

Methods of Employing Da`Wah by Contemporary Means

Anaam Raheem Hammood & Ammar Bsim Salih

College of Islamic Sciences
University of Baghdad
Iraq

Abstract.

This study aims to review the means of calling to Allah in Islam and ways to employ them by contemporary means, through the contemporary preacher who possesses modern skills that enable him to simulate the minds of the contemporary generation, according to modern technological developments, such as the Internet, cinema, theater, drawing and other means that achieve an effective speech In the personality of the contemporary Muslim, employment may be indirect through the actor, painter, athlete, and activist. Every Muslim can become a preacher through his job if he is able to possess the knowledge and skill of modern methods of calling to Allah.

the introduction:

Islam has employed its advocacy means from its sources (The Quran, the Sunnah of the Prophet) directly and indirectly, using the tools of its time and in our present age and the information revolution and technical development that took place in it. Religious lessons) is no longer influential in the modern ideas of the generation, and that the preacher possesses modern methods and means, and from this point comes the importance of studying ways to employ contemporary means in calling to Allah, and it is important that the preaching studies are concerned with the applied aspect, so he should employ Islamic media by contemporary means in order to It reaches millions of people through the information network and employs technical means with contemporary technology so that it is attractive to young people, and this is what the advocacy research should go to.

The research emphasized the necessity of employing all means and ways to establish a solid integrated knowledge building that depends on a new reading in order to reach a common and realistic understanding that is consistent with the changes of the modern era and its major intellectual challenges by showing the effective ways of advocacy methods according to the Islamic perspective.

Hence, I chose this title, and despite the many writings in this field, this research represents a new addition from which I hope it will be the first of deeper and more accurate studies.

The nature of the research necessitated that we divide it into an introduction, two chapters, and a conclusion. In the introduction, we dealt with the importance of the topic and the reason for choosing it, while in the first section we dealt with the relevant definitions, while the second topic we dealt with the factors affecting contemporary means of employment, and then we concluded this research with a conclusion in which we summarized the most important We reached it from the results, and finally, we ask Allah that we have succeeded in drawing a clear picture of this research, which may be viewed from multiple angles, and our hope is in Allah that it will not be a superficial view that judges it.

The first topic

Introduction to search terms

At the beginning of this study, it is worthwhile to clarify and control the significance of the terms mentioned in the title, such as the term (contemporary means), which can be employed in calling to Allah Almighty, and clarifying the meaning of (the ways) and (recruitment), and these meanings are not clarified except by mentioning the definition Linguistic and idiomatic for each of them, whether it is a singular term or a compound term. This preface included a statement of the linguistic and the idiomatic definition of each word mentioned in the title of the research as follows:

The first requirement: the concept of (contemporary means):

In defining contemporary means, it is necessary to define (modern means) and (contemporary) in language and terminology, each separately, and then as a compound term, and specifying the type of these means in terms of the possibility of employing them in advocacy than other means are intended in this research.

A- (Means) in language:

Wasil: Wasilah: the status with the king, and Wasilah: the degree. And the closeness. And so-and-so asks Allah as a means if he does a deed that draws him closer to him, and Al-Wasil: the one who desires to Allah. And he pleaded with him with a means when he drew near to him in action, and the means: the connection and kinship and its combination of means, the Almighty said. ⁽²⁾⁽¹⁾ (أُولَئِكَ الَّذِينَ يُعْتَبِرُونَ بِمَا لَوْ سَيَلُّوا سِيلَهُ أَيُّهَا قَرِيبٌ) :

Al-Jawhari defined: Wasila is that by which one draws close to others, and the plural is the means and the means. And tawassul and tawassul are one, it is said: So-and-so asked his Lord a means, he begged Him by a means, i.e., draw close to Him by action⁽³⁾. And pleading: "Achieving a desired destination."⁽⁴⁾

- 1- As for (the means) idiomatically:
- 2- Specialists and writers in the science of da'wah have known the means by several definitions, the most famous of which are:
- 3- -1What was mentioned by Dr. Abdul Karim Zidan when he said: "The Waseelah is what the caller uses to convey the call to Allah Almighty in a beneficial and fruitful manner."⁽⁵⁾
- 4- As Dr. Sayed Muhammad Sadati Al-Shanqti defined it: "The highly conductive channel or the tool used to convey meanings and ideas to people."⁽⁶⁾
- 5- Dr. Abdullah bin Rashid Al-Hoshani defined it as: "The possibilities that the preacher uses to communicate the call to the invitees, and they are often sensual."⁽⁷⁾
- 6- Sheikh Muhammad Abu Al-Fath Al-Bayanouni defined it as the method of da'wah is: "What the da'wah means to apply the da'wah methods of moral and material matters."⁽⁸⁾

Through the previous definitions of the means, it was found that they met in their contents around the concept and that their expressions differed, so the advocacy means are the sum of tools and sensory and moral machines that the preacher takes and uses to reach the people, and that these tools, machines, and vessels, if they are associated with the content of the advocacy, become a means. An example of this is the "audio tape", which in itself is not a means of preaching, but rather it is a transmitter or preserver of the recorded material.⁽⁹⁾

a -Definition of (contemporary) language and idiom:

(Contemporary) Linguistically: Contemporary is a contemporary source. modernity.⁽¹⁰⁾ دة

Al-Mu'asarah: Taken from 'Asr, which is the time at the end of the day until the redness of the sun, and the contemporary of So-and-so sought refuge in him and lived with him in one afternoon.⁽¹¹⁾

Among its meanings is "the time that is attributed to a king or an event, it is said, the Abbasid era, the era of electricity, the era of the atom."⁽¹²⁾ (وَالْعَصْرُ إِتْنَا لِنَسْتَفِيحُشْرُ) ⁽¹³⁾

A: day and afternoon: morning and evening.⁽¹⁴⁾

As for (contemporary) idiomatically:

1- Surat Al-Isra: 57.

1- See Lisan Al-Arab: Muhammad bin Makram Al-Afriqi bin Manzur (d. 711 AH), the Egyptian General Book Authority, 1979: 15/213.

