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## Use Media and Communication Technology in the Field of Islamic Media

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Saouli Abdelmalik

### Abstract

in this study i discussed to the role of modern technologies in contributing to conveying the message of islam to the world in easy and effortless ways ,and without financial costs or human efforts ,after this was entrusted to the newspapers in the beginning, developed greaty after the invention of radio , when he became the announcer's voice breaks through the blocking to reach the general public at no cost, or at low cost, television came to add to that melodious voice picture of that broadcaster is inform anyone as much as he can , rather it employs qualified people , to complete the task with the help of scholars and thinkers , until the internet came , which world of communications in transmitting texts , images , and videos effortlessly, sometimes at not cost , it is available to everyone without discrimination, the field has become a site of competition between content makers , here the knights of islam had the opportunity to have their say, and to make conquests from their desks and chairs across various networks , and from various places , to defend islam , and remove suspicions from him , but rather presented in its pure form from its sources, and communicate it to every point in the world , all this establish the argument for everyone, freedom of choice remains for everyone.

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# Use Media and Communication Technology in the Field of Islamic Media

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## Abstract

In this study, I discussed the role of modern technologies in contributing to conveying the message of Islam to the world in easy and effortless ways, and without financial costs or human efforts. After this was entrusted to the newspapers in the beginning, developed greatly after the invention of radio, when he became the announcer's voice breaks through the blocking to reach the general public at no cost, or at low cost, television came to add to that melodious voice. The picture of that broadcaster is to inform anyone as much as he can, rather it employs qualified people, to complete the task with the help of scholars and thinkers, until the internet came, which world of communications in transmitting texts, images, and videos effortlessly, sometimes at no cost, it is available to everyone without discrimination, the field has become a site of competition between content makers, here the knights of Islam had the opportunity to have their say, and to make conquests from their desks and chairs across various networks, and from various places, to defend Islam, and remove suspicions from him, but rather presented in its pure form from its sources, and communicate it to every point in the world, all this establish the argument for everyone, freedom of choice remains for everyone.

**Keywords:** media and communication technology, media and communication, Islamic call.

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## Introduction

Information and communication technology plays an optimal role in human life. It is truly a revolution that moved humanity from one world to a more visible and more present world, more advanced and faster. Everyone who engages in social activity or any activity that would bring about change in society needs this. In this context, those responsible for Islamic advocacy seek to exploit this technology to convey the message of Islam in its correct manner, away from the distortion practiced by the enemies of Islam. To achieve this goal, various media are used, as well as social media. Each means has its own methods and characteristics for reporting. It is integrated but evolves from one method to another. After all, newspapers, magazines, and various publications are accessible only to intellectuals, to the radio that did justice to the illiterate—they just listen—until television came, which began to display the matter with sound and images, so most people can follow. Finally, the internet and social networks, which were truly a real revolution in the world of communication, allowing a person to convey what they want. Islam

had a better chance of conveying its message to all of humanity in easy and convenient ways, which is what we will discuss in this article.

### 1-1 The problematic:

In light of this technological challenge, in which the Islamic nation struggles to remain an important figure in running the wheels of the world and after the harsh judgment that was issued against it, judging it to be backward, we find that all indications nominate it to be the pioneer in realizing the truth with an indomitable divine will. As it volunteered, God has harnessed this technology to alleviate a part of our suffering, regarding the provision of capabilities to call to God and to bring the voice of Islam to the farthest reaches of the earth. The Muslim man, calling to God, has become adept at using technology to announce new conquests, individually and collectively, to both known and unknown individuals, regardless of gender, age, and with utmost stability and peace of mind, at affordable prices. This embodies the principle of universality, which is one of the most prominent characteristics of Islam.

“And We have not sent you except as a mercy to the worlds.” (Quran, Al-Anbiya 107)

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a Warner. But most of the people do not know.” (Quran, Saba 28)

Here, there is no persecution, no armies, no war. The opposition can only be practiced by an individual or a group, openly or in utmost secrecy, if they so desire. This is one of the facets of globalization and its principles, including freedom. Even those who intend to fight against this religion and this nation will find it resilient, as they can only counter it through argument and proof. Given that Islam is a religion of truth, justice, and freedom, it allows people to worship the Lord of the worlds without the need for a state, army, or wealth. However, this brings us face-to-face with the challenge of neglecting our duty.

In light of this, the following question arises: How can Muslims fulfill the duty of calling to God and conveying the message of Islam to the world in the midst of this abundance of information and technological boom?

### 1-2 significance of the study:

The internet is one of the most important, effective, and convenient means for practicing the call to God and reaching a large number of people in a short period of time. It takes advantage of various forms of communication, whether individual or collective, direct or indirect, through spoken, written, audible, and visual means. It allows the invitee to engage virtually from their home or workplace, day or night, eliminating the need for physical presence as required in traditional methods. This method transcends real and virtual borders and even surpasses limitations of time and dimensions. While communicating with a specific person, you can open the field for others to join the session and initiate discussions. This is a tremendous blessing for serving Islam.

From your office, you can send messages of Islamic call through the internet and social networking sites to reach a wide audience. Moreover, this method only requires minimal financial resources, as it is becoming increasingly accessible and affordable. However, it is

important to note that hostility towards Islam has also become easier, so efforts must be redoubled to counter these attacks. Just as the path to doing good has become easier, the opposite is true as well. The enemy targets any vulnerable aspect and seeks to undermine it.

### 1-3 Study Objectives:

This study aims to:

- Develop methods of calling to God in line with the advancements of digital technology.
- Make the field of calling to God a flexible field, subject to development and the change of its mechanisms, from words to images...
- Enable the possibility of reaching all of humanity, individuals and groups, in all parts of the globe, by utilizing various communication networks.

