

Call for Islam and Preachers in Contemporary Mass Media

University of Anbar / College of Islamic
Sciences

By

Assistant Prof. Dr. Nazar Amir Hussein

INTRODUCTION

Praise be to God, Lord of the Worlds ,and blessings and peace be upon the Seal of the Prophets and the Imam of the Preachers and Reformers, our Master Muhammad (May Almighty Allah bless him and grant him peace), the most sincere and faithful of all, his family, companions and followers.

Now to the topic, the field of da'wah is wide and spacious; it has its preacher's knights who have assumed the responsibility to deliver the call to Almighty Allah and devoted themselves to such a holy task. They made their way out of troubles and they, with all trust in the Almighty Allah, adopted all efforts to execute the task and have it reach to the farthest ends of the earth, *{And whosoever puts his trust in Allah, then, He will suffice him}[At Talaq, 3]*.

The methods of calling to Almighty Allah, over the centuries since the mission of the Prophet (peace be upon him) to the present day, are various. This diversity is normal due to the state of people. In other words, oratory was popular in some regions in particular span of time. In other places, other methods, which are fit to the people way of life, emerged. One of these methods, most notably in the Modern era, is mass media. Mass media made communication between people easier and faster. This made it easier for the preachers to call to Almighty Allah and spread the Islamic religion throughout the world.

Therefore, I deemed it fit to deal with mass media aspect, and give some information about the Islamic call and the preachers as well as their relationship with contemporary media. Our research came with the title (the da'wah and preachers in contemporary media). This research is divided into an introduction and three sections. The first section defines the concepts of the research that no researcher can ignore or pass by without explaining. The second section talks about the Islamic call, the Islamic media. There is a close relationship between them. The preacher can benefit from the most prominent media in spreading and conveying the Islamic call. The third section deals with the preachers in contemporary media and their role. Conclusion sums up the findings of this research. I ask Almighty

Allaht forgive our sins and to transcend our faults. Almighty Allah bless our Prophet Muhammad and his family and his companions.

Researcher

The first section.

Defining the concepts and the importance of call for Islam

First point: defining the call in language and idiom:

1. Call in language

Linguistically, to call is derived from supplication or urging someone to do or embrace something in purposeful sense. Dal, Ain, and the vowel point of A letter . Indicate that you intensely summon others to do a particular thing or act. It is said, I called, I call, calling. ⁽¹⁾

It was mentioned in Al misbah al muneer: I prayed to God, I pray to God, that is, I asked earnestly /supplicate to Almighty Allah with the question, the muezzin (announcer of the hour of prayer) called to prayer and to preach (deliver a sermon or religious address to an assembled group of people), preachers in plural. ⁽²⁾. Da'wa (the call for Islam), as an infinitive, means to call, to intend to call, to publish to inform and to preach. It is related to the topic of our research and the meaning associated with preaching and summoning people to embrace Islam it because it is often synonymous with the meaning of communication or coming into contact. ⁽³⁾

The preacher is the one who is legally assigned to deliver the call of Almighty Allah: he is the one who is entrusted to spread the Islamic religion ⁽⁴⁾. Almighty Allah praises preachers, *{and who is better in speech than he who (says: "My Lord is Allah (believes in His Oneness)," and then stands firm (acts upon His Order), and invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.} [fussilat, 33]*

2. Calling idiomatically:

This word (call) has two meanings and is one of the common expressions as well as a large number of idiomatic definitions that cannot be counted. The first meaning is to summon other to Islam or the message of Islam. The second means the process of spreading Islam and conveying the message. The

¹ See: A Dictionary of Language Standards .Ibn Faris, Under: Abd al-Salam Muhammad Harun, Arab Writers Union, Egypt 2002 AD (2/228).

² See :Al misbah al muneer, Ahmad Al-Hamwi, The Scientific Library .Beirut (194/1)/.

³ See :The Preaching's Conduct and Its Impact on Transmitting the Islamic Call, MA Thesis, Al-Azhar University .College of Fundamentals of Religion (p. 14).