⁽³⁾See Dictionary of Taj Al-Lughah and Sihah Al-Arabiya, Ismail bin Hammad Al-Jawhari, investigation: Ahmed bin Abdul-Ghafour, Russell material, Dar Al-Ilm for Millions, Beirut - Lebanon, 1987: 5/1841.

⁽⁴⁾ Preachers Without Borders, Introducing the Means of Propagation, Haji Ben DelukotiaMali, Douaatbilagodoo/blogspot.com/2012.

⁽⁵⁾ The Origins of the Call, Abdul Karim Zidan, Egypt, Dar Al-Wafa, 5th Edition, 1412 AH: 447.

⁽⁶⁾ The pillars of the media in the call of Ibrahim (A), Syed Muhammad Sadati Al-Shanqti, Dar Alam Al-Kutub for printing, Riyadh, 1994.

⁽⁷⁾ The approach of Sheikh Al-Islam in the call to Allah, d. Abdullah Al-Hoshani, Center for Studies and Media, Dar Ishbilia, 1st Edition: 2/542.

⁽⁸⁾ Introduction to the Science of Da`wah, Muhammad Abu Al-Fath Al-Bianawi, 3rd Edition, Al-Resala Foundation, Beirut - Lebanon, 1435 AH - 2014 AD: 49.

⁽⁹⁾ See Master's Thesis (Means and Methods of Contemporary Advocacy), Ibrahim Natouf, supervised by Dr. Abdul Rahman Al-Aghbari, The Islamic University, Turkey Branch, 1438 AH-2017 AD: 4.

⁽¹⁰⁾ Dictionary of Contemporary Arabic Language: 2/1508

⁽¹¹⁾ See Lisan Al Arab: 4/576.

⁽¹²⁾ See The intermediate dictionary, Anis, d. Ibrahim, Al-Shorouk Library, 4th edition, 1425 AH - 2004 AD: 604.

⁽¹³⁾ Age: 1-2.

⁽¹⁴⁾ Al-Ain, Abi Abdul Rahman Al-Khalil bin Ahmed Al-Farahidi, your investigation d. Mehdi Makhzoumi and d. Ibrahim Al-Samarrai, Dar Al-Hijrah, Iran - Qom: Volumes 1/292-293.

(Contemporary): "It is living with the conscience and behavior of the present and benefiting from all its scientific and intellectual achievements and harnessing them to serve the human being and advance him."⁽¹⁵⁾

Contemporaneity is used in contrast to authenticity. For example, it is said: Islam is between authenticity and modernity, meaning how Islam was able to keep pace with the times, meet its requirements, and deal with its changing requirements with its authentic constants.⁽¹⁶⁾

By contemporary, we do not mean detachment from the roots of heritage and the past, for contemporary is the search for radical solutions to the basic issues of society, and it is a permanent interaction with the developments of the times, and a lively presence with the concerns of the times.⁽¹⁷⁾

Contemporary also does not mean only transferring the latest means of science and technology to societies. Science is the scientific perception of the world and not just applications. It is the scientific vision of reality and life and the scientific method for solving the problems of the age.

The idiomatic meaning of (contemporary) is not far from the linguistic meaning of it, so we can know contemporary: it is the present time and the modern era, and the modern intellectual issues related to this era.⁽¹⁸⁾

b-Definition of (Contemporary Means) as a Compound Term:

Contemporary means: "The tools and techniques available in the present era"⁽¹⁹⁾ In our research, it is not possible to limit all of these tools and means because they are characterized by the unlimited in their continuous development, but what is meant by them is what can be used in calling to Allah in a wide range, as there are many means of advocacy in the current era, and the mosque is no longer only the Islamic tape or the book is the means. Advocacy for preachers without underestimating the importance of these means, but rather developed and multiple means in the time of the open world and the small power.

The goal here is not limited to a number of new means as much as it is to alert them and the way to use them in advocacy so that the preacher is in contact with the society in which we live.⁽²⁰⁾

The most prominent of these means :⁽²¹⁾

-1Contemporary media, including audiovisual media, such as radio and television, newspapers and magazines, books, brochures, the Internet, and information media such as networks and social media programs, and cultural festivals.

-2Education means and centers, including schools, universities, scientific and cultural institutions.

-3-Sports and recreational centers.

4- -Cinema and theater (art festivals).

5-- -Fine arts.

6- -Religious centers (mosques, shrines, religious institutions).

-7-Charitable institutions.

8- -Tourist companies.

-9Physical tools (means of transportation, etc.).

It is worth noting that some of the means were given the title of contemporary while they were used in calling of Allah in religions and civilizations preceding Islam and in the era of Islam, such as sports, painting, theater, and other means and material tools, but they have developed in modern forms.

The second requirement. (Soul Recruitment) Language and idiomatically:

A- Suburb language:

The path is the path and what is placed it, male and female, and the path of Allah: the path of guidance to which he called.⁽²²⁾

Islamic Concepts: The Egyptian Ministry of Endowments website⁽¹⁵⁾

<http://www.isiamic-council.com>.

⁽¹⁶⁾ same source

⁽¹⁷⁾ Means of advocacy between tradition and modernity, d. Alaa Al-Din Al-Zaki, Advocacy Studies, Issue 16, June 2008.

⁽¹⁸⁾ He looks: The civilizational issue, how does our future disguise itself in a changing world? Zaki al-Milad, 2nd floor, Center for Technical Civilization Islamic Thought: 185.

⁽¹⁹⁾ Contemporary means and methods of advocacy, master's thesis, Ibrahim Natouf.

⁽²⁰⁾ Al-Bayan Magazine, Advocacy Issues, Adel Abdullah Hindi, 2016, Issue 278.

⁽²¹⁾ See modern specialized media, d. Bushra Abbas, Academics for Publishing, 1st Edition, 2014, Amman - Jordan: 121.

And collecting is ways, and they are ways.⁽²³⁾ And His saying, (يَقُولُ لِيَلْتَبَيَّنَ مَا تَدْعُمُ عَالَمَ سَوَاسِيَاءِ)⁽²⁴⁾ :No reason or link.

