

Quranic media and unethical media: A comparative study

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ملخص البحث:

الإعلام القرآني والإعلام اللاقيمي - دراسة مقارنة

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هذه الدراسة هي مقارنة بين الإعلام القرآني والإعلام اللاقيمي، تهدف إلى كشف الإعلام اللاقيمي، وبيان قصوره ومساوئه، في مقابل سموّ الإعلام القرآني في خطابه وغاياته. وقد اشتملت الدراسة على مقدمة ومبحثين وخاتمه؛ فأما المقدمة: فقد تضمنت بيان أهمية البحث وسبب اختياره ومنهج الدراسة وجسم البحث. وأما المبحث الأول: فهو تعريف الإعلام القرآني والإعلام اللاقيمي وأسس الإعلام القرآني. والمبحث الثاني: بيان وجوه الاتفاق ووجوه الافتراق بين الإعلام القرآني والإعلام اللاقيمي. وأما الخاتمة، فقد تضمنت أهم النتائج التي خرج بها البحث والتوصيات التي أوصى بها الباحثان؛ ومن أهم هذه النتائج: أن الرسالة الإعلامية في القرآن تمتاز بإبراز القيم والأخلاق والمصادقية والموضوعية، وتجتنب التفاهة والإضرار بالآخرين، فهي رسالة بناءة، بينما الإعلام اللاقيمي ففي أغلبه فقدّ القيم والأخلاق والفضيلة. ومن أهم توصيات البحث: إيجاد إعلام راشد، يهتم بمختلف المجالات، ومختلف اللغات، فعالمية الإسلام تحتاج إلى عالمية الأسلوب والطريقة التي توصل الإسلام إلى كل لسان، وهذا مما يفتقر إليه الإعلام الإسلامي الرشيد.

كلمات مفتاحية: الإعلام، القرآني، اللاقيمي، أسس، مقارنة.

Abstract:

This study is a comparison between the Quranic media and non-ethical media, aiming to reveal the non-ethical media, and to show its shortcomings and disadvantages, in contrast to the supremacy of the Quranic media in its discourse and goals

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* الأستاذ المشارك بقسم التفسير وعلوم القرآن في الجامعة الإسلامية بغزة

** ماجستير التفسير وعلوم القرآن من كلية أصول الدين بالجامعة الإسلامية بغزة

The study included an introduction, two chapters and a conclusion. **As for the introduction:** it included a statement of the importance of the research, the reason for its selection, the methodology of the study, and the body of the research. **As for the first topic:** it is the definition of the Quranic media, non-ethical media, and the foundations of the Quranic media. **And the second topic:** a statement of the aspects of agreement and the aspects of divergence between the Quranic media and the non-ethical media. **As for the conclusion,** it included the most important results of the research and the recommendations by the two researchers. **Among the most important of these results:** The media message in the Qur'an is characterized by highlighting values, morals, credibility and objectivity, and avoiding banality and harming others, as it is a constructive message, **while the immoral media** in most of them loses values, morals and virtue. Among the most important recommendations of the research: Finding a rational media that cares about various fields and different languages. The universality of Islam needs a universal style and method that communicates Islam to every tongue, and this is what the rational Islamic media lacks

Keywords: the media - the Quranic - the non-ethical.

Introduction:

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of Messengers, our master Muhammad and his family, companions, and followers, and after

The Holy Qur'an sought to reform the hearts of the ignorant in the era of prophecy, and to transfer them from backwardness to the caliphate that prevailed in the world. It is no wonder, then, that the Holy Qur'an reforms the people of this time and establishes for them a great civilization, which differs from other civilizations in that its reference is divine, not temperamental, human. As a result, this study was tagged with: (Quranic media and non-value media - a comparative study in the light of the Holy Qur'an)

This study is important in its chapter, as it enlightens Muslims - and non-Muslims - with the issue that the research discusses, in light of this contemporary media revolution, which has a great impact on the public. Determining the way is necessary for the path of a meek, clean, and pure life, in the light of which direction and guidance will be, in addition to a statement of the danger of immoral media; whether at the level of individuals, groups or societies. Also, this study gives a general perception of the reader to know the best ways to inform the news or the matter to be communicated to the public, and shows care for the condition of the speaker and the listener, the writer and the reader, the sender and the receiver, and the controls for that

