

The Application of Religious Appeal in the Strategic Marketing Communication of Financial Services in Pakistan for "Consumer Manipulation"

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Abstract

The perimeter of this article ranges to the limited and perceptual dimension of the business particularly in the Islamic Banks. The main objective of this article was to comprehend that whether the Islamic banks are practicing the principles of Islam in their true spirit or the same banking system is only coated by the word 'Islamic' to win the clientage. True it is that the whole mechanism is same except some modes, by the virtue of whom, the graph of the consumer's shift to this banking system has shown prominent increase. So there is just a very fine difference between the Islamic and the conventional banking. If so, then what are those factors that are promoting the consumer's inclination towards Islamic banking as recently its operational diameter is expanding beyond the Islamic countries? Therefore, this study aims to find out whether the consumers are really being manipulated in terms of religious marketing or not? Secondly, it has been worked out that the Islamic banking working upon the principles as embedded in Quran and Hadith or it is only producing the by-products of the conventional banks. It has been concluded in the present work that the Islamic banking is Shariah compliant but to its minimum level.

Keywords: Islamic Banks, Conventional Banks, Marketing communication, Consumer manipulation

1. Introduction:

You are about to deposit your savings in a bank account, what is the first bank which comes to your mind: Islamic or conventional? If your choice is Islamic bank, what is the main framework which inclined you towards it? The research scope is to find out how and in what ways is religion being used as a tool of marketing to sell products particularly after the 9/11

incident and how it has affected the consumer's lifestyle. Does it have any end? Or will marketers continue to befool faith driven customers into the fallacy?

Some people call it faith marketing and others name it as religious marketing; both have the same meaning. It is how you incorporate religion in your product's advertising to attract people to buy your goods and services. It is not necessary that your product does contain all the attributes that you boast about. But to feed the inner believer, consumers tend to buy it. For instance, companies tag their products with HALAL, just in case people might have suspicions about their being not Islamic. So in this way they can make you believe in their products. We shall be looking into the dynamics of the product whether it is emotionally appealing to customers in terms of religious appeal as we see in hair care products coming up with a shampoo just for the "hijab taking Muslim women" and the recently introduced "Islamic honey". All these are ways to manipulate customers into a belief that they are doing the righteous thing buying your product and they can position themselves as strong believers in the society! We shall be further looking into how the Pakistani society is accepting and reinforcing this trend in their purchasing decision.

Each cold wind imparts a useful lesson, it is when the incident of 9/11 took place after which the consumer's shifted their trends and the evolution of Islamic banking emerged. So, keeping this in mind, we shall be confining our research to the following research questions:

1.1 Category Focus: To gain a qualitative perceptual insight into the extent to which the general consumers of financial services and the "Apparently Islamic Minded" individuals believe in the religious authenticity of Islamic Banking in general (as practiced in Pakistan).

1.2 Competitor Focus: To study the effect of the "religious/spiritual appeal" of Islamic Banks on the Brand Adoption, Recall and Loyalty of the Muslim Consumers of Financial Services in Pakistan – conventional banking taken as an alternate option.

1.3 Rationality Check: To gather insight into the rational/non-spiritual advantages of Islamic Banking (in this case, merely Asset-Based Banking), as perceived by the general consumers of financial services.

1.4 CSR: To gain insight into the general awareness levels of the Affirmative CSR Actions of Islamic Banks i.e. the "feel-good factor" for consumers - penalty money for charity.

2. Islamic Banking

The creativity, originality and feasibility of Islamic banking as it attempts to mesh centuries old religious law (Shariah) with the modern day's western banking. According to the author, the limitations put down by Quran and Sunnah have not frustrated the Muslim banking practices rather encouraged them to come up with their own Shariah compliant banking products and services. The article also highlights that after September 11 there has been a huge shift in Muslims' banking practices as billions of dollars were transferred from conventional banks to Islamic banks. The growth rate of this particular niche is about 15% annually with a visible increase (Spradling, 2012). The major problems associated with Islamic banking are that it has been unable to achieve a global perspective whereas regional features are operating successfully worldwide. As for Malaysian markets are concerned their jurists are much more liberal as compared to middle eastern ones; allowing trading of debt instruments, futures and the creation of deposit insurance. An important point highlighted by the author is that on one side Saudi government strictly adheres to Islamic laws but when it comes to avoiding riba (interest) they have purchased large stakes at the Citi Bank in 2007.

