



**New preachers and women's issues *Reading in the
représentation***

***Nouveaux prédicateurs et enjeux féminins Lire dans la
représentation***

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Abstract:

The phenomenon of new preachers or Protestant Islam, or bourgeois Islam or even liberal Islam, as some like to call it, is one of the phenomena that has swept the media space and Internet sites in a striking manner, in light of the great retreat of the traditional sheikhs we used to, especially on the pulpits of mosques and to a lesser extent in the media channels. The call to God has taken a radically different turn from the one we are accustomed to in terms of its representatives and their characteristics (youth, elegant modern dress, clean-shaven beading ... etc.), and this type of call is distinguished by their great dependence on modern means and technology of communication (culture and power of the image). Her discourse is ethical, reformist, imbued with concepts of modernity and modernity.

This shift in the form of discourse and its representatives led us to search for its implications regarding women's issues and to reveal the extent of the transformations that affected its structure in this field, highlighting the intersection of visions between the producers of this discourse and women's representations of it, trying before that revealed the most important preachers influential in building these representations.

Keywords: New preachers; Representation; Religious discours; Women's issues; advisory opinion

I. INTRODUCTION

The phenomenon of new preachers or Protestant Islam, or bourgeois Islam or even liberal Islam, as some like to call it, is one of the phenomena that has swept the media space and Internet sites in a striking manner, in light of the great retreat of the traditional sheikhs we used to, especially on the pulpits of mosques and to a lesser extent in the media channels. The call to God has taken a radically different turn from the one we are accustomed to in terms of its representatives and their characteristics (youth, elegant modern dress, clean-shaven beading ... etc.), and this type of call is distinguished by their great dependence on modern means and technology of communication (culture and power of the image). Her discourse is ethical, reformist, imbued with concepts of modernity and modernity .

This shift in the form of discourse and its representatives led us to search for its implications regarding women's issues and to reveal the extent of the transformations that affected its structure in this field, highlighting the intersection of visions between the producers of this discourse and women's representations of it, trying before that revealed the most important preachers influential in building these representations.

Problematic:

Religious discourse in Islamic societies occupies a high place in the hearts and minds of many "believers and believing women", and it has a powerful influence in it that no other discourse can match. Discourse in general is an act and an exercise of power. Religious discourse has a special utterance that makes it more powerful than other discourses. It does not derive its strength from its internal ability to persuade, but from two advantages :

The first advantage is: "The privilege of the reference to which the discourse is referred, for the discourse is more influential in these societies if its arguments are religious or refer to religion, that is, if they are based on the Qur'an and the Sunnah and the impact of the Companions and their followers from the "righteous ancestors" (2004, سلامة)

The religious argument is a kind

of the types of "arguments of authority, that is, they do not derive their persuasive power from their own logic or from their congruence or inconsistency with a reality, but from the position of their narrator or from the holy reference from which they were taken and to whom they were referred" (2004, سلامة)

The second advantage is: "The privilege of the one who pronounces the speech when he is among the religious scholars who represent a religious authority or from the fatwa sheikhs, or from the type of new preachers who give lessons in religion from the Arab satellite channels, without sometimes having the characteristics of the sheikhs and without that limiting their ability to Influencing the receptive believers" (2004, سلامة).

They have a symbolic power which they derive from their own function, from their partly management of the affairs of the sacred, from their production of religious discourse and from their control of other discourses that come to compete with theirs. The Islamic discourse has attempted to address several substantive propositions that essentially constituted a system of issues that challenge the Islamic reformist mind from the nineteenth century until the present day, and the issue of women at its head, where the latter received great attention quantitatively outweighs other issues no less important and dangerous than that issue, especially during the last decades, which witnessed the birth of a new category of clerics, who were called the new preachers in light of the great decline of the traditional clerics.

Who are the new preachers and what are their characteristics?

The writer Wael Lotfi defined the new preachers based on comparing them with their traditional counterparts, saying: "They are not those old preachers... They are not those Azhari preachers... And they are not those who adhere to traditional dress... And they are not those who adhere to the ancient traditional language of discourse... full of rebuke and intimidation and excessive in puritanical Salafism and hostile to the government and the manifestations of Western development of society" (لطفى، صفحة 67).

