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PRINCIPLES AND PROCEDURE OF ADVERTISING IN THE CONTEXT OF SHARIAH

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ABSTRACT

The paper looks at the principles and practices of advertisement in the light of Shariah, stressing that its ethical limits must be honored according to the Islamic law. It acknowledges the media as a potent tool for advertising businesses but also considers its potential ill effects on society. Shariah does allow advertising as a means to increase trade, but it has to be within the limits of ethics and not against the religious boundary lines. Some of such issues which have appeared in modern-day advertisement include exaggeration, lying, advertisement of obscenity, and advertising unlawful or harmful products. The paper argues that exaggeration of the characteristics of a commodity misled the consumer and violates principles of Islam. Claims about the attributes of a commodity, which are often deceitful in advertisement, are consequently furthered as something unethical because they will disrupt the basis of trust and harm the social fabric. Moreover, advertisement contents using obscene imagery have been criticized for especially ruining the moral fabric of society, especially among young people. The paper also condemns promoting forbidden things in Islam, such as gambling and liquor, even when referred to as cooperation with sin. The Quranic authoritative book strictly forbids any involvement in such practices. Shariah-compliant advertising promotes restraint and has a minimalist approach, with no intention of advancing luxury and decadence. The lavished expense on advertisements is also subject to scrutiny since it would inflate the prices and consequently burden the consumer. So, ethical advertisements in consonance with Islamic practice should promote products truthfully and avoid obscenity and well-being of community. It concludes with a call to those in the advertising industry to uphold moral responsibility, as, while promoting business is required, it shall be performed within the boundaries of Shariah so as not to harm the society and have spiritual consequenc.

Key words: Advertising, Shariah, Ethics, Exaggeration, Obscenity, Trade

Today's era is called the era of media, that is why the media is called the fourth pillar of the state, while the media has provided many facilities and facilities, it also has some negative aspects and disadvantages. Media is used for various purposes in modern times, one of the main purposes is its commercial use. People associated with the business profession have always used different means to promote their business, in the present era, the media is

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the biggest source of trade globally, that is why big investors and owners of factories and factories use this most important medium to increase the sales of their products, which is why advertising in contemporary times. It has become a highly profitable business as every big company spends crores of rupees annually on advertising to promote its products. Just as Sharia Islam allows a person to do business in a lawful way, it also allows the promotion of trade and products within the limits of Sharia, but it is not permissible to adopt a method of publicity that is contrary to the limits of Sharia, or has a negative effect on the society. Therefore, there is a need to examine the shariah and ethical aspects of advertising so that the correct limits of this important issue are determined and Muslims advertise within the shariah limits to promote their trade. The article under review is intended to consider these aspects of advertising.

Introduction of Advertising:

Advertising word meaning is:

To report, advertise and announce.¹

In Arabic, the word "إعلان" is used for it, which means:

"المجاهرة بقصد الشيوخ و الانتشار"²

To declare something to spread and make it public."

The meaning of advertising is very broad in the alias, which includes promoting products, encouraging people to buy products, and bringing the positive aspect and benefits of their products in the hearts of the people.

Shariah ruling on advertising

Advertising is one of the most important parts of the promotion of business, and in contemporary times this sector has become a profitable business, since it is related to trade and affairs, so in terms of nature its problems come in the context of buying and selling. When it comes to matters, its ruling is essentially valid and permissible until its sanctity is made clear by a particular argument. Allah says:

"وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ"³

But He has explained one by one what He has forbidden for you."

He also said:

"قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ"⁴

Ask them, 'Who has forbidden the adornment and the good things of food that Allah has created for His humans?'

And the basic principle of Sharia's is:

"الأصل في المعاملات الإباحة ولا تحريم إلا بنص"

There is real justification and justification in matters, and the sanctity requires a text (argument).

The matter of business advertising is also such that Islam has no objection to it, the overall arguments of Sharia justify this matter under some rule's regulations and limits. But if this matter goes beyond its sharia limits, then it becomes invalid according to sharia.

