Towards Islamic Communication Theory Principles: A Communicative Study in the formation of the identity of the Islamic Nation

Prof. Omar Sheikh Hago Elmahdi[1] &   Dr. Safa Abbas Abdulaziz Ibrahim[2]

Ohago65@gmail.com   safa.abass2015@gmail.com

Abstract

By investigating the media theories critically, the researchers have come to very clear facts that there is a vast contrast between media theories and the principles of Islamic media. These results are very useful for the process of the formation of Islamic nation identity since the Islamic communication message is based on the right, honesty, justice, fairness, objectivity and preserves religion, self, mind, offspring and money and directs the good in self before it turns into behavior, the researcher assumes that there is no Islamic communication theory. The basic goal of Islamic communication is to guide man to what qualifies him to be a slave of God, and his vision for the purpose for which he was created, namely the worship of Allah. The Islamic communication seeks to educate the Muslim to be: strong body, strong creation, intellectual thought, able to earn, sound belief, true worship, struggling for himself, keen on his time, organized in his affairs, and beneficial to others, and within the framework of that community and its cohesion. Reflecting on theories of positive communication, we do not find a single theory that is comprehensive to meet the goals of Islamic communication, which makes us assume the incompatibility of theories of communication with the objectives of Islamic communication. The Islamic implications of shaping the identity of the Islamic Nation encompass all spheres of life: the monotheism is an integrated approach to life The researchers believe that the theories of communication do not accommodate the implications of shaping the identity of the Islamic Nation. The researchers believe that theories of communication do not reflect the identity of the Islamic Nation and does not achieve its goals. The need for an Islamic theory of communication is the need for commissioning. The true identity of the Islamic Nation is to translate the teachings of the true religion into reality. Its aims are to build a future communication society that we can call the Islamic Nation with a distinct missionary identity. Finally, following the Islamic communication

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[1] Researcher in Communication Sciences, Education and Languages, Open University of Sudan affiliated to Taibah University, KSA.

[2] Dean, Faculty of Media, Open University of Sudan, Associate Professor in Media

principles will produce and pave the proper approach of the communicative process for the formation of the identity of the Islamic nation.

Keywords: media theories, Islamic media, communication, nation

المستخلص:

من خلال الدراسة النقدية في نظريات وسائل الإعلام، توصل الباحثان إلى حقائق واضحة للغاية مفادها أن هناك تبايناً شاسعاً بين نظريات الإعلام ومبادئ الإعلام الإسلامية. وتعد هذه النتائج مفيدة للغاية لعملية تشكيل هوية الأمة الإسلامية حيث أن رسالة الاتصال الإسلامي مبنية على الصدق والأمانة والعدالة والإنصاف والموضوعية وتحافظ على الدين والنفس والعقل والنسل والمال وتوجه الخير في النفس قبل السلوك. يفترض الباحثان أنه لا توجد نظرية اتصال إسلامية إذ أن الهدف الأساسي من الاتصال الإسلامي هو توجيه الإنسان إلى ما يؤهله ليكون عبداً لله، ورؤيته للغرض الذي خلق من أجله، ألا وهو عبادة الله. ويسعى الاتصال الإسلامي إلى تثقيف المسلم ليكون: قوياً، مبدعاً، مفكراً، قادراً على الكسب، مؤمناً إيماناً سليماً، عابداً عبادةً حقيقيةً، مكافحاً من أجل نفسه، حريصاً على وقته، منظماً في شؤونه، ومفيداً للآخرين، وفي إطار ذلك المجتمع كله وتماسكه. وبالتفكير الإيجابي في نظريات الاتصال، لا نجد نظرية واحدة شاملة لتحقيق أهداف الاتصال الإسلامي، مما يجعلنا نفترض عدم توافق نظريات الاتصال مع أهداف الاتصال الإسلامي. إن المضامين الإسلامية لتشكيل هوية الأمة الإسلامية تشمل جميع مجالات الحياة: التوحيد وهو نهج متكامل للحياة ويعتقد الباحثان أن نظريات الاتصال لا تستوعب الآثار المترتبة على تشكيل هوية الأمة الإسلامية، وأن نظريات الاتصال لا تعكس هوية الأمة الإسلامية ولا تحقق أهدافها، إذن الحاجة إلى نظرية اتصال إسلامية هي الحاجة إلى التكليف. الهوية الحقيقية للأمة الإسلامية هي ترجمة تعاليم الدين الحقيقية إلى واقع. أهدافها هي بناء مجتمع اتصالي مستقبلي يمكن أن نسميه الأمة الإسلامية بهوية تبشيرية مميزة. أخيرًا، إن اتباع مبادئ الاتصال الإسلامي سوف ينتج ويمهد النهج الصحيح للعملية الاتصالية لتشكيل هوية الأمة الإسلامية.

Introduction

This is the age of informatics, and the building of the information society, where knowledge sharing is made possible, and more widely, especially through the Internet, which constitutes the largest pool of knowledge. Developed countries still control knowledge because of their mastery of communication. In an increasingly open world, especially with regard to information, developing countries can acquire and renew communication media if their human resources are well managed and have the potential to seek information.