To achieve this, the researchers followed the inductive and deductive

approach, the inductive approach through which the verses are extrapolated, and selecting from them what serves the subject, and the deductive approach through which the meanings deduced from those verses are determined in order to form the subject and build it

As for the body of the study, it consists of an introduction, two chapters and a conclusion

As for the introduction: it included a statement of the importance of the research, the reason for its selection, the methodology of the study, and the body of the research

As for the first topic: the definition of Quranic media, non-ethical media, and the foundations of Quranic media

And the second topic: the aspects of agreement and the aspects of divergence between the Quranic media and the non-ethical media

As for the conclusion, it included the most important results of the research and the recommendations by the two researchers

The first topic: the definition of Quranic media, non-ethical media, and the foundations of Quranic media

First of all, and before reaching the statement of the difference between the Quranic media and the non-value media, we stand with the definition of each of them, and then the statement of the foundations on which the Quranic media is based, as follows

The first requirement: definition of Quranic media

First: Media in Language

The media is a source of knowledge, and the origin of its material from the I, the lam and the mim, and it-as Ibn Faris said-: “one of the most correct origin. Denotes a trace of something distinguished of others and from this mark it is known. The science is versus ignorance and learned the thing If I took his knowledge(1), And it is said (learn) in the position of (know). If it is said: I know, then say: I have learned, and if it is said: I learned, then say: I have learned. And everyone taught him, that is, they taught him (2), “and I taught him and I taught him in the original one, except that the information was specialized in what was with quick news, and education was specialized in what was repeated and multiplied until it had an effect on the learner’s soul(3)

Knowledge: Perceiving a thing as it really is. Towards His saying: If you teach them to be believing women, [Al-Mumtahanah: 10] (4) “

Second: the media, idiomatically

If we know that knowledge indicates the realization of something in its reality, then we can reach the definition of informing that it is: “It is about acquiring knowledge and creating it when one is addressed ignorantly with knowledge of it, so that knowledge is established with him and acquired by him(5)

And the media requires honesty; Because it is obtained by knowledge based on evidence, unlike informing, since truth and falsehood may occur in it. The fact that the news is revealing the news, is known or not known(6)

Third: Quranic Media

Based on the foregoing, it is possible to define the Quranic media as a descriptive complex with the same definition of media idiomatically, in addition to observing the conditions and purposes of the Sharia. Accordingly, the Quranic media is: the acquisition of knowledge and its creation when one is addressed ignorantly of it, in order to achieve the creation of knowledge with him and the attainment of it according to the conditions and conditions, and according to his conditions and conditions. In order to achieve the purposes of Sharia

It is these controls and conditions in the Quranic media that distinguish it from what is below it from the media. Because other media may be correct, but they lack some of the conditions and controls of the media. whether in the medium or in the informer or the news; For example, if the media is contrary to Sharia, or the reporter is not disciplined by the principles, values and ethics of Islamic Sharia, or the news is far from the truth.

The second requirement: the definition of immoral media

We have defined the meaning of media linguistically and idiomatically. As for the definition of non-ethical media as a descriptive component, its statement is as follows

First: the meaning of immorality

It is a newly used term, circulating on some journalists' tongues today and in the articles of journalists, and it means something that is not valued: what has lost its value in whole or in part. The value of a cup, for example, lies in its preservation of water or a drink. If it is broken or breached, it loses its value. Because it no longer performs its basic function from its existence, and that does not mean that it cannot be used in other matters; It may be taken as a measure, or as a tool for decoration

Second: the meaning of immoral media

It can be defined as: every media that has lost its credibility, or the principles, values and morals derived from Islamic law, in whole or in part It is not a requirement that the news be correct, but rather its condition is complete agreement with the Islamic Sharia, whether in terms of the news, the informer, or the means of the news.