And the way: is mentioned and feminine, and its gathering is the ways, and the path is permissible, that is, to be walked.⁽²⁵⁾

1- As for the definition of (the way) idiomatically:

2- Singular (sabil): The word sabil in the idiomatic expression has several definitions, including:

3- -Al-Sabil: It is the path of the path that leads on it.⁽²⁶⁾

4- Al-Sabil: It is everything that comes to something, and the path from the path means behavior.⁽²⁷⁾

5- The way: It is everything that leads to a thing, good or bad.⁽²⁸⁾

Definition of (employment) language:

From the verb, he employs a job or a job, so we say he employs the thing on himself, that is, he obliges it to him, and the job is what is estimated for him every day of livelihood, food, fodder or drink.⁽²⁹⁾

Recruitment and job placement.⁽³⁰⁾

Employed on him work or tax, or the like: his destiny and his appointment "Employ on the boy a portion of The Quran every day that he memorizes."⁽³¹⁾

Employment permission is a language that means: compulsion, use, use.⁽³²⁾

As for (employment) idiomatically:

Recruitment is defined in the institutional sense, and it is the continuous process that requires the search for elements and their desire to work and to contribute to achieving the goals of the institution.⁽³³⁾

It is also: choosing, appointing and placing the right person in the right place in the organization.⁽³⁴⁾ What is meant by the word "employment" in this research is the use of And exploitation and investment, that is, how to take advantage and take advantage of contemporary means in calling to Allah.

-- (Means of employment)

They are those integrated educational processes and methods that are practiced on preachers according to a well-defined and clear-objective approach, in order for them to reach a stage in which they have competencies based on what suits them of jobs.⁽³⁵⁾

The second topic

Factors affecting contemporary employment methods

This topic deals with the nature of the factors affecting the employment of modern means and techniques in calling to Allah, whether they are material or moral, which may constitute obstacles to this employment.

⁽²²⁾Reconciliation on identification tasks, Muhammad Abdul-Raouf Al-Manawi (d. 103 AH), Dar Al-Fikr Al-Contemporary, Beirut - Lebanon, 1, 1410 AH: 396-397.

⁽²³⁾Colleges, (Dictionary of Terms and Linguistic Differences), Abi Al-Baqā Bin Hosh Al-Husseini Al-Kafwi (d. 1094 A.H.), Al-Resala Foundation, 2, 1413 A.H.-1993 A.D.: 494.

⁽²⁴⁾Insights of the Distinguished in the Sects of the Dear Book, Majd Al-Din Bin Muhammad Bin Yaqoub Al-Fayrouzabadi (d. 867 AH), Scientific Library, Peru: 3/189.

⁽²⁵⁾See Kashf al-Saraar in the meaning of existence and analogies, Ibn Imad (d. 887 AH), University Youth Foundation: 238-241.

⁽²⁶⁾See Abd al-Karim Zidan, The Origins of Advocacy, ninth edition, (Beirut: Foundation of the Message, 2001), p. 411.

⁽²⁷⁾The same source, pg. 412.

⁽²⁸⁾See: Ali Mahmoud Abdel Halim, Jurisprudence of Calling to Allah, Volume One, Third Edition, (Cairo: Dar Al-Wafaa for Printing, Publishing and Distribution, 1991 AD), p. 215

⁽²⁹⁾See: Lisan Al Arab: Part 1/358.

⁽³⁰⁾The Ocean Dictionary, Majd Al-Din Al-Fayrouzabadi, 8th edition, Beirut, Al-Resala Foundation, 1442 AH-2005 AD.

⁽³¹⁾Contemporary Language Dictionary: 4/2464.

⁽³²⁾Master's Thesis, (Using YouTube in Calling to Allah), Rafiqā Ghanem and ShaimaMatfawi), supervised by Dr. Ismael Arif, University of Martyr Muhammad Lahdar - Wadi: 14.

⁽³³⁾Book of the Annual International Forum for Scientific Research, Education on Citizenship and Human Rights, Farida bin Amroush, d. , Tripoli, Jabal Scientific Research Center, 2018 AD: 165.

⁽³⁴⁾ See: Department of Advocacy Work, Shehata Saqr, Dr. I, Alexandria, House of the Rightly-Guided Caliphs and Dar al-Fath al-Islami: 159.

⁽³⁵⁾See: Preparing competencies and employing them well, PhD thesis, College of Islamic Sciences, University of Baghdad, 1426 AH - 2005 AD

An influencing factor that may be direct or indirect, which calls for research and investigation of each of those factors, which are the same factors that affected the call of the Prophet Muhammad (peace be upon him) at the beginning of the Islamic call in terms of the character of the preacher, the civilized culture of his people (peace be upon him), and how he was employed The Messenger (may Allah bless him and grant him peace) his methods and means of advocacy in this era, and the most important factors affecting contemporary employment are: civilized society.

-1

Ownership of contemporary media.

-2The opinions of religious scholars.

The first requirement
civilized society

Civilization in the general sense is defined: “It is the sum total of scientific knowledge, legislation, systems, customs and manners that represent the intellectual, economic, moral, political, artistic, and other aspects of material and moral life at a stage in history and is a part of the earth, whether a people or more.”⁽³⁶⁾

Zaki Milad explains,⁽³⁷⁾ By saying: If we take civilization in the sense of presence, then this meaning gives the following indications:

A- Attendance means the ability to make a presence, and not just expressing desires or aspirations that do not have the reality of its existence. This means having the conditions for attendance and the ability to craft and achieve it.

B - Presence in the sense that the nation is, and the civilized project is at the level of the age, its requirements and requirements, and the development and progress it has reached.

C- Presence in the sense of openness, interaction, and communication with the world and the age, because progress is neither achieved nor achieved in conditions of closure or stagnation.

