The Role of Islamic Media in Confronting Extremism

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Abstract

The research discusses the role of Islamic media in preparing societies religiously, politically, and socially, by establishing goodness and happiness for humanity through honest thought, morals, and higher values that elevate people, and combating deviant thought such as extremism that leads societies to destruction. Through the qualitative analytical method of "collecting information," the researchers concluded that media is more positive if it performs its role according to authentic media foundations and principles and may be more negative if it does not perform its role in the required manner, and that it performs several functions that are considered extremely important. The researchers recommend the establishment of specialized committees of people with an authentic culture that is not borrowed or restored, but rather of people with sound minds and sound thinking far from any extremism, to supervise the media. Therefore, it conforms to the requirements, means, and methods of the times, and can confront challenges and risks.

INTRODUCTION

Media is one of the aspects of civilization. It is the expression of religious belief, political doctrines, intellectual trends, social conditions, and economic systems. No human society can live without it. There is no era without the media. Mediais a social phenomenon that has made its way into all environments and eras (Shalabiya, 2000 AD, p. 16)

Media, as a renewable social process, is extremely important for any society, and means of communication have become the basic pillars for exchanging ideas and information between members of society. They have become the basis for the social interactions taking place in society (Khurisat, Symposium No. 10).

 The importance of media role lies in preventing the deviation of public opinion for any reason, through analysis, education, and constructive criticism with full awareness of the elements of its formation. In this era, extremist organizations have emerged and security is one of the most important necessities for the continuation of life. The evidence for this is that Abraham, peace be upon him, asked it is from God Almighty that Mecca be a safe country. The Almighty said, "And when Abraham said, 'My Lord, make this a safe country.'" [Al-Baqarah: 126], and many countries have recently been afflicted with terrorist events that have shaken the conscience of every human being (Malik, et al., 2009, 1) /4-5).

The whole world without exception, suffers from the phenomenon of terrorism and extremism in its theoretical or practical form, and Islamic societies, especially contemporary Arab ones, suffer from the control of extremist thought over the minds of young people, and the woes and pain that result from it.

Media revolution or communication technology that the world is witnessing today has changed all the scales and media has become one of the basic pillars in building societies, and the fundamental role it plays in combating the phenomenon of extremism that the region and the world are witnessing.

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PURPOSE OF STUDY AND RESEARCH QUESTION

Purpose of the study

The following points represent the study purpose:

 - Explaining the impact of Islamic media on shaping societies from an intellectual standpoint and its ability to change.

- Informing Arab public opinion that Islam rejects extremism and fights it.

- Forming public opinion against fanaticism and extremism in its various forms.

 - Purifying media programs from everything that might encourage deviation, extremism, and extremism.

The Importance of Study

 - Explaining the danger of media to young people and its role in shaping societies, from the Islamic point of view, and what these means reflect on the lives of people in the wide media space in the Arab world in combating the phenomenon of extremism. Because the phenomenon of extremism has negative effects on the correct belief and proper worship, and the legitimate objectives that emphasize correcting the path of extremism and putting an end to the practices of abuse and injustice affecting the nation.

- Helping those in charge of Arab and local media employ new mechanisms to combat this phenomenon. Thus, the current study will try to answer the following question: What is the role of Islamic media in combating the phenomenon of extremism?

LITERATURE REVIEW

Mawaqdi study entitled "The Role of the Arab Media in Confronting Terrorism and Extremism" on the website addressed the impact of the Arab media in confronting terrorism and extremism. It differs in that it singles out Islamic media and extremism.

Sharadqa in his field study presented to the international conference under the title: The Role of Sharia, Law, and mediain combating terrorism under the slogan: A world without terrorism, Zarqa University - Jordan 2016, and this study differs from the study mentioned was specific to Islamic media, and it is a theoretical study and not a field study.

-Research presented at local and international conferences, including:

In July 2015, mediaProduction City in Cairo held a round table to discuss "the role of mediain confronting terrorism."