Below are the arguments that justify business advertising.

Arguments from the Holy Quran

Allah says:

"وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا"

Allah has made trade lawful and interest forbidden.

Allama Al-Qurtabi (R.H) said:

"The above verse indicates that the trade is generally permissible and requires an argument to order prohibition on it and its other forms and details"⁷

Al-Hafiz ibn Hajar (R.A) said:

"This verse is the main proof of the validity of trade, there are many opinions of the scholars about the above verse, the most correct of which is that this verse is common, in which some specifications are also inserted, in this verse the word "Baya" is common, which includes all kinds of trade, but the Shari'ah has forbidden some trade and forbids from them. What is. Therefore, this verse generally indicates the validity and validity of every matter, and the case in which the argument for prohibition comes will become special from it"⁸

When you look at business advertising, its appearance is not slightly different from trade, but in contemporary times it is a very profitable business.

The Sunnah of the Prophet (peace and blessings of Allah be upon him) also found arguments for justification within the ethical code of advertising business.

Arguments from the Sunnah of the Prophet (peace and blessings of Allah be upon him)

"عن أبي هريرة أن رسول الله صلى الله عليه وسلم، مرَّ على صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا، فَنَالَتْ أَصَابِعُهُ بَلَلًا، فَقَالَ: " مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ "، قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ، قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ، مَنْ عَشَى، فَلَيْسَ مِنِّي "

"Abu Hurairah (may Allah be pleased with him) reported: "The Prophet (peace and blessings of Allah be upon him) passed by a pile of dirt and inserted his hand into it. The seller of the grain said, "O Messenger of Allah, it has become wet due to rain." He said, "Why did you not put this soaked good on top so that people could see? He who cheats is not one of us"⁹

Two things are clear from the above Hadith:

First:

Justification for presenting the product to the people.

Second:

Prohibition of deception while presenting something.

Therefore, at the time of advertising, if a person finds weakness or deficiency in the product, then highlight it and describe it. Imam Al-Tirmidhi (R.H) said after quoting the above narration: "This hadith is Hasan sahih" The scholars follow it, according to them, cheating in buying and selling is haram.

"Hadrat Dahiya Kalbi (R.A) once came from Syria with the necessities of the people, such as flour, etc., at the time of famine and fall, so he stopped at a place called Ahjar al-Zait and then started playing the timbral so that the people could know about his arrival. Hazrat Dahya (R.A) said: They were in Friday prayer when they heard the sound of the timbral and stood up" ¹⁰

Mujahid (R.H) and Muqatil (R.H) say:

"The Holy Prophet (peace and blessings of Allah be upon him) was delivering the Friday sermon when he came to Madina with a trade in

goods, on which his family started playing tambour, after hearing the sound of which people left the Friday sermon and left for him"¹¹

It is clear from the various narrations mentioned above that in the time of the Prophet (peace and blessings of Allah be upon him), people used to announce and advertise the arrival of commercial goods in different ways so that people could gather and buy what they needed. These methods were used in the time of the Prophet (peace and blessings of Allah be upon him) for commercial announcements and the sale of products, and the Prophet (peace and blessings of Allah be upon him) did not forbid people from doing so, which is an evidence that there is nothing wrong with promoting one's product within the limits of Shari'ah. The Companions of The Prophet (peace and blessings of Allah be upon him) would also decorate it in the markets to sell their trade goods, to attract people to buy it, they used to make voices from themselves or their employees and slaves, so their presenting and preaching their wealth in this way was the initial form of its publicity, which we can consider to be the initial form of advertising. And since the Holy Prophet (peace and blessings of Allah be upon him) did not deny it, this is a strong proof of its validity.

