



The Features Of Islamic Modern Religious Discourse – Analytical Study To Amr Khaled's Youtube Site

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Abstract:

Religious discourse is based on basic components and elements that make it successful and influential. This study seeks to know the features of contemporary religious discourse through social media networks, and to benefit from its characteristics, as religious discourse is the expressive statement of Islam, by analyzing the content of AmrKhaled's posts that he published on his YouTube site as a manifestation of Manifestations of contemporary religious discourse. Given the nature of the study, the descriptive approach was relied upon, supported by a content analysis tool.

keywords: Milestones, Religious discourse, Social media, Youtube.

Introduction

1- The Methodological Scope of the Study

1-1- The Study Introduction and Issue

The widespread of TV channels and the internet was due to the innovations happened in the domain of mass media and telecommunications during the post industrial revolution era. This progress revolutionized the whole world to become a small village where all societies and cultures are different and alike; intercultural exchanges thanks to technological development and globalization enhance the social life of individuals and societies influencing their thoughts, behaviours and values. Islamic societies are no exception to avoid change son Muslims behaviours, moral values and conviction.

The Islamic society is based Islam principles and values and preserving them is the most important targeted objective. For that reason efforts are made and reinforced to exploit all sorts of mass media and means of telecommunication to face the changes. All available means including news papers, magazines, radio and tv channels are used to reach the Islamic goals to seed the seeds of Islamic values and fixing them. This substitute media presents a purely Islamic content instead of the media that presents foreign thoughts opposite to Islam principles, convictions, values and morals. Here the value of religious discourse and its crucial role rises.

Religious discourse is not shown via traditional means of communication only, but it opens its windows on recent social media sites which shape the daily lives of individuals. This fact allows the religious content to be easily posted and widely spread and shared among social media users. Using these social media sites by scientists, preachers, Islamic sciences students and even religious men to rise religious awareness creates a kind of congruence with religious discourse innovation that meets social needs while the religious institutions are accused to be passive in doing their required roles.

Innovating the religious discourse may occur on the level of content to cope with modern changes that affect the Islamic society and to face all rising recent challenges without opposing the Shariaa of Islam and its principle.

On the level of religious discourse form, changes touch the presentation manners to make it more attractive and effective. All these factors inspire the birth of this study to expose the features of religious discourse on social media sites. Amr Khaled YouTube site is chosen to be the study sample.

What are the features of the religious discourse on Amr Khaled's YouTube site?

1-2- The study questions:

- what are the themes tackled by Amr Khaled in his discourse on his YouTube site?
- What are the moral values targeted with in his issued topics on his website?
- Who is the targeted audience addressed in Amr Khaled's religious discourse?
- What are the sources of quotations used by Amr Khaled in his religious discourse?
- What is the language used to present and show Amr Khaled's religious discourse?

1-3- The importance of the study

The importance of the study lies in the theme itself .It reveals the importance of religious discourse and shows the significant benefits of social media sites that make it more constructive, beneficial and effective. This objective could be achieved when the religious preachers go beyond their limited scopes on summits, radio and tv to larger scopes of recent social media sites. Facing this challenge would offer them more freedom to choose themes, time and place to act and interact with the audience without old conditions and limits.

The results of this study help to know about the crucial features that innovate and develop the religious discourse through following the exposed issues and considering religious discourse followers reactions on social media websites. Besides, this study could be considerable scientific addition to the religious discourse on modern communication means-online social media platforms- .

1-4-Previous studies.

- **The study of Convincing Ttechniques in Religious Discourse and its Deliberative Mechanisms.¹**

¹ - شيخ اعمر الهوارية، "تقنيات الإقناع في الخطاب الديني وآلياته التداولية دراسة في إستراتيجية التواصل اللساني"، (رسالة دكتوراه، كلية الآداب واللغات، جامعة وهران)، (2014-2015).

In her study, there searcher aims to show the value of religious discourse and its impact on individuals lives and societies progress. Religious discourse is an important factor that builds any society and realize its constructive thoughts on all levels. There fore ,any religious discourse weekness does not necessarily mean " religion" it self. The failure lies in the applied strategy to present and show the religious discourse which is supposed to be based on principles leading it to realize its goals. The problematic issue of the study is:

What is the convincing strategy with all its sorts (verbal, nonverbal, expressive and oratorical) that should be followed by the religious preacher to obtain an effective successful communication process?

This study be longs to the descriptive studies. There searcher adopted the descriptive analytical approach. He focused on the deliberative approach because it deals with language analysis in real context taking into account all deduced signs from recorded and flimed religious discourses. He relied on case study method by chosing Friday Khutab of a mosque in Oran.

The researcher comes deduce a set of results:

- Respecting the rules and the principles of the oratorical art allows the religious speaker (khatiib) to transmit the message to the targeted audience successfully because s/he knows how to make the best use of his skills(voice, pitch do sound, intonation, concentration,...)to reach the required impact.
- During the communication process ,the nonverbal communication is as important as the verbal one. This latter describes thoughts and emotions and clarifies what is complicated and it strengthens individuals relations. The nonverbal communication expresses emotions and thoughts attentively, clearly and honestly. It rises the audience attention and interest.
- The good use of rhetorical devices and symbols add a lot of beauty to the religious speaker language to create the desired mental image.

● Study:

Renewing Religious Discourse Mechanisms and their Applications.¹

In her study, the researcher aimed to identify the religious discourse developing means on the level of persons and tools. She considered the theme a problematic issue challenging the Islamic world seeking Islam preservation in times of changes. Consequently, the religious discourse should be developed to cope with the new era the hypothesis of the study is:

What is meant by religious discourse innovation techniques and what are their applications?

The researcher adopted a set of approaches; the descriptive approach, the deductive approach and the analytical approach .

The researcher achieved the coming results:

¹ - حنان شبانة إبراهيم عبد الوهاب، آليات تجديد الخطاب الديني وتطبيقاتها، مجلة بحوث كلية الآداب، جامعة المنوفية، 2020.

- The standards religious discourse innovation. mechanisms: knowledge, understanding, mental skills, professional skills, general skills and emotional skills.

The innovative mechanisms applied while addressing Muslims are: teaching Muslims what is beneficial, raising and educating the coming generation, taking the audience cultural level into consideration and exhorting people to do good and avoid evil.

-Mechanisms of renewing religious discourse tools: Perfecting works and deeds, making successful choices, avoiding referring to fukahaa (jurists) differences, respecting the audience needs and the situational needs and stressing the interaction with the addressees.

1-5- Concepts Regulation include; "maalim"(features), religious discourse, social media sites, YouTube and Amr Khaled.

