Ramadan Sale, Zakat, Umrah ad Hajj deals, Islamic Banking, Zero Interest Rate Banking, Religious Sales, and Women Empowerment, Donations via telecom carriers are some of the examples which are used to attract maximum number of viewers. Under the umbrella of Theory of Hyperreality, many brands utilize the words like Ramadan, Hijab, Islamic, Pay Zakat online, Halal Foods, Ramadan Buffet and Ramadan Sales hide the reality of high pricing and in some cases low quality or a limited edition, which ultimately creates a hyperreal image of the religion.

5.3 Research Findings

It is evident from the literature and data collected from the different images taken from advertisements that the components of the advertisement have a great impact on viewers. The objective of this study was to analyse the advertisements in which religious connotations are used to attract maximum attention of the viewers. Findings of the study are as under:

The important finding of this research study suggests that there is a deliberately designed pattern of advertisements, which grabs the attention of viewers. There are many religious aspects which are employed in advertisements to create a certain image in the mind of the viewers also been provided that it answered the first research question which

is evident that companies use the gender and religion while designing the advertisement to attract users.

The second research question is also answered here in the findings that advertisement captures the religious image relevant to important occasions such as Ramzan and Eid, now even the Muharram is also being used by the cloth brands. There are some notable designs in the advertisements which make religion as hyperreal in the commercial world. The religion has become a great commodity for the television advertisers, they present religion in advertisements in a different way than the reality.

The notable finding of this research study is that a proper homework is done before the creation of an advertisement. The most striking feature of any advertisements is the use of religion for the maximum benefit to the company. First, the advertisement is designed in such a way that it grasps the attention of the viewers, secondly, the use of religious connotations further plays a vital role in creating a desired image of the product as well as of brand in the mind of viewers. For example, people wait for some brands' sale in anticipation of any religious event. Earlier it was limited to Eids and Ramadan only but now Muharram, Rabi ul Awal and other religious occasions have also become an attractive tool for the advertisers. There are many people who criticise this unnecessary use of religious connotations in advertisements while many others appreciate it. Irrespective of the liking or disliking ratio, it is noted that such smartly composed advertisements are a success in order to draw attention towards the brand. People notice the advertising content and when it is advertised on a large scale then people are more likely to visit the outlet and if they find the product attractive they tend to buy that.

It has been observed that it is the attractive design or content of an advertisement which meets the success in attracting a large number of customers. Many outlets conduct surveys and ask people how they came to know about the sale or the offer, and this is how they further work on the advertising strategies. Television advertisements have a psychological impact on viewers, people who consider luxurious shopping a waste of money or those who consider brands a way to over-charge a handsome amount under the name of brand and quality, also feel morally satisfied buying brands especially when there is a religious element in the advertisement. For example, a brand uses "Umrah

ticket” in the advertisement then people just for the religious affiliation give a chance to the brand by buying the products. This study explored the composition of advertisements through which a hyperreal image of religion is presented and also a certain scheme is followed in advertisements to attract maximum customers.

5.4 Limitations of the Study

This research explored the role of religion in media discourses with following limitations:

There are many advertisements in which religion is used in multiple dimensions which contribute to educate people, which should be studied and explored to improve the lives of people.

This study is only limited to the still images taken from television commercials, a similar study could be done on video analysis.

This study is only about the five components of the advertisements, it is suggested that other aspects of advertisements could also be studied.

Role of religion in advertisements to make viewers attracted towards the product is studied in this advertisement, a similar study on the negative use of religion to minimize the buying rate of a certain product can be conducted, for example contemporary rival companies create controversy regarding a product to defame the brand.

5.5 Future Research Recommendations

Even though this study has provided enough evidence in regard to lay bare the designs of advertisements but limitations in a study cannot be avoided. First, the scope of the study is quite limited and more dimensions of advertisements can be studied. The future researcher can look into this limitation by examining different dimensions of advertisements and their moderating role in Pakistani setting. The study is limited only to the advertisements with religious tinge in Pakistan, but advertisements from other countries can also be studied for the same reason. In future studies, researchers can also explore the dialogues used in the advertisements.

This research is all about television advertisements which are commercially proposed, for future studies it is recommended that there are many other reliable media sources where such practices of manipulating religion can be seen easily. For further researches, it is recommended to explore the various means of communication and marketing modes in rural areas, where a majority of people is less educated or illiterate. From the past studies, it is noticed that negligence is being exploited alongside the religious affiliation. Sellers of various companies or many marketing representatives go to doorsteps in villages to sell their products. People who have less knowledge about the marketing tactics are easily trapped and their innocence or sometimes their dire need or deprivation is also cashed.

