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**ABYIN**

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# Media in Qur'anic Framework: Responsibility of Words, Consciousness Challenge

► **Editorial:** ■ The Qur'an, News Making: Clarity, Balance

■ **Focus:** ■ Media, Responsible Expression: Ethical & Shari'ah Standards

■ Media, Freedom of Expression: Qur'anic Perspective on Rumors Dissemination

■ The Qur'an Approach to Combating Media Propaganda

■ Shaping Awaited Human: Preparing Mahdist Consciousness

■ Ethical Self Control in Islamic Media

## ► **Studies and Researches**

■ Systematic Critique of «Madigan» Theory of «al-Kitab» in the Qur'an

## ► **Reading in Book**

■ Mockers in the Holy Qur'an



Baratha Center for  
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# Media through the Holy Qur'an Responsibility of Words, Struggle for Awareness

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2<sup>nd</sup> year - Issue (8): summer 2025 AD - 1447 AH

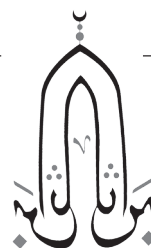
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challenges from a Qur'anic approach  
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## **Qur'anic Psychology: Foundational Perspectives, Western Paradigms Criticism**

### **Magazine Message:**

- 1 - Returning to Holy Qur'an and confirming the authority of its verses in addressing the issues of the contemporary nation.
- 2 - Spreading Qur'anic culture on a large scale and linking the nation to its Holy Book (Qur'an) to overcome leaving the Qur'an cognitively.
- 3 - Emphasizing the ability of Holy Qur'an to revive the spirit and renew effectiveness in the mind and conscience of the nation to achieve the desired renaissance.
- 4 - Consolidating the authority of Ahl al-Bayt (Prophet Family) (peace be upon him) in understanding and interpreting the Qur'an based on the Hadith of al-Thaqalayn (statement attributed to the Islamic prophet Mohammad, that introduces the Qur'an), due to the importance of this in paving the way for the promised Mahdist society.

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# The Qur'an, News Making: Clarity, Balance

Editor-in-Chief:

◆ Dr. Mohammad Mahmoud Mortada

Media is not merely a set of broadcasting tools or platforms for exchanging opinions. At its core, media is a moral act that shapes public consciousness, and plays a decisive role in determining whether societies move toward truth, justice, and peace, or toward division, conflict, and fear. In the Qur'anic perspective, media is not just a tool, but also a responsibility. It is not about cold neutrality, but also about speaking with integrity, truth, evidence, and justice. Every word in the Qur'an carries weight and accountability, as this verse: {Man does not utter any word except that with him is an observer prepared} [Qaf, verse: 18].

Thus, the media in the Qur'an is not understood as passive transmission of information, but also as a foundational message, a moral education that refines ethical sensitivity, and builds an alert and responsible collective mind.

### First: Media as Clear, Purposeful Message

The Qur'an emphasizes the central role of [balāgh], conveying a clear, purposeful message, in the process of divine revelation. Allah, Almighty, says: {O Messenger, deliver what has been revealed to you from your Lord} [Al-Mā'idah, verse: 67], and identifies the overall aim: {This is a message to all people} [Ibrahim, verse: 52].

The Message [balāgh] is not mere transmission of information; but it is a meaningful communication, which reaches the minds of people, establishes truth, and holds them accountable. That is why it is intrinsically linked with wisdom and gracious counsel, Allah, Almighty, says: {Call to the way of your Lord with wisdom and good advice, and argue with them in the best manner} [Al-Naḥl, verse: 125].

From this perspective, media becomes an act of clarity, a means of unveiling truth and dispelling confusion, not an act of accumulation that merely adds to the noise and clutter of information. This is further affirmed in the verse: {We have sent down the Reminder to you so that you may explain clearly to people what has been revealed to them, and so that they may reflect} [Al-Naḥl: 44]. Such



verification [Tabyin] is both an intellectual and moral responsibility. In this light, authentic media becomes a continuation of it in human society.

### **Secondly: From a Serious Report [Naba] to Mere Information [Khabar]**

The Qur'an treats information as a [naba], a report of significant consequence, which affects decision-making and behavior, rather than as a mere form of entertainment. Therefore, it sets a golden rule to prevent the spread of rumors among the community: {O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.} [Al-Hujurat, verse: 6].

Here, verification [Tabyin] is not a mere formality, but rather an epistemic virtue, a moral and intellectual responsibility that binds both the transmitter and the recipient of information. The Qur'an reinforces this virtue with a comprehensive prohibition against the irresponsible adoption of claims: { And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about those entire one will be questioned.} [Al-Isra, verse: 36].