Rational reasoning:

The golden principle of Islamic Law is that it has come to relieve hardship, suffering and hardship, as Allah says (interpretation of the meaning):

"وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ"^{١٢}

"And He has not placed any hardship on you in religion"

Advertising has become a basic necessity in modern times, the formation of different types of companies, the increase in different types of products day by day, it is necessary that consumers should be informed about these products. Therefore, it has become necessary for these companies to inform the people about the characteristics of their products and if the traders are stopped from this process, they will suffer from hardship and suffering, their brands will rot in factories and warehouses, due to which they will suffer heavy losses. Which is against the shari'ah objectives. This implies that advertising of business is a legitimate practice, but for this, it is necessary that the means through which this advertising is broadcast should be in accordance with the principles and rules of Shari'ah and should meet its standards.

Sources of Advertising:

There are mainly three types of advertising sources at present times:

1. Outdoor Media
2. Electronic Media
3. Print Media

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1. Outdoor Media:

Outdoor media includes Pina flexes, signboards, billboards and hoardings installed on roads, streets and public places, and the fact is that it has become a regular business in contemporary times, which is why it has to pay heavy fees to advertise on main highways for a few days.

2. Electronic media:

This includes radio, television, and the Internet, but the most prominent and multi-use TV for advertising is TV, different channels are flooded with different types of advertising periodically, even the biggest source of recovery of media expenses is advertising. Similarly, the Internet, which has given the status of a global village to the whole world, is also a huge and important source of advertising, even running advertisements of different companies on the Internet is the source of income of many people and for this, there are regular sites on which there are regular and professional companies to run advertisements of big companies.

3. Print Media:

It refers to newspapers, magazines and journals, etc., which are also important sources of advertising, but the main source of earning for newspapers and magazines is advertising. The above three sources are widely used for business advertising, although the forms of their use are different, as well as times, the advertising of some items is for a short period of time, while some for a longer period of time, as well as the costs of these three sources are also different, however, one thing is common to all and that is that it is Some forms and methods are outside the scope of shari'ah and ethics, the following is an overview of the drawbacks and drawbacks of advertising:

Shariah limits of advertising:

Since the Islamic Shari'ah is universal, it has full and perfect guidance for every situation. Islam forbids Muslims from illegal trade. Allah says:

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ" ١٣

"O you who believe! Do not eat the wealth of others unjustly, except that trade was done by mutual consent"

In this verse, it is forbidden for Muslims to take other people's wealth in an unjust and non-Shari'ah way, just as it is not permissible to do business in a non-Sharia way, so is its advertising in a non-Sharia way. The following are some of the main implications of advertising in the light of shari'ah arguments:

1. Advertising and exaggerating:

Along with the advantages of advertising, one of its main drawbacks is that it is usually exaggerated, that is, even if a product actually has many properties, advertising does not only reflect on the description of its true attributes, but they are exaggerated so much that it enters the limits of exaggeration. Shari'ah requires that the matter should be made clear and it should not be exaggerated and exceeded. the Prophet of Allah (peace and blessings of Allah be upon him) forbade exaggerating about himself, so Hazrat Mutraf bin 'Abd Allah narrated from his father Majid that he came to the Prophet (peace and blessings of Allah be upon him) with a delegation of Bani Amir. O Prophet of Allah, you are our father, our leader, very kind and generous to us. The Prophet (peace and blessings of Allah be upon him) said:

"انت سيدنا، فقال: السيد الله، قلنا: وافضلنا فضلا واعظمتنا طولا، فقال: قولوا بقولكم او بعض قولكم، ولا يستجرينكم الشيطان"^{١٤}

"He said: "Sayyid is Allah, we said: "And you are the best of all of us in rank and the greatest in rewarding friends and being victorious over enemies." He said: "Say what you say, or say something out of it, let Satan not make you afraid of me." That you may say words that are not good for me"

This hadith shows that exaggeration and overreach in the definition of something is a source of error and disorientation. Abu Hurairah (may Allah be pleased with him) reported that the Prophet of Allah (peace and blessings of Allah be upon him) said:

"لا تناجشوا"^{١٥}

"Don't cheat and deceive"

In his interpretation, Allama Ibn al-Asir said:

"لا تناجشوا: النجش في الأصل المدح والإطراء والمراد به في الحديث الذي ورد النهي عنه: أنه يمدح السلعة، ويزيد فيها وهو لا يريد لها لیسمعه غيره فيزيده، وهذا خداع محرم"^{١٦}

"Najash means praise and exaggeration, the hadith in which forgiveness is forbidden means to exaggerate the definition of goods, and the intention is not to buy them themselves, but to tell others so that they can buy them expensive, and this is deceitful and haram"

This made it clear that exaggeration and overreach in the definition of something was illegal and against the Shariah.

2. Advertising and Lying:

One of the major drawbacks of advertising is that it often says things about a product that are against the reality, and the product is presented in such a way that there is no harm or defect in it, although it is forbidden to hide the defects of a product and describe its characteristics that are not actually in it. It was narrated from 'Uqbah ibn 'Amir (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"لا يَحِلُّ لِأَمْرِيٍّ مُسْلِمٍ يَبِيعُ سَلْعَةً يَعْلَمُ أَنَّ بِهَا دَاءً إِلَّا أَحْبَرَ بِهِ"^{١٧}

"It is not permissible for a Muslim to sell something that he knows has defective without informing him"

This shows that it is not right to hide the defect of a defective thing, while in the current situation, no publicity indicates the defect of anything, but every product is presented in such a way that it is a perfect quality and there is no such thing as defect and defect in it. One of the disadvantages of lying in dealing is that it ends the blessing, so it is narrated from Hazrat Hakeem bin Hazzam (May Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"البيعان بالخيار ما لم يتفرقا أو قال حتى يتفرقا فإن صدقا وبينا بورك لهما في بيعهما وإن كتما وكذبا محقت بركة بيعهما"^{١٨}

"The seller and the buyer have the right to end the matter until they are separated, if they both tell the truth, then their purchase is blessed and if they lie and hide the truth, then the blessing is removed from their case"

This hadith makes it clear that lying in buying and selling is not only illegal, but it is also a source of worldly losses and unblessedness. So, it is very important to avoid lies in advertising.

3. Advertising and obscenity:

Whether it is on electronic media or through print and outdoor media, the most dominant element is the promotion of obscenity, nudity and vulgarity, so today's advertisements are actually less a source of advertising of products and more of a source of indecency and disorientation. A large part of the advertisement of almost every company consists of obscene pictures, which is no less than a sim killer for the Muslim society, through these obscene pictures, the young generation becomes a victim of disorientation, and it is permissible to make pictures of living things, Hazrat Saeed bin Abul Hasan says that I was present in the service of Hazrat Abdullah bin Abbas (May Allah be pleased with him). A man came and said, "O Abu Abbas, my livelihood is the earnings of my hand, I make these pictures,

Hazrat Abdullah bin Abbas (May Allah be pleased with him) said: I will tell you what I have heard from the Prophet of Allah (peace and blessings of Allah be upon him).

"من صور صورة فإن الله معذبه حتى ينفخ فيها الروح وليس بنافخ فيه" ^{١٩}

"Whoever makes a picture, Allah will punish him until he puts his life in it, and he can never put life into it"

Hearing this, the man's breath began to swell and his face turned yellow, Hazrat Abdullah bin Abbas (May Allah be pleased with him) said: "Alas! If you have to make a picture, make a picture of trees and objects that are lifeless." From this hadith, the prohibition of making pictures of living beings became very clear. As far as images that because obscenity is concerned, their sanctity is even more severe, the Quran says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ^{٢٠}

"Verily, for those who wish to spread indecency among the believers, there is a painful chastisement in this world and in the Hereafter"

