

A message submitted to the Council of Imam Al-Azam University College, Department of Da'wah, Preaching and Thought

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Abstract:

This research reviews the challenges of the media in confronting suspicions. The media faces major challenges in responding to suspicions, including internal and external ones, and sheds light on the obstacles facing the media in confronting misleading information, such as the diversity of ideas and opinions of media professionals and Islamic preachers and their differences, the absence of innovation in the tools of Islamic media discourse, lack of funding and weak management. The research also discusses the importance of developing effective media strategies to confront these challenges and enhance public awareness. The research concluded that it is necessary to support Islamic media materially and morally, especially satellite channels, harness modern technologies to serve Islam and respond to suspicions effectively, and activate the subject of Islamic media in universities as a basic study, organize media conferences and seminars to confront suspicions, and issue a periodic magazine concerned with new atheism and suspicions.

Keywords: Media, misconceptions, public opinion, Islamic civilization.

Introduction

The media faces many challenges in responding to suspicions, especially in light of the rapid technological development and diversity of social media platforms, which have become a fertile field for spreading fake news and fallacies.

The media enjoys this level of influence; The various imported sects rely on them to spread their ideas and promote their opinions and beliefs, and without these propaganda campaigns, these ideas will not be heard; therefore, if we want to reveal the truth about these imported intellectual sects, we must be at the level of action, and our methods of confrontation must be commensurate with the danger and impact of these ideas; therefore, it is necessary to use the latest and most effective means of influence on the public, as the media, with its technologies and means, is the most important and dangerous weapon to confront these contemporary intellectual trends with their various ideas and sects and to refute doubts about our true Islamic religion. This research has succeeded in identifying the most prominent challenges facing the media in responding to doubts.

Importance of the topic:

1. Preserving cultural and religious identity: The media is an essential tool in defending cultural and religious identity in the face of doubts that aim to distort Islamic concepts and values.
2. Confronting media deception: With the rapid spread of misinformation, the need for a strong media capable of confronting fallacies and presenting the facts in a clear and convincing manner increases.
3. Enhancing trust in media institutions: Media that succeeds in confronting suspicions objectively enhances trust between it and the public, which contributes to strengthening the ties between society and its institutions.

Research Objectives:

1. Warning against suspicions and explaining their dangers to the individual and society.
2. Highlighting the role played by the media in confronting suspicions and misconceptions.
3. Explaining how to develop the media to confront lies and repel slander.

Research Methodology:

Descriptive and historical inductive approach: In studying the thesis, I relied on the descriptive and inductive approach, in tracing the reasons for the emergence of these suspicions and their effects on the Islamic world, tracing their roots, causes and schools, explaining the role of the media in them, and confronting internal and external challenges.

The first topic: Challenges of the media in responding to doubts.

The media today suffers in its theoretical and practical aspects from complications that affect some of its elements, which sometimes lead to its deviation from performing its true required role, in light of the challenges that societies are experiencing today. The existing media that speaks in the name of Islam or tries to adhere to Islam and its values and performs the Islamic media function is in fact a media that needs to be evaluated in its institutions, its discourse rationalized, and its bodies qualified by preparing media professionals capable of performing their media role. This requires qualifying them intellectually, linguistically, culturally, specialized, artistically, and morally. It is necessary to confront these challenges, clarify some preventive methods, and develop some mechanisms to confront them [1].

First requirement: External challenges Today, the media faces major challenges on several fronts, especially when it comes to responding to suspicions and confronting misleading information, including the spread of false news and misleading information via social media and the Internet. This information, which often spreads very quickly, can negatively affect public opinion and create a state of chaos and doubt. The media faces challenges in how to maintain its independence in light of the pressures exerted by some external forces, whether political or economic. These pressures may affect the media's ability to provide objective and fair content, making it vulnerable to criticism and accountability by the public. These challenges include the following:

First: Lack of funding and weak management: The media faces many major problems, the most important of which is lack of funding. The media in the Third World complain of a lack of funding that prevents the development of technical capabilities and the introduction of advanced technology to improve the quality of communication. Many Islamic countries also suffer from weak control over their country's skies and their inability to confront foreign broadcasts that conflict with the values, culture and cultural heritage of their peoples. Good intentions It does not create an Islamic media capable of competing alone, and being satisfied with praying against enemies without striving and taking the necessary measures is considered sitting back and injustice from a person to himself [2] .