The Faculty of Information at Yarmouk University in Jordan organized a workshop entitled "Religious Extremism and the Role of the Media". Many partners shared thoughts in this workshop including the Royal Institute for Religious Studies, the Friedrich Naumann Foundation, and the Jordan Media Institute, with the participation of several specialists from the universities of Al-Bayt and Islamic Sciences, Al-Arab Al-Youm newspaper, and the Free Thought Forum in, 24/ 2/2014 AD.

The research discussed the role of media in general in confronting terrorism and extremism, while this study dealt with Islamic media.

THE FIRST SECTION: CONCEPTS AND TERMINOLOGY

The First Requirement: The Concept of Media

Media language: It is derived from the verb "I know, he knows, and he informs" (Mustafa et al., 2/624). It also means "I informed him" and "I taught him" in the same origin, except that informing was specific to what was by quick information, and education was specific to what was being repeated and multiplied until an effect is obtained from it in the learner's soul (Al-Isfahani, 1/580).).

Media as a term

Media has attracted the attention of researchers, and so they have defined it with multiple definitions, including a social process that is interconnected and intertwined with each other. Materials transfer from a sender to a receiver via an appropriate means of transportation to create a response or reaction in the recipient. This response can be either positive or negative, reflected in thoughts, perceptions, attitudes, behavior... etc. (Al-Saqour) (2012 AD, p. 16).

It is also defined as: "The communication process that includes all media activities in the Muslim community and performs all of its optimal news, guidance, and recreational functions at the national, international, and global levels and is committed to Islam in all its goals and means and in the means and informational, cultural and recreational materials it produces. It relies on media professionals who are committed to Islam in word and deed and is used." All specialized and general media outlets and agencies" (Al-Dardasawi, 200 AD, p. 29).

The researchers believe that the second definition is preferable. Because it includes all media activities, functions, means, and methods issued by Islamic media professionals who are not affiliated with specific parties or extremist trends of thought.

Media concept

Media represents how the process of mass communication is carried out. These means are distinguished by the ability to deliver messages at the same moment and quickly to a wide audience of varying trends and levels, and with their ability to convey news, information and entertainment, opinions and values, and the ability to create public opinion and develop unconventional trends and patterns of behavior. Available to the public, these means are the press, radio, television, cinema, books, audio and video recordings, and the Internet (Facebook, Twitter, WhatsApp, and others) (Abu Asaba, 1999, p. 45).

The Second Requirement: Media in Islam

The Islamic religion is a media religion by nature, and advocacy is a media act with all the meaning this phrase carries. It also addresses the mind based on logic and proof and works to reveal facts, including the Almighty's saying, "So know that upon Our Messenger is the clear conveyance" (Surat Al-Ma'idah 920. The conveyance is the information or Informing the message of truth based on rational persuasion, and our Messenger Muhammad, peace be upon him, is the ideal media person whom God has chosen to be a witness, good tidings, a warner, and a caller to God, with His permission. The Messenger, peace, and blessings be upon him, conveyed the message, fulfilled his trust, and went to the side of his Lord, satisfied and pleasing, and he sent messengers to be media personnel, so he sent Dihya. Ibn Khalifa Al-Kalbi was sent to Caesar, King of Romans, Abdullah Ibn Hudhafah Al-Sahmi was sent to Khosrau of Persia, Amr Ibn Umayyah Al-Sakhri was sent to Al-Najashi, King of Abyssinia, and Hatib Ibn Abi Balta'ah was sent to Al-Muqawqis, King of Alexandria and others. (Imam, 1980 AD, p. 15).

It is the duty of Muslims after him to carry out what he did, and whoever neglects to do so, is not considered a believer. Every Muslim is charged with informing about his religion, and what a Muslim has and is charged with is informing, persuading, calling, enjoining good, and forbidding evil (Imam, 1980 AD, pp. 5-10).

The mission of the Islamic media was not the result of hesitation and thinking, but rather a sacred duty stated in the Holy Quran: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows best what We have strayed from His path, and He knows best those who are guided." (Surat An-Nahl, 125), relying on the good word and invitation. With goodness and the exclusion of violence, as God Almighty said: "There is no compulsion in religion; righteousness has become distinct from error." (Al-Baqarah: 256) If God commissioned His Messenger to preach and convey the message without using violence or forcing anyone to convert to Islam, then there is no alternative to spreading the message other than spreading the good word and conveying the eternal divine truth (Shalabiyah, 2000 AD, pp. 16-19).