D- Presence in the sense of the ability for continuous renewal, for permanent growth, and for progress that does not stop.⁽³⁸⁾

Sayyid Qutb defined civilization: “Islam is civilization”⁽³⁹⁾“He adds to this definition the foundations on which civilization is based: “servitude to Allah alone” and unity on the bond of belief, the supremacy of man’s humanity over matter, the supremacy of human values and the sanctity of the family, the caliphate on earth based on Allah covenant and conditions, and the arbitration of Allah method and law alone in the affairs of this caliphate.”⁽⁴⁰⁾

Through these definitions, it appears that there are general aspects of civilization, including the political aspect: it examines the structure of government, the type of government, and the economic aspect, and it examines the resources of wealth, the means of agricultural and industrial production, and the social aspect. It examines the intellectual output of philosophy, science, and literature. The Religious: It discusses religious complexities and worship, the relationship of man, the theory of the universe, and life. The Artistic: It studies architecture, sculpture, painting, music, theater, and others.⁽⁴¹⁾

Since civilization is the fruit of the interaction between man, the universe and life, the elements of civilization or its basic pillars are represented in these three faculties: man, life, and the universe. Man is the most important of these pillars, and that is why Allah Almighty made him a vicegerent on earth, as he is the effective and influential element.

وَإِنَّا لَنُرِيدُكَ لِيَكَلِّمَكَ إِنَّا جَاعِلُونَكَ فِي الْأَرْضِ خَلِيفَةً⁽⁴²⁾

The function that The Quran outlines for man, in fact, is to build the earth in its general sense, and it includes the establishment of a healthy human society and a comprehensive human civilizational tribute.

Societies vary in their civilization, which affects negatively or positively the employment of contemporary means of calling to Allah in these societies according to the intellectual, scientific, and economic environment of the society.

⁽³⁶⁾The Intellectual Origins of Islamic Culture, Mahmoud Al-Khalidi, (Dar Al-Fikr, Amman, 1, 1403 AH-1983 AD): 61.

⁽³⁷⁾Zaki Milad, Zaki Abdullah Ahmed Milad, born in 1965 in the Qatif Governorate, specializes in Islamic thought.

⁽³⁸⁾See: The Civilization Issue, How to Invent Our Future in a Changing World, Zaki Al-Milad, (Center of Civilization, Beirut, 2nd Edition, 2008): 179-180.

⁽³⁹⁾Landmarks on the Road, Sayed Qutb, (Dar Al-Shorouk, Cairo - Egypt, 6th Edition, 1399-1979 AD): 105.

⁽⁴⁰⁾See: Milestones on the Way, Sayyid Qutb: 107-108.

⁽⁴¹⁾Elements of Civilization in General and Civilization of Muslims in Particular, Electronic Article, Dr. Ali Gomaa, www.draligomaa.com.

⁽⁴²⁾Surah Al-Baqarah verse 30.

What applies to the Bedouin society applies to a large extent to the forest and mountain societies, where it is difficult to establish scientific and artistic edifices, due to the difficulty of terracing them. The poor environment in da'wah in general and da'wah by contemporary means, in particular, is clear and evident, especially when looking at the other influencing factors, civil and cultural. This is the truth of the hadith of the Messenger of Allah

9) **"Nor have we fulfilled the obligations of our Lord, the Mighty and Sublime"** (52) "اللهم بارك لنا في الخبز، ولا تفرق بيننا وبينه، فلولا الخبز ما صمنا ولا صلينا،" (53) "Therefore, Abu Jahl, the staunch enemy of Islam, exploited the factor of poverty, so he intimidated those who entered the religion of Muhammad (peace be upon him) with poverty and the stagnation of his trade. Malik, even if he was weak, struck him and tempted him." (53)

Customs and traditions have a great impact on the culture of society. Good habits and customs enhance the culture of people, strengthen them, and direct them towards simulating scientific and cultural development. Environmental habits and intellectual deviation weaken them and direct them towards backwardness and ignorance. One of the worst types of traditions is blind imitation, which is: a person follows others in what he says. Or he does a belief in the truth in him without looking and hoping for it

The evidence is as if this follower made someone else's saying or action a necklace around his neck and an expression of accepting someone else's saying without proof or evidence. (54)

This indicates that imitation or quoting from other societies is not considered a reprehensible matter, but rather it is commanded if it is in the interest of the Islamic society, and the influence of customs and traditions in the past or present tense played a major role in employing contemporary means for da'wah. There are environments that enjoy quoting Western ideas and theories. On the pretext of not imitating the West, even if it is in the interest of scientific and civilized development, but when we go back to the past to benefit from its experiences, we find that the early Muslims were in their time creative and creative, yet they took from the other what suits their Islamic reference of useful applied models, digested them and then inserted them into their fabric general civilization. (55)

This is the positive imitation that develops society and Islam has called and urged it, "The quotation of the tools of culture and education and the transfer of scientific and technical achievements from the West to the countries of the Islamic world cannot be considered a blind imitation of the West, because Islam does not reject scientific progress and does not object to quoting it from others and that I differ with them in belief." (56)

So, the importance of ideas in the life of a particular society is manifested in two forms: they either affect as factors promoting life and building civilization, or they affect negatively and become a pathological phenomenon that makes life difficult and civilized construction complicated or impossible. The pre-Islamic obstacle to the advancement of civilization (57) Thus, it does not allow society to interact with contemporary advocacy means, which negatively affects the use of these means in calling to Allah in that society.

The second requirement

Ownership of contemporary media (media) as a model

Ownership of the media is one of the most important influences in shaping the type of media system. Rather, it represents the form and nature of the system, and the multiplicity of forms of media ownership and varies according to the different media systems to which it belongs. The press, as Einstein classified it as follows: (58)

A- Ownership of the press (media).

- 1- -1Private: advertising or distribution.
- 2- -2Party: and ownership in it is present in planning and planning, and it is the one that supports it, or that party members support it.
- 3- -3Governmental: government, government, and financed, formally, government, or rates, licenses government or private for radio and television.

(52) Al Kafi, Al Kulayni: 12/347.

(53) Sahih Muslim: 4/1806..

(54) Definitions, Ali bin Muhammad bin Ali Al-Jarjani, investigation: Ibrahim Al-Anbari, (Dar Al-Kitab Al-Arabi, Beirut - Lebanon, Edition 1, 1405 AH): 90.