⁴ See :The Preachers to God in the Light of the Book and Sunnah, Saber Ahmad Taha .2.AD (p. 40).

second meaning is closest to the issue of contacting the people. Therefore, we will focus on some definitions that I dealt with, such as:

Ibn Taymiyyah - may Almighty Allah have mercy on him - said: The call to Almighty Allah is preaching to belief in Him and what His Messengers brought by believing them in what they were told and obeying what they were commanded. ⁽⁵⁾. It was also said it is communicating Islam to people, teaching it to them, and applying it to real life. ⁽⁶⁾. Additionally, it is informing people about Islam at all times and places by means and methods that are appropriate to the conditions of those invited. ⁽⁷⁾. Dr. Ahmed Alloush marked da'wa as the science that defines all the numerous artistic attempts aimed at communicating Islam to people, including the doctrine, law and ethics. ⁽⁸⁾

The second point: the legitimacy and importance of the invitation

1. Its legitimacy and judgment

The legitimacy of calling to Almighty Allah is constant and mentioned in the Qur'an and the Sunnah. There are many verses as evidence that legitimacy is obligatory. It is one of the obligatory religious duties. One of these evident samples ⁽⁹⁾ *{Let there arise out of you a group of people inviting to all that is good (Islam)} [Al Imran, 104],*

{Invite mankind (O Mohammed) to the Way of your Lord (i.e. Divine Revelation and the Quran)} [An-Nahl, 125].

{Invite (men) to (believe in) your Lord and be not of Al-Mushrikun (those who associate partners with Allah, e.g. polytheist, pagan, idolaters and those who disbelieve in the oneness of Allah)} [Al-Qasas, 87]

{Say (O Mohammad); I invite unto Allah (i.e. to the Oneness of Allah)} [Yusuf, 108]

Nowadays, many ways make communication much easier than used to be like radio, television, press, the Internet, etc. Therefore, the people of knowledge and preacher must utilize such means to communicate the messages of Almighty Allah to people as Almighty Allah revealed to His Prophet, prayers Almighty Allah be upon him, each according to his/her power and ability. ⁽¹⁰⁾. As concerned with

⁵ See: the collection of fatwas .Ibn Taymiyyah, U: Abdul Rahman bin Muhammad .Ibn Taymiyyah Library .I 2 .Riyadh (157-158/15).

⁶ See: The Introduction to the Science of Da'wah, Muhammad Abu Al-Fath Al -Bayanouti (p. 17).

⁷ See: The Requirements of Da'wa in the Present Era, Ali Saleh Al-Murshid, Lina Library, 1st Edition, Egypt, and 1989 AD, (p. 21).

⁸ See: The Islamic Call, its origins and means .House of the Book .Cairo .1979AD, (p. 10).

⁹ See: The call to God and the morals of the preachers .Abdul Aziz bin Baz, Presidency of the Department of International Research and Ifta .Riyadh 2002 (14-15/1)

¹⁰ Ibid p16

Sunnah the Prophet peace be upon him said (*"Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action"*), Narrated by Muslim ⁽¹¹⁾.

:(*"I swear on Allah, it will be better for you that Allah should give guidance to one man through your agency than that you should acquire the red ones among the camels"*), Narrated by Al-bukhari⁽¹²⁾.

2. The importance of the call and its goals

The importance of da'wa stems from the importance of religion. Religion has played a vital role in peoples' lives and shaping public opinion. Man has always thought by searching existence and metaphysics. Each and every community has built its social construction on special religious beliefs since start of history; religion represents a social necessity. It haunted humanity. ⁽¹³⁾

It is imperative to say that Da'wa has many objectives, to mention for example:

1. Communicating the message of Islam to the people as the prophet peace and blessings be upon him said (*"Convey from me (hadiths and teachings) even an Ayah (verse) of the Qur'an"*). ⁽¹⁴⁾
2. Da'wa teaches people about their religion, belief and law, especially the common simple people who are unaware of these matters.
3. It is one of the reasons for spreading security, faith and comfort in the Muslim community. It is a vital factor for fighting crime.
4. It forms and consolidates Islamic unity among the Islamic nations. It deepens the concept of Islamic solidarity.
5. It achieves noble goals like Winning with the approval of Almighty Allah, having the happiness of this world and the Hereafter, and the reward of obeying Allah, Glory be to Him.