The third requirement: the foundations of Islamic media:

It is no secret that the media has an impact on the public, and the change it brings about. Whether at the level of individuals or groups, the truth may turn into falsehood and falsehood into truth, and it may distort the

image of the good, and improve the image of the bad, and the Quranic media is not like that, as it is disciplined with controls and conditions; Some of them refer to the news, and some refer to the informer, and some refer to the means of reporting, so it was one of the most important foundations and controls on which the Quranic media was built

First: Credibility

The Quranic media is truthful in its news, it does not lie in what it transmits, and the rule in that is: And God speaks the truth [Al-Ahzab: 2], and so be clear [Al-Hujurat: 6], and this is the most important thing that distinguishes it from non-ethical media

Among the Quranic discourses that indicate credibility

1-When he described Pharaoh as tyrannical, he did not go beyond describing him as such. He, Glory be to Him, said: Go to Pharaoh, for he was tyrannical [Taha:24], and this description is clarified by other verses confirming it. And he killed their sons, then increased his tyranny, and said: O mullahs, I did not know that you have a god other than me [Al-Qasas: 38], and he said: Then he said: I am your Lord, the Most High [Al-Nazi'at: 24]. These sayings and deeds of Pharaoh were conveyed by the Qur'an with all sincerity

2-And when the Qur'an told us about Musa and al-Khidr, and about Dhul-Qarnayn, and his people, peace be upon him, were ignorant of them, so they asked him about them, so they told their story in Surat al-Kahf, and the Qur'an transmitted the details of the events of the two stories without change, addition or omission, and if there was something in transmitting their news that contradicts reality, he would object to Those are Jews, for they knew their stories

Second: Observing accuracy in details

The Quranic media is distinguished in transmitting events and news with complete accuracy, as it neither exceeds nor diminishes the truth. When he reported the events and facts of the people of the cave, he mentioned that they were young men, and they were like that, so they were not old or children, and he mentioned their turning in their sleep to the right and left, and their dog spreading its arms with hunting, and more than that, he mentioned the period of their stay in their cave: And they stayed in their cave for three hundred years And add to it by nine." [Al-Kahf: 25]. Likewise, he mentioned the number of the people of Yunus: And We sent him to a hundred thousand or more [Al-Safat: 147], and so on in all the news and events that are transmitted, you see the complete accuracy of their transmission

Third: Objectivity:

It is one of the basics of the Quranic media discourse in the transmission of events, as it does not degrade people or underestimate their

things, nor does it negate the other or exclude him from existence, but rather mentions events, people and groups, what they have and what they owe. So look at His saying in Al-Walid Ibn Al-Mughirah, which indicates the soundness of his mind and the breadth of his thinking: He thought and decreed * so he was killed as he decreed * then he was killed as he decreed [Al-Muddathir: 18-20]. And when we conveyed the news of Bilqis, he mentioned her qualities that distinguish her as a just queen among her people, obedient, not tyrannical with opinion alone with it(7) :

Fourth: Neutrality

The Quranic media discourse is based on neutrality as a basic principle. And among the evidences of that speech is in His saying, the Most High: Say: If the Most Merciful had a son, then I will be the first to worship [Al-Zukhruf: 81]. And God Almighty commanded His honorable Messenger, peace be upon him, to do something like this in a wonderful situation that reveals and demonstrates this neutrality: Say, “Who provides you from the heavens and the earth

Fifth: Safety of Expression

There is no doubt that the method of expression and good style has a great impact on the audience, and it is one of the basics of the media discourse in the Holy Qur’an, and the events are the ones that control the selection of the words that suit them, so it is not verbose in the position of brevity, just as it is not brief in the position of verbosity, when the Qur’an addresses people and it has The matter required conveying the details of the event, mentioning the story in detail, and so when the situation requires brevity, it comes brief, and the style differs in each of the places; When he transmitted the events of the story of Moses in Surat Al-A’raf, he conveyed it in detail, and the method in it tended to remind of what happened to them of disgrace, and to narrate the events accordingly, while in Surat Al-Naza’at, he summarized the mention of the events with a sober phrase.

Sixth: Discipline

The Quranic discourse commands its followers to adhere to and discipline the instructions of Islamic law, and forbids them to deviate from the principles, values, etiquette, and morals of the law. It does not allow a writer to spread rumors or promote them, or to promote news without verifying its authenticity, for the Almighty said: O you who have believed On which the Quranic media is built, discipline and commitment

These are the most important foundations and controls that the Quranic media has, and they are what make it a distinct media, and give it full credibility with the public.