(55) Elements of Islamic revival between originality and renewal, Amer Al-Kafishi, (Dar Al-Hadi, Beirut - Lebanon, 1, 1427 AH - 2006 AD): 441.

(56) Same source: 441.

(57) Intellectual Reform, A Study in the Contemporary Islamic Civilization Legislature, TamadurMu'nis Muhammad, College of Islamic Sciences, University of Baghdad, 2015: 111.

(58) Media Ownership and its Relationship to Media Jobs in the Light of Islam, d. Muhammad Abdullah Al-Khar'an, Dar Alam Al-Kitab, Riyadh, 1417 A.H.-1996 A.D., Edition 1: 38.

B- Philosophies of the press according to the prevailing information:

- II sent it to the government, and then Social authoritarianism: It is owned by the government and its parties, to make the press a means to achieve the philosophical and economic goals of the state.

Liberalism: It operates in the absence of state oversight, with few exceptions such as scandalous acts, emphasizing freedom of opinion.

This interdependence between the image of ownership and the media system shows us its impact in spreading the Islamic da'wah through the Islamic media's investment of these means, which calls for an examination of the nature of ownership that is commensurate with the view of Islam and contributes to supporting contemporaries by providing the necessary freedom to spread their advocacy culture locally and globally.

The media system is defined as a set of goals, functions, standards, and controls that collectively constitute the general framework that governs the conduct of the media process, and controls its aspects.⁽⁵⁹⁾

The association of media applications and theories with positivist ideologies and prevailing systems of governance was a clear and recurring phenomenon in various societies, and throughout the long human history, that link remained a constant base in order to achieve the principles and objectives of those ideologies and systems and their service.⁽⁶⁰⁾

Regarding the influence of the authoritarian regime in governance and its effects on the employment of the media, we find that the theory of authoritarianism is practically as old as human groups, and throughout history, governments in their various forms have controlled public expression channels, but its effects can be traced to the modern media until the sixteenth century when it appeared the press.⁽⁶¹⁾

The Quran - which is the most reliable source of history - mentioned images of human domination and tyranny throughout history, while the prophets of Allah and his righteous servants were conveying their message of advocacy to Allah Almighty and the statement of the truth to people, so the authoritarians repel them from the great people and their masters whom The Quran expressed in (Publicly). And "The eminent ones are the masters and the great ones among the unbelievers" ⁽⁶²⁾ Follow all kinds Arrogance, arrogance, mockery, physical and psychological abuse, using all means that disrupt the delivery of the truth to people and plotting to kill them.

And hurting the people who follow them and respond to their call and torture them, Noah (peace be upon him) mocked his people, attacked him, and threatened him, as the Almighty said: ⁽⁶³⁾ (قَالُوا إِنَّا كُنَّا نَمُرُّكُمْ إِذْ يُؤْتِيهِمْ عَذَابَ رَبِّهِمْ آلِهَتُهُمْ لَا تَنْفَعُهُمْ وَلَا حِجْرُهمْ أَصْحَابُ الْأَيْمَانِ يَوْمَئِذٍ خِزْيًا عَظِيمًا) And Ibrahim (peace be upon him) was threatened and wanted to kill him: ⁽⁶⁴⁾ (قَالُوا أَبَوَاهُ أَرْغَبُ إِلَيْنَا فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا تَمُوتُ وَلَا تَكْفُرُ) :

The third requirement

The jurisprudence of religious scholars

Ijtihad is the cognitive system that links religion with the world, and establishes the relationship of Sharia with life and jurisprudence with reality, time and age.⁽⁶⁵⁾

The concept of ijtihad in Islamic thought: "It means re-reading religious texts as a contemporary (disciplined) reading that reveals the shawl ambition in its folds and folds in a way that suits the needs of the era by integrating it into a historical, social and integrated political process using the means of the era and its modern sciences."⁽⁶⁶⁾

There is no doubt that the concept of ijtihad as a knowledge product is one of the most important fruits of intellectual creativity in Islam as it represents a creative methodological ability with a major renaissance role in shaping the Muslim mind and developing its activity in the paths of thought, culture, and awareness, to demonstrate the ability of Islam to keep pace with the times and respond to its requirements and challenges.⁽⁶⁷⁾

⁽⁵⁹⁾Ownership of the media and its relationship to media functions in the light of Islam, d. Muhammad Abdullah Al-Khar'an, Dar Alam Al-Kitab, Riyadh, 1417 A.H.-1996 A.D., i 1: 38.

⁽⁶⁰⁾Media is a position, Mahmoud Muhammad Safar, Jeddah - Tihama, 1, 1982 AD: 26.

⁽⁶¹⁾Introduction to the means and methods of communication, Hamdi Hassan, Cairo, Dar Al-Fikr Al-Arabi, B.T.: 164.

⁽⁶²⁾Interpretation of the Great Qur'an, Ibn Kathir: 2/442.

⁽⁶³⁾Surat Al-Shu'ara', Verse: 116.

⁽⁶⁴⁾Surat As-Saffat, Verse: 97.

⁽⁶⁵⁾See: From Heritage to Ijtihad, Islamic Thought and Issues of Reform and Renewal, Zaki Milad, Cultural Center, Casablanca, Morocco, 2004 AD: 276.

⁽⁶⁶⁾Elements of Islamic revival between originality and renewal, Amer Al-Kafishi: 473.

⁽⁶⁷⁾Elements of Islamic revival between originality and renewal, Amer Al-Kafishi: 484.

The importance of *ijtihad* in giving the legal ruling to employ contemporary means in calling to Allah or seeking help in spreading and establishing religion, and this is what Islam called for through The Quran evidence in the Almighty's saying⁽⁶⁸⁾ (فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ) :There is evidence for the legitimacy of *ijtihad* in the Prophetic Sunnah. The Messenger of Allah (PBUH) says": **If the ruler judges and is right, he has two rewards, and if he is wrong, he has a reward.**⁽⁶⁹⁾“.