1-5-1-"Maalim"(features):

-**Linguistically:** maalim is the plural of maala that means the signor the ststus of a thing. Eg: road signs disappeared means they are no longer clear.¹

-**In terminology,** "maalim" is a concept that refers to what leads to something or the signs which refer to something and make it distinct from other things."Maalim" then refer to features and characteristics.²

1-5-2-Religious Discourse

-**Linguistically:** discourse is mentioned in "Lissan El Arab "dictionary "Elkhitaab" or "Elmokhataba" that means revising one's speech.³

And It is also stated in "El Mohiit" dictionary to refer to rhetorical speech.⁴

The derived words from the verb "khaataba" are stated in the Holy Quran twelve times in eleven Quranic verses : "Elkhitaab, El khotba, Elkhataba and Elmokhataba". All these words mean speech and parole, proof and opinion and judiciary and authority.⁵

-**In terminology,** discourse has many definitions regulated by many researchers who viewed it differently according to their specific domains.

For the "Ossolyiin" (Ossol El fikh scholars), discourse is speech or directing speech to others to be understood now or then. It is also, for them, the oriented comprehensive speech to an audience who is ready to understand. In this respect, "kalaamEsharii" means

¹ - إبراهيم أنيس وآخرون، المعجم الوسيط، ط4، مجمع اللغة العربية، مكتبة الشروق الدولية، 2004، ص 624.

² - هاجر غراسية، "معالم الخطاب الديني المعاصر عند الداعية محمد راتب النابلسي من خلال برنامج درر 2 دراسة تحليلية"، (مذكرة ماستر، قسم أصول الدين، جامعة الشهيد حمة لخضر، الوادي)، (2016-2017)، ص 16.

³ - جمال الدين ابن منظور، لسان العرب، ط1، مج2، بيروت: دار الجليل، 1988م، ص 856.

⁴ - الفيروز آبادي الشيرازي، القاموس المحيط، ج1، ط2، مصر: المطبعة المسيرية، ص 63-63.

⁵ - مفيدة بلهامل، "الخطاب الإسلامي في الصحافة المكتوبة بالفرنسية في الجزائر - الوطن - المجاهد - الحرية"، (رسالة دكتوراه غير منشورة، كلية أصول الدين والشريعة والحضارة الإسلامية، جامعة الأمير عبد القادر قسنطينة)، (2008/2007م)، ص 58.

the speech oriented to someone who is ready to understand, religiously responsible (Mokalaf), mature and mentally able.¹

For Elamidi, discourse is the speech agreed on; making who is ready to understand understand.²

Discourse refer to "Allah" speech (words) oriented to his slaves "Elmokallafin" (the religiously able and responsible).

According to modern scietists, discourse is not linked to speech only. It is broader than that.

For instance, Fathi Malkawi said: "Discourse is not merely a speech with others. It is not just an uttered speech to betaken or left; there is a necessity to wait for its impact on the audience and their reaction. Discourse in this scope is a message with clear objective and signifcance, and the message has an opening and an end. Beautiful reactions can be seen when the message reaches its objectives. The discourse is a moderate and a well-balanced speech; it is not too short- not to be considered excluding or misleading- and it is not too long-not to be regarded boring-".³

It is also defined as: "prose science featured by precise emotions, thoughtfulness, high concepts, rhetorical expressions, clear language, beautiful logic, deep impact and strong proof. It is oriented by the speaker to the audience to be convinced and attracted."⁴

Discourse also means: "the science of speech features and thought transmission to the Muslims minds in a specific image and with special characteristics in order to convince and have an impact."⁵

• Religion

-Linguistically: the word "Edin" religion in "Lissan El Arab " dictionary means judgment and punishment and the religious day (yawmedin) means the day of reward and punishment. The plural is "Adiaan" religions." Dana el rajolo" means a man holdsareligion and belongs to it.⁶

Religion means Islam, the status, the power and aubedience.¹Religion means Islam and worship.⁷

1 - قطب مصطفى سانو، معجم مصطلحات أصول الفقه: عربي - إنكليزي، ط1، لبنان: دار الفكر المعاصر، 2000م، ص 197.

2 - علي بن محمد الأمدي، الإحكام في أصول الأحكام، دار الصمعي، ج1، ط1، الرياض، 2003م، ص 132.

3 - فتحي ملكاوي، "الخطاب الإسلامي الحضاري"، مجلة الكلمة، إصدار منتدى الكلمة للدراسات والأبحاث، بيروت - لبنان ع12، 1996م، ص 15.

4 - محمد سمير الشاوي، علم الخطابة، ط3، دمشق: دار العصماء، 2002م، ص 11.

5 - نذير محمد مكتبي، خصائص الخطبة و الخطيب، ط1، بيروت: دار البشائر الإسلامية، 1998م، ص 54.

6 - ابن منظور، المجلد 13، مصدر سابق، ص 167 - 171.

7 - مجد الدين محمد بن يعقوب الفيروز آبادي، القاموس المحيظ، تحقيق: أنس محمد الشامي، زكريا جابر أحمد، القاهرة: دار الحديث، 2008، ص 581.

In "Elwadjiiz" dictionary, religion refers to being humble, loyal and obedient. It means judgment, reward and punishment.¹

Taking into account the nature of the study and the society of the expose, "religion" means Islam since Allah said: "Indeed, the religion in sight of Allah is Islam. And those who were given the scripture did not differ except after knowledge had come to them – out of jealous animosity between themselves. And who ever disbelieves in the verse of Allah, then indeed, Allah is swift in (taking)account" ²

• Religious discourse

It is composed of "Religion" and "discourse" and what is meant by religion in this study is Islam since the religious discourse include Christians and Jewish discourses and others...

What is meant by religion discourse (The Islam discourse) is not the Quran icversors, and Sunnah hadiths since it has its own message and features. What is meant by it in fact is Muslims discourses that imply their own understanding to Islam and its texts and how to put them into practice via thoughts, concepts, principles, judgments and Tachria.

It is defined by Fathi Malkaoui when he made a clear distinction between Islamic Religions Discourse that includes text of revelation from Quran and Sunnah, but it is the discourse of "Muslims" to tell about their message directed to others in any subject matter and the "Muslims" individuals or societies are distinct from others in their special reading to Islam; a reading that may differ from the reading of other Muslims.³

Mohamed Mahmoud Habib identified it (religious discourse) as the religious speech that include lessons, Fatwa, views, and Ijtihadaat (personal diligences) and visions, news, stories and so on.⁴

El Zahri identified it as knowledge of Akida (faith) and Shariaa (the general religious principles owning creatures relations).⁵

Others added the telecommunication side regarding communication elements "Religious Discourse is a message from a sender to a receiver so as to have an effect, and convince him with the message components that are purely taken from Islam beginning from theories, objectives and Islam goals.⁶

1-5-3- Social media websites:

The definitions and the feature given to social media websites are similar among researchers. For example, Tarek Haroun (extracted from ODLIS: online Dictionary of

1 - المعجم الوجيز، مجمع اللغة العربية، القاهرة، 1998، ص 241.