The media are the most important tool in the circulation of information and the generation of knowledge. They are used in education and advocacy, they allow interaction with citizens and expand the scope of knowledge among them, and are capable of evolving and absorbing new and innovative in science and technology. However, the acceleration we are witnessing in the world due to globalization, information and communication technologies and the shift towards a knowledge society calls for stimulating the development of communication media, accelerating the pace of research, and developing its goals and concepts, to keep pace with the changes and the need to innovate terminology.

The Information Society is named after the advanced society, where information and communication technology (ICT) is leading the accelerated use and production of new products and services based on knowledge and creativity, covering a wide range of activities, especially targeted communication.

On the other hand, the use of Internet communication media, the largest body of knowledge available today, requires basic information tools, which rely on the computerization of media, and analysis in a practical manner, the most important of these tools are search engines and dictionaries. What is currently available does not meet the needs. We need in-depth research into how to present the features of Islamic communication theory.

In all these works, theorists and researchers must take into account the needs of users to reach practical and beneficial results for the general public, because they are the goal in building a future communication society that we can call the Islamic nation with a distinct missionary identity. Greater communication is within their reach, through which they increase their knowledge of communication media, to play their role in generating communication in their mother tongue.

The Statement of the Problem

Communication media has a great place and high status, it is the vase of culture, the symbol of identity, and the title of the nation's progress, and its civilized, cultural, and intellectual prosperity; hence must be preserved and protected, and work to spread it; it also achieves for the individual several functions: social, psychological, educational Its means of interaction and dealing, psychological balance, and social adjustment, as it is the window from which it overlooks the past with its originality and the present with its innovations, and where this must be controlled and able to, and possesses its skills, control of the media, and mastery of its skills from the foundations of successful advocacy use.

The problem of contemporary Islamic communication is not as much in the material as in the medium. Muslims today complain over the complaint of their poverty in the sophisticated means of communication. If they did so, Islam would by its nature be able to remove all the concepts of material civilization that were launched without any restrictions or constraints. Hence, care must be taken to complete these methods and prepare them for practicing Muslim preachers through which to convey their vocation to all people. This responsibility lies with the official and popular bodies; because contemporary communication does not promote the efforts of individuals, but through institutions, companies, states and governments; Many countries make their communication strict and based on the concepts of their regimes. We, as Muslims, should not be a duplicate of what Western and Eastern contacts alike must have.

The Islamic world today is full of abilities and competencies, and has enormous financial potential. If the intentions are concluded and the wills are correct, we can find an effective Islamic connection that can reach all the countries. The ferocious attack on Islam as a religion and on Muslims as a nation, and on Arabic as a language, has become clear in the communication, audio, reading, and scenes, and in order to address this; it must be confronted with argument and proof, and refute its claims and advocacy by all means of clarification and statement, and methods of criticism and dialogue, to reveal the truth of the campaign of these ideas and the premise of their intellectual and doctrinal assets, and the erosion of those behind them: Orientalists, foreigners, paid customers associated with Zionism, Crusader, communist, Freemasonry, and others. It is also the duty of all writers to highlight the bright face of Islam, and to display the Islamic heritage from reliable sources, and pride in Arabic, the language of the Koran, which was distinguished from other languages rhetoric, authenticity, contemporary, and everlasting long live.

The role that we expect from Islamic communication, is to be at the level of events, according to the requirements of the times, and to adhere to the approach of Islam in all communication sectors audible and read, and watch, and this includes the story, the play, poem, article, seminar, lecture, commentary, dialogue, Debate, criticism, anthem and so on. So that the reader, the listener, the viewer and the practitioner derive from a clean, consistent, tender resource that performs in a single melting pot that shapes society by men, women, and young people in the formulation of Islam. There is no schizophrenia between what is heard, read, watch, taught and believed.

There are shortcomings in the Islamic world in the field of communication, Muslims have left the excellence, innovation and creativity in this area to others, such as the owners of the current and deviant ideas, who have become influential, and we - Muslims - instead of being bored with the complaint, and declare our pain of the practice of global communication Intellectual and cultural invasion against our societies according to its theories of communication, we must rush to engage in various areas of communication work, which currently occupies the forefront of the means of communication with people and influence them, whether readable, audible, or visual, and we must have a fundamental role in changing the course of ideas, as rooted by Islamic Mechanism.

It is not right for Muslims to fall short in communication, and they have a supreme call, and they have the responsibility of communicating the concluding message of Allah the Almighty to all mankind. Therefore, the work of the da'wa should not be confined to mosques, but we should reach out to other peoples. And to people everywhere on the condition that the Commander of Communication (preacher) adhere to the curriculum of the true religion, which was drawn by the Koran in the Almighty says: (Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.) (125). [2] It is prudent that the means, methods and programs adopted in advocacy and communication are appropriate to the human, political, social and intellectual environment, taking into account the nature of the human being and the person who advocates, his psychological and intellectual nature. Therefore, this research attempted rooting to draw the principles of Islamic communication theory. Muslim communicators, of course, must move through their

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[2] Surat Annahl verse number ١٢٥

positions linked to and based on the correct Islamic perception, because the Muslim created by God to have a place of leadership, and to be at the front of the nations and not at the tail of the convoy, and to affect the environment in which they live. And how many non-Muslim people defeated Muslims by force of arms, but returned under the influence of Islamic peoples, embraced this religion, and entered into cohorts, and our hope for those who put God in a position of influential communication to fear God, and, to investigate the side of truth and honesty in what they offer to people, The good effect and good dhikr in the world and great reward in the Hereafter, but if they fail in the performance of their duty, that is a major crime accountable to people and history and the day they throw their Lord. Communicators must abide by the principles of the Islamic faith and defend and disseminate them. Islamic communicators must have a legal formation (what must be learned from religion necessarily) so that their vision of their communication work is clear, and the Islamic means of communication must draw upon the evolution and change of the corresponding legal provisions. For all that.