One of the most prominent peculiarities of Islam is the connection between the changing aspect due to the requirements of the age and the fixed aspect in it, and that revealing this relationship and this connection requires only a *mujtahid* to research the matter and express the Islamic rule, and this is what we consider the driving force in Islam.⁽⁷⁰⁾“

”The truth is that the *ijtihad* movement is based on the minds of scholars and *mujtahids* and their scientific and research efforts, as the *ijtihad* process is not able to approach the needs of the times and keep pace with the movement of civilizational advancement unless the reality of the age and its mechanisms and objectively coexist with the difficult circumstances that besiege the nation.⁽⁷¹⁾“.

1- The march of scientific progress is in continuous progress, and this scientific, technological and intellectual progress and development require a balance between it and the vocabulary of civilized community life. It can be employed in the invitation, and this delay is due to several reasons, including:

2- Intellectual stagnation and arrest on the ancient heritage.⁽⁷²⁾

-2Misunderstanding of the concept of heresy, whereby everything new is innovation and heresy is a misguidance, and every misguidance during the day.

These and other reasons contributed to delaying the religious discourse to keep pace with scientific progress that affected all fields of knowledge, and some scholars refused to leave the circle of ancient heritage because, in their view, this is considered a legitimate violation punishable by Sharia, and then conferring its type of holiness on heritage, which is characterized by it. Religion, “these have been dominated by the reverence of the past and the arrogance of the crafts of the forerunners, so they accepted the inability to reach their realizations, and they disrupted the movement of creativity, consideration, and diligence in the nation, and they did not see for the latecomers the merit of knowledge, or the ability to renew and diligence, and they judged that the former left nothing for the latter.⁽⁷³⁾“.

The reason for these beliefs is that these people have remained unable to solve the issues of the era and absorb its innovative means, and they gave a negative idea about Islam that it cannot accommodate these innovations and that it is valid for every time and place.

The wrong understanding of the concept of heresy in Islam has stood in the way of employing some contemporary means in calling to Allah, and clarifying the negative effects of this misunderstanding.

An example of the negative impact of the misunderstanding of the concept of heresy in the Islamic religion is what was mentioned by the author of The Book of Reformers in Islam, about the position of Najd scholars regarding the establishment of telephone lines during the reign of King Abdul Aziz Al Saud, as they said to him: “He who advised you by using the telegraph has deceived you, He brought him into our country, and he said to them: You have made a mistake, and no one has deceived us, and there is no evidence or the Sunnah of a Messenger that prevents the creation of radios and cars.

⁽⁷⁴⁾“ And he actually wanted to create this service project, but it was for fear of the students of knowledge, as they were cutting the telephone wires, because they believed that they were threads inhabited by demons, and they do not work until an offering is sacrificed to them other than Allah, and after that Satan transmits his words to others and this is a shirk and a heresy, what Allah revealed with it from sultan.⁽⁷⁵⁾

⁽⁶⁸⁾ Surat An-Nahl, Verse: 43.

⁽⁶⁹⁾ Sahih al-Bukhari, The Book of Reconciliation, Chapter: The Reward of the Ruler if He Is Right or Wrong: 9/108, Hadith No. 6919.

⁽⁷⁰⁾ Seal of the Prophecy, Martyr Morteza al-Mutahhari, Mission Foundation, Tehran, 1, 1409 AH: 76.

⁽⁷¹⁾ *Ijtihad and Renewal, A Study in the Methods of Ijtihad of Imam Khomeini and the Two Martyrs*, Beirut - Lebanon, 1, 1421 AH - 2000 AD: 23.

⁽⁷²⁾ Heritage: a comprehensive term that includes everything related to Islam from the texts of the Qur'an and the Sunnah, and the interpretations of previous scholars in understanding these texts and applying them to reality. For details, see: Abdul Rahman Attia, *The Arabic Library*, Dar Al-Awzai, Beirut, 1986 AD: 77 and beyond.

⁽⁷³⁾ *The Approach to Reading the Islamic Heritage between the Rooting of the Two Worlds and the Plagiarism of the Invalidators*, Abu Jamil Al-Hassan Al-Alami, Dar Al-Kalima, Egypt - Cairo, 1, 2012 AD: 19.

⁽⁷⁴⁾ *The Innovators in Islam*, Abdul Mutaal Al-Saidi, Al-Adab Library for Printing and Publishing, 1, 2006 AD: 568.

⁽⁷⁵⁾ See: *The Innovators in Islam*, Abd al-Mu'taal al-Sa'idi: 568.

These false beliefs did not come out of anywhere but were based on opinions and fatwas of some scholars who considered every action that the Prophet (peace be upon him) or his companions did not do as an innovation. Its outcome is in the ways of employing contemporary means in Islamic preaching and preaching, such as the issue of communications, audio and video, celebrations, and others, so “the social-cultural institution with Islamic religious content must respond to the advanced means of its time in order to be more effective and influential in the audience it addresses and deals with, and to be able to cover A space of the public with its activity.”⁽⁷⁶⁾

Among the issues of great importance and influence, which the jurists and mujtahids have a great role in employing in advocacy, is the issue of (alternatives), which are⁽⁷⁷⁾“:Because preachers and mujtahids are not required to preach to people, guide them and prevent them from the taboos that are widespread everywhere, as much as they are required to find alternatives that sing people from those forbidden matters because the method of finding the appropriate alternative in the process of change and reform is the approach of The Quran and the Prophet’s Sunnah and its use for advocacy, and that Through the method of gradual prohibition and prevention of customs rooted in the pre-Islamic society - at that time - such as the prohibition of alcohol, and finding an alternative to usurious selling, in the Almighty’s saying.⁽⁷⁸⁾ (وَأَحَلَّلْنَا لَهُمُ الْبَيْعَ حَرْمًا لَّيْبًا):

One of the obstacles to the contemporary employment of Islamic preaching methods is the existence of a defect in understanding the divine and prophetic approach in the process of intellectual reform, through the failure of some preachers and mujtahids to observe the principle of gradualism and gradualism in the call, ignoring the reality of their nation and contemporary media development and its impact on the Islamic nation.