The new preachers, according to the writer, are those who received their religious education outside the official religious institution (Al-Azhar), meaning that they do not have a basic religious formation and do not hold specialized certificates in Sharia and its ramifications, "rather, they acquired their religious culture based on self-education," they are "successful professionals" who have a work independent of being preachers" (لطفي، صفحة 67).

If the traditional clerics are professional in the profession of da'wah, then the new preachers are in other professions independent of the da'wah (Yassin Rushdi, a naval captain, Omar Abdel Kafi, an academic researcher in plant sciences, Amr Khaled, an accountant...etc).

As for their appearance, it is completely different from the traditional ones, as they wear elegant and modern European clothes and their chin is shaven. As for the audience of this group, "most of them are young men and women who belong to the higher social strata and who seem to be in need of religiousness that does not deprive them of the joys of life" (لطفي، صفحة 68).

As for their discourse, it is "... a simple one that links religion to life and social problems" (الحازمي، بلا تاريخ).

It is a reformist moral discourse, imbued with the values of modernity, reconciled with the authority. Here, we have the right to raise the following questions :

Who are the advocates most influential on the study sample ?

How do new preachers deal with women's issues ?

Does this discourse carry in its structure the values of modernity with regard to women's issues, as it does in its form and in the means and techniques that it adopts in the dissemination of its discourse ?

1. Influential Clerics and Preachers

Before revealing the issues that the new preachers dealt with regarding women's issues, we wanted to search first for the most influential preachers on our research sample. Their answers are distributed in the following table:

Table (1): Shows the most influential clerics and preachers on the research sample

Categories	Frequencies	Ratio
Amr Khaled	136	22,36
Safwat Hegazy	102	16,77
Khaled El-Gendy	98	16,11
Omar Abdel Kafi	90	14,80
Ahmed Al-Shaqqiri	88	14,47
Zagloul Al-Najjar	76	12,50
Yusuf Al-Qaradawi	18	2,96
Total	608	100

The source: (لطفي)

We note that the total frequency is greater than the sample size, and this is due to the selection of the research personnel for more than one advocate. The above table data give us

profound indications in choosing the research sample for the most influential preachers, which can be detailed in the following points :

The first observation that we can deduce from the above table is that the research group was greatly affected by the male sex in the call to Islam, in light of the absence of women as an active and influential factor in the research sample, and this made us wonder: Does this mean her absence from the religious media arena? To answer this question, we decided to search for feminist religious programs that are presented on satellite channels - in order to give deeper indications in the analysis process -. We found only one preacher, Abla Al-Kahlawi. Through satellite channels due to the difficulty of searching, and we actually reached our goal by revealing two more names, They are: Souad Saleh and Amna Naseer, but they did not know their way to media fame (as is the case with men) despite their adoption of the same specifications as male preachers, so why did he not make their reputation as he called for men? Before answering this question, I will try to give a brief introduction to each preacher:

2. Dr. Abla Al Kahlawi

Professor of Jurisprudence at the Faculty of Islamic and Arabic Studies, Girls of Al-Azhar University. Man is God's successor, the last day, the annihilation of the world...etc. The titles of the episodes presented by this preacher directly reflect to us her interests that are limited to: faith in its ramifications, belief, worship...etc, the Muslim woman in particular, and this may be the most likely fear of entering into discussions and arguments that will lead to her joining the group of apostates and infidels. To confirm our analysis, I followed a program on Al-Hayat channel entitled "Religion and Life", It is a daily program broadcast at two o'clock in the afternoon, Algeria time, and the preacher Abla Al-Kahlawi was hosted:

a. First problem:

A woman who has been married for ten years, lives a miserable married life due to the very bad treatment of her husband, as he constantly beats and insults her, and the worst thing is that he is cheating on her, with his first fiancée.

The preacher's response: The preacher attributed the reason for the husband's bad treatment to the wife, who was unable to make her husband love her, and she did not provide him with a comfortable and appropriate atmosphere in the house, and for this he resorted to others, so that her magic recipe would be to adorn constantly for her husband and perfume for him, and to change the decor of the house and Curtains. The follower of this lesson realizes, through this simple example, the extent of the symbolic violence that the preacher practices against herself and her gender, and it is in fact, a historical extension of Eve's eternal sin in removing Adam from Paradise. Rather, the woman's relationship with the man is reduced to her sexual dimension, thus strengthening that religious discourse deals with the woman as a sexual object, the wife is the reason for her husband's betrayal of her, and she is responsible for her husband's whims and betrayal of her.