Islamic banking has a double-dealer nature; its main aim should have been to create economical harmony between the client and the banker rather it is trying to copy the conventional banking practices. According to him, the basis of Islamic banking is oil; as long as long the prices of oil remain high, this sector will continue to grow and prosper. The two important phenomena including: Formation of Strategic alliance between Ulema and bankers and invention of new techniques. At the beginning there was one mode of financing and that was, Mudarabah. The new mode Murabaha has enabled financing banks to finance imports and domestic trade (Saif, et al, 2008). Initially after the formation of Islamic banks there was no relationship between Shari'a Scholars and Islamic banking institutions. Eventually Islamic banking scope was increased due to the shari'a Scholars advisory capacity. Secondly many products of the Islamic banks were innovated after year 2000 (Kahf, 2012). Now there is emphasis on upgrading the effectiveness of a product due to the increasing growth of financial market and not particularly focusing on providing products working on religious rules. There are specific guidelines given in Quran and Sunnah for Muslim manufactures and marketers. Islam refrains from using unethical marketing practices in pursuit of profit maximization (Samir et al, 2012).

The Islamic economic system is emerging as a reliable alternative to the conventional system in Pakistan. The study shows some motivational factors which encourage people to choose the Islamic system the factors are divided in two categories which are economically derived factors which includes the stability of Islamic banks in crisis situation, equity sharing and profit and loss sharing doctrine other is Religious derived factors which are interest free banking, Shariah tenants, Islamic Shariah and socio-psychological factors. The data was collected from 400 people from various cities of Pakistan the people were asked about factors that lead their decision to choose whether it was Religious appeal or economic appeal the result was that religious appeal factor attracted more customers as compared to the economic factors as Pakistan is an Islamic country so people feel more comfortable with Islamic banking. The research clearly suggests that religious appeal plays a vital role when it comes choose between Islamic and conventional system so it can be concluded according to the findings of the study that out of the three factors religious, economic and socio-psychological the most promising is the religious factor (Masood et al, 2010)

There is a steady increase in the market share of Islamic banking the study was carried out to find the awareness level of consumers of two major cities of Pakistan Karachi and Lahore. The pattern of switching from conventional to Islamic banking the study was conducted on those who were either using conventional or Islamic banking; the sample consisted of 150 respondents. The findings suggests that Islamic banking will not overshadow conventional banking for next 20 years people are very much satisfied by the services and products offered by the conventional banks whereas on the other hand people are not fully aware of Islamic banks and they are doubtful of it being Shariah compliant There are many customers who have second accounts in Islamic banks who are inspired by the products of Islamic banks but are not aware how they work (Imran et al, 2011).

A good marketing strategy should be used by the Islamic Banks because it has to compete with financial returns and service quality being offered by the conventional banks also with the changing customer perceptions therefore it is very important to have a effective marketing strategy according to this study Religious element which was once considered as the prime factor for choosing Islamic bank now has become irrelevant (Rosly & Bakar, 2003). The Work done by (Haroon & Azmi, 2005) concluded that religion alone does not drive Muslims to use Islamic Banking facilities. These banks have to be innovative and should have

creativity if they have to survive the intense competitive environment. The most sensitive issue found is whether the Shariah principles are being followed properly or not. The study also suggests that increased attention should be given to customer satisfaction and marketing effectiveness to retain existing customers and attract new customers (Haroon & Azmi, 2005).

3. Islamic Banks Or Conventional Banks

The Islamic banking system is gaining popularity and many conventional banks are tapping into this through micromarketing strategies. Islamic banks are facing a tough competition from their conventional counterparts and therefore they have to come up with some attractive tools to retain their customers. He talks about a survey according to which there are number of factors like employee customer interaction, convenience and financial benefits that makes the people choose Islamic banks over conventional banks (Sultan et al, 1999). The author has a strong belief that consumers prefer Islamic banks not because of religious appeal! (Naser et al, 1999) adds that it is basically the high name and standing that attracts customers to Islamic banks. (Haroon & Ahmed, 2002) say that majority of the respondents have the opinion that economic conditions and religion end up choosing banking services but most of them were not even Muslims! There are contradicting views too to this statement like (Qureshi et al, 2012) says that observation revealed that Islam becomes the first factor when opting for Islamic banking. He says that although 52% of the customers of Islamic banks find it convenient to use conventional banks due to better services but with Islamic banks, Islam becomes the foremost reason for choosing them over conventional banks.