Between the verification and the prohibition of following without knowledge, the Quran lays the foundation for a methodology of ethical communication:

Investigate before publishing.

Question before making judgments.

Distinguish clearly between testimony and opinion.

Distinguish between reality and interpretation.

### **Third: The Objectives of Media in the Qur'an**

The Qur'an does not regard media as a neutral activity. Rather, it seeks to promote sound media that upholds justice and prevents corruption, Allah, Almighty, says: {O ye who believe! Fear Allah, and always say a word directed to the Right} [Al-Ahzab, verse: 70].

He, Almighty, also says: {And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.} [Al-Ma'idah, verse: 8].

Thus, the media becomes a participant in establishing justice: {O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves} [Al-Nisa, verse: 135].

Whenever the media turns into blind incitement, or that hides the truth under preconceived hatred, it has betrayed its objectives and become a tool for new injustice.

### **Fourth: Media between Wisdom, Public Decency**

The Qur'an calls for a mode of speech that guides rather than incites, that presents clear arguments rather than provokes the instinct for revenge, Allah,

Almighty, says: {And tell My servants to say that which is best. Indeed, Satan induces dissension among them. Indeed Satan is ever, to humankind, a clear enemy.} [Al-Isra, verse: 53].

Even when people differ in matters of belief, Allah forbids a kind of speech that provokes reckless reactions, Allah, Almighty, says: {And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.} [Al-An'am, verse: 108].

In this sense, the Qur'anic media cultivates a refined moral sense in public discourse. It disciplines emotional impulses, curbs divisive and inflammatory language that could spark social discord, and instead promotes a higher standard, speech marked by kindness, debate rooted in wisdom, and guidance offered through compassion and sincerity.

### **Fifth: Qur'anic Critique of Media Corruption**

The Qur'an distinguishes between the message that carries the truth, and rumor mongering that creates panic and undermines trust. In Medina, the hypocrites developed an entire machinery for spreading rumors, so much so that the Qur'an referred to them as "rumor-mongers", Allah, Almighty, says: {If the hypocrites, and those with disease in their hearts, and the rumor-mongers in Medina do not cease} [Al-Ahzab, verse: 60].

It vividly and precisely describes the mechanism of how information spreads: {And when there comes to them information about public security or fear, they spread it around, but if they had referred it back to the Messenger or to those in authority among them, those who can extract the truth from it would have known about it.} [Al-Nisa, verse: 83].

The Qur'anic media offers a comprehensive remedy:

Stopping the hasty spreading of news. Referring sensitive matters to experts.  
Drying up the sources of panic.

In the incident of the slander [Al-Ifk], the Qur'an provides a detailed map of how a "rumor" is created and received. Allah, Almighty, says: {When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.} [Al-Noor, verse: 15]. He also reminds us of the balance of caution: {Why did not the believers - men and women - when ye heard of the affair, put the best construction on it in their own minds and say, "This charge is an obvious lie"?} [Al-Noor, verse: 12]. Then He decides to criminalize "normalizing scandal": {Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the Hereafter.} [Al-Noor, verse: 19]. These are precise ethics: Deviance is not promoted under the pretext of "news". people's honor is not violated in the name of "coverage". Instincts are not aroused

under the pretext of "freedom of expression." Here, freedom is protected by responsibility.

### **Sixth: Cognitive Responsibility, Ethical Law of Speech**

The Qur'an places responsibility on every individual: {Man does not utter any word except that with him is an observer prepared} [Qaf, verse: 18]. It also sets the standard for consistency between words and actions: {O you who have believed, why do you say what you do not do?\* It is most hateful in the sight of Allah that you say what you do not do.} [Al-Saff, verses: 2-3].

Media that promotes what it does not adhere to, embellishes what it knows to be corrupt, or justifies transgressions under the pretext of "interest" is disconnected from "sound speech" and from bearing true testimony to Allah.

The Qur'an also forbids turning the public sphere into a stage for mockery and insults: {O you who have believed, let not a people ridicule another people; ... nor insult one another, nor call each other by offensive nicknames.} [Al-Hujurat, verse: 11].

Furthermore, it erects a knowledge-based safeguard against suspicion, spying, and backbiting: {O you who have believed, avoid much negative assumption. Indeed, some assumption is sin. And do not spy or backbite one another.} [Al-Hujurat, verse: 12].