And what we can conclude, is that the preacher did not exercise her religious role in this matter, as evidenced by the absence of the rule of religion, as she presented what is socially prevalent in this matter. The issue is nothing more, and she did not offer any solution or addition, whether as a religious, social, or even psychological guide.

b. Second problem:

A woman divorced, after five years of marriage, due to childlessness, an orphan of the father and mother, lives alone, works, makes constant visits to the orphanage, where she spends the weekend there. She wanted to sponsor an orphan, but the law and Sharia do not allow that, according to what she stated this preacher previously, as indicated by this divorced woman, where she asked the preacher to strive in her condition, as she has no kindness or support in her old age. The preacher's response: The preacher asked the divorced woman to keep going to the shelter and helping the orphans, so she will receive a great reward from God, and happiness will enter her heart to replace the feeling of loneliness and fear of old age.

This example reflects to us a small part of the big, thorny and complex problems regarding women's issues and the Shari'a's position on them. Here lies the importance of religious discourse and the renewal of its jurisprudential visions on such issues, which is completely absent in these discourses that call for more faith and closeness to God as solutions to problems that remain intractable to find ways out.

3. Dr. Souad Saleh

The Professor of Comparative Jurisprudence, formerly Dean of the Faculty of Islamic and Arabic Studies at Al-Azhar University, did not present any religious program of her own on any satellite channel, while she is hosted from time to time on some Egyptian satellite channels such as Dream Channel, Al-Hayat Channel, as well as Al-Mehwar Channel (Perhaps this is among the reasons for its lack of fame), and it is called the controversial Azhar, due to its entry into the area of heated controversy and its engaging in doctrinal battles, controversies and discussions that did not end with many Al-Azhar scholars. Contrasted with Dr. Abla Al-Kahlawi, and among the ideas, opinions and fatwas she issued, which sparked widespread controversy and a great media and Azhar uproar, through which she accused the preacher of infidelity, the following:

- The doctor said in one of the seminars of Al-Azhar Mosque entitled "Intimate Relationships between Spouses in Islam")youtube.com(: "The Islamic discourse considers the sexual relationship of a man with his wife as a matter of worship", noting that some jurists have wrongly described the sexual relationship as a contract of enjoyment by the man. And they analyzed accordingly, that he should enjoy her without considering her needs." She explained that they indicated that with the hadith in which the Prophet says: "If a man calls a woman to his bed and she refuses, the angels begin to curse her until he is satisfied". She described it as marital rape, emphasizing that "if a man treats his wife in a bad way and does not agree with her humanity and dignity, then he is raping her".

She demanded a review of the jurisprudence that it deals with marital issues, which makes some jurists say: "A woman deserves to enter Hell, if she does not do what the man calls her to, as if she is just a source of sexual pleasure". In another place, i.e. in the program "What They Ask" (صفو), which is broadcast on the Dream satellite channel, the preacher issued a fatwa saying that "the niqab is not an obligation for a Muslim woman," as she cited hadiths and evidence from the Sharia, but this fatwa aroused great controversy among the sheikhs of Al-Azhar. Sheikh Al-Huwaini also attacked her, but the attack went beyond the stage of wasting her blood in public and calling for her killing from an Egyptian mosque. The background to her fatwa, "The niqab is not part of Islam", which sparked a great controversy among many of Al-Azhar's sheikhs, as Al-Azhari Sheikh Youssef Al-Badri ordered one of the

preachers to retract this fatwa publicly to overthrow his verdict on it in disbelief, because he is the owner of the absolute truth?

4. Amna Naseer:

Professor of Faith and Philosophy and former Dean of the Faculty of Human Studies at Al-Azhar University. She also did not have any religious media program, but she comes from time to time as a guest on some satellite channels such as Al-Arabiya channel, MBC channel, in addition to Al-Mehwar channel. A nation of a headscarf “and by that, you mean the exaggerated attention to the legal dress of women, i.e. the veil and the niqab, where the preacher criticized this discourse for neglecting the issues of education and education of the girl, and stressed that the veil of the body does not necessarily mean education and morals. In addition, the preacher emphasized the necessity of women’s political participation, saying, “The Muslim woman has participated in political action for a long time. The pledge of allegiance to the Holy Prophet after the conquest of Makkah in the year 7 AH is a document of women’s political rights in Islam, and the best witness to their role in the society of the Prophet’s era” (الكافي, ar.wikipedia.org/wiki, s.d.).