These challenges are among the most important challenges facing Islamic media, as they are represented in the financing or material support for Islamic media, as it is an effective and purposeful media that does not aim for material gain like the counter-media that seeks to gain through low-level advertisements for paid programs; it depends on self-financing from the pockets of those who believe in the idea and are convinced of it, and on charitable institutions and wealthy individuals to help those in charge of Islamic media so that it can compete and enter the race [3] .

Second: Western control over the media and its impact on local and global public opinion: The media hegemony and control exercised by developed countries over the media

This is another context facing the Islamic world, and is considered one of the most dangerous types of contemporary wars, as it aims to destroy the morale of Muslims by distorting ideas, changing behavior, brainwashing, and paralyzing the will. Among its main

means are spreading rumors, stirring up anxiety, spreading sedition, and fabricating crises, as it uses the arts of persuasion and relies primarily on means of communication and information technology to influence the human psyche. In this context, one of the most prominent The media is basically emerging from its acquisition of the motives of ability, precedence and development in the field of advanced information technology and the exploitation of satellites in all means of communication from printing newspapers and magazines and others, and its acquisition of the strongest radio frequencies to reach large areas of the world, in addition to the enormous material capabilities and high-tech communication devices and satellite stations that made television and radio stations the most influential media through satellites, and the discovery and use of Internet technology came, which caused a revolution in the world of communications and a major shift in the transfer and exchange of information [4]. Quran and destroy the Sunnah of the Prophet. There are no modern media means that the Jews have not used to fight Muslims and distort their image before the world [3].

Third: The psychological war directed against Islam and Muslims: The dominance of Western Europe and the United States of America over the means of communication, as the satellites flying in space broadcast their radio to the East and the West, representing news and information and other media materials as they want, and most of them are colored with a political, economic and cultural hue to spread the cultures of these peoples.

and to stir up unrest in the Islamic world, which plays the role of the future of these media materials. This danger will increase in light of the coming media globalization, the control of the Jews over some satellite channels, international newspapers and the Internet, and their attempt to distort the Islamic heritage, distort the Holy the Zionist officials emphasized the importance of psychological warfare against Muslims by saying: "We spend a large amount of valuable weapons and ammunition to destroy one enemy site. Isn't it better and less costly to benefit from propaganda and psychological warfare to paralyze the fingers that pull the trigger of this cannon?" [5].

Fourth: Globalization [6]: Since its inception, globalization has provoked reactions and debates of various directions, as it presented a cognitive model and special visions related to the universe, man and life, which it sought to promote using leniency at times and violence at other times. This resulted in clashes with established civilizations that adhere to their values, beliefs, culture and knowledge. Islamic thought, based on difference, diversity, plurality and familiarity, had mixed reactions, between acceptance, submission, rejection and discord. This situation requires the Islamic media to re-evaluate globalization, understand it and analyze its intellectual and cognitive structure, so that it can be dealt with consciously and knowledgeably, to invest in it and adapt it to suit our models in the current era. In the field of media work, whether it is satellite or via satellite, reports indicate that the Islamic world consumes low-level programs and funny seminars on Arab channels, while effective participation remains non-existent, in addition to the decline in media ownership and the application of freedom of expression standards in most Arab and Islamic countries [7].

The second requirement:

Internal challenges: The internal challenges facing the media in confronting suspicions are an essential part of the problems that affect the credibility and efficiency of media institutions, including the weakness of professionalism and media ethics. The failure of some media outlets to adhere to professional and ethical standards can lead to the dissemination of inaccurate or biased information, which enhances the spread of suspicions and causes the public to lose confidence in the media. The internal challenges facing the media in responding to suspicions include several aspects that affect its ability to provide accurate information and confront fake news effectively. Among these challenges are: First:

Civilizational challenges: “When UNESCO formed an international committee in 1977 to study the problems of contemporary media, the committee published its report in a book in 1980, and took the title: “Many Voices, One World,” which is a reflection of the conditions of intertwining and complexity experienced by contemporary media. International statistics on the media in the world show us - in their rapid development - how the media on our planet has become like the nervous system that tightens the parts of the body with a single bond. Hence, the globe was called in the language of the media the media village [8].