This verse is giving the message that all the talk of indecency, including adultery, bravery, nudity and other things, is tantamount to propagating and destroying the society. Allah has declared such people worthy of punishment. The culture of Europe and polytheists is the founder of this publicity, in today's time, the same is the situation of the Muslim nation, whether Muslims are Arabs or NonArab, Iranians or Toranis, everywhere there is a lot of indecency, see in newspapers and magazines, there is a lot of semi-nude pictures, pictures of sports or film advertisements, interviews in the name of art or fashion shows. News is a period of nudity and vulgarity everywhere and all newspapers and magazines are the source of its publicity. Now television has taken over all of them, which has become a mere base for vulgarity. However, the promotion of the word has been strongly disliked, and due to this, the humiliation of the world and the Hereafter has been told, there is no doubt that advertisements based on hidden images are a source of destruction for the generation of the Muslim Ummah, spoiling their mood and causing them to become slaves to their desires, because Muslims When a nation takes the path of luxury and vulgarity, then its end is nothing but destruction and destruction. Therefore, people associated with advertising have an important religious and legal responsibility to completely avoid making inappropriate images in advertisements.

4. Advertising of invalid items:

Shari'ah al-Mutahara has banned the sale and purchase of certain items as illegal, such as interest, gambling, and matters that involve interest, gambling and arrogance, etc., it is also illegal to do these matters and their encouragement and promotion is also illegal, as well as the promotion of films, songs and illegal works is not permissible because their advertising is

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illegal. It falls under the category of cooperation and cooperation in illegal activities is not permissible by the Qur'an.

"وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ"^{٢١}

"Do not cooperate in sin and injustice"

In this verse, the Qur'an has stated the important principle that it is also illegal to cooperate with anyone in illegal and haram matters. Allama Alusi says in his commentary on this verse:

"قوله تعالى : { وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ } فيعم النهي كل ما هو من مقولة الظلم والمعاصي، ويندرج فيه النهي عن التعاون على الاعتداء والانتقام"^{٢٢}

"This ruling includes the prohibition of cooperation in everything that belongs to the tribe of oppression and disobedience, and includes excess and revenge. There is no doubt that inciting people on illegal matters is injustice and injustice"

It is also known from the opinions of the jurists that being a near cause and cause for sin is as forbidden as the commission of sin, so Imam Al-Shatabi (R.H) said in his well-known book al-Muwafaqat:

"إيقاع السبب بمنزلة إيقاع المسبب، قصد ذلك المسبب أو لا؛ لأنه لما جعل م مسبب عنه في مجرى العادات؛ عد كأنه فاعل له مباشرة"^{٢٣}

"Committing the cause is like committing the cause, whether the cause has intention or not, because when this act is the cause and the result of it in the name and habit, then it is as if the person committed the cause and committed the cause"

After a few pages, writes:

"فالفاعل ملتزم لجميع ما ينتجه ذلك السبب من المصالح أو المفسد، وإن جهل تفاصيل ذلك"^{٢٤}

"The one who commits the cause is responsible for all the good and evil that arise as a result of the cause, even if he does not know the details of these spices"

Explaining the reasons for haram, Mufti Mohammad Shafi (R.H) said:

"Then there are two types of reasons cause: one is the attractive cause that is an incentive to sin, that if it were not for this reason, there would

have been no apparent reason for the president's sin. Committing such a reason is like committing a sin. In the Quranic texts, where the cause is forbidden, such as for all the polytheists or women, such as kicking foot or softness of speech or adornment like ignorance, all these are the same kind of causes that are motivated and causes of evil, such causes are considered to be the acts of evil, so hypocrisy is haram²⁵

In the light of the above description, the advertising of illegal and forbidden works is illegal, but as a result of this advertising, as many people will commit these illegal acts, the people who advertise will share in the sins of all these people. The Prophet (peace and blessings of Allah be upon him) said:

"من سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء" ^{٢٦}

"Whoever lays the foundation of any evil in Islam, he will have the effect of his actions as well as the deeds of those who do it after that, and because of this there will be no reduction in their burdens."