The preacher also nullified “the killing of the apostate who abandoned his religion in order to enter into any other religion as long as he did not offend the Islamic religion and did not fight it and incite Muslims to abandon it... Whoever leaves the Islamic religion in silence, it is not from the Islamic religion to kill or torture him.” The hadith on which many rely, namely, “Whoever changes his religion, kill him,” as it says in this regard that it is a single hadith, i.e. according to the narration of one of the Companions, which calls for doubt in its authenticity...

It also did not explain the reasons for the killing, in addition to that, it contradicts the noble verse “There is no compulsion in religion” (forum, s.d.).

With these topics, the feminist media discourse, denoting the Islamic orientation, drew its features. At a time when Al-Kahlawi’s speech was purely faith-based that touched both sexes and took the path of safety, both Souad Saleh and Amna Nasir chose a bumpy and rugged path leaving many outstanding problems unsolved until today. Most of their concerns were about women and their issues, in addition to their penetration of the walls of orthodox Islam and their diligence in some Jurisprudence issues “like the ruling on the apostate” as well as “the ruling on the niqab”.

These two attempts confirm that women are the closest to diagnosing their situation and knowing their being, and therefore the most able to understand their needs and strive to achieve their requirements. In this context, Dr. Amina Wadud (حجازي, wikipedia.org, s.d.) says, “The absence of women’s contribution or women’s voice has left a huge gap in the Islamic intellectual heritage, and that awareness of the effects of this gap and understanding the nature of the absent female voice are useful to consider correcting the gender imbalance in Muslim practices. Closing this gap will be an essential contribution to the current debates about the status of women in Islam.

She adds: “Involving female experiences and perceptions in shaping basic Islamic models will facilitate efforts to eradicate all forms of discrimination against women in Islamic societies” (جيزيلويب, 2002). In the same vein, Dr. Maysam Al-Farouqi also believes, “Women’s rights have been amputated due to the predominance of the masculine perspective for several centuries. A specific interpretation of the verses of the Noble Qur’an was common, which was not always complete and accurate, but was influenced by that masculine perspective”

- If we return to the above table again, we find that the respondents are influenced by a group of new and contemporary preachers with an almost complete absence of traditional preachers, with the exception here of Sheikh Yusuf al-Qaradawi, who has historical precedence over these, and has characteristics that distinguish him completely from them.

So, who are the new preachers who influenced the members of our research sample ?

5. Amr Khaled and the woman:

Amr Khaled ranked first in influencing the research sample by 32%, and the respondents expressed great admiration for his personality. He is from an aristocratic family, and holds a Bachelor of Commerce. This aroused the indignation of Al-Azhar scholars, especially after his notoriety, which made him leave to complete his studies in Britain at the University of Wales to obtain a master's thesis and then a doctorate under the title: "Islam and Coexistence with the other" (خالد).

Amr Khaled's speeches emphasize the idea of individual salvation through religious commitment, that guarantees a person a happy life in this world and the hereafter, and that God will reward him with expanded job opportunities and an increase in wealth. It extends its life by giving it more legitimacy and popularity. As for women's issues, we found only a traditional discourse with moral dimensions inlaid with human murmurs away from the important issues that pertain to women, which so far constitute hot circles that disturb the jurisprudential mind and raise great debates and controversies that the Islamic discourse has so far been unable to address, as the issue of polygamy, the testimony of women, Guardianship of women, lack of reason and religion...etc.

Although Amr Khaled tried to discuss the issue of the lack of reason and religion, his speech came as a justification, and did not provide any addition or diligence. In general, Amr Khaled's interest in women's issues was modest and weak, and his attempts were simple in content, superficial in proposition, and poor in arguments and evidence, which will be reflected on the representations of the research sample as the most influential, at 32%.

6. Safwat Hegazy and the woman:

After Amr Khaled, preacher Safwat Hegazy comes second in terms of popularity, as his selection rate reached 13.44%, and he is from an Azhar family, obtained a master's degree in urban planning and then moved to work in Saudi Arabia, and this period was the real beginning of his formation in the forensic sciences. And, like other preachers, Safwat Hijazi was able to become one of the senior preachers from outside the religious establishment, where he made his reputation through satellite channels. He owns a company for dividing land and measuring areas, and what this preacher different from others is his abstention from the issue of wealth in exchange for preaching Islam.