In the view of some specialists', Da'wa (the call for Islam), goals can be divided into two types of according to the target audience:

1. The goals of the call with Muslims (Medina community). ⁽¹⁵⁾
2. The goals of the da'wah with non-Muslims (Makkah society before the migration (hijrah)).

¹¹Narrated by Muslim, in the chapter on the merit helping mujahedeen, (41/6).

¹²Narrated by Al-Bukhari, chapter on who waits to be buried, (47/4).

¹³See: Contemporary Sociology .Abdullah Al-Hariji (p. 8).

¹⁴Narrated by Al-Bukhari .The Book of the Prophets, (170/4)

¹⁵See: the call to God .Its importance and means .Fahd Hammoud Al-Usaimi, Dar Ibn Khuzaymah. (14-17)

These goals have more details that can be mutually similar yet important in their content with the five aforementioned benefits. However, the above-mentioned two types shape the basis of the goals of the da'wah from the beginning of the Prophet's mission to the present day.

3. Third: the meanings of the Islamic call

The Islamic legislation (Sharia) has included the rules that pertain to mankind, young or old. These rules did not neglect any aspect of human life. They deal with every way of man's life and manners of living in accordance to certain objectives of the Islamic call. We will mention some of objectives so that we can know the fact that that Islam is the only religion that balanced the spiritual and material sides and gave each side its share and its importance. It possesses all the meanings that the Islamic Da'wa carries. The most prominent of these meanings are:

1. The mental experience of feeling the presence of Allah, the ability to be connected to Him, His praise and His love.
2. Accepting and interpreting nature as an exhibition of divine creativity and responding to nature as a means of implementing the content of general divine wisdom.
3. Participation in social life as a basic religious ideal and not just for gradual or immediate material benefit.
4. Feeling of peace, security, tranquility, pleasure, and spiritual happiness because of the connection of the soul and the mind with God, and this feeling may seem individual. ⁽¹⁶⁾.

Second section: Islamic call for Islam and contemporary media

The mass media, with modern means, theories and technologies, was unknown at the time the revelation by the time of Prophet Muhammad (May Almighty Allah bless him and grant him peace). By applying the current scientific standards of the role assigned to the Islamic call, we can say that mass media was and still is the right tool and a main pillar for Islam⁽¹⁷⁾. Dr. Ibrahim goes even further and says that the Islamic Dawa is the media "the Qur'an expresses the idea of media is outstanding in the definition of Islam and its generous merits. An alternative statement media is dawa". ⁽¹⁸⁾

The first point: Introducing contemporary media

Many ancient and modern definitions deal with the media and try to describe it accurately. These definitions cannot be tackled altogether in order to avoid excessive elaboration. The most prominent and the closest definition as a contemporary definition is that media means providing people with correct

¹⁶See: In Comparative Religion, Muhammad Kamal Jaafar, University Book House .Cairo, 1970(77/80).

¹⁷See: Islamic Media (Principles, Theory, and Application) Muhammad Munir Hijab Dar Al-Fajr .Cairo, 2002 (p. 114).

¹⁸Islamic Media, the oral stage. Ibrahim Imam. The Anglo Egyptian Library. Cairo, 1980 AD, (p. 29).

news, sound information, and proven facts that help them form a correct opinion about one of a situation or a problem, so that this opinion expresses objectively the mentality of the masses and their attitudes and tendencies. ⁽¹⁹⁾.

The call is a media act with all full meaning in the minds of professors, media experts, and communication with the people. We can say it is work that addresses the mind and is based on logic and proof as mentioned earlier in its definition and meaning at the beginning of the second point ⁽²⁰⁾. It is worth mentioning that the media system in Islam is one of the most powerful media systems known to mankind, and we hardly find, in history, a stable system that regulate the media in a true organization except in Islam.⁽²¹⁾. Personal and direct contact is the first step of the great media work that the Prophet, may God's prayers and peace be upon him, undertook in calling for the religion of Almighty Allah Almighty in Mecca and other countries. ⁽²²⁾

One of the specialists mentioned that the Prophet, may God's prayers and peace be upon him, was "a media genius, a towering mountain, who keeps the world experts scholars at the foot of his mountain. He discovered the importance of media to spread his call and practiced media work with its various arts". ⁽²³⁾.