After these introductions, it is possible to stand on the most important aspects of the agreement and the aspects of divergence between the Quranic media and the immoral media.

The second topic: a comparison between the Quranic media and non-ethical media

The media that is based on Quranic morals, values, and principles should excel and have the right to do so, and on the other hand, the media that is stripped of those values drags itself and its followers into backwardness, and there is a difference between superiority and backwardness, as the values that the Qur'an instills in the hearts of Muslims protect them from ignorance. The Most High said: "Are you most ruthless in the pre-Islamic era? And who is better than God in judgment for a people who have certainty?" [Al-Ma'idah: 50]

The first requirement: the aspects of agreement between the Quranic media and non-ethical media

It is noteworthy that the compatibility between the Quranic media and non-ethical media is a formal agreement in terms of purpose, not in content, and this is demonstrated from four aspects

The first aspect: in terms of the news

The Qur'an wants media news to be serious, comprehensive, and beautiful, with religious, moral, and patriotic value. And patriotism), and we have seen the foundations and controls of the Qur'anic media, those foundations that the Holy Qur'an wanted to establish in every aspect of the media. This can be demonstrated by examining the media that originated far from the Quranic arena

The immoral media addresses all levels of news: youth and adults, males and females, but it focuses on young people, and seeks to strip them of many values through films of all kinds, just as films seek to spread the political thought of the state, and in this context Robert Fisk says (8) "Cinema has an extraordinary ability to persuade, as the film contains sound, music, and moving images in a unique form that combines radio, art, music, and theater, and I expect over the years that cinema will become the only influence that we can use to influence the world(9)

Conclusion: Movies, in fact, produce reality and create a generation belonging to it

Likewise, the outputs of non-national national media are promoted in media products, where Westerners, for example, are keen to show the image of the Western homelands in the best way, and in return to show the Arab homelands in uncivilized images, as they establish ethnic tendencies, as many products differentiate between the white race and the black race, as they agree with the values Quranic only formally, otherwise the patriotism broadcast in their media products reinforces division and class among the same society(10)

In a study conducted by the researcher: "Ghazi Zain Awad Allah(11), in which he analyzed the content of the editorial of some

American newspapers and found that they are completely biased towards Israel, where he says at the end of his study: The American press regarding the (Arab-Israeli) conflict is accused of being biased towards Israel and describing

it as a besieged country And surrounded by hostile Arab countries(12)

In conclusion, non-ethical media reinforces ethnic and class tendencies among peoples by dividing them between human races and colors

Religious tendencies in the news in non-ethical media

There is no doubt that religion has a great influence on the media arena. Non-acquisitive media agrees with Quranic media in that media products are often of a religious tendency, as everyone seeks to show religious identity through the media, and the goal is to impose beliefs on others in one way or another. Non-ethical media fills its screen with rituals that have a relationship with other beliefs, especially Judaism and Christianity, and it may present Islam that is in accordance with its requirements, so they present silent Islam that is characterized by absolute peace(13), and in short the goal of non-ethical media is "There is no Islamist who can be satisfied with him unless he completely stops to be Islamic(14)

Malcolm X says(15), warning against the phenomenon of stripping religion of its strong pillars: "There is nothing in the Holy Qur'an that teaches us to suffer in peace. People, but if someone offends us in our religion, we send him to the cemetery! It is a religion for all times because it states that an eye for an eye, a tooth for a tooth, and a head for a head, and anyone who prevents you from learning this religion intends to make you his dinner(17)

Thus, non-established media agrees with the Quranic media in terms of religious tendency, and is keen on the religious value in many of its products, but it seeks to form a personality belonging to the religion that formed it in a way that serves its political and societal requirements.