At the time when the preacher Amr Khaled turned into a millionaire, as a result of his advocacy work, Khaled Al-Jundi worked hard in the jurisprudential rooting of the idea of wealth in exchange for preaching Islam. While Safwat Hegazy confirms that the history of Islam did not prove the wealth of imams and clerics from preaching Islam. The preacher Safwat Hijazi presented in a talk show on Al-Nas channel, the topic of "The Morals of the Messenger". He narrated the incident of Aisha breaking the bowl of food in front of the Prophet "peace be upon him" and his companions, after Hafsa preceded her in preparing the food and presenting it to the Prophet, and the position of the Messenger "peace be upon him" from this act, where

he took a piece of the broken dish, gathered food and presented it to his companions with a smile while saying: Eat in the name of God, your mother is jealous.

Regardless of the authenticity of the incident, Safwat Hijazi's comment remains stronger and more impressive than the incident itself, where he commented about Aisha's behavior as follows: "If my wife did this, I would not only beat or divorce her, but would even make her father divorce her mother".

This comment strongly reflects the Islamic discourse's treatment of women, while representing the advocate for women. And despite the fact that the response of the Messenger "peace be upon him" was wise and civilized, However, the preacher in his speech spoke in a transcendent patriarchal logic and treated women as a cultural condition in the first place who must to be beaten to be disciplined, and not as human beings with feelings. To confirm the male-dominated logic in religious discourse, we will present a fatwa from this preacher about women.

The decision issued by the Sheikh of Al-Azhar to ban the wearing of the niqab in Al-Azhar institutes and colleges for girls, received great reactions, perhaps the most violent came from current new preachers, and particularly from the preacher Safwat Hegazy, who strongly reflected his strict ideas on women's issues, through announcing his position on the niqab crisis, asking the Azharite girl to file a lawsuit against Sheikh Tantawi to prove her right to wear the niqab, stressing that the "niqab" for women is a legitimate dress and that Muslim females should not listen to any statements other than that.

Hijazi went on in his opinion on the issue of the "niqab" to describe the woman who comes out adorned according to the Islamic religious description, as nothing but a "whore".

This statement is a harsh and dangerous description through which Hijazi links the chastity and purity of women to the veil and the niqab, thereby, reducing women with their human dimensions to a mere body mass that provokes desires, and that must be hidden.

7. Khaled Al-Jundi and the woman

A graduate of the traditional religious institution (Al-Azhar), until God blessed him, he became a wealthy preacher who lives in an upscale neighborhood in Mohandessin, and rides in a luxury Mercedes. He entered the world of business from its wide gates, where he established Dar Al-Wafaa for Printing and Publishing, and then followed it with the Islamic phone project, which depends on submitting a fatwa in exchange for a financial fee. The meeting of religion with politics, art and wealth, he has close relations with a group of artists, but what is surprising is the frequency of this preacher once a week in a nightclub, and he justified this, by the necessity of the presence of the preacher in places of moral corruption so that he can guide those who are known for their European clothes.

He is very elegant and also has three wives. He strongly supports polygamy, as well as everything that comes out of the traditional religious institution; following the famous saying "Influencing the sons of the elite is the shortest way to change society. However, the truth is the opposite; his goal is not to change the elite as far as belonging to his world. It should be noted that Khaled Al-Jundi does not deny this, but rather declares it publicly.

He was subjected to a personal attack by some journalists because of his children's desire to learn in Coptic schools, and he justified this with the following answer: "Today, good things are permitted to you, and the food of those who were given the Book is lawful for you,

and your food is lawful for them"... If the Qur'an permits a man to marry "a Christian woman", while entrusting her with his money, his honor and his children... is it logical that I fear for my children that the school will be "Christian (محمّد، بلا تاريخ) .

He was also married to a Christian woman, but as for women's issues, they were not within his circle of interest or specialization. Most of his speeches were directed at the wealthy and the affluent, as he blessed and analyzed wealth. However, his practice of the principle of polygamy grows from the image he holds of women, since she is a tool for joy nothing more. As such, he is a reproduction of traditional women's jurisprudence.