### 1-4 Approved Curriculum:

In this study, I have employed an inductive approach to examine the reality and extrapolate the facts pertaining to the applications of digital technologies in the field of Islamic call. I have explored the methods of utilizing these technologies, whether in terms of application mechanisms or simulation, within the context of calling to God.

### 1-5 Study Terms:

#### 1-5-1 The Islamic Call

When we use the term "call," it encompasses two meanings:

- Islamically: It refers to the dissemination and proclamation of Islam in general, which involves conveying Islam to people, teaching it to them, and applying it in real-life situations.

(Al-Bayanooni, 1995, pp. 44-46)

The Islamic call is a discipline within the realm of Islamic sciences that focuses on the two aspects of spreading and informing about Islam. It relies on various technical methods to effectively convey the message, considering the psychology of the recipient and their reactions. It targets both the intellect and emotions, as exemplified by the noble verse: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" (Quran, An-Nahl 125). Wisdom is directed towards the intellect, while preaching appeals to the emotions, and arguing is done in the most excellent manner.

#### 1-5-2 Digital technologies:

They are electronic tools, systems, devices, and resources that create, store, or manipulate data. In fact, they include well-known examples such as social media, online games, multimedia, and mobile phones.

Spring 2022, "The Concept of Digital Technology" [tech.mawdoo3.com](http://tech.mawdoo3.com)

The Eleventh Conference on Learning in the Age of Digital Technology recommended the following:

- The need to pay attention to open-source digital technologies, as they represent effective and low-cost alternatives.
- The necessity of employing modern technologies in various fields of education, and relying on multimedia because of its importance in stimulating the senses of learners, developing their creative thinking, and making education more profound in their minds.
- The need to enable students and researchers to use digital technology to prepare scientific research, by building workshops and training courses to control the various aspects of these fields. (Aljabr et al., 2020, p. 176).

As it is necessary for every communication process, whatever the means - newspapers, radio, or television - a strategic plan must be developed that is targeted away from chance, by feeling the risks to draw a road map targeting any of the topics. Here we have the call to God to reach the wanted results at the lowest cost and least effort. (Blondel, 2018, p. 14).

**1-5-3 The new media:** It is a multiform media (audio, read, visual) and media and forms (YouTube, blogs, electronic journalism, ...) that relies mainly on the Internet with its many features, and on the transformation of traditional media with characteristics such as wide freedom, interaction, diversity and inclusion... (Shuqra, 2014, p. 53).

It is also the live networked media on the lines of online media, focusing on its applications in the Internet and other networks, as it is called the expression cybernetic media from the expression cyberspace, which is used here to describe the information space in the Internet. It is also called network media to denote intermarriage existing between computers via the Internet, and the possibility of creating a network of information connected to each other by hyperlinks or hyperlinks. We are concerned here with special features of the Internet that gave it the characteristic of hyperlinks, and links to what is published or broadcast within it. Some applications of this media are called innovative multi-media media due to the state of fusion that occurs within it between text, image, and video. (Sadek, 2008, pp. 29-31.).

Social networks are considered the most important expressions of the new and most widely used media. They have the power of linking the members of society, so they are known as: a website that allows individuals to create their own page, in which they present a glimpse of their personality in front of a wide or specific audience according to a specific system that shows a list for a group of users who share contact with them. Users also have the ability to view their own pages as well as the available information. It should be noted that the nature and naming of these links differ and vary from one site to another (Danah 2010 p 71 ).

## **2- Preaching Islam in light of the current technological development.**

### **2-1 The Internet serves Preaching Islamic:**

#### **2-1-1 The importance of Preaching Islam via the Internet:**

The Internet is one of the most important, best, and easiest means to allow the practice of calling to God, and to reach the largest possible number of people in short periods, taking advantage of the various forms of communication available from individual or group invitation, direct and

indirect, spoken and read. You can reach people virtually in their homes or workplaces, day or night, without waiting for them to come to you as it used to happen with traditional means. This method has penetrated all real and virtual borders, temporal, and different dimensions. From your office, you can send invitation messages via the Internet to everyone, and it doesn't require much financial investment, as it is almost free. On the other hand, it's important to acknowledge that hostility towards Islam has become easier, and therefore efforts must be doubled to repel these attacks. In 1999, purchases related to prostitution amounted to 8% of electronic commerce, generating an income of 18 billion dollars. Fast forward to today, about two decades later, and the money spent on accessing pornographic pages amounted to about 3 billion dollars in 2003, in addition to the availability of free services. These are just some of the challenges facing Islamic outreach efforts in the digital realm, especially considering that more than 5 billion people use the Internet. According to 2022 statistics cited by Hani in 2021, this figure represents approximately 63 percent of the total world population of 7.9 billion.

According to the same report, "Google Chrome" leads as the top Internet browsing tool with 86.14 percent usage, while Google remains the dominant search engine with 98.60 percent market share. (Aboumar.ae, 14/12/2021) Sherif, 2022. "Digital Report Reveals the Number of Social Networks and Internet Users in Algeria." [www.echoroukonline.com](http://www.echoroukonline.com), 12/10/2021.

The International Telecommunication Union has identified two major obstacles to its goal of making the world's population fully connected. The population that is still not connected is also the most difficult to reach, as well as the difficulties of transitioning from simple network access to regular and easy access.

The union considers that obstacles are often underestimated such as: very slow connection speeds, very high prices for equipment and subscriptions, lack of digital literacy, or even cultural and language barriers, but also gender discrimination and sometimes lack of access to electricity.