The second aspect: in terms of the informant

The Quranic media agrees with the non-ethical media in that everyone is keen to ensure that the informing party includes the language of discourse and competence

Efficiency and language of discourse in the informing party in non-value media

The language of addressing the public and competence is the one that reflects thought and expresses opinions. God Almighty said: And We did not send any messenger except in the language of his people to make it clear to them [Ibrahim: 4], "And the 'tongue' in this verse means language" (19), The Qur'an is characterized by rhetoric in discourse, "and rhetoric is all that the meaning conveys to the heart of the listener, so you empower him in himself as you empower him in yourself with an acceptable image

and a good presentation(20) “

And non-ethical media, in which politicians and celebrities are keen to make their important statements through the major media platforms, and there is no doubt that the major platforms were not born large, but rather developed their skills little by little, choosing the appropriate staff to address the public, and then linking it to the political, economic and sometimes military circle of the country. The media screen to deliver the best message to the public

The third aspect: in terms of the informant

The Qur'an sought to meet people's needs, and contemporary media agreed with it in some aspects, taking into account the public's requirements. Look at the interaction with the informant in the non-established media. The content creators created another world on various screens and means, until the spectator turned into a director, and the viewer became attached to the shown material, so you stayed with him at night and sent with him during the day. Cities and towers to address developed countries - according to their claim - and were filmed in deserts to address the people of the desert, and were filmed in snow and seashores to suit more than one category, and to keep the viewer captive in this prison that filmmakers made when they interacted with the environment surrounding them

The fourth aspect: in terms of the means

The Qur'an seeks to spread its message through all means, and this is what the contemporary media seeks to do, as non-ethical media agreed with the Quranic media in the value of inclusiveness

The Westerner values it through visual, audio, and image means in many cases, and through it he can control minds, control people, and direct them towards what he wants. Howard Zinn says(21), “If the people in charge of our society (politicians, corporate heads, media moguls) can control our ideas, they consolidate their power, then they don't need police patrolling the streets, because we will control ourselves for them(22)

These are the parties that the Quranic media encounters with the non-ethical media, but this convergence is formal and not real. The Quranic media – as we mentioned above – is based on controls, principles, values and morals that the non-ethical media lacks

The second requirement: the aspects of the difference between the Quranic media and non-ethical media

The Quranic media is completely different from the immoral media in that the second is devoid of principles, values and morals, and lacks the controls of the media, and this is demonstrated through the following authorities

The first aspect: in terms of the news

The content that is presented to the public is important, as it includes

honesty, beauty of expression, and good purpose and purpose

Immorality in news in immoral media

Ethics is one of the pillars of civilization, and the media is an integral part of the fabric of our contemporary life. These are two clear facts for everyone with two eyes. They do not need trouble to prove and confirm them. Rather, they may not need proof at all. Therefore, morals are closely linked to the Quranic media. Non ethical media is dry,

devoid of morals and wisdom, and perhaps one of the evidences of this is what is published of specifics and low images, and people's comparisons that show class between people, sexual immorality, falsification of facts, and so on. All this not only contradicts the Qur'an, but also contradicts human instinct, and expresses non-human principles that exacerbate stratification among people. In the future, the system of values the whole of humanity will be threatened with the fall.

Perhaps a passing look at the tyranny of the wave of obscene pornography abounds in the press, cinema, television, songs and plays, is sufficient to reveal the worst exploitation of the news and media content that is presented to the public. It is not only against the values of the Qur'an; Rather, it is against all human morals(23)

The second side: in terms of the informant

There is no doubt that the Quranic media obliges the informing authority to be specialized, so it forbids the media person to cover what he has no knowledge of, and pushes the Muslim media person to match his words with his actions, and this is almost non-existent in a media that is devoid of Quranic values and morals

Therefore, we find a large number of Western actors and leaders on the screen are atheists (Angelina Jolie, Michael Scofield... Brad Pitt(24).(Dawkins (25) stated this problem boldly, saying: "Not all absolute judgments are derived from religion, but it is very difficult to defend absolute moral values on a ground other than that of religion(26)"

This does not mean that all atheists are without morals, but rather that they cannot provide an objective basis for their moral judgments, in the sense that there are moral atheists but there is no moral atheism (27) What evil is greater than that this deviant fragmentation be projected on screens as thinkers, stars, and icons of success? The future of Westerners is really frightening, and their coming generations are human mutants!