Among the negative effects of the fatwas of some mujtahids, which warn people against the activities of some advocacy institutions, such as the Foundation (Masbah al-Huda) in the State of Kuwait, an institution that searches for contemporary alternatives and employs them in Islamic Da’wah, through the establishment of summer camps, political trips, artwork, and scientific and cultural courses, which It works on developing Islamic media in technology by presenting topics of interest to the Muslim family, as the head of this institution, Dr. (Mohammed Al-Thuwaini): The most prominent obstacles facing them, and changing the minds of people and the dispersal of their thoughts, is the issuance of some fatwas by some scholars that deny them some of these The activities and their advocacy projects, without taking into account the interest of these activities or making a balance between their pros and cons. This issue emerged when a girls’ club was set up that included a variety of activities within an atmosphere committed and disciplined with Sharia regulations.

However, the image was transmitted to some scholars contrary to the truth, and they issued a fatwa prohibiting it without proof of the matter.⁽⁷⁹⁾

Avec l'intérêt des prédicateurs fidèles dans de nombreux médias, cependant, le souci de trouver des alternatives liées à l'artislamique est presque faible et ne reçoit pas une attention claire, avec son importance et le besoin de la nature humaine pour cela. interdit, et les innovations qui ont été introduites dans la religion, telles que les hymnes, le théâtre et les pièces de théâtre, car ils voient les moyens de plaider comme des questions de dotation, dans lesquelles il n'y a pas de place pour la diligence ou le développement, ce qui affecte négativement sa propagation et son intérêt dedans.⁽⁸⁰⁾

It is the duty of preachers and scholars today to encourage artistic alternatives such as purposeful songs instead of forbidden songs, because audio art may be one of the most important and most dangerous arts that have an impact on the soul, due to the human soul’s tendency to listen to musical instruments for entertainment, and some of the diligent have permitted listening to music and songs with rhythmic music, and prohibited it. Some of them became strict in the matter, which negatively affected the acceptance of legitimate orders by an important group, namely the youth.

The absence of hard-working scholars specialized in the means and methods of contemporary advocacy, finding legitimate alternatives, studying them, and issuing fatwas by permitting them, negatively affected the advocacy

⁽⁷⁶⁾ Al-Hussein Revolution, Muhammad Mahdi Shams Al-Din, Islamic House for Printing and Publishing, Beirut, 5th edition, 1980 AD: 307.

⁽⁷⁷⁾ he legitimate alternatives, Salem Muhammad Abu Al-Fath Al-Bayanouni, Dar Iqra Library, Kuwait, 1, 2006 AD: 66.

⁽⁷⁸⁾ Surat Al-Baqarah, from verse: 275

⁽⁷⁹⁾ Project Alternatives: 154.

⁽⁸⁰⁾ See: Representation: Its Truth, History and Judgment, Bakr Abu Zaid, Dar Al-Raya, Riyadh, 1, 1411 AH.

movement between Muslims and non-Muslims, and that the establishment of an advocacy center that employs contemporary means as an alternative to taboos is one of the most important elements of Islamic da'wah because traditional methods have become ineffective. It is useful in the midst of all kinds of media development.

Conclusion

1. It is necessary to pause and reflect on the aims and objectives of the research and the results and recommendations it reached after its picture was completed in the form we drew for it, so we say:
2. The contemporary preacher should have full knowledge of the methods of The Quran and the Sunnah of the Prophet in advocating, and how to employ these methods in a modern way.
3. The necessity of using contemporary techniques in the field of advocacy in order to achieve high efficiency and great effectiveness by taking advantage of the advantages of these means. Create companies
4. An Islamic specialist in Internet services and related technologies, in order to move away from the control and influence of the dominance of Western companies, in the Islamic means of communication and media.
- 4- The necessity of advancing the level of knowledge, to join the ranks of modern technology in the world, and not to be drawn behind extremist ideas, which do not want the process of scientific progress to proceed in Islamic countries.
- 5- Supporting the poor Islamic countries, by unifying the efforts of the governments of the rich Muslim countries, in order to raise the scientific and technical level in them to be employed in the call to Allah.
- 6- Organizing artistic and sports festivals that display works that demonstrate the greatness of Islamic civilization and the participation of young people in these events.
- 7 - Establishing an advanced research center to serve the Islamic da'wah using the computer, and collecting scientific and research efforts, and the knowledge output previously produced in the field of da'wah in various languages.
- 8- Developing computer software and information bases that allow users to access the amount of knowledge related to Islam, creating a website for the Islamic call, and making this website available to users in various living languages.
- 9- Directing the legal scholars, in cooperation with the specialists, in developing alternatives for every kind of innovation in our society, so that the product would be a disciplined and legitimate alternative that fulfills the purposes of our Sharia.
- 10- Supporting and developing Islamic media with methods and means that help it confront intellectual attacks on Islam and employ it in calling to Allah in all parts of the earth.
- 11- Preparing educational and psychological courses for educators, fathers, and mothers, teachers, and clerics, that show and guide them to modern educational methods and advanced teaching methods to use in calling their children to Allah.
- 12- The contemporary preacher should be an ambassador for the Islamic religion, possessing wisdom, knowledge, and Islamic morals.
- 13- Attaching a purposeful cultural and recreational institution to mosques, to attract children and youth to it .
- 14= I recommend science students choose advocacy research topics that are compatible with real events and the course of the era, and what scientific development finds from time to time.