The civilizational challenges in their three dimensions: ideological, political and cultural, require a comprehensive and studied confrontation by Muslims, and all parties and institutions concerned with civilizational challenges must participate in this confrontation, whether at the political and economic level, or the cultural and educational level, or the religious and advocacy level. Without this comprehensive view and multidimensional planning, the confrontation will not succeed due to the multiplicity, diversity and seriousness of the challenges and their deep roots in Asian societies. The media has a fundamental and effective role in confronting them.

These challenges and the Islamic media in particular occupy a prominent position in this confrontation, and many enemies of Islam have realized the importance of the media in influencing civilization, so they have turned to investing and employing it to serve their purposes, including, for example, the Jewish millionaire "Robert Murdoch [9] building a huge media empire that includes half the world's population [10].

Second: The absence of innovation in the tools of Islamic media discourse: The absence of tools of modernity and innovation in Islamic media discourse, whether at the level of content, style, transmission, or those in charge of it..., is a real dilemma facing it, and requires a comprehensive review that calls for updating so that it becomes appropriate and suitable for the requirements of the era; for example, some fundamental amendments can be introduced to the curricula of Islamic and preaching colleges; so that the student studies, in addition to the issues of preaching and media, the Sharia sciences, social and human sciences, and preparing continuous courses to train preachers and callers and develop their abilities and capabilities so that Islamic discourse contributes to unifying the nation, not dividing it [11].

Third: The enemies of Islam use internal deception: The counter-media has a long arm inside some Islamic countries, and this corrupt media is supported by the enemies of Islam to incite confusion and chaos. It calls for the disintegration of society under the pretext of liberating women to destroy family stability, or separating religion from life matters and accusing Islam of not being able to keep up with the progress train and other things. The internal challenges increase with the interest of the media in some Islamic countries in small matters and their dedication to insults, defamation and highlighting the negative aspects of other Islamic countries that differ with them in opinion for one reason or another or highlighting sectarian differences inside Islamic countries, which creates a dark image of Muslims that the enemies of Islam are good at exploiting to distort the image of Muslims and Islam, which is innocent of all that [3] .

Fourth: The diversity and difference of ideas and opinions of media professionals and Islamic preachers: This is in determining the priorities, methods and starting points of work, and the occurrence of a state of confusion in their ranks, and consequently the emergence of phenomena of reprehensible debate that leads to difficulty in the relationship between them due to the absence of a state of awareness that requires their gathering and agreement, not their division and dispersion, and consequently their sitting and their hands relaxing from carrying the banner, and perhaps the enemies of Islam feed these differences because it is in their interest for them to remain and flare up, and perhaps understanding and paying attention to the many commonalities between the owners of the different intellectual and

preaching trends will alleviate the existing state of congestion, and the most important thing here is for everyone to know that the entry of the world into souls burns them and tears them apart: *And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers* [12,13].

Fifth: Lack of planning and weak financial funding: On the strategic side, the problem of the absence of scientific plans and Islamic media strategy is evident, as most of the efforts Random individualism and not subject to scientific standards; as it suffers from repetition, conformity, imitation and irrational competition, in addition to relying on personal and individual capabilities in most cases, and distancing from cooperation and coordination of efforts and reluctance to confront the collective solidarity and interconnected, and self-financing, as it depends on limited donations and weak government funding for Islamic media institutions and lack of interest in them. The weakness of the Islamic approach among some media professionals has often led to the control of media leaders over Islamic media work and the introduction of some strange ideas or practices that are surprising to appear in Islamic media [5].

Sixth: Lack of awareness and neglect of the importance of the role of the media: This is represented by the fact that the awareness of most of those in charge of it is still tied to the idea of religious or advocacy media in its direct and narrow concept, and it rarely happens that Islamic media goes beyond those narrow circles to the space of society and its political, economic, security and cultural complexities, in addition to the various activities that represent excessive sensitivity for those in charge of this media, despite its large media presence among the broad public in different countries, such as the sectors of art and sports, and crime and accident files. On the technical side, the problem of weak presentation emerges - presentation of the image and content as a result of the lack of ability to manufacture technical tools, in addition to the lack of knowledge of the culture of influence and guidance through the media, and also the weakness of the response to smear campaigns, in addition to confronting and resisting them, in addition to the weakness of effective administrative energies in managing Islamic media institutions [5].