8. Omar Abdel Kafi and the woman:

Being a graduate of the Faculty of Agriculture, he later obtained a doctorate in agricultural sciences. He also studied at the Academy of Scientific Research and worked as a researcher at the National Research Center. Omar Abdel Kafi is considered the first preacher to be famous, as he began his advocacy work during the first four years of the nineties. He is the first to present the model of the modern preacher with elegant clothes and a polite beard, a specialist in plant sciences, where he held the position of a researcher at the Academy of Scientific Research. He also owns a company specialized in the reclamation of agricultural lands and agricultural mechanization. He owns a private school for teaching languages (الكافي، [ar.wikipedia.org/wiki/بلا تاريخ](http://ar.wikipedia.org/wiki/بلا_تاريخ)). The economic dimension is evident in the life of this preacher. He received a scathing attack from some newspapers, especially the Rosal-Yusuf newspaper, which accused him of not specializing in religion. After that, he joined Al-Azhar University to obtain a master's degree in Islamic studies, and his speech became traditional and Salafi. Among the most famous fatwas that Abdul Kafi issued is that "it is not permissible for a Muslim to greet a Christian, as well as congratulate him on his religious holidays". This fatwa provoked a great deal of controversy, as he was accused of being a threat to the Egyptian national unity and the title of "the sheikh of sectarian strife".

It can be dealt with Omar Abdel Kafi as the first stage in the formation of new preachers, and perhaps he was the one who influenced the preachers who came after him, where they were affected by the way he dressed, his appearance, his audience, and the places of speech in the big clubs. He was defending the luxury of his dress based on the famous saying of "Abu Al-Hassan Al-Shazly," who in turn was defending his expensive silk clothes, saying, "Whoever sees these clothes, will realize that their owner does not need anything but the pleasure of God". Rather, he was strict in many cases. He preferred the non-working woman. The woman's main job was to take care of the affairs of the home and raise the children. He also refused the political participation of women. As for the religious dress of women, he rejects any modification in the hijab. He also refuses that she wears trousers with the hijab, even if the jilbab covers the knee, and he refuses all kinds of pants, including the loose ones, because it is intended for men and not women, and in that women resemble men.

9. Ahmed Al-Shaqqiri and the woman:

Ahmed Al-Shaqqiri obtained a Bachelor's degree in Systems Management and a Master's in Business Administration from the University of California. He owns his own business in the sale of household appliances. He has an Andalusian café in Jeddah, in addition to his advocacy and volunteer work; he deals with youth issues, dreams and aspirations with a religious overtone (الشنقيري، بلا تاريخ) .

Al-Shaqqiniri also presented the Yalla Shabab program, and another new program called "If He were among us". His speeches were directed to young people based on travel, trips, adventure, and the discovery of civilizations. To India, he meant solitude with God and distance from God, and here we have the right to ask whether moving away from this world and solitude with God can only be through travel that requires capabilities, except for the bourgeois class. He also superficiality lacks a lot of depth and serious analysis.

10. Al-Qaradawi and women's jurisprudence:

Azhari of origin and formation, Al-Qaradawi occupied multiple and important positions, the latest of which was the head of the International Union of Muslim Scholars. Sheikh Yusuf Al-Qaradawi differs from the rest of the previous preachers in form and content, and he is one of the most prominent Sunni scholars in the modern era. His readers classify him within the middle or moderate current. And, he is not a preacher in the contemporary sense of the word, but a jurist, thinker, researcher and mujtahid, and like previous preachers and many clerics who fear proximity to the sites of consensus, ijtiḥad and jurisprudence schools, Al-Qaradawi went through difficult experiences in the issue of ijtiḥad and fatwas, despite the psychological pressures he was exposed to as a result of vitriolic criticism. What happened to him, which imposed on him a kind of caution, also diminished his courage to look at issues again, which he personally admitted when he said, "Many contemporary scholars are afraid to announce their jurisprudence that contradicts the prevailing opinions".

Al-Qaradawi worked very hard on women's issues, and his fatwa path witnessed a radical change in some of them, as a result of his retraction from some of the fatwas he had previously issued, such as women traveling alone, women's presidency, women shaking hands with a foreign man ... and others. And among the fatwas that the Sheikh worked hard on recently, which sparked a great deal of controversy, we mention, for example:

It is permissible for women to sing, within the framework of legal regulations, which include that the song does not contain taboos, foremost of which is dancing and the appearance of intoxicants". Al-Qaradawi also stipulated that women's singing should be valuable and not arouse desires, and he cited in this regard the song "Sit Al Habayeb" by the late singer. Fayza Ahmed, who sings about mother's love (القرضاوي، بلا تاريخ).