It also sounds a warning against the culture of slander and defamation: {Woe to every slanderer and backbiter.} [Al-Humzah, verse: 1].

These are not merely gentle moral advices, but foundational pillars of a media covenant that preserves public dignity.

### **Seventh: Ethics of Reception**

The Qur'an does not place responsibility only on the publisher or broadcaster, but also educates the receiver to practice discernment and selecting: {Those who listen to speech and follow the best of it} [Al-Zumar, verse: 18].

It praises those who rise above triviality and refrain from promoting it: {And when they hear ill speech, they turn away from it and say, 'For us are our deeds, and for you are your deeds. Peace be upon you; we seek not the ignorant.} [Al-Qasas, verse: 55], and the verse: {And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity.} [Al-Furqan, verse: 72].

In an age overwhelmed by platforms and media floods, the awareness (consciousness) is not a luxury but an obligation, just as a person is responsible for what he sees, what he hears, and for his intentions: {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of those will be questioned.} [Al-Isra, verse: 36].

Part of the ethics of reception is also turning to experts and recognizing the

role of specialization in transforming news into knowledge: {So ask the people of knowledge if you do not know.} [Al-Nahl, verse: 43].

This way, roles are balanced: The transmitter conveys with clarity. The audience receives with insight.

### **Eighth: Between the Foam, What Benefits People**

The Qur'an presents a profound metaphor to describe the movement of meaning within society: {As for the foam, it vanishes, being cast off; but as for that which benefits the people, it remains on the earth.} [Al-Ra'd, verse: 17].

Media that bets on fleeting sensationalism and packaged lies is like the foam, loud in its appearance but ultimately vanishing without a trace. In contrast, media that is devoted to truth and goodness, and that seeks the public interest, leaves a lasting impact, like water that nourishes the earth. From this, we also understand the meaning of Allah, Almighty, words: {They want to extinguish the light of Allah with their mouths, but Allah will perfect His light} [Al-Saff, verse: 8].

Darkness has no positive project; it merely relies on dust and noise. The Qur'anic media is a project of light and verification, not of obscurity and obfuscation.

### **Ninth: From "Security and Fear" to "Publicity in Public Affairs" Policy**

However, the Qur'an establishes a sound basis for managing sensitive news: {And when there comes to them information about public security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who can draw correct conclusions from it would have known about it.} [Al-Nisa, verse: 83].

In security, political, and military affairs, rumor-mongering becomes treason, and uncontrolled leakage a loophole that threatens society. The Qur'anic solution is not to conceal the truth, but rather to regulate its circulation: referring the matter to experts, freeing the decision from the whims of the moment, and avoiding turning the masses into fuel for panic. A word can destroy a nation's morale or sow hope, and it can confuse a decision or give it balance. The balance here is the public interest in the light of truth and justice, not in the shadow of whims.

### **Tenth: Discourse of Invitation, Value-based Media: Message Shows Mercy and Guides**

When the Qur'an defines the ideal style of discourse, it makes the wisdom its foundation, makes the kind exhortation its tool, and makes arguing in the best manner its method, Allah, Almighty, says: {Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.} [Al-Nahl, verse: 125].

This is because the goal is not to gain views or elicit applause, but to guide minds and hearts to the truth. Hence, the Qur'an strikes a balance between the firmness of truth and the gentleness of expression, between strict honesty and beautiful speech, between exposing falsehood and preserving the dignity of individuals. Allah, Almighty, says: {And speak to people good words} [Al-Baqarah, verse: 83], {And speak words of appropriate justice} [Al-Ahzab, verse: 70], and {And be with the truthful} [At-Tawbah, verse: 119].

These three principles of speech respect truth, protect the individual, and preserve the public domain.

### **Eleventh: Practical Media Charter according the Qur'an**

The aforementioned verses bring together the features of a "media charter" that serves as a standard for institutional and professional work, and as a guide for citizens in their daily reception:

1. Verification before publishing: No news without a clear source, and no claim without evidence: {Then verify} [Al-Hujurat, verse: 6], {And do not pursue that of which you have no knowledge} [Al-Isra, verse: 36].
2. Truthfulness and Justice: Adhering to sound words and fairness, even with those who disagree: {always say a word directed to the Right} [Al-Ahzab, verse: 70], and {Be just; that is nearer to righteousness.} [Al-Ma'idah, verse: 8].
3. Preserving honor and privacy: stopping the normalization of scandals and preventing the spread of immorality: {Indeed, those who love that immorality should be spread...} [Al-Noor, verse: 19], and rejecting backbiting and insults: {And do not backbite one another} [Al-Hujurat, verse: 12].
4. Drying up the sources of rumors: Regulating the circulation of sensitive news and referring it to experts in deduction: {but if they had referred it back to the Messenger or to those in authority among them, those who can extract the truth from it would have known about it.} [Al-Nisa, verse: 83].
5. Refine speech: Present the best in speech, and refrain from provocation and mockery: {And tell My servants to say that which is best.} [Al-Isra, verse: 53], {let not a people ridicule another people} [Al-Hujurat, verse: 11], {And do not insult those they invoke other than Allah} [Al-An'am, verse: 108].
6. Referring to specialists: Appreciating the people of knowledge and involving their experience in transforming information into knowledge: {So ask the people of knowledge if you do not know.} [Al-Nahl, verse: 43].
7. Consciously receptive citizenship: avoiding idle talk and choosing the

best of speech: {And when they hear ill speech, they turn away from it} [Al-Qasas, verse: 55], {Those who listen to speech and follow the best of it} [Al-Zumar, verse: 18].

8. The purpose of public benefit: Giving priority to what "spreads on the earth" and benefits people over what is lost: {As for the foam, it vanishes, being cast off; but as for that which benefits the people, it remains on the earth.} [Al-Ra'd, verse: 17].

### **Twelfth: Towards Qur'anic Culture for Media**

What is needed today is not "seasonal awareness campaigns," but the establishment of a permanent culture that permeates schools, universities, mosques, homes, and workplaces. A culture that teaches young people to question before they believe, to distinguish between eyewitness accounts and hearsay, to appreciate the beauty of the most eloquent speech, to reject the culture of slander and blackmail, and to make it a habit to return matters to those who are knowledgeable. This culture is about skills and standards:

How do we verify information?

How do we read numbers?

How do we differentiate between news and opinion?

How do we balance the public's right to know with an individual's right to dignity?

How do we free our media from being dependent on algorithm-driven platforms that recycle emotions and weaken our ability to think critically?

The Media in the Qur'an is a school of clarity and balance:

It is a clear communication that illuminates the truth, and a balance that holds speech accountable to the standards of honesty, fairness, and dignity. It is a "clear message" project that frees people from the turmoil of misleading information and guides them toward what is beneficial and enduring in the world. When we revisit the principles of careful verification, sound speech, the covenant of justice, and the safeguarding of honor, we are not just improving the practice of media. We are also reforming the ethics of the public sphere, preserving collective tranquility, and protecting society from the spread of panic and fear. In such a framework, the news becomes a trust, the report becomes a testimony, and the platform becomes a pulpit for truth. Thus, media truly transforms into one of the forms of social worship, seeking the approval of Allah. The word is a form of trust, trust is a religious duty, and at the heart of religion lies a clear message: {This is a message for the people} [Ibrahim, verse: 52].

Given the importance of the topic of media today in directing public opinion, and the seriousness of the word and its effects on all levels, "Tabyin" magazine decided to address in this issue the media and the responsibility of the word from a Qur'anic perspective.

The studies in the "focus" section addressed:

Ethical boundaries, Shari'ah standards, Qur'anic Perspective on falsehood dissemination, rumors, and slander, how to combating media propaganda, and the role of the message in shaping awaited human. They also discussed ethical self-control and its moral and sociological determinants.

The section of «Qur'anic studies and research» was devoted to systematic critique of «Madigan» Theory of «al-Kitab» in the Qur'an, in addition to a reading of the book: «Mockers in the Holy Qur'an: From Ancient Derision to Modern War on Symbols.»

We hope that these studies, researches, and articles will contribute to uncovering the Quranic perspective of media and the moral responsibility of the word, especially in a time when media has often been reduced to a tool for deception, the spread of discord, and incitement along political and sectarian lines, fueling hatred and division. This stands in stark contrast to the Qur'an's higher aims: the promotion of truth, justice, guidance, and unity.

**Allah is the Grantor of success.**



# Media, Responsible Expression: Ethical Boundaries, Shari'ah Standards

◆ Dr. Laith Abdul-Hussein Al-Attabi

University of Kufa, College of Jurisprudence - Iraq.

## ■ Abstract

The Holy Qur'an has given a special status to words, given their impact on building or destroying individuals and society. With the rapid development of media and the expansion of its influence, the need to evoke ethical paradigms and Shari'ah standards in media practice has grown, to ensure that the word is neither misused nor misrepresented. Words can be an effective weapon in defending truth and goodness.