The second requirement: the importance of the media and its principles

1. The importance of the media

There are many necessities that accompany man in his life, during different seasons. One of these necessities is media. It is very important in the life of man being means of communication among peoples. It is an ancient phenomenon, as deep-rooted as man and nations. Humanity continuously gives the media of this ideal of importance everywhere and all times. In the present and recent era, the media is considered the preferred evidence for changing peoples and having people adhere to the message that the sender wants because it contains well organized planning, long-term goals, in depth impact and power of direction. ⁽²⁴⁾

There is no doubt that the concepts of contemporary media, in all political, social, economic, cultural circumstances, developments, the spread of globalization and the emergence of the new world

¹⁹ The Origins of Islamic Media: Ibrahim Imam .Arab Thought House, Cairo, 1985 AD (p. 27).

²⁰ See: Islamic Media and its Practical Applications, Mohi El Din Abdel Halim, Al Madani Press, Cairo 1980 AD (p. 147).

²¹ See: Media Regulations in Islamic Law, Yusef Muhammad Qasim .Deanship of Library Affairs .Riyadh 1979 , AD, (p. 5)

²² See: the media in the issuance of Islam .Abdul Latif Hamza .Arab Thought House, Cairo 1979 (p. 73).

²³ One hundred questions about the media .Talaat Hammam, Dar Al-Furqan, Amman 1987 (p. 106).

²⁴ See: The Islamic Media vs Contemporary Media, Abdullah Al-Washli .Dar Ammar, 2nd edition. Yemen 1993 AD

order must change according to criteria of the data that control the Media and methods of media directing.
(²⁵)

2. The media scholars have unanimously agreed that media stems from four principles that combine all its agencies, techniques, means and methods for the sake preservation. These principles are:
 1. Facts supported by numbers and statistics.
 2. De-subjectivity and objectivity in presenting facts.
 3. Truthfulness and honesty in collecting data from its media sources.
 4. A sincere expression of the audience that the media directs to. (²⁶)

If we apply these principles to contemporary and different media means, we will get the fact that most of these principles are not applied in of reality and in media work. This is the result of major reasons, for example, the struggle of the great powers to control the world. At the same time, most of the preachers in our Islamic media apply these principles and that It is the core of the Islamic principles and ethical behaviors that our true religion calls for, and our command to communicate them to people. In view of the importance of knowledge and adherence to correct media principles in reaching the facts on the basis of sincere persuasion, Islamic media theory has urged individuals to acquire knowledge and learn from it.
(²⁷)

The third section: Preachers in contemporary Islam

The first point:

A preacher

By examining and researching contemporary media issues, we see that specialists divide the elements of the media process into three main elements: the sender, the receiver, and the message. (²⁸). The sender is undoubtedly the media person who addresses his audience and presents his message to them. He, according to the message, may be the preacher who reveals his/her call to people according to certain rules and various methods. He assumes the task of delivering the teachings of the message he has to his audience as well as convincing them of it.

The preacher is the one who is legally assigned to deliver the call of God, and he is the one who entrusted to spread the Islam (²⁹). The first caller to Almighty Allah is Prophet Muhammad (May Almighty

²⁵See: Contemporary Media Trends .Hussein Abdul-Jabbar, Osama House, Amman 2011 (p. 7).

²⁶See: Islamic Media, Abdullah Al-Washeli (p. 33).