Despite the perceived shortcomings in the field of Islamic communication, coupled with global communication, we do not deny that many of the contemporary communicative contributions have implications in the formation of the desired Muslim mentality, but there is a great need to support those contributions and to develop and intensify them, so that we can withstand the operations of intellectual invasion and growing culture against our societies according to the principles of Islamic communication theory: **Communicative study in the formation of the identity of the Islamic nation**.

Objectives of the study

The ultimate objective of this study is: an original attempt of serious attempts to make an Islamic communication that draws its strength, existence, objectives and goals from the pure spring: The Holy Book of Allah, the purified Sunnah of the Prophet and the resulting great Islamic heritage and immortal human thought. This higher objective is subdivided by:

1. Reformulate human communicative knowledge according to the universalist monotheistic vision through devising the texts of the book and the Sunnah and extrapolating the universe.

2. Systematic reform of global communicative thought and fostering the spirit of diligence in its comprehensive concept as the continuous interaction of the human

mind with divine revelation in pursuit of the purposes, directions and behavior based on the values of heaven.

3. Presenting a framework proposal that constitutes a communication platform rooted in dealing with the sources of legislation derived from them and working in their directions.

4. Building a future communication society that we can call the Islamic nation with a distinct missionary identity.

Research Questions

1. Is there an Islamic communication theory?

2. To what extent are theories of communication compatible with the objectives of Islamic communication?

3. Do communication theories accommodate Islamic content in shaping the identity of the Islamic Nation?

4. Do communication theories express the identity of the Islamic Nation and achieve its goals?

5. What is the need for Islamic communication theory?

Research Hypotheses

This researcher seeks to verify the following hypotheses:

1. Since the Islamic communication message is based on the right, honesty, justice, fairness, objectivity and preserves religion, self, mind, offspring and money and directs the good in self before it turns into behavior, the researcher assumes that there is no Islamic communication theory.

2. The basic goal of Islamic communication is to guide man to what qualifies him to be a slave of God, and his vision for the purpose for which he was created, namely the worship of Allah. The Islamic communication seeks to educate the Muslim to be: strong body, strong creation, intellectual thought, able to earn, sound belief, true worship, struggling for himself, keen on his time, organized in his affairs, and beneficial to others, and within the framework of that community and its cohesion. Reflecting on theories of positive communication, we do not find a single theory that is comprehensive to meet the goals of Islamic communication, which makes us assume the incompatibility of theories of communication with the objectives of Islamic communication.

3. The Islamic implications of shaping the identity of the Islamic Nation encompass all spheres of life: the word monotheism is an integrated approach to life, as described by the Prophet (peace and blessings of Allaah be upon him) as "filling between the heavens and the earth" because it means working for the architecture of the earth, jihad for the sake of Allah, and the pursuit of his law. In the earth, he sought knowledge for his statutes, and morally created the faithful. The researcher believes that the theories of communication do not accommodate the implications of shaping the identity of the Islamic Nation.

4. The true identity of the Islamic Nation is to translate the teachings of the true religion into reality. Its aims are to build a future communication society that we can call the Islamic Nation with a distinct missionary identity. The researcher believes that theories of communication do not reflect the identity of the Islamic Nation and does not achieve its goals.

5. The need for an Islamic theory of communication is the need for commissioning.

Research Methodology

The researcher believes that the method that fits the study of this case is the descriptive approach, as the descriptive approach is based on defining the characteristics of the phenomenon and describing its nature and the quality of the relationship between its variables, its causes and trends, and other aspects revolving around exploring the depths of a particular problem or phenomenon and identifying its reality in the ground. . Some researchers consider that the descriptive approach encompasses all other approaches except the historical and experimental approaches. Because the process of description and analysis of phenomena is almost a common issue and exists in all types of scientific research. The descriptive approach is based on the interpretation of the current situation (ie what is an object) and determine the conditions and relationships between variables. The descriptive approach goes beyond merely collecting metadata about the phenomenon to analyze, relate and interpret these data, classify, measure and draw conclusions from them, in terms of dealing with communication theories. With regard to dealing with communicative concepts found in the Koran and the hadith and historical attitudes in different Islamic eras, the researcher believes that the inductive deductive approach is best suited to enable the researcher to extrapolate and extrapolate the reality and conditions of the nation.

Literature Review

In the nineteenth and twentieth centuries, global political systems dominated all aspects of life. These aspects of life were characterized by the nature of these systems, and the multiplicity of trends. At the same time media types, controls, and methods of control in the political system prevailing in each country. Over time, it has become clear that the best representations of societies are the media. They are the tongues of the regimes that govern them. Therefore, the characteristics and functions of the media in a society cannot be separated from the general political system in this society.