Reference

The Holy Quran

- 1- -The Department of Advocacy Work, Shehata Saqr, House of the Rightly-Guided Caliphs, Alexandria, 1999.
- 2- Intellectual Reform, A Study in the Contemporary Islamic Civilization Legislature, TamadurMu'nis Muhammad, supervised by Dr. Ammar Bassem Salih, College of Islamic Sciences, University of Baghdad, 2015.
- 3-) The Origins of Advocacy, Abdel Karim Zidan, Al-Resala Foundation, Beirut, 2001.
- 4-) The Intellectual Origins of Islamic Culture, Mahmoud Al-Khalidi, Dar Al-Fikr, Amman, 1983.
- 5-) Modern Specialized Media, d. Bushra Abbas, Academics for Publishing, Amman, 2014.
- 6-) Media is a position, Mahmoud Muhammad Safar, Jeddah - Tihama, 1, 1982 AD.
- 7-) -The legitimate alternatives, Salem Muhammad Abu Al-Fath Al-Bayanouni, Dar Iqra Library, Kuwait, 1st edition, 2006 AD.
- 8-) Insights of People of Discernment in the Sects of the Dear Book, Majd Al-Din Bin Muhammad Bin Yaqoub Al-Fayrouzabadi, Scientific Library, Beirut, 1983.
- 9-) Environment, Development and Social Service, d. Awad Sayed, Dr. Hatem Ahmed, University Knowledge House, Egypt, 1994.

- 10-) Definitions, Ali bin Muhammad bin Ali Al-Jerjani, investigation: Ibrahim Al-Anbari, Dar Al-Kitab Al-Arabi, Beirut, 1985.
- 11-) Representation: Its Truth, History and Judgment, Bakr Abu Zaid, Dar Al-Raya, Riyadh, 1st Edition, 1991.
- 12-) Employing YouTube in calling to Allah, Rafiq Ghanem and Shaima Matfawi, supervised by Dr. Ismael Arif, Master's Thesis, University of Martyr Muhammad Lahdar - Al-Wadi: 14.
- 13-) Reconciliation in the definition tasks, Muhammad Abdel-Raouf Al-Manawi, Dar Al-Fikr Al-Mu'asar, Beirut, 1990.
- 14-) Al-Hussein Revolution, Muhammad Mahdi Shams Al-Din, Islamic House for Printing and Publishing, Beirut, 1980 AD.
- 15-) Civilization-Culture-Civil, a study of the biography of the term and the significance of the concept, Nasr Muhammad Aref (Higher Institute of Islamic Thought, Amman, D.T., 1994.
- 16-) Seal of the Prophecy, Martyr Morteza al-Mutahhari, Mission Foundation, Tehran, 1, 1989.
- 17-) The pillars of the media in the call of Ibrahim (peace be upon him), Seyyed Muhammad Sadati Al-Shaqnti, Dar Alam Al-Kutub for printing, Riyadh, 1994.
- 18-) Sunan Ibn Majah, Ibn Majah Abu Abdullah Muhammad Ibn Yazid al-Qazwini, (Dar al-Fikr, Beirut, d.t., d.t.).
- 19-) Al-Ain, Abi Abdul Rahman Al-Khalil bin Ahmed Al-Farahidi, your investigation by Dr. Mehdi Makhzoumi and d. Ibrahim Al-Samarrai, Dar Al-Hijrah, Iran - Qom.
- 20-) The jurisprudence of calling to Allah, Ali Mahmoud Abdel Halim, Dar Al-Wafa, Cairo, 1991.
- 21-) The Ocean Dictionary, Majd Al-Din Al-Fayrouzabadi, 8th edition, Beirut, Al-Resala Foundation, 2005 AD.
- 22-) Advocacy Issues, Adel Abdullah Hindi, Al-Bayan Magazine, 23-, Issue 278.
- 24-) Uncover the Secrets in the Meaning of Existence and Analogies, Ibn Imad, University Youth Foundation, Amman, 1999..
- 25-) Colleges, (Dictionary of Terms and Linguistic Differences), Abi Al-Baqa Bin Hosh Al-Husseini Al-Kafwi, Al-Resala Foundation, 1993 AD.
- 26-) Lisan al-Arab: Muhammad ibn Makram al-Afriqi ibn Manzur, The Egyptian General Book Organization, 1979.
- 27-) The Innovators in Islam, Abd al-Mu'taal al-Sa'idi, Library of Arts for Printing and Publishing, 1st Edition, 2006 AD.
- 28-) Introduction to the Science of Dawah, Muhammad Abu Al-Fath Al-Bianawi, Al-Resala Foundation, Beirut, 2005.
- 29-) The Civilization Issue, How to Invent Our Future in a Changing World, Zaki Al-Milad, The Civilization Center, Beirut, 2008.
- 30-) Landmarks on the Road, Sayed Qutb, Dar Al-Shorouk, Cairo, 1979.
- 31-) The intermediate dictionary, Anis, d. Ibrahim, Al-Shorouk Library, Egypt, 2004 AD.
- 32-) Dictionary of Taj al-Lughah wa Sihah al-Arabiya, Ismail bin Hammad al-Jawhari, investigation: Ahmed bin Abdul Ghafour, Dar al-Ilm for Millions, Beirut, 1987.
- 33-) Introduction to the means and methods of communication, Hamdi Hassan, Cairo, Dar Al-Fikr Al-Arabi, B.T.
- 34-) Elements of Islamic revival between originality and renewal, Amer Al-Kafishi, Dar Al-Hadi, Beirut, 2006 AD.
- 35-) Media Ownership and its Relationship to Media Jobs in the Light of Islam, d. Muhammad Abdullah Al-Khar'an, Dar Alam Al-Kitab, Riyadh, 1996.
- 36-) From Heritage to Ijtihad, Islamic Thought and Issues of Reform and Renewal, Zaki Al-Milad, Cultural Center, Casablanca, Morocco, 2004:.
- 37-) The Approach to Reading the Islamic Heritage between the Rooting of the Two Worlds and the Plagiarism of the Invalidators, Abu Jamil Al-Hassan Al-Alami, Dar Al-Kalima, Cairo, 1, 2012.
- 38-) Citizenship and Human Rights, Farida bin Amrouche, d. I, Tripoli, Jabal Scientific Research Center, 2018.
- 39-) The means of advocacy between tradition and modernity, d. Alaa Al-Din Al-Zaki, Advocacy Studies, Issue 16, June, 2008.
- 40-) Contemporary Dawah Means and Methods, Ibrahim Natouf, supervised by Dr. Abdul Rahman Al-Aghbari, Master's Thesis (Islamic University, Turkey Branch, 2017.