The majority of researchers argue that the selection of Islamic banks over western banks is a mixture of different reasons; excellent consumer services in the fold of Islam. People trust the bank's employees and it is the transparency of transactions and low service charges that is attracting a huge customer base which is not only Muslim but other religions too. Islamic finance has become dynamic and fastest internationally growing field (Khan & Crowne, 2009). The article also states that the fiscally conservative Islamic principles have actually sustained Islamic banks in the current credit crisis. There was a time in history when no institution used to practice the Islamic banking process. During 1950's and 1960's Islamic identity awareness was on its peak. It is predicted in the article that Islamic banking will continue to flourish with time because oil exporting companies will continue to accumulate wealth and western banks seek innovative opportunities in order to attract international investors.

(Hussein et al, 2010) conducted the study to determine the key bank level stability factors such as liquidity, capital and risk taking and consumer confidence in the Islamic versus conventional system. The sample consisted of 194 Gulf Cooperation Companies between years 2000 to 2007. The study revealed that liquidity was not dependent on banks product mix it was due to systematic factors whereas non-performing assets had a positive relationship with liquidity it was also found that Islamic banks take stringer risk in difficult times. It was found that Islamic banks were more capitalized mainly due to the consumer confidence in them. The study revealed that Islamic banks despite being more capitalized have low liquidity compared to the conventional banking. The difference between the two product mix is that conventional system is more tilted towards risk taking activities due to which investor cannot monitor riskier assets which are substituted by safe assets whereas Islamic product is safer it is an alternative where risk sharing and capital work making it more stable and this is the reason of consumer confidence in Islamic system. The other difference between Islamic product mix and conventional product mix is that Islamic system is Interest

free whereas the other is based on interest based transactions. So we can conclude that religious appeal is not the prime factor for choosing Islamic banks.

4. Islamic Banking On Its Way To Globalization

The new aspect that Islamic banks management can no longer consider only Muslim customers as there fund raisers they now have increasing consumers of western society as prominent consumers. The study measures the characteristics of the awareness of Islamic banking knowledge of the Muslims and non- Muslim customers and particularly their perception towards them. It has been found out that Muslim's patronize Islamic banks not because of the religious factor but the great return on their investments almost as in conventional banking. The study in their article was also done to find out the factors considered important by customers in selecting their financial institution. According to the statistics 100% Muslim population was aware of the existence of Islamic banks. 12 % Muslims and 32% Non-Muslims believe that Islamic banks are meant for only Muslim's customers. In their article 39% of the Muslims believed that religion is the only factor people patronized the Islamic banks (Haron et al, 1994).

The idea that conventional banks that want to continue doing business with Muslims in the future should change drastically as certain common bank transactions are illegal for Muslims E.g. speculative transactions or interest-based transactions. In the past, Muslims had no alternative for conventional banks but with the appearance of Islamic banks, Muslims now have that alternative (Diederik et al, 2001). The Islamic banking has become a very competitive, second option to consumers of the western banks. Middle East has played a very much similar role to a launch pad in the exceptional growth of this banking sector. Pakistan has more of a dual monetary policy with both of the banking systems operating in the country. Moreover, Bangladesh has been following the Islamic banking principles very thoroughly due to the increasing demand for its products and services. Malaysia and Singapore are advocating another, advanced version of Islamic banking as mentioned in the earlier articles, to gain customers from other parts of the world. Not only in Islamic countries but Islamic banks are mushrooming in USA and Europe too. Because this banking system revolves around ethics, therefore many ethics lead organization and firms have turned towards it (Mansoor et al, 2008).