The Emergence of Media Theories

In the late 1960s, various theories emerged in the media, regulating the relationship between the media and the society in which they exist. The most important studies that have had a role in researching the foundations of these theories, a study conducted by the American media (Spert) and (Schram) and (Peterson) in 1956, and this study has received great interest from researchers, and topped the scene in the field of media theories for a period of time, and left Its significant effects on all subsequent endoscopy[4]. In the theories of media, there are two theories: power theory and freedom theory. Then there are two other theories: social responsibility theory and totalitarian Soviet theory. Developing countries (Third World countries) have tried to adopt the theory of development media to be expressed, but the problem they faced was: which methods of development should be followed? Some felt that they should follow the socialist approach, while others saw that capitalism should be kept up. A third group prefer to follow and intermediate approach between these two systems. What happened on the ground, however, was that developing countries with a socialist approach considered the media to be an essential tool for the political and social development process, and therefore must be under state control, planning, and direction. The developing countries that follow the orbit of capitalism have given great importance to the education of young people and the eradication of adult illiteracy.[5]

The four media theories

The term "media theory" is currently called the scientific hypotheses reached by researchers in the media process, which explain the nature of the interaction between its components and the forces that control it, and the role of the media in

[4]Dwyer Paul. (٢٠١٩) Understanding the Media Production. Routledge ٥٢ Vanderbilt Avenue, New York NY ١٠٠١٧
[5] Singal Mittika, (2014) Role of Media in Society. Random Publications ISBN-10: 9351112152

this process [6]. Here is a brief look at the four normative media theories, in terms of their characteristics, principles and history. We then compare our findings with the media theory of Islam.

First: Power Theory in Media History

The theory of power is the first media theory. It originated in England in the 16th and 17th centuries and continued in countries where authoritarian rule was practiced. The political philosophy of the idea of power has a long history, which can be traced until we reach Plato's theory, which is the greatest advocate of law and order, and the defender of the rule of the virtuous aristocracy. Plato explains: `` As long as man likes to govern his instincts and lusts through mental control, the rulers of the state must likewise prevent the material interests and selfish emotions of the masses from dominating society. " [7]. It turns out that Plato gives the rulers, through his view of society a high sanctity, and an absolute hand in controlling the affairs of the people and conditions, and gives them the right to dispose of his abilities, freedom and potential, arguing that he is unable to think properly and logically, with regard to the affairs of the nation and its policies. The theory of power on Plato's approach continued until the era of printing, but in various forms, by other philosophers, such as Machiavelli, who called for the subordination of everything to the security of the state, and saw that strict control over dialogue and discussion and the dissemination of information in society What justifies it, as long as it serves the interests of the state. Many writers, including Thomas Hobbes, Hegel, and Nietzsche, contributed to the development of the concept of power theory, leading to its application in many authoritarian states and dictatorships, such as Nazi Germany and Spain under Franco. Although the application of this theory has now receded due to the absence of authoritarian dictatorship, it remains valid and expressive of every ruler exercising dominant dictatorship over the capabilities, freedom and potential of a people.[8]

Principles of Power Theory

[6] Jan Servaes &Rico Lie(eds.) , (١٩٩٧) Media and Politics in Transition. Uitgeverij Acco, Tiensestraat ١٣٤-١٣٦, ٣٠٠ Leuven (Belgie)

[7] David Morgan *Polity*, Media, Power & Change. Vol. 16, No. 3 (Spring, 1984), pp. 515-523 Published by: The University of Chicago Press on behalf of the Northeastern Political Science Association DOI: 10.2307/3234564

[8] Leslie John Martin, Anju Grover Chaudhary (١٩٨٣) Comparative mass media systems. Longman, Raj. ١٧, ١٤٠٣ AH

The theory of power is based on the fact that only the absolute ruler or the absolute government has the right to dominate the affairs of the nation or the conduct of the public, and that the person is not independent, or unable to reach high levels, except under the auspices of the state. This means that the happiness and stability of any people lies in the absolute handing over of rulers and government, and being guided by loyalty and obedience, and thus the individual is a tool in the service of the ruler and the government, which considers itself the first right to determine the facts or information that reaches the minds of the people[9]. There are three pillars on which this theory is based: [10]

1 - The doctrine of divine right: on which the kings depended on the rule and inherited the nobles, and maintained through them their status and political positions.

2. The Roman Church: It had in the Middle Ages wide powers and great dominance, including kings, and even isolated some of them and deprived others of paradise, according to their illusions they invented, and the reason for this dominance is the claim of the church men divine power from the idea of theology.

3 - the long history of the political philosophy of the idea of authoritarianism, which can be returned to Plato. The individual in this theory style of freedom and thinking, absent rights and will, behave in his affairs and affairs absolute ruler, or leaders who are authoritarian according to what they see interest and preservation and protection of the nation, and to ensure its survival. In spite of these ideas and principles advocated by the theory of power, there are proponents of this theory, believe in the existence of differences between the people, in terms of their physical or mental abilities, and build on these differences the rule that the knowledge of scientists and sages and knowledgeable or experts, only they have the right to real control over other members of society under the ruler and according to his will and consent.[11]

Media Characteristics of Power Theory

The media philosophy of power theory is based on government licensing and censorship of the media, with the aim of limiting and stopping criticism to preserve the regime. It also considers that the duty of the media is to preserve the sanctity of the existing system and distract the masses, and to agree on the views and trends of the Authority. Among the most prominent characteristics:

[9] Shalabi, Akram (٢٠١٧). Press News and Islamic Controls. Al Hilal House and Library Beirut
[10] Ghalayini.M. Mowaffaq (2002). Communication with the masses between the media and publicity and development, the media and its impact on the unity of the nation. Minaret Jeddah KSA
[11] Mohamed Sayed Mohamed (١٩٩٧) Media Responsibility. Attalieat Lebanon

1. Restricting licenses: Authoritarian regimes in the sixteenth century dominated the modern media, which is printing by issuing licenses to printers and publishers, and controlled the practitioners of this profession. These regulations grant licenses to those who rest assured their loyalty, and prevent them from those who doubt in their trust and devotion to it.

2. Tighter censorship: Censorship appeared alongside licenses in the 16th century in England, where the government appointed a censor who carefully reviews what newspapers write about politics and religion. In the 17th century, publications increased dramatically and made censorship almost impossible, and then found other factors. It led to the failure of the censorship system at the time, the most important of which was the emergence of political parties, and the exercise of the media work of newspapers and pamphlets.

3. Imposition of Penalties: After authoritarian regimes found that censorship of publications became difficult to implement, they imposed deterrent penalties for publications that violated their orientations and principles, which included, for example, an attack on power, a deviation from official policy, or a violation of moral conduct.

4. Buying Pens: Authoritarian regimes granted confidential funds to newspaper owners to buy their receivables and consciences, thus ensuring the purchase of famous newspapers and guided pens, rather than issuing official newspapers with official pens.

5. Taxation: Authoritarian regimes enacted legislation to impose taxes on newspapers and pamphlets, with the aim of financially straining them or reducing their criticism.

6. Centralization of information: These systems have made themselves the only source of facts and information, and the media is not entitled to publish something that does not come from the system and its official bodies, or without its consent to publish.

The View of Islamic Law in the Power Theory

Islamic law rejects this color of doctrines and ideologies that practice intellectual oppression, and dictatorship is applied under any terminology, and this philosophy has made Muslims speak out for the Messenger of Allah (peace be upon him), despite their homage to him, as they spoke out to the caliphs after that their views, based on the fact that this religion did not defeat the will of others to adopt the ideas

they want. [12] While Islam has allowed individuals and society to exercise their rights of expression and liberation, it has also given individuals, institutions and governments the right to own media, from the newsletter, magazine and newspaper, to radio and television networks and satellite channels, within the limits guaranteed by Islamic law. Such as preserving the security and maintenance of society, and not to be subjected to the sanctity of others, and to provide freedom of publication and expression to all, and bring interests to society, and ward off the evil.

Second: Freedom Theory in Media History

After medieval Europe lived through a dark age in which ignorance and backwardness prevailed, turmoil and chaos spread, the Church took control of ideas and beliefs, and the dictatorial rulers perched on the hearts of their people and suppressed their freedoms, the countries of this continent began to rise little by little. The late sixteenth century, inspired by the scientific advances that were constantly advancing, and offering every day something new, in addition to the geographical discoveries that were steadily expanding, and the new ideas carried by the French Revolution. In this rising environment, which wanted to get rid of the minds of the past, and proceeded to achieve pent-up goals, and the removal of potentials, and freedom from the families of beliefs and pariahs, the theory of freedom was born, drawn from the great revolutions that included political ideas and political institutions of Western Europe. The policy practiced by the Church, such as closing the door of thought and diligence, and confining it to its men had a great impact in the emergence of reformist movements that revolted on this policy, and called for the release of freedom of thought and dialogue, and declared its rejection of petrification and closure, and began in the seventeenth and eighteenth centuries intellectual revolution, revolving around the belief Man is that he is the master of himself, and that through science and understanding can achieve the causes of power and understand, and that the world prevails in a better way. This was an important turning point in the history of the theory of freedom in Europe in the eighth and nineteenth centuries, especially the French Revolution, which was launched in 1789, and declared human rights, and had an economic concept that: "left the individual free to engage in economic activity and intellectual activity, without any interference by the state in this activity, in any way. " With the spread of the principles of this theory and the spread of Western Europe began to adopt a policy of its own, and then followed other countries, such as the United States, Japan and a number of

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[12] Rafiabadi, H. Naseem, (٢٠٠٧) Challenges to Religions and Islam. Sarup &Sons, India.

Eastern European countries after the disintegration of the Soviet Union in the early 1990s^{١٣}.