2 - سورة آل عمران: الآية 19.

3 - فتحي ملكاوي، مرجع سابق، ص 17.

4 - محمد محمود حبيب، علم نفس الخطاب الديني وسيكولوجية تجديد الخطاب الوعظي والإفتائي، ط1، مصر، 2021، ص 10.

5 - توحيد الزهري، ما معنى تجديد الخطاب الديني؟ رسالة إلى من بحمه الأمر، 2016م، القاهرة، ص 7.

6 - محمود أحمد محمد الرجبي، "اتجاهات الخطاب الإسلامي في المواقع الإلكترونية الإخبارية - تحليل مضمون موقع البوصلة الإخباري-"، (رسالة ماجستير غير منشورة، كلية الإعلام، جامعة الشرق الأوسط)، (2012م)، ص 34.

Library and Information Science) said: "Social media websites are available electronic services on the web that are designed to allow their users to create personal accounts either for individuals or associations. The communication process is among individuals is carried out to correspond to help and to share components. Most websites facilitate their services to their users only. When the user creates a new account, he creates a list of his friend or groups. Facebook, Myspace and Twitter are the most common widely spread social media platforms.¹

Social media platforms are internet websites used by millions of users who share the same interests and the same specific domains. They share files, photos, and they exchanges videos. They can create files, send letters, and make recent calls. These websites are social because they bring people together (friends and school mates) and strengthen social relations between internets and social media users.²

The Technological faculty of "Sharidan" identified social media platforms practically; they are a kind of interactive electronic media that is presented in its electronic shape. It is based on the congruence of text, image, video and voice. The computer is the basic device that makes the producing and the showing process successful. Being interactive is the main important distinctive feature that makes it special.³

We can see that all these definitions are descriptions to websites and their services. For that, researchers explore them widely and expand their presentations stating the features of social media platforms and their specific characteristics.

1-5-4- YouTube definition:

"YouTube" is an electronic website carries videos on the net free or it is one of the website used to show videos. It allows audios or audiovisual files to be presented and shown on the net.⁴

"YouTube" has many features that make it one of the best electronic inventions.

- Easy to use and to watch:

Every person from every culture, from every social rank and from all over the world can use it and explore it components. Its offer the opportunity to review and rewatch one video more times. This feature helps memorizing even small details in one's mind.

- General, public, common and free:

It is available for all people. Any YouTube user can download whatever he likes according to the conditions known and published on the website. As a result, any one wants to

¹ - محمود طارق هارون، الشبكات الاجتماعية على الانترنت وتأثيرها في المعرفة البشرية والنظرية والتطبيق، ط1، القاهرة: دار الفجر للنشر والتوزيع، 2017م، ص 46.

² - حسنين شفيق، الإعلام الجديد الإعلام البديل تكنولوجيا جديدة في عصر ما بعد التفاعلية، ط1، القاهرة: دار الفكر وفن الطباعة للنشر والتوزيع، 2010م، ص 182.

³ - عباس مصطفى صادق، الإعلام الجديد دراسة في مداخله النظرية وخصائصه العامة، البوابة العربية لعلوم الإعلام والاتصال، 2011م، ص6.

⁴ - أميرة محمد سيد أحمد، الإعلام الرقمي والحراك السياسي، ط1، الإمارات: دار الكتاب الجامعي، 2015م، ص 32.

spread his thoughts and explain them on YouTube can save his personal financial investment and avoid using the traditional means that are most of the time hard to use or access.

- Content translation availability:

Translating what published on YouTube to many languages at a time helps any YouTube user to take benefits from what published whatever the language is.¹

1-5-5- Amr Khaled:

Amr Mohamed Hilmi Khaled is an Egyptian Islamic preacher interested in social reformation. He was born September 5, 1967 in El-Exandaria Egypt.

He had his doctorate degree in "Islamic Shariaa" on 2010 from Wales University in Britain. He is the founder of "Life of Giving" programme which carries original, modern, scientific, and applicable.

Amr Khaled presented some TV programmes, produced some books and engaged in a lot of compaignes and To show various religions thoughts, different social norms and many humans senses such as: "WaNalka El-Ahiba" (And we meet the lovely ones), "AalaKhota El Habib" (On the right path of the prophet Mohamed peace be upon him), "Sonaa El Hayet" (Life Makers), "ManazilErouh" (Soul stages), "Hayet El Ihssen" (El-Ihssen life) and so on.

He was chosen by the American magazine "The Times" on 2007 to be one of the most influential fugueamong 100 famous influential people all over the world. Amr Khaled is the founder and a member in "The Council of Trustees and Modern Preacher Academy".²

The practical definition to the study theme "The Features of Religious Discourse" means a set of features and characteristics of the religious discourse through its components, forms styles and to what extent it reflects and studies the real life through "Amr Khaled" YouTube channel.

1-6- Study Methodology and sample study:

1-6-1- The method used in the study:

This study belongs to the descriptive analytical researches that aims "to figure, analyze and evaluate the characteristics of a particular group or a given situation. It refers to the study of recent facts related to a recent phenomenon or a stand, or a group of people or a set of events and incidents".³ Therefore, this study aims to describe and analyze the content of religious discourse of nowadays through social media nets by analyzing the YouTube site of Amr Khaled and exposing

¹ - علي خليل شفرة، الإعلام الجديد شبكات التواصل الاجتماعي، ط1، عمان: دار أسامة للنشر والتوزيع، 2014م، ص 94-95.

² - انظر الموقع الرسمي لعمر خالد: <https://www.youtube.com/@AmrKhaled/about> تاريخ الزيارة: 2023-08-15، التوقيت: 12.15

³ - سمير محمد حسين، دراسات في مناهج البحث العلمي بمجوث الإعلام، ط1، القاهرة: عالم الكتاب، 2007، ص 11.

Since the study type and the issue, nature dictates the adequate useful method the descriptive approach is adopted and relied on. It describes and interprets the phenomenon within its recent surroundings status after gathering the necessary required information in addition to its elements via a set of procedures that condition information type, source and ways to obtain them.¹

1-6-2- Study population and sample study:

The study population composes the group of words that the researcher aims to study and reach objectives. It refers to the religious discourse via social media. Since it is difficult to reach all the target population due to its huge number and large scape from one hand and due to the difficulty to analyze it in the required duration and efficiency from the other hand,² the researcher relied on a sample target group chosen intentionally. This, Amr Khaled YouTube site with more than 1.99 million participants is chosen to be the target sample.