Wall chalking is commonly observed and practiced in rural areas. In a less developed region or less privileged area, walls are a medium of marketing and tool of communication for all events. Dates of different festivals and venues are often written on walls. Most of the scripts found written on walls are either about religion or about some products selling representative. Designs of advertisements on moving vehicles can also be studied. People who blindly follow everything which comes under the umbrella of religion are the main target of such advertisers and sellers. So there could be future researches on this aspect of marketing also. It is recommended that alongside the composition of advertisements and the hyperreal role of religion, various mediums of marketing in rural areas are yet to be explored for further studies.

Religion can be positively used in advertisements to educate people and to motivate rural population for girls' education. The importance of cleanliness through advertisements can also be communicated. Further researches can be conducted on the role of composition of advertisements in controlling extremism from the society and to create harmony and peace. How advertisements can be effective to promote cultural and religious values across the globe can also be analysed in further studies. The use of social media has literally made this world a global village so advertisements can play a significant role in global trade. Social media advertisements for online shopping can also be analysed. Other than religion, the hyperreal image of culture and other social norms can also be studied.

REFERENCES

- Abuznaid, S. (2012). Islamic marketing: addressing the Muslim market. *An-Najah University Journal of Research-B (Humanities)*, 26(6), 1473-1503.
- Ahmed, R. E., & Eijaz, A. (2005). Commercialization of religion in Pakistan. *American International Journal of Contemporary Research*, 02(1), 187-189.
- Akther, W., Sattar, A., & Umar, S. (2011). Ethical issues in advertising in Pakistan: An Islamic perspective. *World Applied Sciences Journal*, 13(3), 444-452.
- Allan, K., & Turner, J. H. (2000). A formalization of postmodern theory. *Sociological Perspectives*, 43(3), 363-385.
- Alom, M. M., & Haque, M. S. (2011). Marketing: An Islamic perspective. *World Journal of Social Sciences*, 1(3), 71-81.
- Anand, M., & Tyagi, V. (2017). Advertising: Boon or curse for women. *International Journal of Research in Economics and Social Sciences*, 7(3), 116-124.
- Anderson, F. (2007). A critical analysis of religion: Can businesslike methods improve the 'sales' of religion? *Business Horizons*, 2(1), 85-92.
- Arifin, J., Yazid, A. S., & Sulong, Z. (2013). A conceptual model of literature review for family Takaful (Islamic Life Insurance) demand in Malaysia. *International Business Research*, 6(3), 210-214.
- Arnould, E., Price L., & Zinkham, G. (2004). *Consumer, ethical decision making and cases*. Nelson Education.
- Azizan, M. H., & Wahid, N. A. (n.d).Business in Islam: A reviewed essay. *Academia.edu*.
- Bakar, A., & Lee, R., Rungie, C. (2013). The effects of religious symbols in product packaging on Muslim consumer responses. *Australasian Marketing Journal*. 21(7), 198-204.
- Bari, A., & Abbas, R. Z. (2011). Advertisement & Islam: A Muslim world perspective. *Australian Journal of Business and Management Research*. Vol 1(6). 155-157.

- Beiki, M., & Gharaguzlu, N. (2017). The analysis of Iranian English school text book: A CDA study based on Norman Fairclough's 1989 model. *International Journal of Humanities and Cultural Studies (IJHCS)* 2356-5926, 4(1), 55-67.
- Black, I. R., & Morton, P. (2017). Appealing to men and women using sexual appeals in advertising: In the battle of the sexes, is a truce possible? *Journal of Marketing Communications*, 23(4), 331-350.
- Bullock, K. (2000). Is it good to be a "New Religion"? Mormonism and the status politics of novelty. *Cross Currents*, 64(2), 180-201.
- Butt, M. M., Rose, S., Wilkins, S., & Ul Haq, J. (2017). MNCs and religious influences in global markets: Drivers of consumer-based halal brand equity. *International Marketing Review*, 34(6), 885-908.
- Cheng, H. L., Tran, A. G., Miyake, E. R., & Kim, H. Y. (2017). Disordered eating among Asian American college women: A racially expanded model of objectification theory. *Journal of Counseling Psychology*, 64(2), 179-193.
- Corner, M. (2002). Religion and the rise of advertising. Retrieved from <https://www.theguardian.com/media/2002/mar/02/raceandreligion.religion>
- Cyril De Run, E., Butt, M.M., Fam, K., & Jong, H.Y. (2010). Attitudes towards offensive advertising: Malaysian Muslims' views. *Journal of Islamic Marketing*, 1(1), 25-36. Retrieved from <https://doi.org/10.1108/17590831011026204>
- Delener, N. (1994). Religious contrasts in consumer decision behaviour patterns: their dimensions and marketing implications. *European Journal of Marketing*, 28(5), 36-53.
- Dibb, A. & Essoo. (2010). *Business ethics: Ethical decision making and cases*. Nelson Education.
- Duffy, J. C. (2014). Is It Good To Be A "New Religion"? Mormonism and the Status Politics of Novelty. *Cross Currents*, 64(2), 180-201.