Principles of Freedom Theory

The theory of freedom was based on several principles upon which its philosophy and ideas were based, and influenced by the views of a number of major Western philosophers in politics, economics and education, including Adam Smith, John Locke, John Milton, Descartes, Lamarck, and Newton. The summary of this theory is that man is a creature driven by reason, not emotion, and the mind of his nature search for the truth. This leads to knowledge of the laws of nature. The truth derives from the mind of man rather than from the ruling power, and man is also a moral being, and morality determines his obligations to others. Governments, therefore, have no duty to impose any authority on freedom of speech, nor on a free press, arguing that creative emancipation is better than a system that leads to extinction. Theorists of this philosophy focused on the economic aspect of society's life, and paid great attention to it. Adam Smith called for the adoption of classical economic laws, which call for the government not to intervene in the market because it would regulate itself, and explained that it is the optimal government that rules less. Thus, the only way to know the truth is to let opinions grapple and compete freely in a field or a free market, allowing individuals the opportunity to compare different opinions, and to choose the original opinion that ultimately prevails, after deliberation and exchange of views. Societies were able to achieve important victories, including: expanding education, granting voting rights to many citizens, the right to exercise one's social activity, competing for maximum profit and increasing mass production. All this later led to the emergence of capitalist democracies, and the emergence of monopolies in the broadest sense. In practice, the application of the principle of freedom of the press is far from explicit, as the issue of whether freedom of the press is an end in itself, a means to an end, or an absolute right has not yet been resolved.^{١٤}

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[١٣] Melvin L. DeFleur, Margaret H. DeFleur (٢٠١٠). Mass Communication Theories: Explaining Origins, Processes, and Effects. Routledge

[١٤] Stanley I. Benn, (1988)The principle of privacy. *Australian National University, Canberra*: Cambridge

University Press DOI: https://doi.org/10.1017/CBO9780511609114.016 pp 264-280

Characteristics of the theory of freedom:

The media philosophy of the theory of freedom is based on the exclusion of all forms of government control and the media control - except for some interventions with regard to the laws of defamation and pornography, with the aim of creating a free market for ideas, and the opportunity for the so-called process of self-correction of society, thinking through dialogue, and the exchange of ideas. The most important characteristics:

- Freedom from regulatory controls.
- Freedom of licenses.
- Focus on the physical side.
- Use professional standards.
- Use of information materials.
- Restrictions on government ownership of newspapers.
- Protect media owners.
- Release from publication restrictions.[15]

The view of Islamic Law in the Theory of Freedom

As is well known, the media philosophy in Islam does not restrict the masses, nor does it release unruly unrestricted restrictions, without any restrictions or restrictions, and therefore no one can impose regulations and banners, enact whatever laws he wants, or allow what he thinks of the governed. His desires are not guided by his instincts, because it is the will of God the Almighty above his slaves that shapes the form of life in the Muslim community, and imposes on everyone to abide by what is stated in his book, and what came through the prophet Mustafa (peace be upon him). The Islamic community is based on the correct doctrine, which establishes the scales, and determines the values, as well as the authority on which these scales and those values are based. There is no doubt that escaping controls and release from all restrictions, and freedom from all links without a clear specific framework confines this emancipation is the eye of barbarism, which destroys society and wreaks havoc on its institutions. For this reason, Islam has established

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[15] Crybbace, Thomas Tully , (٢٠١٨). An Essay on Moral Freedom: To Which Is Attached, a Review of the Principles of Dr. Whitby and President Edwards on Free Will; And of Dr. Brown's Theory of Causation and Agency. Forgotten Books

human rights as a concept that supports links between people and prevents attacks on the interests or feelings of others.[16]

Third: The Theory of Social Responsibility in the Media

As a result of increasing complaints about the absolute freedom of the press, which resulted in the corruption of morality, the degradation of values, and the result of bitter criticism of the press and the media regarding the growth of its size, increasing its monopolies, and its importance, which made it a factor of pressure even on the government itself, which may lead to impeding its procedures. As a result of the vast and rapidly developing industrial and cooperative developments that have affected the lifestyle prevailing in Western countries. As a result of the rising voices accusing the free ideas market of failing to fulfill its promised press freedom, and to achieve the expected benefits. All this, among others, has led to the emergence of those who demand freedom oriented towards serving society, to facilitate responsibility along with freedom together.

Principles of the Theory of Social Responsibility

The theory of social responsibility is an evolution of the principles and principles of the theory of freedom, and therefore this theory does not deny the rationality and freedom of man, but denies what goes to the theory of freedom that man seeks instinctively to search for the truth to follow, and therefore this theory calls for intervention of the state to achieve a set of legislation aimed at making some concessions in favor of the working classes and the poor, such as unemployment insurance laws, disability insurance, health insurance, and life insurance.

Characteristics of the Social Responsibility Theory

This theory complicates reconciliation between three principles:

The principle of individual freedom and choice, the principle of freedom of the press, and the principle of journalism's commitment to society.

The media is not as subjective as it is objective.

Media neutrality and objectivity towards governments and controversial issues at the community level.

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[16] Andrew G. Bostom (2015), Sharia Versus Freedom: The Legacy of Islamic Totalitarianism. Prometheus Books, New York

The diversity of the media to reflect the diversity of opinions and ideas in society.

Condemning deviant journalism, which fights morality and values.

Commitment to a set of ethical charters to balance the freedom of individuals with the interests of society.

Avoid anything that can help to make crimes, violence and the rule of oppression prevail.

Maintaining the existing political system.

Journalists should be accountable to the community.

Serving economic activity and increasing its contribution to the GNP.

Provide programs and colors of entertainment and recreation.

