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New preachers on social media

An analytical study of the contents of religious discourses on Facebook

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Abstract:

The study aims to reveal the new mechanisms of religious discourse presented by the new preachers through Facebook, in terms of content and form. Thus, an intentional sample selected, based on the descriptive approach and content analysis as a tool, relying on a group of content and form categories and on the idea as a unit of analysis. The study led to a number of results, perhaps the most important of them: that new preachers depend on the presentation of religious discourse via Facebook on the modern and youthful image, with the diversity of topics, content and sources to achieve many goals with different methods of persuasion to ensure that the message reaches and its influence.

✓ **Keywords:** contemporary religious discourse ; new preachers ; social networking sites ; Facebook

INTRODUCTION:

MC Luhan had predicted in the early sixties that the mass media would succeed to a large extent in the operations of attraction and glare in a way that hardly differentiated between the medium and the message according to the vision he called the cosmic village, and media and information became the dominant force on the thought and creator of the public imagination and on its control at the same time.

Social communication, which led to a qualitative leap in the world of communication, as it mixed the characteristics of traditional media and modern communication technologies.

Facebook network has led to a great development not only in the history of media, but in the lives of individuals on a personal and social level. We find great demand for these means among sheikhs and preachers, especially the new ones, to exploit them and make them a platform for preaching in many international languages and methods. Communication and knowledge, so they have penetrated the Internet. By adopting the idea of reform without joining a group and without addressing what is prevalent or hostile to it, different from the old preachers. This phenomenon is considered among what Patrick Heine called the Islam of the market, which conveys a set of discourses that indicate new characteristics of religiosity. And in the light of the consumerism that the whole world is witnessing today, the new preachers appreciated this Pragmatic Approach to exclude religious discourse from the circle of mosques and angles and the limited to unlimited number of recipients, exceeding the geographical limits and the limits of time and censorship, not to mention the ease and attractiveness of the exhibition. Today has crystallized in recent years, to the point of being overshadowed by the traditional image of the long-bearded imam, who limits his sermons to purely religious subjects.

Today's preachers have become visible to the public as businessmen, not only in terms of form, but also in terms of method of supply, as one of these famous preachers, the Kuwaiti preacher Tariq Suwaidan, says: "We make the call today as traders run their business", considering that it is a product that must be properly marketed.

The communication network allowed a qualitative leap in the concept, content, style and form of the advocacy discourse. Among the eminent preachers of today who have recently become famous in the Islamic world, especially

among the young, Mahmoud Hassanat and Mustafa Hosni, and therefore the following problem arises:

What is the nature of the religious discourse of the new preachers Mahmoud Hassanat and Mustafa Hosni via Facebook in terms of form and content?

Sub-questions:

First: content-related questions, what was said?

- 1- What are the topics addressed by the two preachers Mahmoud Hassanat and Mustafa Hosni through Facebook?
- 2- What are the purposes and objectives of the two preachers in presenting their topics on Facebook?
- 3- What are the sources and evidence on which the two preachers rely in their religious discourse via Facebook?

Second: Questions related to the figure, how was this said?

- 1- What are the formal manifestations that characterized the publications of the preachers Mahmoud Hassanat and Mustafa on Facebook (decoration, language, dress)?
- 2- What are the persuasive methods used by the two preachers via Facebook?

Hypotheses:

- 1- Both of the preachers, Mahmoud Hassanat and Mustafa Hosni, were able to address the tools of modernity and the achievements of modern technology, through what they contain of the consumer mentality that social networking sites have established to exercise their vocation and reach different segments of society.
- 2- The two preachers, Mahmoud Hassanat and Mustafa Hosni, present through Facebook the content of reconciliation between the stakes of Islam and reality to create harmony between Islamic religious values and what the contemporary imposes in society.
- 3- The two preachers Mahmoud Hassanat and Mustafa Hosni, through their Facebook pages, distinguish themselves from former preachers in terms of formal manifestations and artistic models to present various topics and contents.

Study objectives:

- 1- The study aims to find out the new mechanisms of religious discourse presented by new preachers via Facebook.