- Dunlap, B.J., Gaynor, P., & Rountree W.D. (1983). The viability of marketing in a religious setting: an empirical analysis. Proceedings of the Southern Marketing Association, Atlanta, 2-5 September.
- Einstein, M. (2007). *Brands of faith: Marketing religion in a commercial age*. New York:Routledge.
- El-Gohary, H. (Ed.). (2014). *Emerging research on Islamic marketing and tourism in the global economy*. IGI Global.
- Engelland, B. T. (2014). Religion, humanism, marketing, and the consumption of socially responsible products, services, and ideas: Introduction to a special topic section. *Journal of Business Research*, 6(2), 1-4.
- Fairclough, N. (1992). Discourse and text: Linguistic and intertextual analysis within discourse analysis. *Discourse & Society*, 3(2), 193-217.
- Fairclough, N. (1996). A reply to Henry Widdowson's' discourse analysis: A critical view. *Language and Literature*, 5(1), 49-56.
- Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Psychology Press.
- Fam, K.S., & Waller, D.S. (2003). Advertising controversial products in the Asia Pacific: what makes them offensive? *Journal of Business Ethics*, 48(3), 237-250.
- Fardouly, J., Diedrichs, P. C., Vartanian, L. R., & Halliwell, E. (2015). The mediating role of appearance comparisons in the relationship between media usage and self-objectification in young women. *Psychology of Women Quarterly*, 39(4), 447-457.
- Farrell, O.C, & Fraedrich, S. (2015). Investigating software piracy in Jordan: An extension of the theory of reasoned action. *Journal of Business Ethics*, 98, 663–676.
- Feiz, D., Fakharyan, M., Jalilvand, M.R., & Hashemi, M. (2013). Examining the effect of TV advertising appeals on brand attitudes and advertising efforts in Iran. *Journal*

- of Islamic Marketing*, 4(1), 101-125. Retrieved from <https://doi.org/10.1108/17590831311306372>
- Feiz, I. (2013). Present and future scholarship in the sociology of religion. *Sociology of Religion*, 75(4), 503-510.
- Ferrell, O. C., & Fraedrich, J. (2015). *Business ethics: Ethical decision making and cases*. Nelson Education.
- Fugate, D.L. (1982). The church and business curriculi, or let's put the church back in the schools. *Proceedings of the Southern Marketing Association*, Carbondale, 1-4 September.
- Fugate, D.L. (1998). The advertising of services: what is an appropriate role for humor? *Journal of Services Marketing*, 12(6), 453-472. Retrieved from <https://doi.org/10.1108/08876049810242731>
- Gilly, A. (2003). Institutional ethics resources: creating moral spaces. *Hastings Center Report*, 46, S22-S27.
- Grossoehme, D., & Lipstein, E. (2016). Analyzing longitudinal qualitative data: The application of trajectory and recurrent cross-sectional approaches. *BMC research notes*, 9(1), 136-147.
- Hamric, A. B., & Wocial, L. D. (2016). Institutional ethics resources: creating moral spaces. *Hastings Center Report*, 46, S22-S27.
- Healy, D.F. and Delozier, M.W. (1978). Developing a religious program, in Delozier, M.W. and Woodside, A. (Eds), *Marketing Management: Strategies and Cases*, Charles E. Merrill Publishing, Columbus, OH, pp. 753-769.
- Henley, A. (2012). Touring hyperreality: Critical theory confronts informational society. *In Critical theory now (pp. 11-36)*. Routledge.
- Hirschman, E.C. (1983). Aesthetics, ideologies and the limits of the marketing concept. *Journal of marketing*, 3, 443-443.
https://www.researchgate.net/publication/272594767_Aesthetics_Ideologies_and_the_Limits_of_the_Marketing_Concept

- Hoschberg, B. (2012). Marketing in a multicultural world: The interplay of marketing, ethnicity and consumption. *European journal of marketing*, 37(11/12), 1599-1620.
- Hoover, W. D., & MacInnis, D. J. (1997). *Consumer behavior*. Boston. NY: Houghton Mifflin Company.
- Jafari, A. (2012). Islamic marketing: insights from a critical perspective. *Journal of Islamic Marketing*, 3(1), 22-34.
- Jakstiene, S., Susniene, D., & Narbutas, V. (2008). The Psychological Impact of Advertising on the Customer Behavior. *Communication of the IBIMA*, 3, 50-55.
- Jong, E. (2013). Making a Living between Crises and Ceremonies in Tana Toraja: *The practice of everyday life of the Torajan people both in the highlands of Tana Toraja (South Sulawesi, Indonesia)*
- Kamarulzaman, Y., Veeck, A., Mumuni, A. G., Luqmani, M., & Quraeshi, Z. A. (2015). Religion, Markets, and Digital Media: Seeking Halal Food in the U.S. *Journal of Macromarketing*, 36(4), 1-12.
- Keenan, Z., & Yeni, S. (2003). Uses of religion in advertising: Retrieved from <https://www.ukessays.com/essays/cultural-studies/use-of-religion-in-advertising-cultural-studies-essay.php?vref=1>
- Klein, T.A. (1987). Prophets and profits-a macromarketing perspective on 'economic justice for all: catholic social teaching and the U.S economy. *Journal of Macromarketing*, 7(1), 59-77.
- Lin, J. (2011). Religiosity, relationships and consumption: a study of church going in Ireland. *Consumption Markets & Culture*, 10(1),31-49.
- McDonald, M. (2001). Corporate marketing and service brands - Moving beyond the fast-moving consumer goods model, *European Journal of Marketing*, 35 (3/4) 335-352.
- McNamara, R., (1985). Personal religious orientation and prejudice. *Journal of Social Science*, 15(4), 127-129.