As for the Arab level: The digital divide between the Arab countries has widened so much, as the spread of Internet use in the countries of the Gulf Cooperation Council has almost reached 100% of the population (98.2%, based on figures included in a UN report on e-government for the year 2022), and the group of Arab Maghreb countries (Libya, Tunisia, Morocco, and Algeria) recorded Internet penetration reached about 69%, and the countries of the Arab East (Syria, Iraq, Lebanon, Jordan, Palestine, and Egypt) recorded about 65%, Sudan 28.4%, and Yemen 26.7%. When it comes to Islamic countries, many of them still suffer from real isolation in this field, especially some poor countries that have been exhausted by wars, such as Afghanistan, which still has less than 10 percent of Internet usage. Especially if we compare the ratio of men to women. (Al Mubaydeen, 2020, "Who Uses the Internet More.. Men or Women?" [alghad.com](http://alghad.com), 10/11/2020)

## **2-1-2 The Internet is a way of Preaching Islam and a servant of Muslim issues:**

The Internet has made a quantum leap in the world of media and communication, due to the interaction it has created between traditional means and social networking sites, which has enabled it to speed up communication between individuals and groups. However, the number of Islamic sites remains below the level of aspirations, whether in terms of number or content, as they represent only 9% of the total number of sites in the world compared to Christian sites,



which constitute 62%. According to some studies cited by the same source, 75% of Internet users are between the ages of 16 and 44, and 45% of these individuals have completed their university studies. This indicates that there are large segments of society that have not achieved integration into this digital world. (Islamic Call via the Internet, 2014, <https://eyooon.net/view.aspx?id=22895>, 12/11/2019)

Among the advantages of this network is that it provided great services to Muslim issues in the world, which we would not have heard of if it were within the framework of traditional media. One of these hidden issues is the Chechen problem, which exposed Russian practices against innocent and defenseless people in the nineties of the last century. The Chechens developed their site called "Azzam Publications," which has attracted millions of people worldwide through various forms of communication. Additionally, the network shed light on the Rohingya issue in Myanmar, as well as the Uyghur Muslims in China.

Regarding the Palestinian cause, the Internet played a significant role in gaining recognition of its independence from various world institutions, led by CNN, the American company. Under the name "Palestine (DM)," meaning an independent state, this recognition enabled Palestinians to collect donations and zakat via the Internet. (Tarad, 2022, "The Impact of Governance Application on Enhancing Sustainable Development Goals," 11/12/2022)" <https://democraticac.de/?p=83580>

As for Islam in the West, the interest in Islam has become evident, particularly in a positive direction, in conjunction with the widespread use of the Internet. Taking France as an example, Al-Jazeera Net conducted searches on search engine results and Wikipedia pages in different time periods. This report provides readers with a digital summary, along with a collection of statistics and surveys on Islam in France, and French attitudes toward it.

The results obtained from searches on Google in France indicated a significant increase in searches related to Islam, more than doubling during specific time periods. These periods include the beginning of 2006, the beginning of 2015, and the current year, 2020. Searches in French, from France, using terms such as "Islam," "Mohammed," and "Mohammed caricature," showed a substantial digital surge in conjunction with the publication and republication of offensive cartoons and reactions to them.

Searches for Islam increased on average by 20 to 70 times more than searches for Christianity and Judaism during the same periods. Although the percentage varies considerably, it is mostly more than 50 times higher compared to Christianity and Judaism since 2004 until now, reaching its peak in April and May of this year.

The search for the term "Muhammad" in its various forms (Mahomet and Muhammad) exceeded searches for "Christ" in its various forms (Jesus Christ and Jesus) and the word "Moses" by 8% (6% for the second and 3% for the third).

Imran, 2020, "Data, Statistics, and Ratios... French Opinions on Islam and Their Research on the Internet," [www.aljazeera.net/culture/2020/10/26](http://www.aljazeera.net/culture/2020/10/26).

Such figures encourage Muslims to redouble their efforts in the field of calling to God, especially with the use of international languages, particularly English. Additionally, leveraging sympathy

for Islam, particularly among Muslims, is important to demonstrate the merits of their religion before they become advocates for it. A study revealed that the majority of Muslims, whether they are Internet users or non-users, believe that Islam alone leads to heaven.

### **3 - Social networking sites:**

#### **3-1- The concept of social networking sites:**

Communication in language is defined as the act of conveying something, whether it's an opinion, message, or information. In psychology, the term refers to "conveying news within a group and examining it in relation to the structure of this group." (Marini, 1974, "Definitions: What is Communication?," Le Petit Larousse).

In the English language, it is referred to as "social media," and it is expressed as "social networking" or "social networking sites." However, the Arabic expression "social networking sites" is considered more accurate.

The meaning of these sites revolves around the process of communicating with a number of people, including relatives, colleagues, and friends, through websites and electronic services. These platforms provide rapid delivery of information on a large scale with interaction, while also offering guidance and facilitating communication via the Internet. This process is an extension of what used to occur during meetings in various clubs and cafes, but now it happens predominantly online. (Al-Shahri, 2012, p. 32).

This concept aligns with the ideas of the thinker Jürgen Habermas. Jürgen Habermas indicated that the public sphere is "a hypothetical or imaginary community that does not necessarily exist in a known or distinguished place and consists of a group of individuals who have common features gathered together as an audience, interacting with each other on an equal footing on common issues." Additionally, Alson and Boyd stipulated that sites intertwining through the Internet, a group of sites on the Internet, emerged with the second generation of the Web (Web2), facilitating communication between individuals within the structure of a virtual community.

The term "virtual" traces back to Howard Rheingold, who authored the pioneering book on the subject titled "The Virtual Community." In it, he defines the virtual community as social gatherings formed by individuals in separate places around the world, who converge and communicate with each other through computer screens and e-mail. Despite being physically distant, these individuals share common interests, and interactions similar to those in the real world occur between them, facilitated by the Internet. (Rheingold, 1993, "The Virtual Community: Homesteading on the Electronic Frontier", p. 6).