Hence, the researchers conclude that the most important tasks of the Islamic media are to renew the call to monotheism and liberate the faith, not to accuse people of infidelity or accuse them of immorality. Rather it is to confirm the meaning of Islamic freedom and unity, to build authentic moral values, and to revive authentic Islamic thought, which is based on solid foundations of Islamic values and principles. Authentic morality, seeking its authentic sources in the Qur'an and Sunnah, and building Arab culture and Islamic civilization.

The Qur'an used different methods to address people:

- Addressing the mind

Logic is in positions related to the belief on which all types of human behavior are based. It values the human mind and freedom of choice and condemns stagnation and stopping at the familiarity of matter. It is a scientific method that calls on a person to have a free view of the reality of his life and the life of his society based on reason and free will.

- Addressing the heart and limbs

By creating certain emotions within itself, the heart moves towards the targeted goal (Hatem, 2000 AD, pp. 219-226).

The Third Requirement: Elements of the Success of Islamic Media

Media has two sides:

The first: is positive and constructive, leading to community cohesion, support, and strength, and strengthening the bonds of relationships between its members, which leads to increasing its effectiveness, and discouraging motivations for criminal behavior and deviance.

Second: It leads to the disintegration of society and the destruction of the network of relationships between its members, and then the factors of backwardness increase in it and it deteriorates into decadence and deterioration. Modern means of communication have developed satanic arts to arouse the masses and weaken the internal cohesion of society by inciting divisive strife in society (Imam, 1980, p. 24).

The most important elements of media success:

1- Clarity of the Islamic goals that communicators are working to achieve; Because it is from God Almighty.

2- To be among those who aim to spread religious awareness and Islamic culture; Because they do it to please God Almighty.

3- Do not their previous trends stand as an obstacle in the way of spreading this awareness?

4- To be sufficiently informed about the news they transmit.

5- That they are already convinced of it and have a great deal of self-confidence and self-denial; So that the general principles of media are linked to its actual practices.

6- To be adequately informed about their audiences in terms of their psychological, historical, social, and economic aspects; because its goals are clear and predetermined.

7- They should not be far from the standard of living and perception of the masses in terms of social status

They should not have traditional, rigid personalities, and should have personalities that can empathize. 8- To take into account when presenting media material the values and previous opinions of the audience, and to rely on persuasion rather than dictation, and the extent of the audience's knowledge of the subject presented to them, and to present it in a way that the future can understand and comprehend. They should choose appropriate means according to the circumstances of the audience, the nature of the topic, and their communication ability.

9- They must ensure that they know the extent of the impact of their methods on the audience so that they can avoid shortcomings or confusion that may occur during the communication process and affect the degree of response (Hijab, pp. 385-387).

THE SECOND TOPIC: EXTREMISM

The First Requirement: The Concept of Extremism

Extremism comes from the party. Meaning, it exceeded the limit of moderation and did not mediate (Ahmed Mukhtar, 2008, 2/1396).

The term extremism is not mentioned in the Qur'an and the Sunnah of the Prophet; But we find words that are similar to it in connotation and meaning, such as extremism and the terms extremism and extremism.

In the past, scholars used the word "religious extremism" to mean someone who said, said, or did something contrary to Sharia law. It is an understanding of Sharia texts far from the intent of the Shariah and the spirit of Islam, which leads to one of two hateful results, which are excess or negligence. An extremist in religion goes beyond its limits and deviates from its rulings and guidance. Every extremist in his religion is an extremist who deviates from its moderation and ease. (Muhammad Abd al-Razzaq, 2004).

Dakkak defines extremism as moving away from moderation and exceeding the limits of moderation in socially prevailing ideas and beliefs, and an individual or group taking an extremist position characterized by complete extremism, whether in acceptance or rejection.