2- Revealing the content of the religious discourse of the new preachers through Facebook

3- Find out the most important purposes of the new preachers via Facebook.

4- Learn about the forms of content display used by new preachers via Facebook.

Methodology and tools of the study: This study belongs to descriptive studies because it is interested in describing the content of a sample of religious content on social networking sites, Facebook as a model. What Maurice Angres defines as content analysis is an indirect technique of scientific investigation applied to written audio or visual media, which are emitted by individuals or groups whose content is not digital (Angers 2004, p. 100).

Research community: As for the subject of our study, the research community is the set of advocacy pages of new preachers on Facebook, which dealt with an advocacy speech through many media and communication media presented, and due to the impossibility of studying all members of the community, we chose the sample of the study intentionally.

The study sample: The sample was determined according to two levels:

First: The level of the sample for the source: where we have chosen two pages of new preachers whose religious composition differs, whose reputation has recently become popular in the Islamic world, especially among young people through the Facebook network, namely, the preacher Mahmoud Hassanat and the preacher Mustafa Hosni, and this method of intentional non-probabilistic samples in which the choice is based on a free basis by the researcher and depending on the nature of his research, so that this selection achieves the objectives of the study, and the reason for the choice of this type of sample is due to:

Consider the sampling frame, because the research community is very large and difficult to decipher and its number, and there are many pages of new preachers as well as there are many pages run by fans of the preacher and not by the preacher himself.

Frequent monitoring and acceptance (Al-Zawi, 2012) and interaction by followers of the study sample pages.

The famous names of the two recently chosen preachers: Considering the level of persuasion, speech, and art form for each preacher.

A/ Preacher Mahmoud Hassanat: He graduated from the University of Gaza and taught Sharia science in its mosques. His Facebook page was designed

on June 24, 2017, available on the site: <https://www.facebook.com/abohamzaalhasanat> Includes 3,761,805 followers 4,456,186 Sign up They like it.

B / Preacher Mostafa Hosni: He holds a bachelor's degree in commerce from Ain Shams University and a certificate from the Preachers' Preparation Institute affiliated with the Egyptian Ministry of Endowments. His Facebook page was designed on February 9, 2008, available on the website: <https://www.facebook.com/Mustafa-Hosni/>, has 34, 027,006 followers, 33, 760,411 likes.

Second: after selecting the pages of the new preachers that will be analyzed, a regular random sample was applied. This method is usually applied when conducting a study on daily newspapers or media programs, in which the researcher determines an artificial period, such as a week, a month or other, and then uses the calendar annual calendar organized according to the days of the community. The original from which he chooses his sample and then selects the days that make up the research sample (Abdul Hamid, 2009, p. 115).

The temporal field of study

The regular random sample in our study is useful to represent the group of publications in the days and hours of publication for the month of August of the year 2021. Moreover, giving them equal chances to represent the sample through the first day of the first week, the second day of the second week, the third day of the third week, the fourth day of the week Fourth... Thus, while we collect the content of the selected pages of the Facebook site by joining the pages, and while we were collecting the content of the selected pages of the site, we first saved all the files on the chosen days, these files include videos, and thanks to this sample, we get twelve numbers. For each page, we obtain 24 issues during the mentioned period and the selection of 24 publications considered a representative sample. Many researchers chose small samples from content analysis studies. According to Mohamed Abdel Hamid, "the selection of small samples is acceptable if the publications and publications are largely homogeneous. In addition, the repetition of Publication offers the possibility of representing small samples (Abdul-Hamid, 2009, p. 97) as in our study.

Categories and units of analysis: We relied on the following categories:

A/ Content categories: which answer the question: What was said? This study consists of: the subject category, the target category and the source category.

B/ Categories of form: which answer the question: How was this said? It is represented in the artistic model category, the decoration and clothing category, the language category, the persuasive style category.

In all categories of the study, we relied on the idea of a unit of analysis and unit of counting and measurement.

