



International Journal of Advanced Academic Studies

E-ISSN: 2706-8927

P-ISSN: 2706-8919

www.allstudyjournal.com

IJAAS 2020; 2(3): 432-437

Received: 10-06-2020

Accepted: 16-08-2020

Abdul Shukor Muradi

Junior Teaching Assistant,
Department of Islamic
Sciences and Culture, Faculty
of Education, Balkh
University, Afghanistan

The study of the characteristics of visual-media in holy Islam

Abdul Shukor Muradi

Abstract

The topic of visual media and its introduction with all traits to gallant people of Afghanistan are significant issues insomuch visual media is as guide and couch nowadays; the young generation, specially, spend most of their worth times for watching TV which it is not futile, and the influences could be either positive or negative based on the programs which are broadcasted that can impact on faith, ethics, culture, economy, and politics and another parts of community.

We tried our best to have a deterministic definition of visual media in this topic, so properties of Islamic media, its social liability and consequence will be discussed in conclusion.

Introducing traits and properties of visual media, informing of affairs responsible for stopping of bullshit shows and increasing of educative programs for youth, admonishing of parents for barricading of this cultural offense to their Muslim Families, attracting attention of youth for the sake of being protected from these trashy programs to not be influenced of western culture, and stabilizing of Afghan's unfeigned culture to the courageous people of all provinces specially Balkh are outcome of this research.

Keywords: Visual media, television, program

Introduction

لَهُ، وَمَنْ يُضِلُّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً تَكُونُ لِلنَّجَاةِ وَسَبِيلَهُ، وَلِرَفْعِ الدَّرَجَاتِ كَقِيْلَتِهِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

So, media has wide-spreading definition nowadays, and it is not just limited to sermon, pulpits, propagation, newspaper, and book. Rather, by using of visual media (TV) and virtual media (internet), grouped media has been changed to individual due to their abundance and eventuated as a massive cultural front.

Cultural front is altered to span of all countries, cities, alleys, all brains, and ideas that media is its gonfalonier. Media has many activities for upbringing of children and its main errand in upbringing is social breeding (morality, behavior, and politics). Additionally, media can make social political economic ethics and behavior as well as educational enthusiasm; moreover, it is forward most of the times than parents, teacher, school, book and bureau in youth breeding. Based on statistic, low percent of TV and internet bases which are included to visual media, depend to immorality, and high percent belongs to scientific informative bases, but most of youth, unfortunately, are committed to immoral bases which are in visual media.

Emotional immunity is needed for cultural immunity; while nowadays the possibility of vulnerability has reached its peak. The media can transform education in order to provide knowledge and information to the audience and their users, and create their own information and programs with a commensurate sense by considering the capacity of the age of individuals to be compatible with the nature of them and cause to create new opinions.

Importance of the topic

Visual media has particular importance since it plays a valuable role in advancing society. The backwardness of a society can also depend on the activities of the visual media. It has positive and negative effects that impact beliefs, ethics, customs, social relations, dealing with species in society.

Research Objectives

1. Video media is considered to be the best weapon in the current era against the cultural and moral aggression of the enemy.

Corresponding Author:

Abdul Shukor Muradi
Junior Teaching Assistant,
Department of Islamic
Sciences and Culture, Faculty
of Education, Balkh
University, Afghanistan

2. Introducing the visual media, their performance and activities in the community should be clear.
3. To create reformative programs in the human community and to prevent nonsense programs in the Afghan society.
4. The existence of immoral programs in some video media of the country made me do some research and bring it to the minds of my dear people.
5. The main purpose of this research is to explain the main tasks of visual media in Afghan society.

Research background:

In the field of visual media, respected scholars have written extensively, discussing the media in general, and often focusing on modern and technological activities. There is also talk of the effects of the media, while I have only discussed the characteristics of the visual media and specified their task of inviting and correcting that the media not only has negative effects but can have many positive effects.

Research Methodology:

In writing this research, two methods have been used: First, interviews with fifty scientists and scholars to determine the characteristics of visual media, the details of which are written in the following research. Then I used books, libraries in Balkh, Afghanistan, e-libraries, and reputable Internet sites to enrich the information.

The study of characteristics of Islamic Visual Media in light of Holy Qur'an

Visual media or visual, and auditory instruments are consisting of television, cinema, theatre, and internet which each one is going to be defined with all their properties separately and briefly in this topic.