They can also be a powerful tool for spreading injustice and corruption. Therefore, every individual must realize the seriousness of words and use them wisely and carefully, taking into account the impact they may have on others and on society as a whole.

This research will address the topic of media from a Quranic perspective, examining Quranic verses that refer to the "word," its means of transmission, and its impact on society. It will shed light on the ethical boundaries defined by revelation and the Shari'ah standards, to which media discourse must adhere. It will then outline the characteristics and objectives of Islamic media, guided by the verses of the Holy Quran.

## Keywords:

Media, Responsibility of the Word, The Qur'an, Sharia Standards, Ethical Boundaries.





# Media, Freedom of Expression Qur'anic Perspective on Falsehood Dissemination, Rumors

◆ Dr. Ali Sahib Al-Jassani

Professor at the University of Kufa, College of Jurisprudence, Comparative Interpretation.

## ■ Abstract

Freedom of expression is a fundamental concept that holds great significance in contemporary intellectual discourse, particularly in the realm of media. This research offers a detailed examination of the concept through a Quranic lens, aiming at establishing its foundations, analyzing its key components, and identifying the obstacles that hinder its proper application. It also distinguishes between genuine expression and harmful practices such as rumor-mongering, falsehood, and slander.

Using an inductive-analytical methodology, it collects and interprets relevant Qur'anic verses within their linguistic and exegetical contexts to construct a coherent framework for understanding freedom of expression in media.

The study of the research arrives at several key conclusions, the most important of which is that the Qur'an affirms freedom of expression as a fundamental human right, yet it regulates this freedom through a set of ethical and legal principles. While Western perspectives often emphasize absolute individual liberty, the Qur'anic approach strikes a balance between individual freedom and social responsibility, aiming at preserve communal stability and peace. Ultimately, the paper argues that the Qur'anic vision of freedom of expression in the media is neither a denial of freedom nor an unrestricted endorsement of it, but rather a comprehensive system that transforms speech into a tool for constructive discourse and societal reform.

## Keywords:

Freedom, Freedom of Expression, Media, Rumors, Obstacles to Freedom of Expression, Slander [Ifk].



# Media Disinformation in Prophets (PBUH) Era

## Qur'anic Analysis of Methods of Resistance

### ◆ Dr. Sheikh Lubnan Hussein Al-Zein

Professor in the religious seminary, researcher, writer in Islamic and Quranic studies - Lebanon.

### ■ Abstract

This research addresses media disinformation in the context of the struggle between truth and falsehood throughout history and reality. It focuses on its most dangerous manifestations during the era of the prophets (peace be upon them), when the satanic media disinformation of the people of falsehood emerged through whispering, insinuations, falsification, distortion, and camouflage of the truth.

This was achieved through deceit, trickery, and insinuation, using various methods, means, and approaches, employed by the devils of mankind and jinn through massive media hype, to divert people from the truth and keep them in the depths of ignorance, backwardness, reactionism, decadence, and baseness.

In the struggle between truth and falsehood, the prophets (peace be upon them) worked to raise people's consciousness and enlighten them to the truth by confronting the media disinformation of the people of falsehood with wisdom, evidence, insight, and consciousness.

The research presented the experiences of a number of prophets (peace be upon them) whose confrontations with the media's disinformation of their peoples were recounted in the Holy Qur'an. The prophets are Noah (peace be upon him), Hud (peace be upon him), Salih (peace be upon him), Moses (peace be upon him), and the Prophet Mohammad (peace be upon him).

### Keywords:

Media Disinformation, Prophets, Noah (peace be upon him), Hud (peace be upon him), Salih (peace be upon him), Moses (peace be upon him) - Muhammad (peace be upon him), the elite.



# Shaping Awaiting Human: Preparing Mahdist Consciousness according to the Qur'an

◆ **Mr. Mahmoud Ali Saraib**

Religious outreach advisor at Al al-Bayt International University, lecturer at the Islamic Seminary in Qom.

## ■ Abstract

This research explores the Qur'anic role of the mission-driven word in shaping the character of the awaiting believer and structuring their Mahdist consciousness. In the Qur'anic perspective, the word is not merely a tool for expression, but a transformative force, a means of shaping emotions, forming collective intellect, and driving change. The focus is placed on examining how committed, value-based speech contributes to revealing the truth, challenging falsehood, and cultivating an consciousness rooted in the spirit of active waiting [alentedhar], enabling the individual to become an engaged participant in preparing for the promised divine justice.