- Minton, E. A. (2015). In advertising we trust: Religiosity's influence on marketplace and relational trust. *Journal of Advertising*, 44(4), 403-414.
- Morris, K. L., Goldenberg, J., & Boyd, P. (2018). Women as animals, women as objects: Evidence for two forms of objectification. *Personality and Social Psychology Bulletin*, 0146167218765739.
- Mottner, S. and Ford, J.B. (2010). International journal of nonprofit and voluntary sector marketing: special issue on marketing and religion. *International Journal of Nonprofit and Voluntary Sector Marketing*, 15(4), 301-304.
- Mutum, D. (2018). Religious symbolism in Islamic financial service advertisements. *Journal of Islamic Marketing*, 9(2), 384-401. Retrieved from <https://doi.org/10.1108/JIMA-03-2017-0034>
- Pakistan Advertisers Society and Basic Tenets of The Code. Pas.Org.Pk: Retrieved from <http://www.pas.org.pk/code-of-advertising/basic-tenets-of-the-code>
- Philhours, A. (2009). The effects of symbol product relevance and religiosity on consumer perceptions of Christian symbols in advertising. Retrieved from <https://www.tandfonline.com/doi/abs/10.1080/10641734.2009.10505259>
- Pullella, P. (2011). Vatican takes legal action over pope-imam kissing ad. Retrieved from <https://www.bbc.com/news/world-europe-15778377>
- Raju, E. (2013). Responsible marketing for sustainable business, *Personality and Social Psychology: Ethics in advertisement and its impact on women and children. Journal of Business and Management*, 5(4), 432-447.
- Rice, M. & Mousavi, A. (2002). Personal religious orientation and prejudice: Impact of T.V advertisements on buying pattern. *Journal of Personality and Social Psychology*, 5(4), 43-57.
- Shoreh, B. (2000). How advertising is covered in the Egyptian press: A longitudinal examination of content. *International Journal of Advertising*, 19(2), 245-257.
- Silva, E. O. (2014). Neutralizing problematic frames in the culture wars: Anti-evolutionists grapple with religion. *Symbolic Interaction*, 37(2), 226-245.

- Types of Advertising, MarketingWit, Retrieved November,2018. Retrieved from <https://marketingwit.com/different-types-of-advertising>
- Urwin, B., & Venter, M. (2014). Shock advertising- not so shocking anymore:An investigation among Generation Y. *Mediterranean Journal of Social Sciences*, 5(21), 203-206.
- Van Esch, P., Geisler, A., Kleintop, L., Northey, G., & Heller, J. (2017). *The role of women, sexualization and objectification in Lgbtq advertising*. ACR North American Advances.
- Waite, B., & Gardner, M. (2017). An empirical investigation of the link between market orientation and church performance. *International Journal of Nonprofit & Voluntary Sector Marketing*, 13 (2),153-165.
- Worthington, C. (2003). Understanding attitudes and predicting social behaviour. Englewood Cliffs NJ: Prentice-Hall.
- Wrenn, B. (1993). The role of marketing for religious organizations: Reflections from the other side of politics. *Journal of Professional Services Marketing*, 8(2),237-249.
- Yi Lin, L. (2011). The impact of advertising appeals and advertising spokespersons on advertising attitudes and purchase intentions. *African Journal of Business Management* 5(21), 8448-8452. Retrieved from http://www.academicjournals.org/app/webroot/article/article1380622837_Lin.pdf
- Zaman, R., Mahmood, Z., & Muhammad, A. (2015). Effect of Ethical Issues on Advertising Effectiveness: A Study of Pakistan. *European Journal of Business and Management*, 7, 21-30. Retrieved from <https://twitter.com/mcbislamicbank>
- Zwick, D., & Dholakia, N. (2001). Do nudes in ads enhance brand recall. *Journal of Advertising Research*, 18(1), 47-50.