Concerning the timing, the research has chosen the time sample from the beginning of Ramadan 1444^H/ March 23, 2023. The series were selected arbitrarily to analyze 20 content.

1-6-3- Gathering data instrument:

Gathering data instrument used in descriptive studies are various. This study follows “the analyze of the content” as the study collecting data tool. It is also known as “theme analysis” that is defined by Rochdi Taaima as "An organized approach to analyse a given message content. It is a tool to observe and analyze the observed apparent behavior to communicate among the chosen target group of individuals communicating"³.

It is worth mentioning that the success of theme analysis relies on the following factors:

First of all: Identifying the analysis variable.

Variables of the analysis mean the basic element or the secondary components that should be analysed as units (a word, a theme, a value...). It holds the features of the content and it is classified according to it.⁴

The analysis variables can be divided into two types: Content variables (what is said?) and from variables (how is it said?).

According to scientific studies, each research requires its unique variables and units. So, the study variables of this study have been chosen according to the study questions. The analysis include the following variables.

I. Content variable (what is said?):

¹ - محمد عبد الحميد، بحوث الصحافة، القاهرة: عالم الكتاب، 1992، ص 93.

² - المرجع نفسه، ص 130 .

³ - رشدي طعيمة، تحليل المحتوى في العلوم الإنسانية، ط1، القاهرة: دار الفكر العربي، ص 21-22.

⁴ - المرجع نفسه، ص 62.

This type of variable include the content of the communication process or the themes tramited. They are called content communication variables by Bearlson.¹

According to the study theme the coming content variables have been chosen.

1- Topic and subject matter variable:

The content of the study sample has been divided into two categories:

- Elementary: El Akida, Morales, Workships, treatments.
- Secondary: El Akida, El Tawhid (with its types), El Imane (faith) with its pillars.

Morales values: All Islam values; faithfulness, Amana, honesty, forgiveness...

Worships: Gratefulness and thankfulness modeling, Douaa (Praying), El Dhikr, prayers, Zakat, fasting, Hadj.

Dealings: Desciplines, punishments, rituals.

2- Source variable:

Source variable include the reliable sources by Amr Khaled in his religious discourse. They include; Quran, Sunnah, Sahaba, quotes, Fokahaa works, prophets stories, wisdoms and proverbs, personal view, other sources (historical events, real facts and concrete experiences).

3- Values Variable:

Values variable is used to know about the values included in Amr Khaled discourse and that are targeted to be seeded, planted and realized in his followers. Values are classified into: moral values, religious values, beauty values, health values, society values, family values and political values.

4- Objective values:

It is linked to the final goal targeted by Amr Khaled in his religious discourse. Its includes ideal raising and education, social progress and development, building societies, Muslims awareness, correcting, misunderstood themes, true "Akida" planting, perfect dealing with others, following the path of the prophet Mohamed, peace be upon him, satisfaction and surrounding to Allah, Allah Takwa (piety and obedience), Ihssen (doing good) skills.

5- Doer or subject variable:

It refers to individuals and persons shown on Amr Khaled YouTube shows. It includes famous figures, common people. Amr Khaled.

6- Target audience variable:

¹ - المرجع نفسه، ص 63.

The type of the target audience receiving “Amr Khaled” religious discourse on his YouTube site males or females. This variable includes; children, youth, adults, old man, all.

II. Form variables (How is it said?):

They include the variables that answer the question “how it is said?” they take into account the models and the types via which the media content is presented. It includes:

1- Language variable:

It is one important factor to facilitate understanding what had been presented. It includes; standard Arabic, colloquial Arabic (Egyptian dialect), code switching from standard Arabic to colloquial Arabic or to foreign language.

2- Convincing styles variable:

It refers to the adopted ways to attract more followers and participants in order to widespread the content and to meet the objectives at larger scopes. It includes persuasive used to convince the audience and let them react and interact with Amr Khaled’s religious discourse.¹ These styles are identified as the following:

- Emotional ways: persuading and warning.
- Mental ways: Direct talks, statistics and numbers, special studies implementation.

3- Modeling religious discourse presentations:

It refers to the version ways adapted by Amr Khaled to present his religious discourse and his talk shows. It includes; direct speech, dialogue and interview, or drama model.

4- Interaction variable:

It refers to Amr Khaled’s follower reactions and interaction to his YouTube content. It reveals the importance of his discourse and the achievement of his drawn objectives.

It includes viewing numbers, comments and likes.

5- Interaction nature:

With Amr Khaled religious discourse content through pointing the comments of the followers about the religious discourse or about the speaker himself. Interaction nature had been classified into two categories; positive comments, negative comments.

6- Producing variable:

- **Decoration:** internal filming, external filming.
- **clothes:** formal clothes, traditional clothes.

Second of all: identifying the analysis units.

¹ - إسماعيل عبد الفتاح، محمود منصور هيبية، البحث الإعلامي، مركز الإسكندرية: مصر، 2009م ، ص 238.

It means the manner by which the researcher transforms the quality data into quantity measurable features that could be measured and compared to others.¹ Analysis units relied on in this research include:

- Thought unit:

It is one of the common useful units to analyse contents. The “thought” is the unit that guides, controls and conditions the media material on the level of the word, the sentence and the paragraph units. For that reason, the “thought” should be well selected to serve the media message content.²

Therefore, “thought” in this study means all signs of religious discourse features in Amr Khaled’s YouTube shows.

Third of all: Counting and measuring units.

It is the final objective in the symbolizing process since it paves ways to statistics shows, comparisons, link studies, interpreting the quantity results that tell about the specific features related to the media content.³ It is useful to transform the descriptive feature into quantity measurable features. Consequently, frequencies and percentages had been used to show the finding.

1-6-4- Validity and reliability:

Any qualified subject is measured by a set of standards mainly validity and reliability.⁴ This research paper had been shown to professional professors specialized in methodology “Research Approaches” and content “Religious Discourse” who had provided countable remarks and recommendations. These letters were taken into consideration by either modifying, omitting or addition to pave the way for the final dace to the research paper.

2- Result of the analysis study:

2-1- Study sample:

It is composed of a set of posted videos on Amr Khaled’s YouTube site 20 videos were selected at random out of 50 posted videos during Ramadan 1445^H, 2024.

The table below shows the study sample in details counting views, likes and comments.

Study sample	views	Likes	Comments	Study sample	views	likes	comments

¹ - رشدي طعيمة، مرجع سابق ، ص 102.

² - المرجع نفسه، ص 139

³ - محمد عبد الحميد، تحليل المحتوى في بحوث الإعلام، مرجع سابق، ص 171.