TOPIC ONE: THEORITICAL FRAMEWORK

First requirement: Definition of the concepts of the study

First section: Social networking sites

Idiomatically: a term given to a group of websites that appeared with the second generation of the Web, allowing communication between individuals in a virtual community environment that brings them together. "Social networking sites are nothing more than software designed by competent and specialized people, allowing people to communicate and interact on a specific idea, topic or goal" (Hamid Junaidi, 2018, p. 05)

Nicole Ellison and Danah Boyd define social networking sites as "services within the network that allow individuals to build a file that they present to all users of their choice." (Dominique, 2013)

Second section: Facebook

Idiomatically: it is a social network accessible for free and managed by Facebook, a limited liability company, as its own property. Of popularity and popularity after Google and Microsoft" (Al-Sha'er, 2015, pages 63-64)

Procedurally: What is meant by social networking sites. In this study is this group of sites available on the Internet, and allows the process of communication and transfer of concerns and experiences and exchange of experiences in various fields, and the Facebook site was identified in this study without other sites because it is the most used by advocates of its distinction. Ease of use and rapid dissemination of its content and allows exchange and interaction in real time.

Third section: Contemporary religious discourse

Idiomatically: This discourse is based on an Islamic reference to the foundations of the religion of Islam. The Qur'an and the Sunnah, or any of the other Islamic branches, whether the producer of the discourse is an Islamic group, an official or unofficial defense institution, or isolated individuals, united relying on religion and its origins as a reference for their visions and theses. Managing the political, social, economic, institutional and cultural life, they live (Abdul Salam, 2002, p. 24).

Contemporary religious discourse, as understood by the new preachers among the masses and defended in its favour, is an understanding of religion in

the light of the data of the time, in a way that guarantees the existence of the Muslim human being who reconciles himself with his time, and who participates in it effectively and effectively, without feeling unfaithful or heretical, and in the same way without feeling ignorant or backward. World (Darwish Al-Labban, 2015).

Procedurally: the religious discourse in this study is not Islam in the texts of the Qur'an and the Sunnah of the Prophet, but rather it is the discourse of some Muslims, scholars, intellectuals and preachers inspired by Islam and carrying its message, that is, it is the sum of communicative sermon messages published via Facebook with religious topics and content that depend on Islamic frameworks and references and are exposed to various religious issues or intellectual, economic, political, international and social, which is produced by the two preachers Mahmoud Hassanat and Mustafa Hosni via their Facebook pages.

Fourth section: New preachers

Idiomatically: Wael Lutfi knows that the new preachers "that they are not those ancient Azharite preachers who adhere to the traditional dress, to the ancient traditional language of discourse, and to subjects that certainly do not concern the listener as much as the speaker ... The new preachers, therefore, are not the preachers of Al-Azhar even if some of them are graduates, and they are certainly not these Salafist preachers. In addition, intimidation, excessive in puritanical Salafism and hostile to the government, and manifestations of Western development in society... (Lutfi, 2005, p. 23).

Procedurally: These people practice religious calling and are not traditionalists. They aim to influence the recipients with their ideas and are interested in morality, worship and questions of faith. They use the various media available and communication, the most important of which is the Facebook site, to communicate specific purposes.

Second requirement: Theoretical approach

In our study, we will rely on the theory of technological determinism of "Marshall McLuhan", which emerged as a result of developments in information and communication technologies, which expresses the role played by the means of communication in the social environment and the most fundamental effects that have been caused mainly by the media and its technologies that have typically changed the information system, methods of communication and humanitarian behaviour, because the media themselves carry specific values and seek to consolidate specific ideas and culture, new media and social networks the sites they contain have moved from a simple screen for displaying images and communication between subscribers to a channel of communication between societies and cultures and a platform for presenting political ideas, economic and

social. Social Islam, not political Islam, and it has forced many people to engage in it.

THE SECOND TOPIC: PRESENTING AND DISCUSSING THE RESULTS OF ANALYTICAL STUDY

First requirement: Categories of what was said? What do new preachers say on Facebook (content)?