It is permissible for a woman to assume the presidency of the state, the position of fatwa and membership of parliament, as well as her right to vote, stressing that the Islamic logic in these issues is based on the fact that women are fully qualified beings". Al-Qaradawi issued a fatwa equalizing the blood money of a woman and that of a man. The Sheikh confirmed that there is no certain evidence in the Qur'an and Sunnah, and the unanimity of the Companions on the distinction between male and female blood money was not proven. Islam requires equality between men and women in wrongful killing and implementing the rule of "the soul for the soul" without regard to the social situation, whether it is helpless, educated, poor, rich or others, which made the Qatari Shura Council approved it by a majority as a draft law based on the opinions of a number of scholars, led by Sheikh Yusuf al-Qaradawi (القرضاوي ف، بلا تاريخ).

Like other fatwas, these interpretations have encountered great criticism from many scholars who, as a consequence, accused the Sheikh of his perverted fatwas during the last ten years. As for the issue of marriage, with its problems and ramifications (such as misyar marriage, polygamy, and the rights of the wife), it did not have a share in the Sheikh's department of jurisprudence. Rather, the Sheikh permitted misyar marriage as a marriage with

complete conditions and pillars, while neglecting the wife's rights (sleeping, food, clothing, and alimony in general). He also emphasized the rule of polygamy, rejecting any argument that prevents polygamy. Polygamy, according to his opinion, eliminates the problem of spinsterhood, and for this reason the Sheikh called for the necessity of applying God's approach and adhering to his controls in this matter, and perhaps the Sheikh's insistence on such a ruling finds its roots in the experience of his second marriage, from the Algerian woman, who is about thirty years younger than him, with her successes and failures, which revealed great contradictions between the Sheikh's words and actions, especially when it comes to the rights of the wife. As it appears through this path, Al-Qaradawi's speeches are of a controversial intellectual nature, which made his popularity and influence on the research sample very weak.

II. Methods and Materials:

In our research, we relied on the descriptive approach, which we see as the most appropriate in such a topic, where we analyzed the data we collected through the form, and then we interpreted it by revealing the causal relationships between the variables. We chose female universities as a research sample (professors), whose size was estimated at 200 respondents, due to their belonging to the educated class, that is able to give a clear picture and a logical as well as a scientific analysis of the phenomena

III. Results and discussion :

The clerics who were affected by the research sample were most of them belonging to the category of new preachers with an almost complete absence of jurists and religious scholars, excluding here Sheikh Yusuf al-Qaradawi, who had a very weak impact on our research sample, and attributing this to their difference in form and content from those preachers' traditionalists. They do not abide by their traditional dress or the old traditional language of discourse. Their discourse is simple and superficial that meets the desire of young people to be religious and to search for ways of salvation, and does not tire them with terms and words that they cannot understand, not to mention some of the personal characteristics of the preachers (such as elegance, honesty, wit, youth, etc.).

- As for the satellite programs that were followed by the research sample, their topics ranged from issues of worship, faith and individual salvation, not to mention social counseling, and psychological treatment. As for women's issues, they were confined to doctrinal issues that are treated according to static approaches dominated by the purely religious character of his jurisprudential mind defined historically and socially.

As such, they are superficial and simple propositions, the simplicity of influential preachers and the nature of their subjects and composition.

- The masculine discourse is the most influential and widespread, which was proven by the previous lineage, with a complete absence of feminine discourses, as a result of men's monopoly on the religious and scientific field throughout history.

Enter the results of the study in the same format (font, size, dimension between lines). A summary of the collected data should be presented in the proportions or totals form, then review the analysis conducted on the collected data using both text and illustrative means (Tables and shapes) in accordance with the method and tools reviewed above. After presenting

the results, their contents can be evaluated and interpreted statistically in the light of the hypotheses and compared with previous studies results.

IV. Conclusion:

What can be said in the end, comes down to the fact that, the phenomenon of new preachers succeeded in attracting a wide audience and a sample of whom we researched, as it succeeded in controlling the Arab media scene .

Although its features are modern: the preacher's modern form, the media he uses to transmit his speech from modern means of communication, his discourse remains traditional and has not been renewed, especially with regard to women's issues.

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