⁴ - رشدي أحمد طعيمة، المرجع نفسه، ص 164.

01	2 thousand	4.8 thousand	151	11	511 thousand	11 thousand	466
02	2.3 thousand	642	69	12	337 thousand	1.2 thousand	115
03	184 thousand	202 thousand	169	13	235 thousand	10 thousand	768
04	2 thousand	300	31	14	208 thousand	9 thousand	606
05	28 thousand	3 thousand	323	15	214 thousand	8.8 thousand	663
06	42 thousand	3 thousand	184	16	142 thousand	5.8 thousand	478
07	58 thousand	4.7 thousand	807	17	117 thousand	89 thousand	607
08	194 thousand	13 thousand	730	18	121 thousand	6 thousand	374
09	117 thousand	5.7 thousand	234	19	2.9 thousand	416	60
10	131 thousand	8.7 thousand	602	20	189 thousand	87 thousand	186

Table 01: sample study

2-2- Results presentation and analysis:

2-2-1- Content analysis: what was said?

1-Primary topics:

Religious discourse topic	frequency	percentage
Akida	54	28%
Worships	64	33.2%
Morals	57	29.3%
Treatments	18	9.3%
Total	177	100%

Table02: Topics by Amr khaled in his religious discourse.The table above presents the topics presented by Amr Khaled in his religious discourse. Worships themes comes at first rank 33.2%, followed by morals topics 29.3%. while El Akidaa 28%. All these percentages are close to each other while treatments and dealing takes only 9.3%.

Amr Khaled diversifies his topics and themes to include themes of Islamic theology, worshipping, moral values and treatment. This is a sing of his totalitarian discourse that is part of Islam. The totalitarian religion.

Worships were granted high importance for their crucial role in Muslims lives. They are the motive behind which Allah the almighty created man. Allah says: "And indeed, for those who have wronged is a portion (of punishment) like the portion of their companions (i.e. predecessors), so, that theme not impatiently urge me".⁽¹⁾

Morals follows worships since they cannot be perfect and complete without moral values. It is irrational that someone is a good worshiper but lacks virtue. Amr Khaled stated in his book "AKHLAK EL Moemin" (the believer morals): "that moral values are not part of worships only, but worships themselves are purely based on morality"⁽²⁾. This latter is the building block of societies and the shining pillar of civilizations and flourishments. Amr Khaled stated and restated them again and again because he planned for building a Muslims characters perfectly.

EL Akidaa comes in the third position. It is the core subject of Islam. Allah the Almighty accepts neither works nor talks or worships of Muslims if their Akidaa is wrong.

This means that success of individuals and societies is strictly related the success of Akidaa that evaluates and corrects the human behaviors, minds and hearts.

Amr Khaled didn't neglect the treatments among Muslims that include Islamic Ethics that condition selling-buying processes, family issues (marriage and divorce).

2- Secondary themes:

a- EL Akida: Islamic theology:

EL Akida	frequency	percentage
faith pillars	28	51.9
El Tawhid (monotheism) and its types.	26	48.1
Total	54	100

Table 3: theological themes issued by Amr Khaled in his discourse.

The table above "EL akida" topics that Amr Khaled took into consideration in his religious discourse. The results show that EL Akida topics percentages are close to each other; 51.9% presented faith and faith pillars while 48.1% presented El Tawhid (monotheism) and its types.

In all his content, Amr Khaled is calling his followers to believe that there is no God but Allah. Most of the time, he focuses on confessing the oneness of Allah the Almighty and

¹ - ترجمة: الآية 59 من سورة الذاريات.

² - عمرو خالد، أخلاق المؤمن، بيروت: دار المعرفة، 2002، ص 5-6.

belief in predestination good and bad in order to live peacefully relaxed when it comes to faith. When it comes to “El Tawhid”, Amr Khaled reminds Muslims with Allah distinct features. Allah is the responsive one, the helper, the disposer of affairs, the all hearing and the capable and the powerful. In addition to other description that have deep meanings when the individual consider their meanings very attentively. Besides, he allocates time to “El Dhikr” or “Douaa”, “Prayer” by the beautiful names of Allah not by rehearsing and telling only but with deep understanding and ideal grasping to the meaning.

b- Worship

Worship	frequency	percentage
Prayer	10	15.6%
Fasting	05	7.8
Zakah	04	6.3
Hadj (pilgrimage)	06	9.4
Dhikr and supplication	12	18.8
Charities	13	20.3
Thanks and praise	14	21.9
Total	64	100

Table 03 worship themes presented by Amr khaled in his discourse.

The table above shows the secondary topics tackle by Amr khaled in his discourse and that are part of the primary topic 21.9% presented thanks and praise to Allah gifts; Amr khaled is always reminding Muslims with Allah gifts and call every Muslim to be thankful and grateful because thanks and praises are oral worships to ask Allah keep the disappearing the gifts if a Muslim treat them unthankfully. 20.3% presented charities that are another face to thank Allah the almighty on wealth gifts. They are one facilitating way to overcome the Muslims difficulties. 18.8% presented Dhikr and Douaa(prayer), while 15.6% presented prayers worship followed by Hadj (pilgrimage) 9.4%, Fasting worship 7.8% ,and Zakh worship 6.3%.

Worship is a significant part of religious since it has its impact on the individual and the society. Amr Khaled in this respect focuses in worships on their larger meaning. Worships have been defiend by religious scholars as every single good deed or work Allah likes and be satisfied about. Worships don't refer to the great Islam Shriaa, but they refer also to oral worships; thanks and praise and action worships; prayers, fasting , Hadj, Zakh and charities. In his religious discourse, Amr Khaled coupled with the two worships types; oral and action ones.

It is worth mentioning that the professor " Ben Taba" in his study sports the light on the fact that Amr Khaled's religious discourse focuses on giving a rebirth to the meaning and the real soul of worships in his followers more than speaking about worships forms. This deduction meets the targets of this study. ⁽¹⁾

¹ - محمد البشير بن طبة، رمضان بن بخمة، معالم تجديد الخطاب الديني عبر الفضائيات الإسلامية العربية، مجلة المعيار، مجلد 25، عدد 54، جامعة الأمير عبد القادر قسنطينة، 2021، ص 519.

C- Moral topic an themes

Morals	frequency	percentage
Honesty	05	8.8%
Honesty fidelity	04	7%
Shyness	07	12.3%
Right eousness and benevolence	08	14%
Forgiveness	04	7%
Mercy	04	7%
Loyalty	03	5.3%
Patience	07	12.3%
Piety	09	15.8%
Modesty	06	10.5%
Total	57	100%

Table04: Moral values discussed by Amr Khaled in his discourse.