Psychologists point out that extremism is an emotional and sentimental disease characterized by absolute love or hatred, and intolerance of others because they believe that what they believe is right there is no room for discussion, and that others are wrong. (Dakkak, 2015).

One of the most dangerous types of extremism is intellectual extremism, which is a state of isolation and distance from the thought of the prevailing public, adopting one intellectual party and neglecting or denying the rest of the parties, that is, rejecting the other in its thought, doctrine, and method. The political role of extremists of this type exercise aggression against those who disagree with them, place them outside the truth, and demand that he By realizing the truth that he is aware of or possess, the danger of intellectual extremism lies in the random behavior of extremists or spontaneous impulsiveness. They become strict with words, formalities, and expressive practices, fanatical in their opinions, and the end, they resort to violence and terrorism. Terrorism is essentially a mistaken idea or vision of the role of the mind and a departure from knowledge and thought. About their true orbit and correct function. (Al-Jabri, 1994, 119-120).

Related words with the same meaning and intent:

1- Extremism or extremism expressed by the Sharia in the Qur'an and Sunnah. God Almighty said: "O People of the Book, do not go to extremes in your religion and do not say about God except the truth" (Surat An-Nisa, verse 171). Among them is the saying of the Messenger, peace be upon him, "Religion is easy, and no one will struggle with religion except that it will overpower him." (Al-Bukhari, 1422 AH, Hadith No. (39), Chapter on Religion is Easy 1/16).

They went to extremes in the matter: it went beyond its limit. (Al-Morsi, 2000 AD, 6/57).

Ibn Hajar said: It means exaggerating something and stressing it by going beyond the limit" (Ibn Hajar, 13/278).

Extremism in religion refers to exceeding the legal limit in any matter, and it does not include those who adhere to the legal rulings established in the Book of God Almighty and the Sunnah of His Prophet (Daqqaq, 2015 p.).

2- (Excessiveness) was mentioned in the hadith of Ibn Masoud, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said, "Those who are extravagant are destroyed." He said it three times, meaning those who exaggerate and exceed the limits in their words and actions (Muslim, 2053 chapter).

Corresponding to these are moderate words, which are considered one of the most important characteristics of Islam and mean justice, goodness, and balance. God Almighty said, "And thus We have made you a moderate nation." (Al-Baqarah verse 143).

The Second Requirement: The Ruling on Extremism and Fanaticism in Islam

Islamic law condemns extremism and fanaticism in religion. God Almighty said: "Say, 'O People of the Book do not go to extremes in your religion.'" (An-Nisa: 171) Ibn Katheer, says, "God Almighty forbids the People of the Book from exaggeration and flattery, and this is common among the Christians. They went beyond the limit in Jesus until they raised him above the status that God gave him." (Ibn Kathir) , Tafsir, 2/424).

Ibn Hajar said: It contains a warning against extremism in religion and exaggeration in worship by burdening oneself in matters not permitted by Sharia law. The law has described Sharia law as easy and tolerant. (Ibn Hajar, 12/301)

And he, peace and blessings be upon him, said: "Beware of exaggeration, for those who came before you were destroyed by extremism in religion" (Narrated by Imam Ahmad 1/347)

Ibn al-Qayyim, said: "God does not command a matter except that Satan has two tendencies in it, either to negligence and waste, or to excess and exaggeration, and God's religion is a middle ground between the one who does not do it and the one who goes to extremes in it. Just as one who ignores a matter is wasting it, so one who is excessive in it is wasting it. This is by falling short of the limit and this is by exceeding the limit (Ibn al-Qayyim, 2/464)

The researchers believe that extremism is extremism, whether by individuals or groups, in religion without kindness or moderation, whether in belief, understanding, words, or behavior, without reliable legal support, and it is something reprehensible according to Sharia, and that in the previous texts, there is an explicit prohibition against extremism and following the path of its people. It is enough for a Muslim to stay away from it and warn its people.