Television in word: It is combined of two words Tele (distance) and Vision (view) which mean viewing from distance.

Television in term: it is reflection of features of people and things that shows the objects to your view by receiver devices from sending center. (Amid Dictionary 1/1015)

In a nutshell, TV is a device which transfers the pictures of people and things from long distance through electronic waves. (Amid Dictionary 1/189)

This instrument is the way of sending and receiving of moving pictures via electronic waves authentically.

Cinema in word: it is taken from Latin word (Cine) which means childhood and acting. Moreover, according to author of Amid Dictionary, "Cinema is originally from French word (Cinema) short form of Cinematograph."

Cinema in term: (Cinema is the art and technology that transmits the message from one source to another with the help of moving images). (Easy filmmaking method: 45)

Therefore, we can say that cinema is the art of showing a series of images and scenes of objects, people and movements of actors, which are recorded on film and displayed on the screen by a special device. And cinema is the only thing that has all kinds of explicit expression and speed.

Theater definition: (Theater) is an English word that means spectators and is used figuratively to mean place, stage and lecture hall. (Contemporary English to Persian Dictionary: 122)

The term theater is a live show performed by several people on stage. (Drama World: 43)

Because theater is older than cinema, it has its roots in ancient Rome and Greece, in games and religious ceremonies, joys, and other affairs of the ancient people, which are performed directly in front of the audience, and also called living allegories.

Internet definition:

(The Internet is made up of computer networks (large, small), so the above networks are connected to each other in different ways and have formed a single existence called "Internet". The name intended for the above network is a combination of the words "Interconnected" and "Network").

Features of Islamic visual media in the light of the Holy Quran

Islamic visual media has a number of features that after library research and interviews with experts and scholars, I achieved the following results, and I will briefly describe each of that.

First: Invitation to monotheism:

The Islamic media is like a compassionate caller. And its duty is to convey the message of God Almighty to all human beings in the world, as it was mentioned that monotheism is the basis of human life that all the prophets (peace be upon them) were sent for this sacred duty.

Therefore, one of the important features of the Islamic media is the dissemination of the doctrine of monotheism and the struggle against the philosophy of polytheism. The Islamic media knows that the creator is the one whose essence is worshiped and law is applied, they acts in accordance with this principle in their media work because the creation of mankind is based on monotheism. First our souls have made a commitment that our god is God Almighty and then this commitment is repeated in the body and flesh. As God Almighty says:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ
(الاعراف:172)

When your lord brought forth descendants from the loins of Adam's children, and made them testify concerning themselves (he said): 'am i not your lord.' they replied: 'we bear witness (that you are). 'Lest you should say on the day of resurrection: 'we had no knowledge of this, ' Al-Araf (172)

When a Muslim journalist honestly utters the word Tayyiba (first base of Islam) in an Islamic media, he pledges to his Creator that he will worship his essence and apply his law, and he is committed to practical work based on this commitment.

And if this Muslim journalist does not apply the principles of Islam in his duties, his commitment is broken; Because he has no right to act like other journalists who do not read such a word and are not committed, or are committed to someone other than the One Creator.

Second: Honesty

Honesty and truth are the important features of Islamic media that raises the value of media speech, and without this feature, the trust of the video media will be completely lost and people will no longer listen to the messages that are transmitted through this media.

Honesty and truth have a special place not only in Muslim actions, deeds, words and ideas in terms of Islamic morality and religious values, but also complement the Muslim faith.

Honesty and righteousness are the main essence of the Muslim faith, because the Muslim man considers honesty to be a valuable and beautiful morality of the believers. (Islamic Ethics and Social Etiquette: 30)

Based on this position and status of honesty, it is necessary for the Islamic media to have this feature.

As Allah, the Blessed and Exalted, praises the believers for their sincerity and truth, and praises the righteous, and emphatically commands them to be among the righteous.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ) (التوبة: 119)

O believers, fear Allah and stand with the truthful. Al-Tawba/ REPENTANCE (119)

Therefore, Islamic visual media is obliged to always be honest and truthful, as the Holy Prophet (PBUH) has said with kindness:

(عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدْقًا. وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا) (صحيح بخاري: ٦٠٩٤/٢٥/٨)

Translation: It is narrated from Abdullah (May God blesses him and grants him peace) that the Messenger of God, May God blesses him and grants him peace, said: Truth leads human to goodness and goodness leads to paradise. A person speaks right until he is considered a real human being. Lying leads human misdirection and misdirection leads him to hell, a person lies until he is written a liar by God Almighty. (Sahih Bukhari, 6094/25/8)

Therefore, a Muslim journalist observes the utmost degree of truth and honesty in every report and program, even though this honesty leads to the loss of his duty, because he knows that God Almighty is absolute all-provider and when a door is closed, other gates will be opened.