Similarly, Imam Al-Bukhaari has established a chapter in Sahih al-Bukhari:

"باب إثم من دعا إلى ضلالة أو سن سنة سيئة" ^{٢٧}

"The chapter is about the sin of the one who calls to error or lays the foundation for sin"

Imam Al-Bukhaari has explained its sanctity by mentioning various hadiths under it. Therefore, it is the responsibility of those associated with advertising to refrain from propagating illegal and non-Shariah matters, otherwise those who commit something haram and illegal because of them will have an equal share in their sins and as long as people continue to commit these non-Shariah things, their deeds will also remain black. Therefore, it is not wise in any way to harm one's hereafter for the temporary benefit of the world. Apart from this, there are some items which, although permissible itself are forbidden for the benefit and benefit of the general public, so the advertising of such items, such as cigarettes, paan, gutka and intoxicants, which are harmful to health, is also not correct because all these items are a major obstacle in the formation of a righteous Islamic society.

5. Advertising and luxury:

One of the downsides of advertising is that it often promotes items that do not have the status of people's basic needs, as a result of the promotion of these insignificant and unnecessary items, people develop a passion to buy them and people fall prey to luxury, while

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Islam has taught us to adopt simplicity and avoid luxury. The Prophet of Allah (peace and blessings of Allah be upon him) said:

"إِيَّاكَ وَالتَّعَمُّعَ فَإِنَّ عِبَادَ اللَّهِ لَيْسُوا بِالتَّعَمُّعِينَ" ^{٢٨}

Avoid luxury, because special humans of Allah are not luxury."

Therefore, this aspect of advertising is also correctable that there is not much publicity of unnecessary goods and luxuries due to which their demand arises in the public and then they use various legitimate and illegal means to get goods to meet this demand.

6. Advertising and frustration among the poor:

One of the downsides of advertising is that when unnecessary items are advertised, those who do not have the ability to get them are left feelings of inferiority and frustration, as a result of which the society becomes stressed and many psychological and social problems are created.

7. Advertising and Lavishment:

One of the major drawbacks of advertising is lavishment. In modern times, every big company spends a lot of money on promoting its products. It costs millions of rupees to make a short duration promotional film. Similarly, running advertising on television and booking ads on the Internet also has to bear many expenses. These expenses, due to being unnecessary, fall into the category of wasteful expenditure, which is the attribute of the believers in the Qur'an. Allah says:

"وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا" ^{٢٩}

"These are the people who, when they spend, do not spend extravagantly or miserly, but spend between them"

In the same way, the Holy Qur'an has forbidden waste and extravagance as satanic activities. Allah says:

"وَلَا تُبَدِّرْ تَبَدِيرًا () إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ" ^{٣٠}

"Don't spend extravagance, because extravagances are brothers of devils"

The Prophet (peace and blessings of Allah be upon him) also exhorted us to avoid extravagance and to be moderate in spending:

"الاقتصاد في النفقة نصف المعيشة" ^{٣١}

"Being moderate in spending is half the economy"

Apart from this, one of the drawbacks of this is that the companies making products collect all these expenses from the people by adding them to their prices and thus putting unnecessary burden on the public. In summary, the costs of advertising are religiously and ethically prohibitive and its economic disadvantage is that it results in higher prices of goods, which puts the entire burden on consumers.

Summary of the discussion:

1. Along with the benefits of media, there are many drawbacks in it, as a Muslim, it is necessary to avoid these evils.
2. It is permissible to advertise one's products and businesses with the exception of Shariah limits.
3. Advertising requires avoiding exaggeration, lying.
4. Advertising of illegal and forbidden items is also illegal, so it is necessary to avoid it as a Muslim.
5. One should avoid spreading luxury and inferiority among people through advertising.
6. Promoting obscenity and indecency through advertising is prohibited in all religious and moral respects, so it is the duty of the people associated with this field to completely avoid this illegal and immoral practice.

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