²⁷Islamic media .Muhammad Munir Hijab (p.74)

²⁸See: the origins of media .Ibrahim Imam (p. 267)

²⁹See: The Preachers to God, Saber Ahmad Taha (p. 40)

Allah bless him and grant him peace)⁽³⁰⁾ *{O prophet (Mohammed), verily, we have sent you as a witness and a bearer of glad tidings and a warner, and the one who invites to Allah} [Al-Ahzab 45-46].*

The preacher must perform his/her assignment by participating in various channels of the media. He/she must present the most beneficial programs in the field of reformation and up building with solid evidences in all parts of the world as much as he/she can do. Preachers are obliged to have ties with the public to guide and educate people the legitimate culture and correct their misconceptions and wrong beliefs.⁽³¹⁾

Qualities and morals

A successful preacher needs good morals and decent qualities. They are the morals of Islam that Quran and the Sunnah of His Messenger (peace and blessings be upon him) includes. The most important qualities, which the preacher should adhere to, are honesty, sincerity, insight, gentleness, softness, patience, mercy, forgiveness, humility, unselfishness, loyalty, courage, honesty, intelligence, modesty, piety, strong will, high vigor, optimism, order, accuracy, preservation of time, pride in Islam, warmth of it, and gradual sages of the call. Our Prophet may God's prayers and peace be upon him, ordered Muadh bin Jabal when he sent him to Yemen.⁽³²⁾ Prophet told Muadh to have and adhere to such traits.

If we have a close look at these characteristics that we have mentioned, will we find them in all the preachers today, especially in satellite channels. These channels have differing purposes have become different by hosting many religious people and those who claim to have knowledge with various titles like sheikhs, preachers, professors, etc. Those people appear on the screens in religious programs. Some of them may offend Islam unknowingly. Sadly, this has occurred with all due great respect and reverence for our honorable scholars and sheikhs who appear and guide people to the path of righteousness.

Hence, if today's preachers have /apply these qualities, morals, rules and controls, they will be in the class of people of greatest wisdom and knowledge. Their message is going to reach hearts before minds.⁽³³⁾

³⁰See: The Fundamentals of Da'wah, Abd al-Karim Zidan, Foundation for the Resalah, ed. 9 2001 AD (p. 307).

³¹See: the preacher's evidence .Naji bin Dayel Sultan .Taiba Green House, first Edition (one / p. 181).

³²See: The Wisdom in the Call to God, Saeed bin Wahaf Al-Qahtani, MA Thesis, Imam Muhammad bin Saud Islamic University .Ministry of Endowments .Saudi Arabia, 1423 AH (p. 121)

³³See: The Wisdom in Calling to God, Saeed bin Wahaf Al-Qahtani, MA Thesis, Imam Muhammad bin Saud Islamic University .Ministry of Endowments .Saudi Arabia, 1423 AH (p. 123)

The second point: the preacher and modern media

The second half of the last twentieth century has witnessed a remarkable impact on the development of broadcast communication that overcame physical barriers of seas, rivers, deserts and wasteland. The media became an effective means of mass communication. ⁽³⁴⁾. Today, the world witnesses a new media environment. The most prominent characteristics of immediate communication and live broadcasting is the clearly distinctive interaction of a between media materials and the future. It is worth mentioning that this environment is risky to on the cultural, political and economic texture. Islam was / is still a target for breach and invasion attempts. ⁽³⁵⁾

1. Satellite TV channels

Recently, a great interest in space communication has emerged in many fields, especially in the countries that have had space researches space to serve their purposes, especially informational media purposes. Media is the most capable means of revealing future aspirations in light of the development of satellite communications. It expands the scope of interaction between the sender and the receiver ⁽³⁶⁾. The use of satellites makes it possible to send a tremendous amount of information. This process influences people understanding and reaction to different situations like, persuasion, direction and dialogue ⁽³⁷⁾. It also has various forms, sound and image, from its source on the ground to the receiver device directly regardless to time and place ⁽³⁸⁾.

The influence of the media and its impact on human insights bewilder people. Anxiety is the result of this bewilderment. People are looking for the path of guidance and light, doubling the sense of the importance of investing the energies of satellite channels in calling to God. People become in dire need of every preacher's effort to make use of religiosity and satellite channels as a culture for people. This method for that, with development and the intensity will attract people of all classes. This is not possible unless Muslims improve modern methods of communication and call for Islam linked to the meanings of faith, truth and honesty in adequacy and competence. ⁽³⁹⁾.