First section: Category themes

Table 1. Shows the category of topics treated in the sample pages during the study period

Pages Topics	Mahmoud Hassanat's page		Mustafa Hosni's page		Total	
	Q	%	Q	%	Q	%
Doctrinal topics	00	00	5	31	05	15.62
Legislative topics	05	31	1	6.25	06	18.75
Ethical topics	04	25	03	18.75	07	21.87
Social topics	04	25	07	43.75	11	34.37
Political topics	03	18.75	00	00	03	9.37
Total	16	100	16	100	32	100

Source: Mechahar Zohra, 2022

Based on the statistical data, the themes were identified by 32 themes, divided into five basic elements represented in: "doctrinal themes", "legislative", "ethical", "social" and "political", the highest percentage obtained by "social subjects". 34.37%, followed by "moral questions" with 21.87%, "legislative questions" with 18.75%, "doctrinal questions" with 15.62% and political questions with 9.37% below.

Legislative topics occupied the page of the preacher Mahmoud Hassanat, providing 31% of these topics, followed by "moral" and "social" issues by 25%, while the percentage of "political issues" reached 18.75%.

While "social issues" came first on the page of the preacher Mustafa Hosni with 43.75%, followed by "doctrinal questions" by 31%, while "moral questions" came to 18.75% and "legislative questions" by 6.25%, while "political questions" were absent. About the preacher's publications.

Through these results, it is clear that there is diversity in the topics, with a difference between them in terms of percentages and interest. It is also noted that preachers are not interested in economic and intellectual issues, and "social issues" top the list. Sample of 34.37% on the rest of the other subjects, and therefore because of the percentage that got On it is the page of the preacher Mustafa Hosni 43.75% who is interested in his publications on his Facebook page with topics that are directly related to the life and diaries of the Muslim individual and that also concern young people today (family relations, marital transactions and problems, solidarity, delayed marriage... and others) from what today's young people are experiencing, while Mahmoud Hassanat, through his page, was interested in raising "social issues" of 25%, such as the obstacles to youth marriage and the negative aspects of its backwardness and the problem of unemployment. The preacher was known as the preacher of the poor for his constant interest in raising their issues and suffering.

The "social issues" reflect through the pages of the study sample on the interest of new preachers that their discourses are closer to young people and more directed towards them because they are the most important group in society and in light of the many forms of inequality experienced by the community, and the ratios also reflect the extent of preachers' interest in raising topics of community depth and community Daily life of the individual, and this is what distinguishes the speeches of the new preachers who seek to reconcile between Islam and the reality lived by the masses addressing (Al-Hadari, 2008, p. 33), he also called, through the content of the two pages, to the need to return to God in a state of distress and confusion.

"Legislative topics" came to the fore in the publications of the preacher Mahmoud Hassanat at 31% thanks to his interest in Islamic worship and transactions, the limits of God and the preacher's page. Most of its followers are interested in how to properly apply the Islamic religion, while the "legislative subjects" were small and arranged at the end of the page of the preacher Mustafa Hosni, and this is due to their different religious composition and also to the fact that most new preachers do not present themselves as jurists at a time when they do not have a scientific supplement in terms of fundamentalism or of jurisprudence.

"Faith-related themes" were included in 31% of preacher Mustafa Hosni's publications. The preacher focused a lot on the question of belief in God, the contentment of God's sustenance, decree and destiny, belief in the great power of God and the absence of doubt in the basis of Islamic faith is faith, and the Qur'anic discourse has always been to establish a solid faith. In the hearts of believers, the Islamic religion paid more attention to belief and made it one of the constants and

the original foundation on which it was built, while the preacher Mahmoud Hassanat paid less attention to issues related to belief and focused his attention more on "political issues" with a percentage of 18.75% such as the question of citizenship and Arab politics and Leaders. The page dealt with the subject of tyranny and injustice, as the preacher Mahmoud Hassanat launched his speech on his page from the reality of the Arab countries and focused a lot on their situation (tyrant leaders, rights violations, inequality, corruption....) addressing his appeal to the leaders, speaking by burning and shouting with the loudest voice and repeating and repeating several of the many sentences such as: Long live the homeland for whom? O tyrants, homelands are the cheapest where humans are, homelands that we have not preserved like men..., and its fame derives from many speeches that are not religious scholars dare to respond to it for fear of politicians and presidents, and their sermons are always inflamed in this area, unlike other new preachers, including the study's sample, Mustafa Hosni, who stays away from anything politically- and perhaps suspicious of the security restrictions that characterize most Arab countries.