Subsequently, social networking sites were established successively, attracting more than two-thirds of Internet users. (Center for Arab Unity Studies, "The First Social Networking Site," 1995-2008, p. 231) [source link: <https://futureuae.com/ar/Mainpage/Item/849>]

#### **3-2 An approach between social networking sites and alternative media:**

By the current century, the technological convergence of computers, communication technology, and the Internet has reached its pinnacle, giving rise to a new form of media - an alternative,

transcontinental media that transcends borders. In this media landscape, boundaries, if they exist, are irrelevant between individuals, who are brought together as if they were under one roof, rather than in separate villages. This phenomenon is largely driven by social networking sites, which have fundamentally transformed the lives of people and nations. These platforms serve as gathering spaces for parents, like-minded individuals, students, and others, within open or closed groups, allowing them to form close-knit communities where they can share secrets and exchange ideas freely. This environment offers every citizen the opportunity to engage with others, or groups, in an atmosphere of mutual respect and tolerance. (Okaz Newspaper, May 15, 2013, 20:17).

### 3-3- Social networking sites cannot be a substitute for traditional media:

4-Media experts at the Arab Media Forum unanimously agreed on the need to treat social media as complementary tools to traditional media, rather than as substitutes. They emphasized that while social media platforms are important, they often lack the credibility and trustworthiness associated with traditional media outlets. (Hanadi, 2013, "Social Media is not a Substitute for Traditional Media," Dubai, [www.emaratalyoun.com/local-section/other](http://www.emaratalyoun.com/local-section/other), February 12, 2020).

5- The role of artificial intelligence in promoting communication through networks - across its various generations:

In the last decade of the 20th century, the Internet began its development through different generations. Within thirty years, it evolved through four generations. When we refer to generations, we mean the advancements in performance, speed of information transfer, and the tools utilized for these purposes.

The first generation primarily involved basic functions such as email and mailing lists. The second generation focused on collaboration and sharing information on the Internet. The third generation, also known as the semantic web, allowed machines to read web pages similarly to humans. This facilitated more precise searches using search engines and investigative software.

The fourth generation emphasizes accessing information when needed and utilizing it efficiently. It incorporates advanced intelligence for seamless interaction between humans and machines. Some studies suggest the concept of a fifth generation, which predicts further development in smartphone usage and a shift in web technologies from push to pull. Pull refers to the effort exerted by the user to access necessary information, while push entails automatic delivery of relevant information solutions at the right time and place, driven by artificial intelligence.

Furthermore, operations in the fifth generation aim to overcome language barriers by providing simultaneous translation for all languages worldwide. (Al-Kharinj, 2016, p. 185).

Artificial intelligence can be defined as the ability of a computer to perform functions and tasks that simulate human cognitive abilities. It encompasses a broad range of knowledge and is associated with various fields, including computer science and psychology. (Ben Khrouf, 2009, p. 49).

Emotional intelligence, according to Goleman's theory, refers to a set of skills focusing on four key abilities: self-awareness, self-management, social awareness, and relationship management. Goleman identifies these abilities as the basis for twelve subscales of emotional intelligence:

1. Emotional self-awareness
2. Self-regulation
3. Adaptability
4. Achievement orientation
5. Positive outlook
6. Influence
7. Coaching and mentoring
8. Empathy
9. Conflict management
10. Teamwork
11. Organizational awareness
12. Inspirational leadership.

(Bren cor, 2022, "Explaining Theories of Emotional Intelligence," article-31417, [www.annajah.net](http://www.annajah.net))

## 5- Applied models in the field of calling to God

### 5-1- Simulating Islamic models for existing applications

#### 5-1-1 Approval of expert systems:

Expert systems are an application of artificial intelligence aimed at transferring human intelligence to computer systems. This is achieved by designing software and computers that simulate human behavior and thinking. Expert systems in the field of forensic sciences are formed from vast databases of knowledge and input from numerous specialized experts in the field. They serve as a reference base for Muslims interested in researching and exploring legal sciences, providing comprehensive resources for callers to God. These systems cater to their needs for explanation, interpretation, and planning in various aspects of their work. (Al-Shuaibi, 2000, p. 240)

**5-1-2- Forming specialized groups:** Legal knowledge is organized into groups and categories that can be accessed as needed. This organization is accomplished using advanced technologies by experts in artificial intelligence. The system adopts suitable languages for research and adjusts the documentation structure. It covers various areas such as jurisprudence, principles, religions, or sects. This comprehensive approach enables individuals, including preachers, to address and respond to various suspicions effectively. (Al-Furaih, 2007, p. 345)

**5-1-3 : Adopting the (hologram) technology in serving the guests of Rahman:** by knowing everything related to the pilgrims statistically, health and age, and in terms of gender, race, and place of residence...

(Al-Shami, 2019, "Saudi Arabia Welcomes Pilgrims with Fifth Generation Applications and Hologram Technology in Preaching and Guiding Pilgrims," November 14, 2019)

gate. ahram.org.eg/News/2249943.aspx

**5-1-4 : Adopting methods in natural language processing:**

A text-to-speech system is designed to convert written text into spoken words, while a speech recognition system processes spoken words and converts them into text.

A machine translation system translates text from one language to another, facilitating communication between individuals who speak different languages.

An information retrieval system searches and retrieves relevant information from databases or the internet, enabling users to access specific data or resources.

**5-1-5- Establishing an Islamic social networking site (Salam World).**

Salam World, a Turkish website founded by Abdul Wahid Niyazov in 2012, serves as an Islamic communication network alternative to mainstream social media platforms. Headquartered in Istanbul, it also operates offices in Moscow, Cairo, and Kuala Lumpur. The site operates under the slogan "No taboos, no barriers, no politics," aiming to break down ideological, linguistic, and geographical barriers among Muslims. It seeks to enrich global culture with Islamic civilization achievements and contribute to the development of the halal market. One of the site's objectives is to attract Muslim scholars to enrich the project and aims to reach 50 million users within the first three years, targeting both Muslims and non-Muslims to learn about Islam. Additionally, it aims to engage with younger generations and contemporary Muslim families, serving as a safe platform from various deviations. The site also aims to connect with international Muslim scholars, Islamic gatherings, and researchers to explore the truth of Islam.