This honesty in video media demands the following points.

A. To be Careful in gathering of information: As the collection of news information and the expression of news are considered obligatory matters; therefore, Allah Almighty says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ) (الحجرات: 6)

O believers, if an evildoer brings you a piece of news, inquire first, in case you should unwittingly wrong others and then repent of what you have done. Al-Hujraat/(THE PRIVATE APARTMENTS) (6)

B. Honesty in narrating the news: When a news item falls into the hands of an Islamic visual media, he is obliged to narrate the news honestly to others. In some cases, the carnal desires of journalists and sometimes the promise of financial facilities by the oppressors prevent the people from

being given their rights. Whenever a believing journalist is influenced by the carnal desires or monetary promises of others, his sincerity and faith in conveying the true news to others is lost.

C. Truthfulness of intention in the purpose and conveying the news:

Believing journalists plan their programs based on their sincere intentions. When their intentions are not good, in many cases, they invalidate very important and valuable issues of the society because of their wrong goals. Honesty in intention is effective in various parts, such as: gathering information and news, transmitting this information to others, analyzing news and intended content.

Third: Justice and fairness:

Justice and fairness are valuable features of a visual media. Justice is perseverance towards the right and avoiding what religion has warned against. The word justice is the source, which also means moderation, perseverance and desire for the truth. (Definitions for Jarjani: 191)

And it has also been said that justice is an attribute that is obligatory to observe, and to avoid things that are usually contrary to human morality, or in other words, justice is a firm power in the soul that forbids anyone from the great and the small sins, even the smallest. (On the importance of definitions: 505)

And fairness, which is synonymous with justice, means taking the right and giving the right to others, that is just, as you try to get the right from others, fairness demands that you make the same effort in giving the right to others. (Islamic Media, Message and Purpose: 70)

A visual media must have justice and fairness in receiving information and also in disseminating it to others. It must be righteous in its rulings and even fairness in dealings with enemies, and its interest in one direction should not exaggerate it, and his pessimism towards anyone should not take him out of the circle of justice.

Therefore, justice and fairness constitute the important functions of the journalistic profession of a visual media, in which the words of God Almighty can be argued, as God Almighty says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ) (المائدة: 8)

O believers, be dutiful to Allah and bearers of just witness. Do not allow your hatred for other people to turn you away from justice. Deal justly; it is nearer to piety. Have fear of Allah; Allah is aware of what you do. A-Maeda/ THE TABLE (8)

Whenever the visual media considers this verse, it does not violate the rights and personal privacy of others at all, and adopts fair interaction with friend and foe, that ensuring justice in society strengthens the heart of the Muslim journalist. As this issue is mentioned in the commentary of the following verse (عَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ) whenever you adhere to justice and try to practice it, it is better for the piety of your hearts and the implementation of justice completes piety. (Teysir el-Kareem ur-Rahman fe Tafseer Kalaam Manaana: 224)

Justice and fairness demand the visual media to put the facts in the right place and give everyone the right, for example,

neither attributes the creator to the creature nor creature to the creator.

As much as the extreme praise, that causes misery in society, is obscene, the condemnation of people in the visual media is same. Slander, ridicule, mockery, the use of bad words, insults and derogatory words are contrary to the chastity of the language and ethics of Muslim journalists.

Fourth: Creating educational programs for the Muslim Nation (Ummah):

One of the good features of visual media is creating useful programs for the Islamic Ummah in all aspects of life to guide them and live prosperously, making the Ummah aware of the responsibilities ordered by the wise lawgiver, preventing of the right to waste, oppression, torture, observance of social ethics, having a good Islamic political system and economic development in people's lives.

I will now explain the responsibility of visual media in the structure of useful programs briefly.