The table above shows the ;oral topic discussed by Amr khaled in his religious discourse study sample. 15.5% presented piety, 14 % presented doing good and " El Ihsan" while 12.3% for shyness and patience. 10.5% presented modesty, 8.8% honest and 7% for fidelity (Amana), forgiveness and mercy. 5.3% for loyalty .

Moral values are the core and the heart of the Islamic message since the prophet Mohamed peace be upon him said: "I am sent to accomplish the best moral values" and Amr khaled is trying through the content of his religious discourse to rise the human soul and transform what is linked to it into ;oral values that reinforce the muslims faith. This can be realized by reading Quran deeply and the prophet's Mohamed Siraa "biography" attentively in order to transform the discourse content into behaviours.

The diversity in Amr khaled's moral values themes can be seen. He focuses on piety that is the basis of all morality and virtue. In this contex, he said:" there is a wonderful secret between piety and holding good morals and to meet the right meaning of piety, it should be transfor;ed into moral values and life skills. Moral values don't mean leaving life, but they mean living life in order not to be extremism or hardship". (1)

Amr khaled grants importance to the missing moral values in Islamic societies mainly "Doing good" or "El Ihsen". He describes it as a moral value, a worship, a perfect deed and he explains its great and worthy value in Islam. It is the pyramid's pick. Amr Khaled supports his discourse with the Hadith of Gibrael when he came to ask the prophet Mohamed peace be upon him about Islam faith and El Ihsen that was called quarter of Islam. The prophet Mohamed peace be upon him said:" El Ihsen is to worship Allah as if you see him if not he see you". (2)

¹- عمرو خالد، كيف تحسن أخلاقك بالتقوى؟...، [/https://amrkhaled.net](https://amrkhaled.net) ، تاريخ الزيارة 25-09-2023، التوقيت: 18:01.
² - آمال سامي، عمرو خالد: الإحسان عبادة وخلق وإتقان في العمل، [/https://www.masrawy.com](https://www.masrawy.com) تاريخ المقال: الاثنين 04 أكتوبر 2021، تاريخ الزيارة 25-09-2023، التوقيت 18:35.

Shyness is one of the needed morals by individuals and societies; losing shyness means social corruption. Shyness avoid humans to commit wrong and bad since he can't see himself insulted in front of Allah, in front of people and in front of himself. ⁽¹⁾

D- Treatments topic:

Treatments	frequency	percentage
Forbad cheating	05	27.8%
Marriage and divorce	06	33.3%
Halal owning	07	38.9%
Total	18	100%

Table 05: Treatments topics discussed by Amr Khaled in his discourse.

The table above shows the treatments topic discussed by Amr Khaled in his discourse. 38.9% shows the Halel owning, 33.3% presents family topic; marriage and divorce while 27.8% shows trading (selling); forbid cheating.

Treatments topic tackled by Amr Khaled are not various. He linked them with "ethics" in trading , buying and selling with the obligation to check what is "Halel" and forbid cheating and all illegal dealing deeds.

3- Source variable:

Source	frequency	percentage
Quran	20	21.7%
Sunnah	18	19.6%
Sahaba quotes	08	8.7%
Fukahaa Ijtihadaat	07	7.6%
Prophets stories	10	10.9%
Personal views	14	15.2%
Wisdom and proverbs	03	3.3%
Other sources: historical events, real examples, modern scientists	12	13%
Total	92	100%

Table 06: Quotes sources used by Amr khaled in his discourse.

The table above shows the reliable sources used by Amr khaled in his religious discourse. Quran comes above all sorts of quotes sources 21.7% followed by prophet's Mohamed, peace be upon him, Sunah 19.6% then comes Amr Khaled's personal views 15.2%. Other sources such as historical events, real examples, modem scientists with 13% while prophets stories present 10.9%, Sahabaa quotes 8.7%, Ijtihad of Fukahaa 7.6% and wisdoms and proverbs with 3.3%.

¹ - عمرو خالد، أخلاق المؤمن، مرجع سابق، ص 96.

Religious discourse has principles and motives that make it successful. In this respect Amr Khaled focuses quoting from the holy Quran that is the first and the basic source of ever Muslim, then he relied on Sunnah which is second to Quran by which Islam is preserved. Amr Khaled makes the best use of other sources to make his discourse effective and successful such as real life contexts, showing his own experience, referring to others experiences in life in addition to prophets stories mentioned in Quran.

4- Values variable:

Values variable	frequency	percentage
El Akida values	15	23.8%
Moral values	14	22.2%
Social values	08	12.7%
Family values	09	14.3%
Economic values	05	7.9%
Political values	01	1.6%
Beauty values	05	7.9%
Health values	06	9.5%
Total	63	100%

Table 07: The moral values discussed by Amr Khaled in his discourse.

The table above shows the moral values discussed in Amr Khaled's religious discourse that should be planted in his followers minds, hearts and skills El Akida values come at first rank with 23.8% followers by moral values with 22.2% Family values composed 14.3%, Social values with 12.7%, health values with 9.5%, Economic values and beauty values with the same percentage 7.9% and political values with 1.6%.

Islam is the source of many values that Allah asks his slaves to keep holding, maintain and preserving and the religious discourse translates the values to be applied as skills, behaviors and lifestyle. Amr Khaled religious discourse therefore is full of ,oral values that fit his discourse content being presented and meet his drawn objectives in realizing relaxation of individuals and help among societies.

Amr Khaled is not highly interested in political values that touches the controllers and the controlled because of pre-political experiences against him. He declared his rejection to speak about political issues and he stressed the fact that he is devoted only to his programme that serves Islam far from politics holding free political issues preaching approach.

5- Objectives variable

Objectives variable	frequency	percentage
Good raising and effective education	10	9.2%
Social development and progress	04	3.7%
Muslims awareness	12	11%

Correcting misunderstood concepts	08	7.3%
Planting a correct Akida	10	9.2%
Good dealing with others	08	7.3%
Following the path of the messenger	05	4.6%
Surrendering and satisfaction	14	12.8%
Working hard	12	11%
Allah piety and worship	18	16.5%
Acquitting good behaviours	08	7.3%
Total	125	100%

Table 08: The target objectives to be met by Amr Khaled in his religious discourse.

The table above shows the target objectives to be met by Amr Khaled in his religious discourse, 16.5% shows that he is always cautions to ask people and Muslims to obey Allah and reach piety. Surrendering and being satisfied with all Allah gifts and destiny presents 12.8%. working hard in life and spreading awareness among Muslims about their religion with the same percentage 11%. Planting the correct Akida in Muslims souls and raising the generations with good education got equally 9.2% . Holding El Ihssen behaviour and treating others in good manners shows the same percentage as correcting misunderstood concepts 7.3%. family comes following the path of the prophet Mohamed peace be upon him with 4.6%.