Author has presented a brief overview of the theory of Islamic banking. Seven of the main principles of Islamic economics have been discussed in this article, and from these principles author has deduced two rules. First of all, the prohibition of Riba and Second, to avoid Riba, profit and loss-sharing has been presented as an alternative way of financing. There are two modes of PLS presented in this article, joint ventures and trust financing. Islamic banks should base their operations on these two contracts. But in authors point of view reality is different. He says that Islamic banking is only halfway to reaching its objectives. It has managed to Islamize its deposits. But, on the other hand, it has failed to base its financing operations on the idea of profit- and loss-sharing. The main method of financing remains trade financing which is short-term predictable and low-risk. Its popularity is mainly due to the risk-aversion of Islamic banks. In future, the main challenge for Islamic banking will be to find more successful methods of medium- and long-term financing, based on PLS. But Shari'a does not allow banks to minimize their risks while maintaining a return. Risk and return should go hand in hand. Currently, banks' screening procedures are so strict that only a small number of investment proposals pass. On the other hand, easing the procedures would increase the exposure of the banks. A default of an Islamic bank could damage the reputation of the whole

movement. It would also add to the cynicism of governments and clients outside the Muslim world (Diederik et al, 2001).

4.1 Islamic marketing ethics and customer satisfaction

The fundamental aspect of Islamic banking is of profit and loss sharing paradigm (PLS). There research is being done in the markets of Malaysia where they find that Islamic banking deposits are not interest free but are closely pegged to conventional deposits. By Islamic resurgence in the article the author says that Islamic banks emerged due to the inclination of people towards Islam but in reality it is no difference in respect to advantages of PLS paradigm. Growth of Islamic banks is further stimulated by the withdrawal of capital from the US after 9/11 incident and by the wars on Afghanistan and Iraq. Secondly, visa restrictions and a freeze on assets have let many investors from Middle East to shift their money into local and regional Islamic markets (Chong & Ling, 2007).

4.2 Islamic Banking and Problems associated

Islamic banking is a new emerging field in this industry; however the main concepts have already been outlined in the Holy Quran and Sunnah. Islamic banking concept is totally free of *riba* (interest) and introduces substitutes to usury. According to the article, there is no such definition of *riba*, but excessive profits under certain conditions is ethically considered wrong in Islam because it becomes a legal form of exploitation. Islamic banks do not deal in loans only *qarz-e-hasna* (kindly giving's). These banks have introduced *musharikahajil* (delayed disbursement resulting from trading activity) and *mudarbah* (sharing profits and losses). It aims to provide socio-economic permanence and correct distribution of wealth in the public. The main difference in traditional banking and Islamic banking is that any profit or loss is not pre-determined here, as it is in traditional banking. The author emphasizes on the point that Islamic banking is very young to be compared to conventional banking which is more than 300 years old now (Ahmad et al, 2004).

The Islamic banking emerged in 1970s to cater to the personal issues of Muslims regarding *Riba*. The issues identified by the author are mainly; standardization of the vocabulary of the Islamic financing, financial instruments and their documentation, and the pricing of these products and services. Next important problem with Islamic banking is the awareness created among customers: how would you convince your customers that you are totally Halal? Because this kind of banking has mainly adequacy issues (Tahir et al, 2003). The author suggests that Islamic finance should be made part of the graduate and postgraduate degrees for business administration. Moreover, he says that employees of Islamic banks should be trained in a way that they form consensus on every action and detail being carried out. The emphasis should be placed on shariah audit rather than shariah supervision; the employees should be penalized for not abiding by any shariah compliant laws. Financing costs can be reduced as in *Mudarbah* the bank doesn't take possession of the asset rather the manufacturer delivers it to the bank's client. The Studies in the past has also depicted that people adopt Islamic banks due to their religious satisfaction (Kabir & Abdullah, 2008).

Customers believe and feel that the sales person selling the Islamic Bank product or service can be trusted and relied upon and hence the customers' long-term purpose can be served. It would not be wrong to say that there exists a positive connection between the sales person of Islamic bank using ethical behavior and customer trust (Hassan et al, 2008). The adapting to your needs of customer is of paramount importance in today's competitive business world therefore it is vital to understand the customer behavior of banking customers in order to

satisfy with their utmost need and Islamic banks offers products and services that are similar to the conventional banking. Hence there is a great deal of customer satisfaction in Islamic banking since it is no more serving the Islamic religious obligations. The researcher has specially emphasized the article from Islamic point of view using Islamic business culture (Saif et al, 2008). (Samir et al, 2012) highlights there are several countries in Europe which have started realizing the immense presence of immigrants with Islamic background and this issue needs to be addressed.