Responsibility making educational programs: Islamic visual media, in this section, are obliged to pay attention to educational skills, increase information, use technology in education and provide educational information with new equipment and technology with new and popular programs to attract people. As God Almighty says kindly:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (العلق: 1-5)

Read (Prophet Mohammad) in the name of your lord who created, (1) Created the human from a (blood) clot. (2) Read! your Lord is the most generous, (3) Who taught by the pen, (4) Taught the human what he did not know. (5) Al-Alaq/THE CLOT (1-5)

Undoubtedly, what was first revealed to the Prophet Mohammad (peace and blessings of Allah be upon him) from the Holy Qur'an was the words of Allaah: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ) In this verse, he did not say (Aqra in the name of God) because God Almighty had the will from the beginning to say that this divine command that came down from the sky is a training because it was sent down in the name of a teacher. It is a strong divine training that encompasses all precepts in all aspects of life. And the word (reading) is a matter of invitation to science, thought and research in the heavens and the earth, in the mountains and seas, and in all the creatures of God Almighty, from the universe, whether small or large. (Education in the land of Muslims: 7)

When the first verse so clearly emphasizes education, the visual media should, therefore, strive to create educational programs.

Responsibility making social programs: Islamic visual media expresses in this part of society and what is related to it, such as social relations, communication development, social problems and solving these problems, and etc., until the people can be safe from the problems of life. And for making of a good society, it has always encouraged and persuaded, as God Almighty says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (النساء: 1)

O people fear your lord, who created you from a single soul, from it he created its spouse, and from both of them scattered many men and women, fear Allah, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). Allah is ever watching over you. Al-Nisa/WOMEN (1)

Therefore, an Islamic visual media designs effective social programs and guides people in various aspects of life and solves the problems caused by public ignorance, and eliminates disagreements between communities and promotes kindness and ends grudges and animosities.

3. Responsibility of making economic programs: Islamic visual media are obliged to present Islamic economics programs, trade, publishing economic announcements, and encouraging economics, which is an urgent necessity of any society. Good progress in society is unveiled through economics. Especially in our dear country Afghanistan, where the place of Islamic economy has been replaced to lucre and usury programs in the markets: therefore, Islamic visual media is obliged to inform the people about the worldly and otherworldly harms of usury programs so that people avoid this deadly problem. .

It is the duty of Islamic video media to express the following points:

- Introducing Islamic Economics.
- Comparison between Islamic economics and non-Islamic economic schools.
- The role of prophets, companions and Muslims in the economy of Islamic society.
- Halal (legal) and Haram (illegal) in the Islamic economy and how to use Halal and avoid Haram.
- Economic assistance of cooperation and its role in society from the perspective of Islam.
- Secret and current alms and its corrective role in society.

4. Responsibility of making belief programs: The structure of the monotheistic belief that forms the basis of the mission of all the prophets (peace be upon them) and God Almighty says in His Word in this regard:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (الكهف: 110)

Say: 'I am only a human like you, revealed to me is that your God is one God. Let him who hopes for the encounter with his Lord do good work, and not associate anyone with the worship of his lord. ' Al-Kahf/THE CAVE (110)

Therefore, Islamic video media are obliged to create belief programs in this section, which include the following points.

- Expressing the belief of Islamic monotheism because no worship is acceptable without monotheism.
- Rejecting the suspicions of the enemies of monotheism and those who believe in the number of gods.
- Answers to the doctrinal questions posed by young people.
- Comparison between monotheism and the beliefs of others.
- Sometimes, in order to enlighten the minds of the society, the culture and superstitious beliefs of the enemies of Islam should be displayed in order to give clear information to the people about the legitimacy of Islam and the mistakes of other religions.

5. Responsibility of making Islamic ethics programs: The visual media has responsibility to create and broadcast ethical programs. As Allah Almighty says:

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ) (القلم:4)

Surely, you (Prophet Mohammad) are of a great morality. Al-Qalam/THE PEN (4)

The programs that should be created by Islamic visual media are summarized as follows:

- Introducing Islamic ethics in the form of allegory.
- Ethics education for children and adolescents.
- Film about moral characters and its impact on society.
- The effect of Islamic ethics in spreading the holy religion of Islam.
- Teaching ethics in schools, colleges and universities.