(Senki, 2012, "Launch of Islamic Facebook to Compete with Famous Social Networks," July 30, 2012, [www.facedawa.com](http://www.facedawa.com))

**5-1-6- Example: Facebook Daawi**

An Islamic Da'wah website, such as Facebook Da'wah, invites users to join by agreeing to its terms, and upon subscription, it automatically provides subscribers with the publication of verses from the Quran, hadith (sayings of the Prophet Muhammad), and biographies of the companions and followers of the Prophet on their personal page. The goal of Face Book Da'wah can be summarized as an Islamic platform aimed at spreading the Islamic call and reminding the youth of the nation about the teachings of their religion. It seeks to promote Islamic values and virtues, spread goodness, and combat evil in a friendly, distinguished, and engaging manner. This is achieved through exciting and realistic stories, purposeful pictures, and posters.

**5-1-7- "Brother book" site seeks to be a copy of "Facebook":**

Brothers book A social networking site similar to the renowned Facebook, called "Brothers Face book," was launched by the Egyptian Muslim Brotherhood in July 2013 and is currently in the process of building its user base. The aim of this site, as stated by its administrators, is to provide Muslims with a platform that aligns with the principles of Islamic law.

According to Agence France-Presse, the site closely resembles Facebook in terms of the services and features it offers. However, what sets it apart is its name: "Brothers Face book." It provides a range of traditional services identical to those of Facebook, such as photo and video sharing, creating private groups, and conducting opinion polls. The goal is to facilitate the transition for users accustomed to Facebook without distracting them. Nevertheless, some experts believe that the Brotherhood's website lacks Facebook's essential feature of enabling free discussions and open-minded criticism without taboos.

"The Facebook Brothers" is perceived by some as a controlled propaganda tool that merely gives the impression of embracing modern developments. However, supporters of the Facebook Brotherhood argue otherwise. They view their network as complementary to Facebook but with a concept that respects the personal lives of its members and adheres more closely to Islamic law. This idea is not new to the Brotherhood, as they previously launched a site similar to Wikipedia called "Ikhwanwiki" and experimented with a trial version of "YouTube."

(Al-Risalah Net - Agencies, 2010, "Ikhwan Book: The Islamic Version of Facebook"))<https://alresalah.ps/post/23629>

#### 5-1-8: Muslim Facebook:

The new communication site named "Muharram" segregates the sexes:

A group of Muslim businessmen from Britain has launched a social network called "Muslim Face." The launch of the site has prompted questions about its role in a time of widespread extremism. This site offers additional features for Muslim users, particularly aimed at protecting them from content that contradicts their values and customs, according to Ahmed Al-Qaoud, the site's official. The Middle East journalist for "Muslim Face" website stated: "Muslim Face is a social platform like others aiming to connect societies and people to understand each other, but it operates according to Islamic principles."

One of the most contentious issues on this site is the restriction on interactions between genders on Facebook unless with a male relative, sparking significant controversy primarily concerning limitations on freedom. Some situations necessitate communication between genders, such as for academic and commercial purposes.

The concept of creating a social networking site based on religion has garnered criticism from users of these platforms. Abu Muhammad al-Suriki, a critic, remarked, "...Islam is a universal religion beneficial to both Muslims and non-Muslims. Simply associating a service with a specific religion can be seen as propagandistic against non-Muslims. Therefore, the principle should be to align the name with the universal goals of Islam..."

On the other hand, Ahmed Al-Qaaoud defended the idea of linking the social networking service to religion, stating, "The site's adherence to Islamic values doesn't preclude others from joining, nor does it discriminate against people. Instead, it seeks to provide a suitable space with privacy."

He further elaborated, "In most other networks, friends are typically of the same religion. In reality, Muslims have Muslim friends, Christians have Christian friends, and so on. People tend to add others who are similar to them and communicate with them, so there's no issue with having a site for Muslims."

However, the head of the Tunisian Institute for Democracy and Development expressed concerns, questioning, "Is this compatible with pluralism, diversity, and dialogue? If each religion creates its own website, how will there be dialogue between different religions and societies?"

The religious nature of the new site also raises fears of exploitation by Islamic militants to spread extremist ideologies and hatred against non-Muslims. Experts have observed an increase in extremist groups using the internet and social networking sites, prompting Western countries and institutions to devise strategies to combat what is termed "electronic jihad."

[arb.majalla.com/2018/05/article55265646](http://arb.majalla.com/2018/05/article55265646)

#### **5-1-9- An Islamic search engine model:**

Its name is the Halal Googling engine. It is a search engine that gets most of its research from Google, but it works on filtering, so that it strips all its searches from degraded images and videos, and the website address is as follows (Aqua Web: 2014 Halal Googling «Halalgoogling» The first Arab-Islamic search engine » [www.aqweeb.com/2014/02/halal-googling](http://www.aqweeb.com/2014/02/halal-googling)

#### **5-1-10- Muslim Face:**

A new website for communication that separates the sexes: MuslimFace Communication with "Islamic controls," including the necessity of accompanying a Mahram -محرّم- to the user so that he does not engage in illegal prohibitions.

(W.M. Al Ghad: 2015 "Muslim Face"... A New Website for Communication that Separates the Sexes!) [alghad.com](http://alghad.com). It was also announced "YouTube Pure," a Saudi site that displays video clips devoid of content contrary to the principles of the Islamic religion from the famous YouTube site.