For Muslims, religious discourse is very important. It has a significant role in their lives. It has deep impacts on their minds, hearts, thoughts, behaviors and lifestyles, Religious discourse orients Muslims behaviors as individuals and societies. Consequently, Amr Khaled focused on two main objectives: Allah piety and worship, surrounding and being satisfied with Allah destiny to realize the soul ease and relaxation. Amr Khaled stated other objectives in his media content shows -mentioned in the table above (table 8)- these objectives are called the pillars of El Ihssen that should be felt, understood and applied to be sustainable norms in humans life.

The final objective in Amr Khaled's religious discourse is to reach human stability and relaxation emotionally and to apply Shariaa principles behaviorally.

6- Target Audience variable

Target Audience variable	Frequency	percentage
Children	04	11.8%
Youth	18	52.9%
Elderly	10	29.4%
Old people	02	5.9%
Total	34	100%

Table 10: Target Audience in Amr Khaled religious discourse.

The table above shows the target audience in Amr Khaled religious discourse. The youth are more targeted than others 52.9%, followed by the elderly people 29.4% then children 11.8% and finally old people 5.9%.

The result of the table above show that are the strong arms to build Islam societies, preserve its values and principles and support Muslims every where. However, children and old people are granted less importance in Amr Khaled's religious discourse. He is blamed for that since Islam is the religion of all and for all regardless of race, se or age.

7- Doer variable:

Doer variable	frequency	percentage
Famous figures	00	00
Public figures	08	40%
Amr khaled	12	60%
Total	20	100%

Table 11: Doers variable interacting in Amr khaled discourse.

Amr khaled is the apparent active and interactive doer in his religious discourse since he scored the highest percentage 60% this is logical since the study sample is within his media content and via his YouTube website. He owns first ranks in preaching councils and guiding towards the right path to satisfy Allah the Almgthy by following his prophet's Mohammed, peace be upon him, path.

Public figures present 40%. They are Amr Khaled's guests from different nations. They seem to belong to the wealthy social ranks and this is another dark point in Amr Khaled4s religious discourse web shows. He tends to address the rich and ignore the poor.

2-2-2- the analysis of from variables:

1- The used language variable.

language variable	Frequency	percentage
Standard Arabic	04	20%
Colloquial dialect	05	25%
Foreign language	00	00
Miring standard Arabic with colloquial Arabic	11	55%
Total	20	100%

Table 12: the study sample according to the used lngage by Ame Khaled in his discourse.

The table above shows the used language by Amr kaled in his religious discourse. He coupled the use of standard Arabic and colloquial Arabic (Egyptian dialect) with higher percentage 55%. Is use of colloquial dialect presents 25% his us of standard Arabic only

composes 20%. He didn't use foreign languages in his religious discourse since he orients his discourse to Arabs.

The religious discourse aim is to have impacts on the audience and influence them. Language is one significant factor that meets this objective and makes it real since it is related the basic source of Muslims faith and conviction: Quran. For that reason, standard and formal Arabic is the religious discourse language, Islam language. However Amr Khaled makes use of formal Arabic coupled with colloquial Arabic (Egyptian dialect). This can be explained by his religious discourse is to guide not to expose. He knows when to use formal Arabic and when to use Egyptian dialect to guarantee that his audience received his messages regarding that his followers are ordinary people who include literate and others. However, he was blamed for the use of colloquial Arabic (his Egyptian dialect) since it cause him to commit mistakes in Shariaa and Akidaa. Identifying religious concepts and terms is a crucial factor that should not be ignored in religious discourse.

2- Publishing type variable

Publishing type	Frequency	Percentage
Direct speech model	07	35%
Interview and dialogue model	10	50%
Drama model	03	15%
Total	20	100%

Table 13: the artistic models used by Amr Khaled in his discourse.

The table above shows the artistic models used by Amr Khaled in his religious discourse 50% presents dialogues and interviews models, followed by 35% for direct speech model where as 15% for drama model.

The used models are not various since it includes only dialogues, interviews and direct speech. This can be explained by the nature of the discourse content being presented by Amr Khaled who plays either the role of the only speaker to the audience (the direct speech model) or the presenter and the controller of the showed content (dialogue and interview model).

3- Interaction variable:

Comments nature	frequency	percentage
Positive comments	20	100%
Negative comments	00	00
Total	20	100%

Table14: Followers comments nature on Amr khaled's discourse.

The table above showed the followers comments nature on Amr khaled's religious discourse. Surprisingly all their comments were totally positive 100%.

The success of the religious discourse is strictly related to its impacts on the audience. This success can be shown in their reactions. Thanks to the YouTube features that allow

the followers to comment, it was available to revise Amr Khaled's followers comments that were positive. This is a good sign and real proof to say that the already presented content by Amr Khaled is well appreciated see "table 1" that show the number of comments, viening and likes of his followers.

4- Producing variable:

	Producing variable	Frequency	percentage
Clothes	Formal	20	100%
	Traditional	00	00
	Total	20	100%
Decoration	Internal filming	05	25%
	External filming	05	25%
	Both	10	50%
	Total	20	100%

Table 15: The relied on producing variable adopted by Amr Khaled in his discourse.

The table above shows that Amr Khaled relied on formal clothes 100% in showing his religious content via his YouTube site. The appreciated cloth in Islam has features that should be well regarded by preachers since they are considered models to follow. Respectively, Amr Khaled has chosen for himself a moderns suit which is elegant and respects the followers and attract them so as not they feel that the preached is a different human".⁽¹⁾

Concerning decoration, Amr Khaled coupled with internal and external filming to show his content (50%). The good decoration is the basic factor to make the media content successful when it is accomplished with good preparation, presentation and production. In fact, he succeeded in all sider since he mastered bringing things together (preparation, presentation and production). He had chosen filming in a mountain house with a large green field that spreads ease and relaxation in his followers and makes his content more convincing and more effective.

5- Convincing styles variable:

	Convincing styles	frequency	percentage
Emotional styles	Persuading	16	76.2%
	Warning	05	23.8%
	Total	21	100%
Mental styles	Direct speech	03	16.7%
	Statistics and numbers	03	16.7%
	Special studies	05	27.8%

¹ - محمد البشير بن طبة، رمضان بن بخمة، مرجع سابق، ص 521.

	Historical events	07	38.9%
	Total	18	100%

Tabel 16: The convincing styles used by Amr Khaled in his discourse.

The table above shows the convincing styles variable adopted by Amr Khaled to present his religious discourse and convince his followers 76% present the persuading style with the emotional styles followed by 23.8% for the warning style.