The View of Islamic law in the Social Responsibility Theory

It may seem at first glance that the principles of this theory are identical with the principles of Islam and its gift in life, and its approach in legislation, but this fact is not the case. Islam may meet some aspects and points in this theory, but it varies greatly with it in many aspects. Islam is based primarily on a well-established doctrine, a status of the Almighty, which is evident in the immortal heavenly legislation, detailed in the Sunnah of the Prophet (PBUH). Social responsibility is a concept that has many interpretations, which vary from one society to another, whereas in Islam, responsibility is clear and unambiguous. The media is accountable to God and the curriculum before it is accountable to society and those responsible for it. It is a responsibility that stems from true faith, which has engulfed hearts, and represents a good deed for the good of society, a return to the righteousness, and a commitment to the morals of Islam. Islamic philosophy in the media is a well-established philosophy that does not modify or change according to the circumstances and variables that impose itself on the local or international arena - as in the case of liberal philosophy or the theory of social responsibility - because it is characterized by stability and flexibility at the same time, fixed the stability of the faith, and moving with the movement of life, It serves the human being and appreciates him, and responds to his natural instincts by the Almighty, and calls for the preoccupation of the mind, the realization of thought, the release of energies, to achieve good for society and the reconstruction of the universe. While the media are using religious scholars to contribute to their activity, and to establish the legal controls, and participate in the development, evaluation and modification of their

course, and to express their opinion in their plans, but at the same time, the use of scientists specialized in various fields and knowledge to perform this role, such as information experts, political scientists, professors of psychology, law and educational sciences. Islam has left the door of diligence in religion lawful open to what is happening, and what is required by the interest of the nation, but the text of a definitive fixed, and this jurisprudence allows the scholars of the Islamic nation to issue various fatwas that guarantee the interest of the nation, and to avoid the evil, in all what is presented of modern issues, and real-time facts. In fact, if the media in the Islamic world were committed to the constants and origins, and proceeded to the horizons of a broad life, working and diligent and innovate, the Islamic world would have another matter, and the case of the Islamic nation would not become in this way, especially since the majority of the Islamic nation is linked to its faith, and that religion still directs the thought of followers and builds their being١٧.

Fourth: Soviet theory of inclusiveness in the media

The German philosopher Hegel was the first to call for the principles of socialist theory. He said: `` The individual carries enough soul to unite with the state in full union ", `` the state is the most complete, proclaimed and highest accessible image of the soul " and thus The individual in the state is a kind of conscious struggling, not automatic and spontaneous in what the state enables him to do, which is his real will. Therefore, state orders give man his chance to be truly free.)

Marx came to adopt Hegel's views and increased them, so Marx is considered theorist and philosopher of this theory, arguing a lot in the historical materialist dialectic. When the Red Revolution of the Soviet Union in 1917, Lenin adopted Marx's views and went Apply them on the reality.

The Principles of the Totalitarian Soviet Theory

The most important principles advocated by (Marx) of dialectical materialism and historical materialist dialectic, where he developed several principles, including his new interpretation of history, and the conclusion of the link between political and social systems, which he calls (national construction) and the forces of production and its relations at a certain time, which he calls (infrastructure). He believed that this history was entering its final stage of struggle (between the bourgeoisie and the

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١٧   Usman   Riaz   Mir,   et   al,   Islamic   Perspective   of   Corporate   Social   Responsibility. http://pu.edu.pk/images/journal/szic/pdf_files/30_v31_No_46_16.

proletariat), that the stages of economic development were the stages of social development coupled with historical progression, and that the latter were caused by changes in the productive forces over the years. The summary of Marx's philosophy, as Tariq Hayy put it, is: religion, culture, ethnicity, tradition, customs, laws, or political and social systems prevailing in a given era are merely a reflection and consequence of the economic construction of society with its two forces: production forces and relations of production. In addition to the most important principle is the sovereignty of the working class (proletariat).

Characteristics of the Totalitarian Soviet Theory

It depends on the media control by the government, and using it for the purpose of achieving the desired social change (the communist phase in society), the most important of which are:

A: Ownership: It is public and complete for the state, and therefore only allowed the Communist Party. The government controlled by this party, and public organizations directed by the party, such as trade unions, to own and operate media.

Censorship: It is censored by the ruling party, even newspapers, magazines, correspondents and foreign news agencies, exercising strong censorship.

C Criticism: Criticism of the government or party is prohibited, and criticism of executive programs is only permitted.

D. Media: According to Khrushchev, (a Communist leader and Soviet statesman, the ruler of the Soviet Union from 1953 to 1964): "It is impossible to leave the press in the hands of insecure, it must be placed in the most honest, trustworthy hands."

(E) Orientation and promotion: that is, the most important role of the media is to promote the ideas and principles of the state on which it is based.

Freedom: The proponents of this theory believe that the media enjoy complete freedom and practice a free and responsible system at the same time, because the working class has the privileges to use it to express the real line, to successfully reach the goals set by the state for the benefit of the working class.