"Labbaik Islamic" (2009)

[forum/showthread.php?t=2343](http://forum/showthread.php?t=2343)

: <https://goodwayinlife.com>)12/11/2020

#### **5-2- Existing model islamiccalling projects:**

It is the first committee specialized in online preaching, aiming to introduce Islam to non-Muslims and educate converts, in various languages.

(17 websites – 80 languages – 75 blogs).

Among its most important projects:

2- Advocacy projects using existing models:

#### 5-2-1- The specialized islamic calling network:

Among its most important achievements:

A - The Holy Qur'an broadcasting project on the Internet: The Electronic Invitation Committee endeavored to keep pace with the significant advancements observed in radio through the Internet and the growing number of its listeners, particularly among smartphone owners. Their numbers surged from 51% in 2011 to 62% in 2012. A study unveiled that 54% of Internet users listen to Internet broadcasts in their cars, 32% utilize portable Internet radio stations, and 15% connect their smartphones and tablets to audio devices in their vehicles.

The study also disclosed that 5 billion people use mobile phones, with 1.8 billion using smartphones. Notably, among the Muslim countries with high smartphone usage is Singapore, with a rate of 54% (broadcasts include terrestrial, satellite, or Internet-based).

Through this project, the Electronic Islamic Call Committee aims to:

- Disseminate the Noble Qur'an to a broad audience encompassing various cultures.
- Foster a deeper connection of Muslims and converts to the Holy Qur'an through listening.
- Familiarize non-Muslims with the tolerant teachings of the Holy Qur'an by translating its meanings into their languages. The translations are available in 30 languages, with operations running 24/7, targeting Muslims, converts, and non-Muslims interested in Islam.

To support the project, the committee has opened avenues for electronic charitable donations in all forms, including direct transfers to the committee's account, with account number: 0119810023- (Bank of Popian, 2012 "Easy, Convenient, and Secure Payment Experience with Service") <https://boubyan.bankboubyan.com/> Apple Pay ,

B- Islamic call satellite channels, and as a model:

- Al-Bushra satellite channel: This channel broadcasts via the Nilesat satellite, targeting the Middle East primarily in Arabic, its official language. It also airs some programs in Filipino, Malayalam, Sinhala, Urdu, and Telugu languages.

- Its objectives include:

- Introducing Islam to non-Muslims.
- Educating and raising awareness among new converts.
- Teaching Arabic to non-native speakers.
- Strengthening the Islamic identity through a moderate approach.
- Fostering civilized communication between Muslims and others, and promoting a culture of constructive dialogue and religious tolerance.



- Enhancing the preaching motives of Arab families.
- Al-Iman Chinese Channel: This channel delivers its programs in Mandarin to residents in the Asian region.
- Islamic satellite channels in general: These channels play significant roles across religious, social, political, and other domains. They contribute significantly to promoting Islamic values and fostering virtuous conduct in society.

**5-2-2- The electronic islamic call bag project:** It is a set of comprehensive Islamic call materials aimed at introducing Islam to non-Muslims of various religions, such as «Christians, non-religious, Hindus, and Buddhists, and the bag will be of great benefit to all of these groups, because it allows They have the opportunity to learn about Islam as a religion and a way of life that Muslims practice daily, for example: designing a program on how to perform prayer in the light of the Book and the Sunnah and other sub-projects.

The Electronic Invitation Kit: A Boundless Preaching Project" published by "Midad Al Kuwait" in 2013. It also includes the date of October 12, 2014, and a website link: "medadcenter.org/news/46865.

**5-2-3- The Project of Teaching New Converts:**

website.( Al-Najat Charitable Society ( 2022)donate.alnajat.org.kw/ar-319-ar.html

The site contains several sections, including a section on "The ABCs of Islam" (Tawheed, Faith...), the Qur'an and Sunnah section, the Worship section and how to perform it, what are the major sins, a section on the lifestyle of a Muslim covering various daily behaviors, the issue of values and Islam's view of contemporary issues, and a section on the experiences of new Muslims and how they convert to Islam.

**5-2-4- A project to develop the skills of preachers:**

By renewing their preaching discourse in line with the laws of change and adopting contemporary means, the site contains several sections such as the Department of the Alphabets of invitation to God, the Torch Bearers Section, the Comparative Religions Section, the Misconceptions Section, and the Skills and Tools Section that focus on communication, presentation, internet, and computer skills, as well as their research capabilities.

Al-Attayah: 2014, "Developing the Skills of Qatari Preachers in English" <https://www.raya.com>

**5-2-5-Adhan via the Internet:**

After the problems raised by some racist organizations in Europe calling for banning the call to prayer via loudspeakers, due to the noise it causes - according to their claim - the call to prayer service was launched via the Internet as an audio message corresponding to prayer times via mobile phones. The British newspaper (The Daily Telegraph) described this service. According to the author of the article, "Muslims are now using the latest innovations in technology to know prayer times in order to overcome a problem: forbidding the call to prayer because non-Muslims claim that it causes them noise." The audio service is provided by a company owned by a Muslim

family, in cooperation with the Muslim Council of Britain.  
(<https://apps.apple.com/qa/app20/10/2021?l=ar>)

### 5-2-6 -Electronic Jihad:

In the electronic age, traditional confrontations involving weapons and victories have come to an end - at least for those with a strong infrastructure. Instead, future confrontations will be electronic, beginning with mobilizing and educating the masses about the issue and ending with the destruction of enemy sites, which leads to misleading them. We have observed the effectiveness of these cyber wars in reality, where many institutions in Israel were paralyzed, banks were hacked, and airports were shut down. Some of these "hackers" were even able to penetrate the American Pentagon and secure banks in the West. These individuals were once ordinary people, but they developed their research capabilities and now pose threats to countries. This presents another opportunity for Muslims to engage in free virtual competitions in this arena to emerge victorious.