5. Monetary Manipulation Creating Hurdles For The Emerging Islamic Financial Sector

The public opinion as what a group's perception is towards a product. It can be manipulated by understanding human motives; getting to know their special interests and realizing the limitations and functions of different organs that approach the population, such as radios, newspapers. The author is of the thought that it is difficult to change public opinion. It is a time taking process, as it is difficult to make the consumers understand a different perspective. But through the development of new technique – the psychology of public persuasion, changes can be brought in public opinion that can change their beliefs and habits. It helps in changing the way consumers think. Moreover, it explains an idea and leaves it onto the public to whether accept or reject. This tool is a helping agent to manipulate the way public thinks about a certain thing (Bernays et al, 1928). In the Islamic financial system where the people give Zakat and taxes are considered burdensome on the economy. Further explained, manipulation of money is the root cause for many problems in the economic system. Profit motive can be a good driver of efficient investment, while Interest does not play a positive role. The author is sure about the ill implementation of true Islamic financial systems: we have adopted replica polices of conventional system and did not implement real practices in the true sense (Hafiz et al, 2010).

The combination of actions of religious consumers and religious producers lead to the formation of religious market. Consumer predilections shape up the substance of religious commodities as well as the arrangement of association that provide them. Demand for religion must be separated from that of any other demands (Iannaccone & Berman, 1993). The protestant leaders not only included the tactics of their worldwide competitors but also made a path that would be followed in the marketplace. These market innovations were very dramatic in its time using the methods of distribution of printed material by salesmen for persuasion (Satter et al, 1995). In 1998, it was very uncommon to use spiritual and religious content in adverts for selling goods and services. From 1986 to 2008, it has been seen that attention is paid to television commercials and religion. Four different themes emerged that were catering to different sects. For instance, a church specifically hired an advertising company to make advertisements that were particularly targeted towards women, capturing their attention, so that they should visit church with their family often. A study showed that in Egypt during the month of Ramadan, the advertisements were fewer in number and focused more on charity messages, with characters dressed up more conventionally (Keenan & Yeni, 2003).

The basic aim of adverts is to sell or to make the public aware of what their product is. "Advertising is a phenomenon through which someone tries to communicate something to a group of people and whose aim is to persuade them to act in a certain way" (Duran et al, 1982). (Philips et al, 1997) stated that companies that use advertisements as a tool for selling their products just forget that whether the advertisements and the product are aimed at the right person or not. According to this study, when conducted a recent analysis, it was drawn

out that using of religion in advertisements is still uncommon. But a very few number of people do use religious appeal to sell their products and services (Weatherby & Pugh 2008). Their only and foremost goal is to sell product without realizing for whom the product is (Diaz et al, 2011).

6. Discussions

Advertising is a good tool to inform people about ones' products or services, but it can be harmful when addressed to the wrong person. Manipulation and persuasion go hand in hand. The article emphasis on the word the "MANIPULATION"; clearly stating that a number of advertisements either emotionally or psychologically manipulate the audience to sell their products. Manipulation in some printed advertisements is used for good intention to, like in a milk advertisement, to persuade girls to drink milk. The products that cannot tell truth about themselves, such are the products that sometimes use hype and lie in other cases. Associating religion with your product, sells your product with a very good graph; but its fails eventually because it turns off a large number of buyers. When used religion with your product, consumers do think that the seller is hiding something about the product in that manner the consumer will not at all think about purchasing or using that service or product (Wierman et al, 2010).

The religion is an industry that is growing rapidly. It has been come to the notice that religion is being used to advertise various services. In this article they clearly mention that Wal-Mart took advantage of religion and targeted the people who frequently visit church and are not targeted by any other organizations. Religion is a concept that can be used anywhere and everywhere to increase the awareness about a specific product or service (Kuzma et al, 1-3). The advertising is the tool that can be used to change the perception of the consumers and influence them to think in a certain way about a particular product or service. Advertising with the help of using images is an effective way to manipulate consumers and make them think differently. Nowadays, audience does not think critically about a particular advertisement which as a result makes it easier to fool the public, hence making it easier to sell a product or service (Sullivan, 29-32).