The View of Islamic Law in the Totalitarian Soviet Theory

Islam allows all its members to own the media in accordance with legitimate controls to ensure the realization of the guidance of Islam in life, and also allows freedom of expression and opinion for all its members, while adhering to the legal framework of this freedom, which truly indicates that the slavery to Allah frees the

society from enslavement, self-sufficiency behind the lusts, and freedom from the humiliation of instincts. According to the law of God, the media may not convert the rulings of Allah in his book into subjects of controversy and debate, but they are required to carry them and inform them to the people as orders that everyone should obey, and not to depart from them. For example, the possibility of canceling the fast of Ramadan for the sake of work and production, or calling for the amendment of the rituals of Hajj in order to protect the comfort of the pilgrims, or enacting criminal laws or personal or economic inconsistent with the provisions of the Book of Allah and the Sunnah of the Prophet (peace be upon him). What distinguishes the media system in Islam is that it is an integrated material and spiritual system, whereas the laws developed by human beings are unable to achieve justice among people, because they are the outcomes of the thinking of human minds, and man in his thinking plans and infects, and may practice injustice, and transcends the truth. [١٨]

Islamic Media Theory

There are many opinions in defining a unified theory of Islamic media, and there have been significant changes in the scientific writings that have emerged over the past quarter century. While the theories of media developed by humans do not depart from being hypotheses lacking confidence to reach the status of certain facts, the (Islamic Media Theory) is based on documented evidence from the verses of the Koran, and the hadith of the Prophet (peace be upon him), and derived from the explanations of scholars and interpreters of Hardworking Muslim Scholars. The inability of modern media scholars to reach a unified theory of media is the strongest evidence of the inability of humans to understand human beings, and the greatest proof of the need to refer to the Creator Almighty.

The Almighty said: (وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ) (For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.) [Al-Araf: Verse 52]. He also said: (There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.) Alan'am ٣٨

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)

Which confirms that Islam contains all the facts that govern everything in existence, and the Almighty said: ([42] No falsehood can approach it from before

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[١٨] الغزالي، محمد (١٩٨٥) الإسلام المفترى عليه من الشيوعية والرأسمالية. دار نهضة مصر https://bsr.onl/١٩٣٧٩

or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.) [Fussilat: 42].

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

He also said: ([89] and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.) [**An-Nahl**: 89].

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

The Holy Qur'an, the purified Sunnah and the related sciences include what media scholars need for sound principles, sound foundations, solid rules, and established facts. Contemporary media scholars have a great chance of succeeding in what the media scholars in the East and the West have failed to accomplish, which is to build an integrated media theory. Islamic and open the horizons of knowledge, and the provision of scientific facts, and explore the depths of the Koran and the Sunnah, and extract the rules of science from them, the Koran has everything. The Almighty said: (He who sent you a detailed book) [Alan'am: 114].

The Impact of Media on Islam and Muslims

From the above, the definition of "Islamic media theory" can be defined as: "The facts and rules derived from Islam, which clarify the nature of the interaction between the components of the media process and the forces that control it in the Islamic society, and the role of the media in this process.[19] Everything related to the sender: especially the rights, authorities, responsibilities and qualities of the sender, in addition to the belief and social forces that affect him, and discussing the professional pressures that affect him as well the Islamic media content in particular, the human need for the media, which is the most important means developed by Islam, its persuasive ability, and the rule of Islam in the use of the new media, are all related to the future, especially those relating to the rights, needs and desires of the future, and the self and social forces affecting the recipients.

The Basics of Nation Islamic Media

Islamic principles of expression encourage the philosophy that has made Muslims speak out for the Messenger of Allah (peace be upon him), despite their homage to him, as they spoke out to the caliphs after that their views, based on the

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[19] Suleiman. M. Karam, (١٩٨٨), Media Planning in the Light of Islam. Dar Alwafa, Elmansoura Egypt.

fact that this religion did not defeat the will of others to adopt the ideas they want. [20] While Islam has allowed individuals and society to exercise their rights of expression and liberation, it has also given individuals, institutions and governments the right to own media, from the newsletter, magazine and newspaper, to radio and television networks and satellite channels, within the limits guaranteed by Islamic law.

On the other hand, the media philosophy in Islam does not restrict the masses, nor does it release unruly unrestricted restrictions, without any restrictions, and therefore no one can impose regulations and banners, enact whatever laws he wants, or allow what he thinks of the governed. Islam has established human rights as a concept that supports links between people and prevents attacks on the interests or feelings of others.

Islam is based primarily on a well-established doctrine, a status of the Almighty, which is evident in the immortal heavenly legislation, detailed in the Sunnah of the Prophet (PBUH). Social responsibility is a concept that has many interpretations, which vary from one society to another, whereas in Islam, responsibility is clear and unambiguous. It is a responsibility that stems from true faith, which has engulfed hearts, and represents a good deed for the good of society, a return to the righteousness, and a commitment to the morals of Islam. Islamic philosophy in the media is a well-established philosophy that does not modify or change according to the circumstances and variables that impose itself on the local or international arena - as in the case of liberal philosophy or the theory of social responsibility - because it is characterized by stability and flexibility at the same time, fixed the stability of the faith, and moving with the movement of life.

Islam has left the door of diligence in religion lawful open to what is happening, and what is required by the interest of the nation, but the text of a definitive fixed, and this jurisprudence allows the scholars of the Islamic nation to issue various fatwas that guarantee the interest of the nation, and to avoid the evil. In fact, if the media in the Islamic world were committed to the constants and origins, and proceeded to the horizons of a broad life, working and diligent and innovate aspects, the Islamic world would have another matter, and the case of the Islamic nation would not become in unacceptable way of life, especially since the majority of the Islamic nation is linked to its faith, and that religion still directs the thought of followers and builds their being.

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[20] Rafiabadi, H. Naseem, (٢٠٠٧) Challenges to Religions and Islam. Sarup &Sons, India.

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