³⁴See: Media and calling to God. Taha Abdel Fattah copycat. The Islamic University, Madinah, the eighth year, the third edition 1395 .AH (p. 87)

³⁵See: Media and Islamic Reality Issues .Abdul Qader Tash, Obeikan Library, 1st edition , Saudi Arabia 1416 A.H. (pp. 149-151)

³⁶See : Media Broadcasting Via Satellite .Tayeb Al-Juwaili .Dar Al-Masirah Saedan Foundation, 1st edition , Beirut 1991(5-7)

³⁷See : Media Planning (Concepts and the General Framework, Dr. Hamid Jaid Al-Dulaimi, Dar Al-Shorouk, 1st Edition, Jordan 1998 AD (pg. 17).

³⁸See: Future Time and the Arab World, Abd al-Latif Debian, Riyadh 1418 AH, (p. 25).

³⁹See: Satellite Channels, Syed Muhammad Sadat Al-Shanqeeti, Ministry of Endowments, Saudi Arabia, 1420 AH, (pp. 41-43).

The preachers' failure to take their place on satellite channels and television screens gives the opportunity to others to broadcast to people their perverted ideas, false information, and their abnormal fatwas in order to distance people and Muslims from their pure religion and make people fall into the delusions of polytheism and superstition. Therefore, the preachers and reformers must present what they have on Islam and everything related to the true Islamic religion, on satellite channels. Such a task requires:

1. Presenting Islam in its true image to the whole world. The misleading media distort the image of Islam and contains many lies to cover up advantages of Islam.
 2. Explaining the role of the Muslim in general and the preacher in particular in all aspects of life, being a part of this world, because many of those who disagree often present the Muslim in the media in the ugliest images.
 3. Focusing on the role of religious institutions such as mosques, religious schools, universities and Islamic colleges, which are facing an organized campaign to close them or merge them with institutions.
 4. Renouncing violence and extremism in all its forms, informing people of Islam's rejection to terrorist acts practiced in the world in the name of religion, and even explicitly denouncing this without fear.
 5. Presenting moderate Islamic thought and religious views without fanaticism or extremism. It is better to stay away from controversial issues, especially those that do not touch the origins, but rather pertain to the branches.
 6. The answer to jurisprudential issues and fatwas is exclusively by scholars specialized in Sharia and rulings, and there is no doubt that what we have mentioned is not all related to the role of preachers in satellite channels, there is more that cannot accommodate space and time.
2. The Internet and its programs.

The preacher can benefit from the international information network (the Internet) to broadcast the call. He/she can access many programs in various sciences in doctrine, interpretation, hadith and jurisprudential fatwas. In addition, preachers can download books and workbooks on computers. This method has great benefits in countries where paper books are difficult to transfer to. Daw'a will gain speed if specialists can translate these books and convert them into internet compatible extensions like pdf, Microsoft documents, etc. Using the internet preachers can reach out all people everywhere and know the problems that Muslims suffer from and help them solve them⁽⁴⁰⁾.

⁴⁰See: Contemporary Means and Methods of Islamic Call, Salih Al-Raqb, The Islamic University College of Fundamentals of Religion, Gaza 2005 AD (p. 419).

Many Dawa sites have spread on the Internet. There are specialized people, who insightfully call for Almighty Allah with. Some of those sites are governmental, such as the Ministry of Islamic Affairs and Endowments website, Alharamain and others. There are other plenty of sites for scholars and preachers around the world. There are sites that announce prayer times around the world, the direction of the kiblah. There are sites for audio and visual fatwas, for listening and learning of the Holy Qur'an, and other things that benefit thousands of Muslims around the world. These sites have their users and followers.⁽⁴¹⁾ We all use social media sites and applications that we use in our daily life, such as Facebook, Twitter, Instagram, and many others, and their impact in the field of call for Islam. There are several advantages of calling via the Internet:

1. The attractiveness of the Internet; the demand of people to use the Internet is very large and increasing as millions of people join the network every month all over the earth, which helps the preacher to provide followers with correct information about Islam.
2. Low cost. If someone wants to print a small booklet to be distributed to ten thousand people, it will cost a considerable amount of money: via the Internet, that book can be distributed to millions at no cost.
3. Easy use. It is possible for anyone who knows the basic principles of computer use to be familiar with the Internet and its use. It does not need experts or engineers. The easy application of computers and internet is an incentive for preachers that facilitate their task of spreading Islam call.
4. Internet is universal. The Internet has become available in almost all countries of the world. As a result, the preacher is not restricted to a specific place. The preacher can call everyone anywhere as soon as he enters the Internet.
5. Calling for Islam has multiple means. The Internet includes many forms of communication to contact with other people. It is possible to provide them with audio, written or video lectures and speeches.
6. Interactivity- As the media are accustomed to deal with people as a receiving party to provide them with what they want. As for the age of the Internet, a person can ask, express opinion or debate.⁽⁴²⁾