The reason for the West's sanctification of those insignificant celebrities is that their evaluation of people has no true criterion, and the best method is the one who evaluates people on the basis of humanity, and this is not approved by the Holy Qur'an, for a person as a human being only is not praised. : 100] He also said: "And man carried it because he was unjust and ignorant" [Al-Ahzab: 72], and many verses confirm this meaning

They are the worst of creation * Indeed, those who believe and do righteous deeds, they are the best of creation [Al-Bayyinah: 6-7]

The third aspect: in terms of the informant

The Qur'an seeks to form the conscious public, as the public should not be an ear for everything that is thrown at it, and the slanderous media today has been able to deceive its audience with great deception, making excessive pornography a color of civilization, and making taking cheeks a sign of puberty, and making prohibited drinks within the reach of everyone, And he promoted all these insignificances in the media, and to this end he broadcast thousands of advertisements and propaganda, and the public, unfortunately, follows these deceptions, and receives them with all naivety

The means of media debunking are not limited to a specific method. It is a loose policy that includes all kinds of lies, brainwashing, fallacies, exaggerations, deception, fraud, falsification, obfuscation, and demonization of the opponent, up to the theory of Nazi Minister of Information Goebbels(28)

Lie, then lie, then lie. The truth is in the minds and the people believe you(29), and we are not far from the American aggression against Iraq, and the justifications for that aggression with the presence of weapons of mass destruction, and the employment of the media for this purpose, despite their certainty of this lie and its exposure to the world. Likewise, what the Zionist occupier does continuing aggressive practices against the land, people and sanctities of Palestine, then marketing those aggressive practices as self-defense

"In the end, the honorable journalist remains hostage to marginalization, ignorance, and threats, and is polarized by professional international media outlets that draw professional boundaries for him according to their future plans(30) "

The fourth aspect: in terms of means and ends

Immorality is not hidden in immoral media, as "atheists have produced quite a few diverse programs, including talk shows, educational films and documentaries. Rather, a large number of entertainment films and series in which the atheistic idea is formed sometimes include an idea that includes very central moments and scenes, or even With an atheistic background, as for the partial leakage of atheistic contents in films and other means, it is too numerous to be counted(31) "

Among the media patterns in which the atheists entered, and they passed many atheistic messages through them

1-Songs and video clips: They passed on the idea of atheism with some soft words and the sounds of music, so that atheism would sneak in a hidden way to wandering minds

2. Atheistic institutions: Atheist work today is not a random act that

depends on individual self-efforts only. Rather, there are atheistic institutions concerned with calling for atheism and caring for atheists. One of the famous atheistic institutions is the International Federation of Atheists: It is a global organization of atheists

founded in 1991. , aiming to educate its members and the community about the concepts of atheism and secularism, and (Richard Dawkins Foundation for the Support of Mind and Science), (International Federation for Humanitarian and Ethical Direction), and (International Association of Non-Religious and Atheists), so that some of them provide large financial aid to the organizer according to its effectiveness (32)

3. **Websites on []**: There are many atheistic websites on the Internet, which provide a lot of materials related to the atheistic phenomenon, and carry out an advocacy course for the atheistic idea, and some of these sites are personal blogs, but they are influential in the atheistic scene

In addition to the strong presence of some of their pages on Facebook and social networking sites, and just as there are books written for children, there are also atheistic websites designed for children and adolescents, providing guidance, instructions and atheistic materials. These are some of the arms through which atheistic discourse is pumped

All of this is found in the immoral media, and it completely contradicts the Quranic media that is clean in its means and honorable in its ends, as it seeks to build morals, purity of belief and thought, and the purity of the individual and society

And yet, these are the pillars of the difference between the Quranic media and the non-value media, through which the difference between them is evident; In terms of the news, in terms of the informer, in terms of the informant, and in terms of the means and the end, the Quranic media is its source, the Lord of mankind, who achieves for them what is right for them in their life and the hereafter, while the immoral media is from the position of humans, and most of it follows the opponents of religion, who reject morals and values

Conclusion;

After this presentation on the aspects of agreement and divergence between the Quranic media and non-ethical media, the research concluded with results and recommendations. They are as follows

First: the most important results

1-Through this study, the interest of the Holy Qur'an in the media message appeared, and the features of this message appear clearly through the Holy Qur'an's speeches, stories, appeals, and the like

2.The Quranic discourse was concerned with highlighting values and morals in calling the public, and was distinguished by the credibility of transmission, objectivity, integrity of expression, good formulation,

discipline and impartiality, which are what non-ethical media lacks.