It is also necessary for the visual media to launch programs to prevent moral corruption in society and to warn people from its serious consequences and harms in this world and the hereafter, as God Almighty says:

(إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) (النور:19)

Those who love that indecency should be broadcast about those who believe theirs is a painful punishment in this world and in the everlasting life. Allah knows, and you do not know. Al-Noor/THE LIGHT (19)

6. Responsibility of making Islamic political programs:

In this section, Islamic visual media should introduce Islamic politics and express its programs and wisdoms for the sake of the enlightenment of human society. They still have a duty to clarify the term separation of religion from politics, whether it is true or an accusation? Let people know this fact if the religion itself expresses politics. They should express Islam with politics and other religions comparatively, show the challenges in implementing Islamic politics and illustrate solutions, and establish programs between the supporters of Islamic politics and its opponents to prove the legitimacy of Islamic politics.

Also, the enemies of Islam must know that the political system of Islam is an impartible part of the Islamic program, its transcendence and universality distinguish this system from other systems, this system does not belong to a specific nation, specific country, or specific to the time of the Prophet and companions (peace and blessings of Allah be upon him), but the caliph of the Muslims is the caliph and political leader of the Islamic world beyond the borders created by colonialism, as all the Muslims of the world as the Islamic nation (Ummah), are subject to it and are obliged to obey it. (Political system of Islam: 11)

As Allah Almighty says:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا) (الاعراف:158)

Say: 'O mankind, I am the messenger of Allah to you all. Al-Araf/THE HEIGHTS (158)

Fifth: Expressing the command to the rightness and forbidding the evil

Expressing the command to the rightness and forbidding the evil is the important and valuable features of Islamic visual

media. These media have the best opportunity to enlighten the public minds by using Quranic arguments and prophetic hadiths to lead people to the good and turn them away from the bad. In this discussion, we will consider the instructions of God Almighty and the Messenger of God, peace and blessings of God be upon him, and then we will pay attention to the expression of this sacred duty by the visual media.

The rightness (Al-Marof) means doing all the things that the Sharia has commanded and the evil (Al-Monkar) is the opposite, and that is all the things that the Sharia has considered obscene, forbidden (Haram) or disgusting, and doing the good is obedience and doing the bad is considered a sin.

(The good deeds and the prohibition of the evil in the book of purification and the Sunnah: 33)

Therefore, expressing the command to the rightness and forbidding the evil is permanent Jihad and obligation for Muslims. This is a principle in Islam that without this Islam cannot remain stable, and enjoining the rightness and forbidding the evil is a great pole and a significant commandment in religion because God Almighty has sent all the prophets for it. Whenever this is neglected, it causes the destruction of religion, the generalization of misguidance, the spread of ignorance, the spread of corruption, the destruction of cities, and the destruction of slaves. (Revival of the Sciences of Religion: 2/306)

What emphasizes the importance and place of the command to the rightness and forbidding the evil in Islam is the expression of the attributes of the righteous by God Almighty that they enjoin the good and forbid the evil. As God Almighty says:

(لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِمَةٌ تَتْلُونَ آيَاتِ اللَّهِ أَنْتَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ) (آل عمران:113-114)

Yet they are not all alike. There are among the people of the book an upstanding nation that recite the verses of Allah (the Koran) throughout the night and prostrate themselves. Who believe in Allah and the last day, who order honor and forbid dishonor and race in good works. These are the righteous. Al-E-Imran/THE FAMILY OF 'IMRAN (113-114)

Also, God Almighty has described the followers of the Messenger of God, peace and blessings of God be upon him, as the best nation (Ummah) because they serve the people and invite them, and they also command the good (rightness) and forbid the bad (evil).

As God Almighty has said kindly:

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ) (آل عمران:110)

You are the best nation ever to be brought forth for people. You order honor and forbid dishonor, and you believe in Allah. Had the people of the book believed, it would have surely been better for them. Some of them are believers, but most of them are evildoers. Al-E-Imran/THE FAMILY OF 'IMRAN (110)

Allah Almighty says in another place kindly:

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ) (التوبة:71)

The believers, both men and women, are guides to each other. They order what is just and forbid what is evil; Al-Tawba/REPENTANCE (71)

In the Prophetic Hadith, regarding the importance of enjoining the good and forbidding the evil, the Holy Prophet (peace and blessings of Allah be upon him) said:

(قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَجَارِهِ، تَكْفُرُهَا الصَّلَاةُ، وَالصَّدَقَةُ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ) (صحيح بخاری: ٣٥٨٦/١٩٦/٤)

Translation: The Messenger of God, peace and blessings of God be upon him, said: The sedition of a man against his family, property and neighbor is expiated by performing prayers and paying alms (Zakat) and enjoining the good and forbidding the evil. (Sahih Bukhari, 3586/196/4)

Considering the above definitions and reasons for enjoining what is good and forbidding what is evil, we knew that this obligation is certain for the entire nation (Ummah), and every person has the responsibility to implement this divine duty in Islamic societies as much as his scientific ability and functional competencies within his power restriction. As I mentioned, enjoining what is good and forbidding what is evil is one of the most important features of Islamic video media, because, based on the previous discussions, the media acted as an inviter, and a Muslim journalist uses his tools to invite people to the divine commandments and instructions of the Holy Prophet of Islam (PBUH) through Islamic channels.