The Third Requirement Is: The Causes of Extremism

The reasons for the emergence of extremist thought vary between intellectual, psychological, political, social, and economic reasons. They are overlapping and similar reasons and are as follows:

1- Ignorance of the rules, etiquette, and behavior of Islam. Ignorance is considered a major root of extremism, and one of its most dangerous aspects is ignorance of the Qur'an, the Sunnah of the Prophet, and the purposes of Sharia. (Al-Sarabi, 2011) What is meant by complex ignorance, not simple, is that the extremist thinks he knows, but in reality, he is ignorant and neither aware nor aware. The problem is not from the ignorant person due to absolute ignorance but rather from the half-educated who think that they have a foundation of truth in knowledge when they are not. The Prophet, peace be upon him, warned. As in the hadith of Abdullah bin Amr, may God be pleased with them both (God does not seize knowledge by snatching it from the servants, but He seizes knowledge by seizing the scholars until, even if He does not remove a scholar, He takes the people as leaders of ignorant people. They are asked and given fatwas without knowledge, and they go astray and go astray). (Al-Bukhari, Dar Tawq edition, chapter on how knowledge is acquired, Hadith No. 100, p. 1/31).

Their ignorance and lack of awareness resulted in many errors in understanding the religion, as they misinterpreted some texts in their correct meaning, such as their misinterpretation of verses revealed regarding the infidels against the Muslims. Moreover, they misunderstand the texts of the warning, that what is intended is to make the one who commits a major sin an atonement. And of the texts that were revealed regarding the obligation of the Sharia to rule that whoever sins not arbitrating, he is considered a disbeliever at all, without any detail or restriction and knowledge of the rulings (Al-Qaliti, 1426, 148-149).

2. Media Violence: Moral laxity on the part of the Arab and Islamic media generates a culture of violence among young people from an early age, and the films that are shown are of an adventure nature and the appearance of heroes whose violence and cruelty have brought them to fame, which shapes the child's personality and moves them towards extremism and deviates them from the circle of values. (Khader, 2009).

The two researchers believe that media makes a mistake when it exaggerates its topics about extremist groups, such as ISIS, whose news it transmits and the videos in which it kills its victims, and deliberately creates an aura around ISIS's actions and operations as if it is a superpower, frightening, and capable of performing miracles.

3. Political reasons: The political regimes whose societies suffer from extremism did not seek to search for the underlying causes and limited their attempts to security treatment, and they failed in this field because violence only breeds violence. Rather, they contributed to the increase of extremism due to the contradiction between what the legislation stipulates. Of rights, duties, and the practices taking place on the ground that lead to the denial of all values.

4. Economic reasons: People of society seek to achieve what they aspire to, and individuals, especially young people, encounter a lack of suitable job opportunities. They live in repression and deprivation, which pushes them towards moral deviation, and their desires become the result of negative reactions towards people. (Agha, 2010 AD, 790-791)

5. Dropping the religious authority and challenging it. Among the early Kharijites, we did not find among them any of the companions of the Messenger of God, may God bless him and grant him peace, or a jurist from among the jurists of Islam. This is the case with the transgressors today, as there is hardly a single scholar or jurist among them, but most of what is found among them are semi-educated people who issue fatwas to them and look at them with ignorance. Lack of knowledge and awareness and lack of awareness of the consequences and outcome of matters, relying only on their weak understandings and inadequate readings. (Al-Qaliti, 1426, 150)

6. Reasons related to society and the state: Moral depravity, sometimes supported by the law under the guise of freedom, is one of the reasons for the occurrence of extremism. The manifestations of vice that Muslims see, especially in Islamic societies, in the street, school, university, official media, press, radio, and markets on the one hand, and the closing of outlets for expression are all among the reasons for the emergence of Extremism and harsh reaction, even if unjustified.

(Atta, 119-120,--)

The Fourth Requirement: Manifestations of Intellectual Extremism

- The phenomenon of declaring Muslims to be infidels and condemning them to depart from the circle of Islam, which made them drop the infallibility of others, and make their blood and wealth permissible without regard to that except without any obligation.

- Isolation and boycotting people based on the extremist's feeling that the society in which he lives is an apostate or an infidel.