The differences in the religious thoughts of people actually lead to the different lifestyles they adopt; such as the way they think, eat etc. This article highlights that religion is an essential part of culture and hence it cannot be neglected by marketers. They should keep in mind the limitations that are there when it comes to advertising. Marketers should not cross the religious boundaries when it comes to the promotion of goods and services (Fam et al, 2004). The religion as a whole plays a significant role in shaping up the thoughts of the people. Advertising and religion, when mixed together, have a powerful impact. Moreover with the help of religious symbols this impact can be increased widely changing the views of people related to goods or services (Naseri & Tamam, 2012). The critical analysis of the practice of certain Islamic banks and institutions is offering Shari`a-complaint financial services. According to their point of view under the costume of Islam, Islamic banks and institutions are in fact the profit maximizing business ventures. Their business practices are not in compliance with relevant rules and practices of Shari`a. However, due to nonexistence of a strong regulatory body, no challenge can be mounted against them (Ahmed et al, 2013).

The Islamic banks of Bangladesh to examine the impact of demographic disparities while selection of banks by diverse customers. Regression analysis for four demographic variables such as Gender, Education, Age and Marital Status was controlled to prove the significance of demographic differences in Bank Selection Criteria used by customers of Islamic banks (Rashid & Hassan, 2009). The two important phenomena including: Formation of Strategic alliance between Ulema and bankers and invention of new techniques. Initially after the formation of Islamic banks there was no relationship between Shari'a Scholars and Islamic banking institutions. Eventually Islamic banking scope was increased due to the shari'a Scholars advisory capacity. Secondly many products of the Islamic banks were innovated after year 2000 (Kahf et al, 2012). Author has come up with the suggestions including Islamic banks should also focus on the core-banking services and their efficiency instead of using religion as the differential factor and additional services like E-banking should be provided by Islamic banks. They stressed upon the point that catchy slogans and attractive campaigns can be easily found on display of these banks but in reality their practices are not in accordance with basic idea of Islamic Finance. They have also provided many principles on the basis of which banks will be rendered truly Islamic and Shari'a Complaint (Ahmed et al, 2013).

At the beginning there was one mode of financing and that was, Mudarabah. The new mode Murabaha has enabled financing banks to finance imports and domestic trade. (Ozcan & Cokgezen, 2006) conducted a study and found that the reason of direct finance to Islamic banks is attributed to self interest of parties rather just Islam or shared values the main reason is Islamic finance has reduced the transaction cost based on trust by practicing Islamic moral values. The study also shows that if this system is not properly regulated can be misused. (Zakria et al, 2012) found the increasing trend in household debt by using the teachings of Islam. In Islamic system debt is the last alternative of finance to fulfill basic needs whereas conventional system use debt as a tool to increase household welfare allowing smooth consumption over time. The conventional system leads people to believe credit as a useful tool without thinking on fluctuation of income in future whereas Islam stops from making profits through credit. These differences lead to change of attitude and behavior.

The Islamic economics principle and differentiates between western and Islamic philosophy. Islamic economy significantly describes the role of money is just in the medium of exchange and is a measure of value and unit of accounting (Lawal et al, 2010). The image of the organization and the Islamic banking institution is linked to Islamic process. In the changing era of time Islamic governance should be studied for Islamic banks. Islamic banks need governance structure which requires banks to establish Shariah supervisory Board (SSB); it is to make sure that transactions are according to Islamic principles. Such measures are basically to improve the Islamic banks operations. Good and dynamic shariah governance is very important for the proper working of the Islamic bank institution (Saif & Muhammed, 2012).

7. Conclusion

Gathering insight from the literature review, we come to the conclusion: authors are of the view that the confines put down by Quran and Sunnah has not frustrated the Muslim bankers from coming up with their own Shariah-compliant services and products. Islamic banking has still not achieved a global perspective as it has particular features which differ from territory to territory. It is more focused on customer satisfaction rather than providing a religious financial service (more like conventional banks). Some articles reveal that religion becomes

the first priority when choosing for a bank; especially people choose Islamic banks not due to their services but due to the reason that its name is "Islamic bank". Customers of Islamic banks are of the view that maybe Murabaha is a Shariah-compliant form of leasing. But is it really according to Quran and Sunnah? The study explore that the Islamic banks are just copying the features of conventional banking and giving them different names.

As for as the customer manipulation is concerned, we see that conventional banks are coming up with their new Islamic banking branches. This is not even possible as you are a part of the whole banking sector which runs on interest. You cannot send people to Ummrah with your interest earned money and you cannot finance any such religion based projects. But all this is going on around us therefore we can say that customers are somehow being manipulate in the name of Islam.

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