Among the forms of electronic jihad is fighting against websites promoting electronic Christianization and those affiliated with destructive movements that falsely claim to represent Islam.

Mohamed Gamal Mohamed Arafat, 2011. "The Reality of Islamic Advertising and the Electronic Network" - Second World Conference on Islamic Media, Jakarta, Indonesia.

There are also efforts made by some Internet mujahideen against some sites such as those that offend the Messenger, may God's prayers and peace be upon him, or Islam. For example, we do not forget the Dutch offenses to Islam and its Prophet.

The Saudi hacker "Sniper hacks" was able to carry out an electronic war on Dutch websites in retaliation for the Messenger, may God bless him and grant him peace, and for Islam, after the release of the anti-Islam film "Fitna" by the far-right Dutch MP "Wilders". This included targeting the data centers of major Dutch companies, known as Data Centers, which provide hosting services for websites on the Internet. In one day, more than 55 Dutch sites were hacked and destroyed, all of which ended up with the global extension of Dutch sites (.NL) on the "Zone H" website.

(<http://www.zone-h.org2023/108/11/2014>)

The same Saudi hacker, Sniper hacks, destroyed many Danish websites after the publication of cartoons insulting the Messenger, may God bless him and grant him peace.

The Danish Society for Informatics has recorded hundreds of websites targeted by Muslim Internet hackers, who replaced their home pages with Quranic verses, prophetic hadiths, Islamic flags, and slogans denouncing Danish newspapers and the government. One of those responsible for the Internet in Denmark monitored more than 718 attacks, all of which were launched in coordination with the protests against the insulting cartoons of the Prophet, may God's prayers and peace be upon him, on selected websites), quoting an article published in the Society's magazine entitled: "Wanted: Electronic Resistance to Sites that Fight and Distort Islam."

Source: Arefa (2021) "Inviting to Islam on the Internet... Reiteration or Innovation?"  
[www.saaaid.net/Doat/khabab/85.htm](http://www.saaaid.net/Doat/khabab/85.htm)

#### **5-2-7- Electronic charitable work:**

Electronic charities, such as collecting zakat with a Visa card and purchasing electronic sacrifices, along with various other charitable activities, have leveraged the Internet to provide significant services to the community.

It is incumbent upon Muslims to intensify their research and efforts to advance society, given the abundant wealth within the Muslim community. Through electronic zakat collection, major crises in the Islamic world can be addressed. The Malaysian model serves as an example, where zakat is collected compulsorily through designated funds in banks and managed by established zakat banks.

Source: Islam Online Net (2009) by Muhammad Jamal Arefa.

#### **5-2-8-The Electronic Mufti:**

The electronic mufti refers to a computer programmed with specific questions and answers based on a database. While some objected to this project citing its reliance on an abstract database, there are both abstract and direct fatwas available. Consequently, the mufti may rely on electronic fatwas, particularly in areas like zakat and inheritance calculation. However, Al-Azhar scholars have refused to engage with the subject comprehensively, deeming it permissible in certain cases, as fatwas can be memorized and provided upon request.

Grand Mufti of the Arab Republic of Egypt (2023) "Utilizing the Expertise of the Fatwa House and Enhancing Fatwa Cooperation."

<https://www.facebook.com/EgyptMufti>

#### **5-2-9 the electronic mosque :**

In Islamic society, the mosque holds significant importance as it serves as the focal point for all Muslims, regardless of their backgrounds. It is not only a place of worship but also a center for knowledge and learning across various aspects of life. Moreover, it serves as a hub for issuing fatwas, judiciary matters, organizing armies, and hosting delegations and ambassadors.

While various bodies and organizations now handle many of these functions, it is essential to recognize that the mosque remains central to these processes at multiple levels. It stands as the forefront of Islamic institutions tasked with defending the essence of Islam and countering the forces of globalization that threaten its core principles. Those who are committed to preserving Islam's teachings must strive diligently to safeguard future generations through diverse means. This effort extends beyond those who physically attend the mosque, especially in today's digital age.

Given the prevalence of the Internet, it is imperative to reach out to individuals who may not frequent the mosque. This can be achieved by leveraging social networks, email, and other modern communication channels. By developing a simple yet effective plan, the role of the mosque can be revitalized and expanded to engage with a broader audience.

Personal understanding and interpretation.

The electronic mosque: in which various modern technological methods are employed in order to perform its mission in the best way.

(Khairi: 2021 "The Electronic Mosque.. Renewed Prospects for Propagation)  
<http://www.saaaid.net/afkar/158.htm>

**A- Creating a website for the mosque:** Specialists design a website for a mosque under its own name, which includes several pages, each with its own mission, such as a page introducing the mosque, the mosque's activities page, the mosque personalities page, the fatwas and consultations page, the mosque magazine, and others.

**B- The interactive services of the mosque:** In which interaction takes place between those in charge of the mosque and its visitors, and it includes many means that can be relied upon, the most prominent of which are:

C- Electronic forums and groups: which allow interaction and discussion of the most important issues of common interest, for the mosque's visitors, as well as the residents of the neighborhood that the mosque includes?

**D - Mailing lists:** all the residents of the neighborhood can provide those in charge of the mosque's website with e-mail, through which the imam can contact people, and the public can contact the imam at any moment in order to raise their concerns and discuss issues of common interest. Mosque visitors with all the mosque activities that were held and are held throughout the week, month and year.

- Live broadcast: for the various activities that are held in the mosque, so that those who cannot go can follow the events directly or even by recording, and in that a person can ask about some public and private matters and receive the answer directly, and he can interact with those in charge of the mosque's affairs.

**e- Audience studies:** We mean by that the mosque's audience through distributing questionnaires, which are answered electronically, sent via e-mail, and statistical operations are conducted for them, thus reaching results that can be relied upon in changing the mosque's policy, the way it is run, changing its managers, and so on.