- They occupied people with small matters rather than major matters. They sparked disputes and disputes among Muslims in minor matters, such as the placing of hands in prayer and other matters that led to enmity and hatred (Khidr,2009 AD190-189،)

- Fanaticism towards opinion is a fanaticism that is not recognized by others, and a person's rigidity in understanding it does not allow him to see the interests of creation, the purposes of the Sharia, or the circumstances of the times.

- Obligating the majority of people to adopt strict resolves, and among the signs of extremism is the neglect of the differences between people, as there are weak and strong among them, and their taking of resolves while not taking care of their circumstances in this era.

Misplaced emphasis: Such as if, he is in a place other than the land of Islam or with people who are new to Islam and new to repentance. These people should be lenient in secondary issues and controversial matters and focus on the fundamentals.

- Bad thoughts about people, which are rooted in vanity, self-admiration, and disdain for others. (Badrana, et al., 2011, 318)

THE THIRD TOPIC: THE ROLE OF MEDIA AND ITS IMPACT ON SOCIETIES

The First Requirement: The Influence of Media:

The number of Arab satellite channels, according to a report issued by the Arab Broadcasting Union, is currently about 1,320 Arab satellite channels. This represents a significant increase compared to the year 2011, when the number at that time reached 696 satellite channels, and the number of newspapers in the Arab world reached 5,050 newspapers, including about 300 newspapers published daily and 508 weekly. In addition, 3,758 newspapers and magazines published monthly and periodically. The number of media websites in the Arab countries reached 4,000, including 2,700 sites in Arabic and the rest in English and other languages. This is in addition to other government service sites, advertising marketing sites, and other non-media websites, which numbered about 200. One thousand sites, including 30,370 sites in Saudi Arabia, 28,913 sites in Egypt, 19,784 sites in Morocco, and 15,180 sites in the Emirates (Mawqdi, 2016, pp. 4-5).

Researchers agree that the most prominent aspects of media influence and its power of persuasion are as follows:

1. Media gives a kind of prestige to the personalities and events it highlights.

2. Media promotes and supports social values, and is considered a major source of knowledge for public opinion on public issues.

3. Numbing members of the public, so knowledge derived from media becomes a substitute for practical participation in public affairs.

4. An essential element for spending leisure time for humans.

5. Long-term effects: Mass communication develops the existing attitudes of individuals and works regularly and continuously, but slowly, to build the individual's perception of the world. It also determines their point of view on various things and determines their position on them, and information plays a direct role in pushing a person to do the actions that he has the desire and inclination to do. With it.

6. Advertisers believe in the power of influential media, so they spend huge amounts of money on advertising it.

7. If people trust a media source, they are more likely to accept and believe what he or she says. The attitudes held by family members and friends largely determine whether information received through media is accepted.

8. The influence of media is evident in creating opinions among people on topics, about which they know little, and media is not effective in changing the opinions that exist among people, and in ambiguous and unclear circumstances, people may rely on the information contained in media (Al-Mousa, 2009, 118-120).

The Second Requirement: Conditions That Must Be Met In Media Notion

- Selecting the best and most appropriate means of mass communication to convey the idea to the addressee.

- The idea must be clear and understandable to the addressee.

- To be able to achieve the desired effect, response, and behavior.

- That the idea serves the interests of the addressee, and that he needs it.

- Ensure that the desired impact, response, and behavior are on the side of public opinion.

- The idea should be studied and opposing opinions discussed.

- The idea must not be formulated in the imperative or arrogant form.

- The idea must be consistent with the values of society (Hatem, 2000, pp. 41-42).

Third Requirement: The Functions of Media in Society

Media performs a basic set of functions, which achieve a set of diverse effects, with far-reaching results, whether at the level of the individual, group, or society. These functions are:

1- Media and news function: It consists of collecting, storing, and processing news and disseminating messages, data, images, facts, opinions, and comments required to understand personal, environmental, local, and international conditions. Moreover, to act towards them with knowledge and awareness, and to reach a position that enables one to make the right decisions, given that learning about the environment is an innate tendency and a need. Necessary to avoid dangers (such as weather, predatory animals, wars).

2- The function of socialization: Media is one of the tools of society that works on socialization, and what is meant here by socialization is not only the transfer of customs and traditions to the new youth, but the matter extends beyond that to all segments of society, regardless of their age, educational, or cultural levels. (Abu Hamam (2010 AD, pp. 98-99).