There are a group of challenges facing the media in confronting suspicions and limiting the spread of fake news and suspicions, and the most prominent of these challenges are:

1. Social responsibility of search engines: Many search engines, especially major ones such as Google, contribute to the spread of fake news and rumors. These engines are important tools that electronic newspapers use to obtain news, but the lack of accuracy by these engines makes newspapers rely on unreliable news, which contributes to the spread of fake news.

2. Multiple news sources: Among the challenges facing electronic newspapers when confronting fake news is the huge number of sources that publish news and information. This huge number of sources makes it difficult for electronic newspapers to confront this phenomenon and limit the spread of fake news, which weakens their impact in confronting this news.

3. Weak financial capabilities: Some electronic newspapers lack the financial capabilities that enable them to use expensive digital applications.

This deficiency limits their ability to identify correct and fake news, which leads to the unintentional or unintentional spread of fake news [14].

1. Lack of government accountability: The failure of government officials to take responsibility for protecting society from fake news, and the lack of strict legislation that

contributes to limiting the spread of this news, poses a major challenge. The lack of accountability makes it easy for anyone to spread fake news without punishment, while activating legislation can reduce the spread of this phenomenon.

2. The spread of social media: Social media sites are one of the largest sources that promote fake news and rumors. With the absence of oversight of published content, these platforms become one of the easiest places to spread information misleading, which complicates the task of electronic newspapers in confronting this huge amount of incorrect news, these challenges make it difficult for the media to confront fake news and suspicions, which requires concerted efforts between governments, the media, and modern technologies to reduce the spread of this phenomenon [13]. From the above, it can be said that the internal challenges facing the media in responding to suspicions constitute an important part of the general challenges that it must confront, and these challenges are fundamental obstacles that prevent the ability of media institutions to provide purposeful, accurate and objective content; if they are not dealt with seriously, this may lead to the erosion of public confidence in the media and the destruction of its role as a reliable source of information.

Therefore, the media needs to adopt effective strategies to enhance professional competence, ensure independence, and provide a supportive work environment that contributes to providing responsible media coverage capable of confronting suspicions with complete credibility and transparency, and securing financial funding capable of meeting the needs of media institutions.

Conclusion and most important results.

Praise be to Allah for what He helped me with to complete this study, and prayers and peace be upon the Master of Messengers and his family and companions.

1. The challenges facing the media in responding to doubts, which are:

-Challenges of fake news and misinformation.

-Problems of trust in the media and their impact on the ability of the media to respond effectively.

2. Explaining that the reasons for intellectual invasion are many, and invading countries often try to undermine nations, their heritage and religion, by fabricating excuses and flimsy arguments.

3. Enhancing transparency and credibility: Providing clear media content based on facts helps gain public trust.

4. Investing in digital media: Using modern technological tools to monitor and respond to suspicions quickly.

5. Cooperation between institutions: Creating partnerships between the media, religious bodies, and educational institutions to spread a unified and solid discourse.

6. Promoting media culture: Raising public awareness of ways to verify the validity of news and information.

7. Producing attractive content: Providing high-quality visual and audio content that competes with suspicions in its attractiveness and spread.

Recommendations

1 .Islamic media outlets such as radio stations and Islamic newspapers should be given attention and supported financially and morally, in addition to the need to combine efforts to support Islamic satellite channels that play a prominent role in responding to suspicions about Islam.

2 .Confronting these doubts can only be achieved by taking advantage of these technologies and activating them to serve Islam and Muslims, not only by responding to and discussing doubts, but by harnessing them in everything that benefits the nation in all fields.

3 .It is important to activate the subject of Islamic media in Islamic colleges, institutes and universities, giving it priority in these studies, and considering it a basic subject, especially in the Department of Da'wah, Thought and Oratory.

4 .Recruiting various media outlets and organizing conferences and seminars to confront these doubts by introducing the relevant projects and working to prevent them.

5 .Establishing a periodical magazine in the college that focuses on new atheism, addresses the most prominent doubts and responses to them, and reviews the latest scientific and philosophical achievements that have contributed to refuting fallacies, whether foreign or Arab.

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