It also aims at establishing the Quranic perspective of the Word, as a means of building consciousness, and highlighting the features of the awaiting human being, according to the logic of revelation. The study links the mission-driven media to the preparatory project, and offers practical recommendations for establishing a Mahdist media discourse that derives its perspective from the Holy Quran, and contributes to preparing the nation to receive the divine promise of justice and caliphate.

## Keywords:

Quranic message, Preparing Consciousness, Awaiting Human Being, Mahdist Media, Divine Promise of Justice.

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# Ethical Self Control, its Moral, Sociological Determinants in Islamic Media

## Qur'anic Analytical Study

◆ Dr. Mamdouh Ezz El-Din

Research Professor of Sociology - Tunisia.

### ■ Abstract

This study seeks to analyze the concept of self-control in Islamic media, considering it one of the most important ethical and sociological determinants that regulate media discourse in a changing global context. It is based on the Qur'anic foundation, which makes conscience the internal guardian of the word, and on the evocation of the afterlife as a deterrent against all external authority. It also highlights the role of Quranic, prophetic, and Alawite models in embodying the values of honesty, wisdom, and responsibility.

On the other hand, the study draws on modern sociological approaches, such as Durkheim's collective conscience and Bourdieu's symbolic capital, to understand the educational and social functions of the media.

Finally, the study proposes an ideal model for an ethical code for Islamic media based on self-censorship, as a path to a true balance between freedom and responsibility.

### Keywords:

Self-Control, Islamic Media, Collective Conscience, Media Ethics, Responsibility.



## Systematic Critique of “Madigan” Theory of “al-Kitab” in the Qur’an<sup>(1)</sup>

◆ **Mohammad Ali Tabatabai**

Researcher at Qur’an and Hadith Research Center, Ahl al-Bayt (AS) Interpretation Center, Qom, Iran.

◆ **Translator: Dr. Mohammad Firas al-Halbawi**

PhD in Persian Language and Literature, Lecturer at Damascus University, certified translator.

### ■ Abstract

In his book, “The Qur’an’s Images of Itself,” Daniel Madigan presents a special theory about the meaning of “al-Kitab” in the Qur’an, based on Toshihiko Izutsu’s semantic approach. This theory rejects the conventional meaning of “al-Kitab”, restricting it to the meaning of divine knowledge and will.

This theory has not received the critical attention it deserves from academic circles in the West or the Islamic world. It has been widely accepted by many, and has become a foundational basis for other theories concerning the interpretation of Qur’anic subjects.

his article examines the efforts made by Madigan in this context, drawing on Toshihiko Izutsu’s theory of semantics. It aims at concluding that, upon evaluating Madigan’s work, his research cannot be regarded as a faithful application of Izutsu’s methodology.

Therefore, the results of his analyses should be approached with skepticism. Madigan’s approach, both in terms of method and style, as well as his use of sources, differs significantly from that of Izutsu—making it difficult to consider his conclusions as grounded in Izutsu’s semantic framework.

### Keywords:

Semantics, al-Kitab, the Qur’an, Daniel Madigan, Toshihiko Izutsu.

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1 - Islamic Studies in the Contemporary World, Iranian Society for Quranic Studies and Islamic Culture, Research Article, First Year, First Issue, Spring/Summer 2022, p. pp. 23- 56.



# Mockers in the Holy Qur'an: From Ancient Derision to Modern War on Symbols

◆ Reviewed by: Mr. Samer Saqr

## ■ Abstract

At a pivotal moment of religious consciousness, this book reveals the hidden face of mockery as an effective symbolic tool in confronting revelation, not merely a marginal, transient act.

Through a thorough reading of the texts of the Holy Qur'an, Dr. Mohammad Murtada explores the depths of sarcasm as a complex psychological and social behavior that reveals rejection and fear of change. This behavior is used to undermine religious symbols and shatter the spiritual aura surrounding them.

The project focuses on understanding the mindset of the mocker by analyzing the structure of satirical discourse, its stance toward change, and the mechanisms it employs to obscure symbolic truth. As depicted in the Qur'an, mockery is not merely an immediate reaction to the message, but rather a recurring strategy adopted by the arrogant, the masses, and pseudo-intellectuals alike, as a means of evading intellectual confrontation.

This book is an explicit call to restore symbolic consciousness, in a time when struggles of faith are fought with words, images, and laughter. It is an attempt to understand the mocker as an adversary and a troubled being, hiding behind mockery because he lacks the courage necessary to look the truth in the face.

## Keywords:

Mockery, Irony, Symbolic Consciousness, Religious Symbols, Confronting Revelation.