3- The function of creating motivation (motivation): This means that communication and media contribute to supporting personal choices and aspirations and supporting the activities of individuals and groups to achieve agreed-upon goals by highlighting the forces that have achieved success and superior achievements, and demonstrating the factors and methods that led to this. (Al-Mousa, 2009, p. 127).

4- Economic role:

1- Providing a stable income for the media: The fees collected from advertising support media institutions financially.

2- Stimulating the economy: The advertisement transmitted by media leads to informing the consumer about the new product and where it is located and tempts them to buy. This would help to dispose of that product and move the wheel of the economy (Al-Moussa, 2009, 130).

5- Education function. It consists of disseminating knowledge in a way that enhances cultural growth, personality formation, and the acquisition of skills and abilities at all age levels, as media can provide a lot of information (Abu Hamam, 2010, p. 101)...

6- The entertainment function: It consists of broadcasting narrative plays, dance, literature, music, sounds, and images for entertainment and enjoyment, to help people entertain themselves.

7- Media for the sake of identity: The issue of the cultural identity of peoples, nations, and even small local communities has seemed more urgent in light of the globalization movement. Continuous waves of technical revolutions in the world of communications and information and with everything raised by those who fear the dissolution of national and national identities in favor of globalized or Americanized culture.

8- The political function of the media: In politics, the role of media is clearer. Because political work is based on communication in its broad sense, and because political work is directed to an audience of different categories of recipients. (Abu Hamam, 2010, pp. 103-107).

9- Discussion and dialogue: Media provides opportunities to present differing viewpoints and present evidence and evidence, which encourages constructive social dialogue on various matters of concern to citizens. (Al-Mousa, 2009, 128)..

Fourth requirement: Media responsibilities and obligations

There are responsibilities and obligations placed on the shoulders of media institutions and media professionals working in them towards the masses, and therefore media must do the following:

1- Providing the masses with correct and honest information related to public affairs, no matter the cost. Media person must be objective, truthful, accurate, fair, and bold, keeping the public good and its service in mind, and rely primarily on observation and not on rumors (Badr, 1998, p. 41).

2- Its responsibility towards social values. Every society has different national, national, heritage and developmental values and goals, so media has a responsibility to highlight, develop and preserve them.

3- Responsibility for improving public taste: Media bears its responsibility towards public taste, especially after the widespread spread of media in our current era. Media does not operate in a vacuum, but rather in an established society consisting of multiple sectors with different needs (Al-Moussa, 2009, pp. 131-132).

The researchers believe that the Islamic media has to serve Islam, its principles and goals, achieve the interests of the people, and demonstrate Islam's tolerance. It has a key role in encouraging moderation and contributing to the complete and balanced preparation of Muslim society on systematic and sound foundations, far from extremism and extremism, so that it informs it and enlightens it about the pillars of its religion, its essence, and its greatness. Its role is to build an integrated, cooperative society with all its groups and sects, and thus the Islamic media is a good and influential tool for Islamic preaching.

To achieve the desired goals, we must take advantage of all media means and methods that exist today, such as satellite stations and the Internet, because they influence public opinion, raising generations, and rejecting extremism and extremism in all its forms and manifestations.

Public opinion in Islam is an authority that has great weight in directing and guiding, resisting evil and corruption, standing in the face of injustice and tyranny, and then stoking the spirit of rational dialogue, creating the appropriate environment for meaningful dialogue, and bearing the viewpoints of others.