"Ethical themes", through the results, it is noted the proximity of the relations between the two pages in general to deal with ethical issues, and the emphasis on the ethical aspect is due to the reality experienced by Islamic countries and Muslims in different countries of moral and social decadence that has led to the escape and estrangement from virtuous morality. Defenders of Islam focus in their discourses on the moral aspect to guide young people and immunize them against falling into vices, and their emphasis derives from morality, as they have a great place in Islam. Rape of the Syrian child, Facebook as a way to expose people and women, disobedience to parents..., while Mustafa Hosni focused on self-fight and liberation from bad qualities and vices. On the authority of two things: "The first lies in the issues of jurisprudence and scientific legality, making it difficult for them to present themselves as jurists at a time when most of them do not have a solid scientific source of law. The fundamentalist or jurisprudential aspect, while the second deals with political issues, suspicious of the security restrictions that characterize most Arab countries" (Hijab, 2004, p. 104).

Second section: Objectives category

Table 2. Presents the objectives provided with the study sample

Goals	Mahmoud Hassanat's page		Mustafa Hosni's page		Total	
	Q	%	Q	%	Q	%
Reminding Muslims	07	58.33	06	50	13	54.16
Preserving values	00	00	04	33.33	04	16.66
Criticism of the situation and disclosure of facts	04	33.33	00	00	04	16.66
Managing problems and crises	00	00	02	16.66	02	8.33
Defending the causes of the Muslim world	01	8.33	00	00	01	4.16
Total	12	100	12	100	24	100

Source: Mechahar Zohra, 2022

"The goal of reminding Muslims" won the highest percentage, reaching 54.16%, and the "goal of preserving values" and "criticizing situations and revealing facts" came in second place with a rate of 16.66%, while the goal of "How to manage problems" came in third with a rate of 8.33%, and the last rank was for the objective of "defending the stakes of the Islamic world" of 4.16%.

The results reveal an important result that the goal of "dismissing Muslims" is shared between the two pages, because it came in two close proportions, and there is no doubt that the reminder was recommended by Almighty God in his Holy Book, and for this we have noticed through the publications of the two lawyers a constant interest in reminding the recipient of the need to rely on God and to know him, with real knowledge. Moreover, justice, repentance, and to remind him of worship and what God has prescribed and his limits.

As for the goal of "preserving values", the share of Mustafa Hosni's page was 33.33% thanks to its focus on the preservation of virtuous Islamic values: honouring the guest, moral gift, patience in adversity, charity towards the believer and his cover...

"Criticizing the situation and revealing the facts" appeared on the page of the preacher Mahmoud Hassanat with a percentage of 33.33%, while the page of the preacher Hosni Mustafa recorded no interest, and Mahmoud Hassanat focused a lot on the situation of the Islamic world and expressed his great dissatisfaction with the situation of the Arab-Islamic countries and the problems in which their peoples live. Especially the category of young people (unemployment, postponement of marriage, adultery...) distances from religion and being influenced by Western culture and the negative use of technology on the one hand, and the policy of Arab leaders and their tyranny over their people and forcing the rich on the other hand. His videos published on his page titles such as: We are the enemies of ourselves, an important message for the rich, who helped an unjust.

Mustafa Hosni's page also aimed to teach Muslims the techniques and "how to deal with issues and crises" with a rate of 16.66%, especially marital and family difficulties, afflictions and transactions between people, and the basis for solving these concerns was always reference to God and trust in Him and contentment with what he gave with the need for family solidarity. Absent from Mahmoud Hassanat's page, while he was concerned with "defending Muslim causes" at 8.33%. People were present in the sample of the study by elevating the resolution and galvanizing the determination to triumph over the enemy, regardless of the weather. Awafi, O Muslims, the sleep of Al-Awafi, O Arabs. Advocacy speech.