**F- Various services:** Those in charge of the mosque can also provide the mosque's site with other useful services, which are provided in addition to visitors in order to make the mosque the direction of worshipers.

We mention, for example, but not limited to, providing the service of memorizing and reciting the Qur'an through the mosque's website, and in the form of groups through social networks, as well as creating an electronic magazine for the mosque and interacting with it. It is also possible to provide a fatwa service, a deposit service, a lost and found service, and a networking service between mosque visitors. And many other services, which makes the community cohesive and synergistic.

The universality feature of the mosque: the mosque can open horizons towards globalization by providing the opportunity to get to know the pioneers of other mosques at the local and global levels, which provides the opportunity to exchange experiences among the public in various fields, especially with regard to the arts of calling to God, and how to confront globalization with collective projects, in order to preserve the Islamic identity, especially in light of the dangerous growth of the phenomena of dissolution and disintegration.

**J - Electronic Campaigns:** Various of these tools can be employed in media campaigns to praise the issues of Islam and Muslims. The most famous of these campaigns are:

**CALL ME DAWN** campaign: It is a major campaign to wake up the largest number of people for Fajr prayer in congregation.

- **NO HARASSMENT** campaign: It is a distinguished moral campaign. - Hijab campaigns.

**Campaign (You Can Close Your Eyes):** It is a call to turn a blind eye to what is forbidden. - **Campaign to Support Gaza and Palestine (HELP GAZA).** Campaigns in support of the Messenger, which increased the love of the Messenger in the hearts

**Campaign against fallen pants** (gay act in Europe).

**Electronic resistance campaigns** against the corrupt morals of the media.

**Campaigns against forgery and torture (NO TORTURE).** Many campaigns can be completed for various issues and occasions.

(Hindi: 2021 "Electronic Campaigns" Al-Bayan Magazine Issue 278)

## **6- Distinguish between Preaching Islam, hate speech and terrorism industry:**

There has been a difference in explaining these terms and terminologies close to them. While some consider the matter to be related to advocacy, some consider it extremism and support for suspicious parties. Praising some jihadist movements, some consider it a case of hate.

Mohamed Abu Leila, (2009), "The World in a State that Cannot Tolerate More Nervousness and Extremism," Islamic Awareness Magazine, Issue 532, p. 13.

**6-1- The Times:** A Qatari bank (Al-Rayyan) was involved in financing terrorism in Britain:

She added that the bank's client list included pressure groups, charitable organizations, mosques, and satellite television financiers.

She pointed out that Al Rayan Bank provides banking facilities to 15 controversial organizations operating in Britain, at least four of which include a mosque and 3 charities that closed their accounts with banks including HSBC, Barclays, NatWest and Lloyds T. SP».

**6-2- The "HHUGS" Foundation:** whose stated goal is "to support the families of terrorists accused of committing crimes, and the list of sponsors of the organization includes advocates who are considered by the government and the courts as advocates of extremism calling for opinions that contradict British values.

The accounts of HCHEOGS were closed at HSBC and Lloyds TSB in 2007 and 2012, and HSBC stated that the moral values of the institution conflicted with the values of the bank.

### **6-3- "Interpal" Foundation:**

A Palestinian charitable organization that was classified by the British government in 2015 as part of the Brotherhood and agitation movement in Britain. The association was classified as an organization .

Terrorist by the US Treasury after being accused of financing a father-in-law. Ibrahim Al-Hweit, Chairman of the Board of Directors of the Interpal Foundation, adopts strict religious views.

### **6-4- The nation Charitable Fund:**

An international organization for relief and development based in Bolton, and closed its accounts with Barclays and HSBC banks in 2008 and 2014 respectively. HSBC said that the organization's activities were not compatible with its ability to accept risks, and it has been criticized for its previous work in Gaza with Interpal and the al-Salah Association, which are banned by the United States because of their role in funding Hamas.

**6-5- The Islamic call Project:** This institution seeks to collect funds to operate the "Islam" channel, which claims to have a million viewers daily, and that it is the most watched Islamic satellite channel in Britain. According to a 2010 report issued by the Quilliam Foundation for Anti-Extremism Research, it promotes sectarianism, intolerance, and anti-Semitism.

### **6-6- A charitable organization headed by Zakir Naik:**

The passage seems clear and grammatically correct. However, there is a typo in the source citation. "Nike" should be corrected to "Niqab." Here's the corrected version:

"whose main task is to finance his personal platform, the 'Salam' satellite channel. This channel broadcasts from Britain, despite the ban on Niqab from entering the country since 2010."

(The Times: 2019. "11 entities finance extremism through a Qatari bank in Britain.")

<https://www.sudannews365.org/28507>

### **Recommendations:**

- 1- Specialists in the field of Islamic call should take advantage of this space with what they have been given and link their contacts with the various groups to inform them of the truth of Islam.
- 2- We must communicate the values and principles of this religion to the worlds, regardless of their reaction, whether it is positive or negative.
- 3- Specialized sites should be devoted to teaching the principles and tolerant values of this religion.
- 4- Those in charge of family affairs and organizations must rationalize the use of the Internet in various fields.

### **Conclusion:**

After observing the adaptability of modern technology in various applications and its potential for integration with the methods of Islamic outreach, it becomes evident that this technology is versatile and suitable for implementation across all fields. It saves time and effort, eliminates the need for physical movement, and reduces additional burdens. Therefore, we can confidently say that we no longer have any excuse for failing to fulfill our duty in spreading the message of Islam. Each individual, within their knowledge and capabilities, should strive to contribute, as God does not burden a soul beyond its capacity, as stated in the noble verse.

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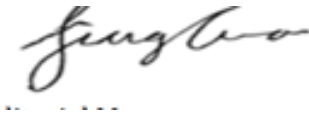
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