The Fifth Requirement: Theoretical and Practical Treatments to Reduce Extremism and Its Practice through Media

Terrorist organizations have worked to subjugate media and take advantage of the communications revolution in implementing their operations, agendas, and plans. They have exploited social media networks to promote their obscurantist ideas and recruit young people into their ranks. We have to begin by acknowledging the amazing successes achieved by extremists in attracting large numbers of young people to be effective elements in their organizations. Therefore, we had to turn towards the victim herself and think seriously about what could be done to fortify her and enhance her abilities to discover the lies, contradictions, and innocent purposes of extremist discourse, which has no means of expressing itself, whether we like it or not. (Moqadi, 2016, p. 3)

The two researchers believe that tackling extremism and fanaticism is a shared task among all individuals and groups, including scholars, preachers, professors, intellectuals, thinkers, educators, rulers, and the ruled. It is not the responsibility of a specific sect or party, but rather the issue of everyone. Every individual or institution has a role in combating extremism and terrorism. But the main and important role falls on the media, to fight these extremist organizations forcefully, and we see that the majority of those who join these terrorist groups are young people between the ages of 15-28 years. The terrorists knew at the beginning that media was the basis for spreading their ideas, defining themselves, and spreading their extremism, so they knew how to exploit it.

Some strategies can be developed to confront extremism:

- Opening dialogue between extremist groups and official bodies based on acceptance and common sense, nurturing sincere scholars for dialogue with non-Muslims, and supporting dialogue between civilizations.

This dialogue with non-Muslims who adhere to other laws and civilizations is of utmost importance, which is to make non-Muslims in the East and West understand the message of Islam as it truly is. Muslims are bearers of a mission, not seekers of spoils, and they are messengers of mercy and preachers of peace, not trumpets of war. (Al-Juju, 2005, 1057-1058)

- The cultural solution is the most important, as though can only be compared with thought, and encouraging purposeful Sharia research and studies

Which reaches the truth and correctness under the slogan (We cooperate in what we have agreed upon, and we appreciate each other in what we disagree in), (My opinion is correct and may be wrong, and someone else's opinion is wrong and maybe correct), (Difference in opinion does not spoil a friendly issue).

- Eliminating the subjective, objective, and cultural causes that created the climate of extremism to prevent this disease from spreading. (Al-Falahi, 2009, 158)

 - Cultural and media fortification: This is because the culture of the image has made it impossible to be isolated from the global arena. Hence, we must focus on the role of the various media, especially the visual ones, in spreading the available sound religious awareness, accepting diversity and difference, and combating the culture of hatred, violence, fanaticism, and the elimination of others. (Al-Falahi, 2009) (p. 160)

   - The path of education, rooting and dialogue

When the Prophet, peace be upon him, sensed that Dhul-Khuwaysarah was exaggerating, he used the method of dialogue and responded to him

I likened it directly to his saying: "Woe to you, who will be just if I do not be just?" Then he gave a general directive to his followers to take

Be careful and prevent what Dhu al-Khuwaysarah did. He also warned them not to be deceived by the appearance of things.

And when the Prophet, may God's prayers and peace be upon him, felt the extremism of the three people who resigned from worshiping him, may God's prayers and peace be upon him, he issued a generous directive to his companions and followers, explaining to them that moderation is his approach, and whoever desires it is not of him.

The education, guidance, and dialogue that the Prophet did were carried out by his honorable followers after him

Ali bin Abi Talib, may God be pleased with him, When the extremist Kharijites emerged, he advised them repeatedly.

And from that, Ibn Abbas sent them, and he debated with them, explaining to them their ignorance and their distance from the path, so he returned.

Many of them were created, and those who remained remained astray, engaging in dialogue and debate with extremists (Ibn Kathir, Al-Bidayah 5/196, 1408 AH).

RESULTS

1-Mediahas a major role in raising generations, building mass public opinion, and correcting thought and behavior.

2- Media will be more positive if it performs its role according to authentic media foundations and principles, and it may be more negative if it does not perform its role in the required manner.

3- Media methods and means are extremely important and must be used optimally.

RECOMMENDATIONS

1- Today's media outlets have to take serious and crucial duties that are consistent with the scale of the challenges faced by Islamic people at home and abroad. They must form specialized committees to supervise media programs to monitor them and prevent them from publishing anything that contradicts Islamic values and principles.

2- Reconsidering communications and media legislation and subjecting it to continuous and open review and discussion aimed at evaluation and correction if necessary.

3- Strengthening media ties between Islamic countries and supporting the capabilities of their media organizations, led by the Islamic Countries Broadcasting Organization and the Islamic Countries News Agency.

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