Third section: Source category and evidence

Table 3. Indicates the sources and evidence used

Sources And the evidence	Mahmoud Hassanat's page		Mustafa Hosni's page		Total	
	Q	%	Q	%	Q	%
Quran	03	21.41	07	35	10	29.41
Prophetic Hadith	03	21.41	05	25	08	23.52
Scholars and intellectuals	02	14.28	03	15	05	14.70
Stories of Islamic heritage	02	14.28	03	15	05	14.70
Contemporary stories and experiences	03	21.41	02	10	05	14.70

Total	14	100	20	100	34	100
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Source: Mechahar Zohra, 2022

Based on statistical reading, it turns out that there is a diversity in the sources and evidence of the two pages of the study sample with a percentage difference, depending on the subject of the page and the purpose of the publication, on the basis that the position of the source and its relationship with the subject are what creates the effectiveness of the subject and increases its richness.

The highest percentage was for the source of the "Holy Quran" with 29.41%, while the second place was for the "prophetic Hadiths" with 23.52%, and the third and last rank was shared equally by 14.70% each of the "inferences with histories of Islamic heritage" and "words of scholars and personalities" Historical and contemporary histories and experiences.

Mustafa Hosni's page got the highest percentage of approval from the "Holy Quran" source, with 35%, followed by Mahmoud Hassanat's page with 21.41%, while the "Noble Hadith" source got 25% from Mustafa Hosni's page and 21.41% from Mahmoud's Benefits page, the Holy Quran and the Noble Hadith are considered a constitution and a way of life, and they are extremely important in the process of Islamic advocacy discourse, and no preacher can do without them.

The two preachers relied on "the words of some scholars and thinkers" as well as their narration of "stories of Islamic heritage" in similar proportions, 15%. Credibility, trust and respect on the part of the preacher, while Mahmoud Hassanat relied on his comment on "contemporary stories and experiences" and deduced them with a percentage of 21.41%, as a story entitled: "Wait for her, but she is dead", the story of a young man who sleeps every night on the balcony of his mother's room, who was sick with corona, but I switched to God's mercy, while Mustafa Hosni relied 10% on "contemporary stories".

Fifth section: Decoration Category and Dress

Table 5. Shows the language used by the study sample

Language	Mahmoud Hassanat's page		Mustafa Hosni's page		Total	
	Q	%	Q	%	Q	%
Classical Arabic	12	100	03	25	15	62.50
Arabic with the tone of the preacher	00	00	04	33.33	04	16.66
Mixed	00	00	05	41.66	05	20.83
Total	12	100	12	100	24	100

Source: Mechahar Zohra, 2022

The Arabic standard language obtained 62.5% of the language of the study sample, and the mixed language (standard and dialect of the preacher) came in second place with a percentage of 20.83%, while the language of the preacher's dialect obtained 16.66%, and Mahmoud Hassanat relied in all his speeches on "classical Arabic" at 100%, which is the language of the Qur'an, and this is what distinguishes Mahmoud Hassanat for his use of rhetorical style, while 25% of Mustafa Hosni's page is in "Arabic Classic" especially when the subject was related to faith, while he relied on the method of mixing the "classical and Egyptian dialect" at a higher rate. 41.66 %, in the context of the simplification and explanation of certain verses and honourable Hadiths, and this also confirms its use of the letters "Egyptian dialect" at a rate of 33.33%, as well as the simplification of the language so that it is understood by the public and all groups of society and Arab peoples as well, for the Egyptian dialect is not understood, not only in Egypt, but in all Arab countries, which was also confirmed by the preacher on his page that the purpose is to convey the meaning to the recipient without prejudice to the content, and not by neutralizing it and making it alienate religious discourse.

Sixth section: The persuasive techniques category

Table 6. Shows the persuasive techniques that were used

Methods	Mahmoud Hassanat's page		Mustafa Hosni's page			Total	
	Q	%	Q	%	Q	%	
Mentality	05	41.66	09	75	14	58.33	
Emotional	07	58.33	03	25	10	41.66	
Total	12	100	12	100	24	100	

Source: Mechahar Zohra, 2022

The results show us two types of methods of persuasion that were employed, the "methods of mental persuasion" ranked first with a rate of 58.33%, while the "methods of emotional persuasion" obtained 41.66%, and the "methods of mental persuasion" were imposed by the nature of doctrinal, legislative and even moral and social subjects, As well as The main purpose of the two pages is to remind Muslims, and usually it is a reminder of the martyrdom of various Quranic texts and Hadiths, and the Holy Quran is the first source of legislation, which is the revelation that our Master Muhammad, the Messenger of God, revealed There is no way to understand it but by referring to the Sunnah of the Prophet.