3-Media competencies should be searched for to be exported to the public, just as the Prophet, may God's prayers and peace be upon him, chose Bilal bin Rabah for the position of the call to prayer, which is considered one of the most honorable media positions

4-The greatest harm of insignificance in the media is the competition with the stability of faith and the lofty demands that the Qur'an wants of us. Like the remembrance of God every time and the presence of the heart from the heedlessness of the world, trifles create a state of counter-dominance

5-The media that did not start from the values of the Qur'an is an incoherent and fragile media that has no support or text

6-The immoral media is not disciplined by morals, values, or principles, and this appears in its news, informants, and means, and is reflected in its audience

7-Western media coverage aims to distort Islamic principles in general, and matters of faith in particular

8-The danger of communication and media channels, because of their strong influence on viewers and followers, especially Instagram, as they are the most vulnerable to pornography

Second: The most important recommendations

The most important recommendations of the research

1-That the Muslim state seeks to ban corrupt media outlets, as we have banned the fool who does not manage money well, because the second harms money and the first harms the mind

2-Attaching scientific materials within the school curricula for school and university students to raise awareness in the media aspect

3-Creating a rational media that cares about various fields and different languages. The universality of Islam requires a universal style and method that communicates Islam to every tongue, and this is what the rational Islamic media lacks

4-Intensify awareness-raising media campaigns, and educate the public about the dangers of cunning and deceptive media, especially social media

5- Paying attention to studying the Western value crisis, and focusing on the ignorance of those societies that were not enlightened by the light of revelation.

6-Studying the enemy's media is a necessity required by the age. Passing the enemy's plans is supported by the media with all force. Therefore, it is necessary for Muslims to understand that media in depth. To take the necessary steps to confront that media

Margins:

1- Lexicon of Language Measures, Ibn Faris, 4/109-110.

2- See: Al-Sahah, the crown of the language and the authenticity of Arabic,

- Abu Nasr Ismail bin Hammad Al-Gohary Al-Farabi, 5/1991.
- 3- Vocabulary in Gharib Al-Quran, Al-Raghib Al-Isfahani, p. 580
 - 4- See: Al-Mufradat, by Al-Isfahani, pg. 580, and Taj Al-Arous, by Al-Zubaidi, 33/127.
 - 5- Colleges, Al-Kafwi, p. 148.
 - 6- See: Al-Kuliyat, Al-Kafawi, p148, lexicon differences, military, p.59
 - 7- Keys to the Unseen, Al-Razi, 24/555.
 - 8- He is a famous British journalist and reporter, and he is an opponent of British and American policy. See: Wikipedia encyclopedia.
https://ar.wikipedia.org/wiki/%D8%B1%D9%88%D8%A8%D8%B1%D8%AA_%D9%81%D9%8A%D8%B3%D9%83.
 - 9- The Time of the Warrior, Robert Fisk, pg. 171, Beirut (The Publications Company for Distribution and Publishing), 1st edition - 2010.
 - 10- See: The Power of the Image, Ahmad Daadush, pg. 176, Dar Nashiri for Publishing and Distribution, first edition 2014, edited
 - 11- Saudi writer, founder and chairman of the board of directors of the Ghazi Salon of Arab International Culture. See:
https://www.facebook.com/gazi.almadani/about_details.
 - 12- See: Al-Arabi in the American Press, Ghazi Zain Awad Allah, p. 81, adapted
 - 13- See: Al-Arabi in the American Press, Ghazi Zain Awad Allah, p. 81, adapted
 - 14- Seen to increase familiarity with the term absolute peace: consequences of civil discourse, Ibrahim Al-Sakran, p. 227, adapted
 - 15- The Image of Islamists on the Screen, Ahmed Salem, p. 263, Namaa Center for Research and Studies
 - 16- The Image of Islamists on the Screen, Ahmed Salem, p. 263, Namaa Center for Research and Studies
 - 17- An Islamic preacher and defender of human rights, an African American, corrected the march of the Islamic movement in America after it deviated strongly from the Islamic faith, and called for the correct faith, and was patient with that until he was assassinated because of his call and defense of it, see: Wikipedia Encyclopedia, link
https://ar.wikipedia.org/wiki/%D9%85%D8%A7%D9%84%D9%83%D9%88%D9%85_%D8%A5%D9%83%D8%B3
 - 18- <https://www.youtube.com/watch?v=p49OQHCRik8>
 - 19- The Wajeez Editor, Ibn Attia, 3/323
 - 20- Al-Sanatain, Abu Hilal Al-Askari, p. 10
 - 21- American historian and social and political critic (1992-2010), see: Stories Hollywood Never Tells, Howrad Zen, p. 40, see: Wikipedia Encyclopedia, link
https://ar.wikipedia.org/wiki/%D9%87%D9%88%D8%A7%D8%B1%D8%AF_%D8%B2%D9%8A%D9%86
 - 22- Stories Hollywood Never Tells, Howard Zen, p. 44, preparation, translation and investigation: Hamad Al-Issa, Knowledge Forum, first edition, Beirut 2013.
 - 23- See: Islamic media in the face of contemporary media, Abdullah Al-Washli, p. 57, second edition, Dar Al-Bashir, with a simple behavior