3. Leaflets and wall flyers

The leaflet is concise and easy to phrase for those who cannot read bulky books. It gives a brief idea in an interesting style and a small size. The leaflets are still in use in spite of the progress in the field of mobile phones and smart devices. Leaflets and brochures must be free complications and there is follow-up to the leaflets issued to avoid repetition and boredom.⁽⁴³⁾

⁴¹See: Modern and Contemporary Media Trends, Hussein Abdul-Jabbar .Osama House .Jordan 2011, (p. 86).

⁴²See: contemporary means and methods .Saleh al-Raqb .(422-424)

Preacher can benefit from the wall bulletins and bulletin that are spread in public places, roads, schools, universities, government departments and hospitals especially if he/she takes care of the technical and objective aspect. Clear type writing, various printers with appropriate colors can be used and they are not of high cost. ⁽⁴⁴⁾. These may also be used in writing Qur'an verses and the noble hadiths of the Prophet. They are useful for everyone who reads or memorizes and reading it, and it is part of the Prophet, peace and blessings of Almighty Allah be upon him, hadith (*"Convey from me (hadiths and teachings) even an Ayah (verse) of the Qur'an"*). ⁽⁴⁵⁾

4. Radio

Radio is the oldest contemporary media, due to the time difference between it and television in terms of appearance. It remained the source of communication with the public for many years. The progress of media and the emergence of many modern means decreased the number of followers of the radio stations in general and religious in particular. Nevertheless, a good stratum still use radio such as drivers, workers and passengers in public transport and shop owners in popular areas. Many radio stations in the world have had a great impact on the hearts of their followers.

Today, perhaps the reality of the broadcast media differs from what used to be since major countries become aware of the radio because it has the ability to have an emotional and ideological influence via the audio and various programs. Some of these programs promote misguided beliefs and doctrines: they ignore true sound beliefs of Islam due to the dominance of secularism over the ruling systems in the whole world. ⁽⁴⁶⁾

Conclusion

In the name of Allah, praise be to Allah, and blessings and peace be upon our master Muhammad, his family, companions, and those who follow him. *{We have no knowledge except what you have taught us. Verily, it is you, the all Knower, the all Wise}* [Al-baqarah, 32]. Having finished the research, we have to make a review that will summarize and present the following points:

1. The da'wah, reviewing its linguistic and idiomatic meaning, becomes clear to us that it means calling to Almighty Allah by communicating Islam and guiding people to it.
2. The legitimacy of the da'wah is fixedly mentioned in the Qur'an and the Sunnah. Many scholars say it is an individual obligation: others say it is a communal obligation.

⁴³See: Ways and means of calling to God in the workplace .Riyadh website , (<http://www.riyadhedu.gov.sa>)

⁴⁴See: A Guide to Opportunities and Advocacy Means .Khaled Muhammad Al-Dabajji, 1st edition, 1424 A.H. (p. 30).

⁴⁵Already extracted and authenticated.

⁴⁶See :media and preaching. Taha Muqalled. (pp87-88)

3. The prominence of the Islamic call stems from the importance of this religion in the hearts of all. it has very clear goals, understandable to anyone.
4. The da'wa has a close relationship with the media because it is by itself a media work, as mentioned by specialists in the field of media, especially in our contemporary time.
5. The media has great importance in spreading the call. It also has goals and principles. Today, media is a science that is not less important than the rest of the sciences.
6. The preachers are the most important pivot in the relationship between the da'wa and the media. They are the basis on which the Islamic call is based.
7. The preachers must focus on modern and contemporary media such as satellite TV ,websites and social media ,due to the large number of users and their wider spread than others.

Researcher

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