Mahmoud Hassanat relied on "emotional methods" at 58.33%, while on Mustafa Hosni's page, he came from 25%, and the use of "emotional methods"

manifested itself in forms represented by seduction and intimidation, praise and slander. Mahmoud Hassanat, and the two defenders used the carrot method, a desire to worship Almighty God and encouragement to heaven. "The combination of carrots and sticks is a matter of observing the psychological balance of the human being. Passion and lust are nourished only by intimidation" (Fath Allah, 2000, p. 42) and Islamic discourse needs diversity in the style of its presentation by preachers to have more influence on the recipients.

CONCLUSION

The study started from a central question about the nature of new preachers' religious discourse via Facebook in form and content, and it attempted to reveal a phenomenon that has taken root for years in many Arab societies. The most important findings are as follows:

Results

The advocacy speech used the social network (Facebook) to convey the Islamic message based on what new media, with their various characteristics and media, today offer an opportunity for preachers, jurists and preachers to reach global levels.

Technological development and the available and easy-to-use services and applications have given new preachers an important, distinctive and fast way to practice their da'wah to people, and the emergence of the Internet has given a new dimension to da'wah. The power of influence of the new preachers has imposed itself through the duality of image and discourse. They have been able to take advantage of all the means available to disseminate their ideas, and have been able to cope with the tools of modernity and the achievements of technology, and with the results of globalization on the communicative and cognitive levels, so that they have penetrated satellite channels and various Internet sites, their dependence on modern communication technologies has enabled them to reach large segments of society. Hypothesis whose content is related to the ability of new preachers to cope with the tools of modernity and the achievements of modern technology, through what it includes of the consumer mentality that social networking sites have established to practice inviting them to reach different segments of society.

The sample study page focused on the dissemination of advocacy discourse of various topics, contents and sources in order to achieve many goals with different methods of persuasion, in order to ensure that the message reaches the recipient and convinces him of it. Preachers are also interested in the fact that the content of their speeches is closer to young people and more directed towards them because they are the most important group in society by presenting and discussing their problems, problems and daily life in the light of the many forms

of inequalities experienced by the community, mainly for today's young people, whether in the form in which the preacher appears, or the model in which the religious content is presented or the electronic container. Here, the second hypothesis has come true: the new preachers, through Facebook, present the content of a reconciliation between the stakes of Islam and reality to create harmony between Islamic religious values and what the contemporary imposes in society.

The study proved, with the different composition of the two preachers and their different bodies, which are considered among the most significant new preachers today in the arena of religious advocacy of young people, that their discourse does not differ from traditional religious discourse in content, substance and even purpose, but the difference lies in the model, form, subtraction method, persuasion and language... For example, the preacher depends on Mustafa Hosni, the polite and simple colloquial language in many speeches, in addition to the body in which the two preachers appeared, did not reflect the form and fear that traditional jurists and religious scholars usually create through pulpits. As a result, we realized the hypothesis based on the difference between the new preachers and the old ones in terms of formal manifestations and technical models to present various topics and contents.

Study Recommendations

What is required today of the jurists and owners of the turban who gave the speech through the pulpits and mosques is to work to keep up with the rhythm and needs of the masses in accordance with the Islamic Sharia of course, making use of the new media and its media that have become a fatality besieging the individual in different age groups, instead of taking a negative stance or boycotting it and rejecting the speeches of newcomer preachers and fighting them.

We emphasize the importance of relying on technology today as a mediator that connects the individual to different areas and angles of life and not letting it be contained by technology with its content, which works to inculcate counter-Western values and beliefs.

More interaction should be achieved with the public, through livestreaming of discussions with users, participation of the preacher, followers of his talk page and comments on his published topics.

Encourage academic studies and research, in particular analytical research, that focus on the study of new media content and content with regard to advocacy content and the study of the extent of its effectiveness and impact on the recipient.

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