- 24- See Wikipedia, link
https://ar.wikipedia.org/wiki/%D9%82%D8%A7%D8%A6%D9%85%D8%A9_%D9%85%D8%B4%D8%A7%D9%87%D9%8A%D8%B1_%D8%A7%D9%84%D9%84%D8%A7%D8%A3%D8%AF%D8%B1%D9%8A%D9%8A%D9%86
- 25- An animal behaviorist, evolutionary biologist, and British author, non-religious, he was a professor of general understanding of science at the University of Oxford between 1995-2008. See: Wikipedia Encyclopedia Link
https://ar.wikipedia.org/wiki/%D8%B1%D9%8A%D8%AA%D8%B4%D8%A7%D8%B1%D8%AF_%D8%AF%D9%88%D9%83%D9%8A%D9%86%D8%B2
- 26- See: The God Delusion book, Richard Dawkins, translated by Bassam Al-Baghdadi, p. 232, second edition, with easy conduct
- 27- See: Islam between East and West, Ali Izzat Begovic, p. 175, Baghdad Library, with a simple disposition
- 28- He is a German Nazi politician and Minister of Propaganda of Nazi Germany from 1933 to 1945. He was one of the closest associates of Nazi leader Adolf Hitler, and was known for his public speaking skills. See Wikipedia, link
https://ar.wikipedia.org/wiki/%D9%8A%D9%88%D8%B2%D9%81_%D8%BA%D9%88%D8%A8%D9%84%D8%B2
- 29- See: Documentary episode on Goebbels' life, link
<https://www.youtube.com/watch?v=VE0zIENHzN4>
- 30- Article entitled: The Media and Mind Manipulators, Adel Al-Abedi, Al-Jazeera Media Network, link
<https://www.aljazeera.net/blogs/2016/12/4/%D8%A7%D9%84%D8%A5%D8%B9%D9%84%D8%A7%D9%85-%D9%88%D8%A7%D9%84%D9%85%D8%AA%D9%84%D8%A7%D8%B9%D8%A8%D9%88%D9%86-%D8%A8%D8%A7%D9%84%D8%B9%D9%82%D9%88%D9%84>
- 31- See: Atheism Militia, Abdullah Al-Ajiri, p. 30, Takween Center, second edition, with a simple disposition
- 32- Al Jazeera Media Network, article entitled: The New Atheists Among Our Children, Bilal Hijazi, link
<https://www.aljazeera.net/blogs/2017/6/5/%D8%A7%D9%84%D9%85%D9%84%D8%A7%D8%AD%D8%AF%D8%A9-%D8%A7%D9%84%D8%AC%D8%AF%D8%AF-%D8%A8%D9%8A%D9%86-%D8%A3%D8%A8%D9%86%D8%A7%D8%A6%D9%86%D8%A7>
- 33- See: Atheism Militia, Abdullah Al-Ajiri, p. 30, Takween Center, second edition, with a simple disposition

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