Concerning the mental styles, 38.9% present his use to historical events and 27.8% for statistics and numbers while 16.7% for direct speech.

Amr Khaled diversifies his convincing styles (emotional and mental), but the apparent style is the emotional which is one of the most important ways used to advise and recommend people to change their behaviors. Allah says: "Invite to the way of your lord with wisdom and good instruction, and argue with them in way that is best. Indeed your Lord is most knowing of who is rightly guided".¹ The Surah of El Nahl, The Aya 125. In Al-Baghawi's interpretation of "good preaching" is a supplication to Allah with encouragement and intimidation. and Amr Khaled uses of the mental styles because persuasion with arguments and proof, this is consistent with his uses of deferent sources in his discourse.

Amr Khaled's method to advocacy marked by more emotions, and this is confirmed by the study of Professor Bashir Bin Tabba.²

2-3-The Results of the Analytical Study:

The analytical study comes to a set results which are:

-The diversity of the discussed themes and topics by Amr Khaled through his religious discourse on his YouTube site. It Amr Khaled topics, worship themes, morals and treatments issues. This diversity is limned to Islam features; since Islam is over general, the religious discourse is consequently over general Amr Khaled grants highly importance to worships for their crucial role in human life; when his worships are good, his works and deeds are good. Morals is also very significant that's why he links them to worships. He states that it would be irrational if an Muslimism good worshiper, but a bad morals holder. The wisdom behind worship is to aquire and hold the virtual morals. He also points at "EL Akida" topic that composes the emotional and the affective side of the human and it is the basic factor of Allah acceptance and satisfaction to humans actions and works.

-Amr Khaled focuses on the larger meaning of worships that has been defined as every appreciated and accepted deed to Allah. Worships don't mean the great Islam shaair including prayers. Fasting, Zakah and Hadj; but they include thankfulness, praise and gratefulness to Allah gifts. For Amr Khaled, worships are oral as well as actions and he coupled between both types in his religious discourse to show the right meaning of worships rather than thier forms.

¹ - سورة النحل: 125.

² - محمد البشير بن طية، رمضان بن بخمة، مرجع سابق، ص

-Through his religious, Amr Khaled tends to purify the emotional and the affective side of humans and trans from emotions into morals that reinforce faith. The diversity in his moral themes can be clearly seen because he grants importance to piety that is basis to every moral value. Then he provided too much significance to "El Ihssen" that he considers as a missing moral value in Islam lands and he describes it as a moral, a worship and work perfecting. "El Ihssen" is highly valuable and worthy in Islam It is the pyramid's pick.

-"Faith" and "El Tawhid" are granted highly importance in Amr Khaled's religious discourse. He calls for confessing the oneness of Allah and the deep conviction in his destiny (good and bad) in order to live in peace and relaxation of minds. He reminds Muslims with Allah features and descriptions that are purely distinct. He also makes Dhikr with Allah names and descriptions not orally and only but with deep understanding.

-Treatments and dealings topics by Amr Khaled are not really various. He links them with ethics in business (buying and selling) and the obligation to check EL Halaal and forbid cheating in addition to discussing family issues.

-He focuses on two main objectives in his discourse; Allah piety and worship and the surrounding and the satisfaction to his destiny in order to reach the emotional relocation and peace. He discussed other topics that reveal other objectives, but he focused on "El Ihssen" from the understanding, the application and the bearing perspectives in order to transform this moral into stable norms in individuals life consequently the main objective behind his religious discourse is to realize the emotional and the soul sides with ease and calm and rise the behavioral side by applying Shariaa principles and morals.

-Amr Khaled addresser youth and elderly since they are the strong builder of societies and the defenders of Islam and Muslims. However, he grants less importance to the children and the old people. This dark point in his religious discourse is not justified since Islam is for all old and young, youth, elderly or old, male or female and individual or group.

-Religious discourse has a set of motives and basic elements that make it successful and Amr Khaled exploits them to make his discourse successful. He quotes from Quran that is the first and the most important source of Muslims faith and conviction. He also make use of prophet's Mouhamed, peace be upon him, Sunah that is second to Quran in preserving Islam. Amr Khaled uses other various sources referring to real life situation through his own experience and other people experiences in addition to prophets stories in Quran.

-Islam is a source to a lot of values that Allah orders his believers to keep and to maintain. That is why the religious discourse translates what is included in Islam values in order to be ready for application and behavioral exercise. Hence, Amr Khaled's religious discourse is full of "Akida" values and morals and this fits his discussed issues and topics that aim to reach humans relaxation and social harmony and support. However, he is not interested in political values that have to do with the authority and the public. He declares his rejection to speak about political issues. He devotes himself for his Daawa far from politics.

-The Religious discourse aims to have impacts on the audience and language is one important motive which meets this need. The required language is related to Quran since it is the basic source for Muslims. For that formal Arabic is the language of religious discourse. However, Amr Khaled used the formal Arabic and the colloquial Egyptian

dialect together to guarantee that all his followers had received his message content since the majority of them are ordinary people who include literate ones and others. This language use is a point of blame and comment since it causes him to commit mistakes in "El Shariaa" and "El Akida" and identifying religious concepts and terms is an obligation.

-Amr Khaled seems to be an active doer in his religious discourse YouTube shows since he has the lion's part in his councils of recommendations and instructions. He calls for Allah worship and following the path of the prophet Mohammed peace be upon him. There are some figures whom he invited in his content shows. They seem to be from different nations and from rich ranks.

-Amr Khaled exposes his content in formal clothes which seems to be modern and elegant conditioned with the principles of Islamic Shariaa to be close to the followers and attract them. From decoration perspective, he relies on internal and external filming to show his discourse. He has chosen filming in a mountain house with a large green field to realize relaxation and ease in his followers souls and to reach the required effect and conviction.

-Amr Khaled didn't use various models to show his religious discourse he adopted the dialogue and the interview model in addition to direct speech model because of the nature of the media content that he aims to show. He is either the speaker or the presenter direct speech model or dialogue and interview model.

-Amr khaled uses a set of convincing styles that lay between the emotional and the mental, but the most apparent style is the emotional and style presented mainly in persuading. It is the most common useful style in recommending, guiding and advising. It issued by discourse preachers to convince people and invite them to Islam. He uses the mental style to convince his audience via proofs and arguments.

3-the conclusion:

The religious discourse is the expressive statement of Islam It should be destined from other discourses by a set of features that stems from Islam moderation, comrehemsiveness, universality and flexibility to fit real life situations. This study comes to conclude that the modern religious discourse is in need of more interest from its features perspective to correspond with the newly Islamic features within the changes influencing the society the level of techniques, media, thinking, culture, society, politics and economy.

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