As the enemies of Islam use this weapon against Muslims, a Muslim journalist also can use this weapon because of public awareness and the prevention of superstitious plans to divert Muslims, in order to do this Islamic duty and the important principle under the title of enjoining the good and forbidding the evil in a good way, in this Cold War and the cultural aggression imposed by the enemies on Muslims especially the youth of the lands.

Controversy

A study of the characteristics of Islamic visual media, everyone believed that the media could not be benefit to the people through negativism and superstitious programs, while the study found that visual media, if managed by good people, could be a good caller and lead the Muslim nation to prosperity and salvation, because after research, we found that the visual media can create programs such as calling for monotheism, justice and fairness, enjoining the good and forbidding the evil, and honesty and truth. And lead the Muslim nation (Ummah) to that right way.

Conclusion

The result of research on Islamic visual media can be summarized that the media with Islamic connection and programs can be responsible for all the problems of Islamic and non-Islamic society, and by creating good programs and new plans cause to encourage young people and non-young people to have a prosperous and peaceful life with decent and beautiful morals. By studying this research, useful information about the definition of Islamic visual media is obtained and also the characteristics of Islamic visual media are clarified, which are mentioned below in a specialized way:

1. Inviting to monotheism is the responsibility of all the prophets (peace be upon them), the method of inviting

and conveying the message of truth has become easier by using new technology.

2. The honesty and truth that has a high status in the holy religion of Islam is better promoted in the society by the Islamic visual media.
3. Justice and fairness, which are important matter in society, can be ensured by the programs of these media.
4. Islamic video media can save the Muslim Ummah from the current problems by creating educational programs.
5. Enjoining the good and forbidding the evil is a basic principle in Islam that leads to prosperity and salvation in this world and the hereafter. Therefore, video media is the best means to broadcast this important issue.

References

1. Holy Qur'an
2. Ahmad Jawed, H Helical. Easy filmmaking method, Tehran: Ashraqi Press, Edition: Second, 1379.
3. Al-Bukhari Mohammad. Son/of Esmail Abu-Abdullah ul-Jafi, H. Lunar, Al-Jami ul-Masnad ul-Sahih ul-Mokhtasar Min Omor-e-Rasolullah P.B.U.H and Senana and Ayama, Publisher: Darul-Tawq ul-Nejat, Edition: First, 1422.
4. Al-Jarjani Ali. son/of Mohammad son/of Ali, (1405 H. Lunar) Al-Traifaat ul-Jarajani, Birot: Dar ul-Kutub ul-Arabi, Edition: First., 1422.
5. Al-Haqeel Sulaiman. son/of Abd ur-Rahman, H. Lunar al-Amr bil-Marof wan-Nahya anel-Monkar fil Zaw-ul-Kitab wal-Sunnah, Birot: Daar Sadir, Edition: Fourth, 1417.
6. Al-Sadi Abdu r-Rahman son/of Naasir son/of Abdullah, H. Lunar Teysir el-Kareem ur-Rahman fe Tafseer Kalaam Manaana, Resala Organization, Edition: First, 1420. ‘
7. Osmani Abdul Fatah son of Sulaiman, Al-Taleem fil-Bilad ul-Moslimeen, Publisher: Al-Jameat ul-Islamiya bil-Madina tul-Monawara, Edition: First.
8. Al-Ghezali Abu Haamid Mohammad son of Mohammad son of Mohammad ul-Toosy, (Al-Motawafa: 505 H. Lunar) Ehyaa Olom ud-Deen, Birot: Dar ul-Marifa.
9. Al-Manawi, Mohammad Abdu l-Rauuf, H.Lunar Al-Tawqeef Ala Mohmaat ul-Taareef, Birot: Dar ul-Fikr ul-Maasir, Edition: First, 1410.
10. Moeen Mohammad, H. Helical. Moeen Dictionary, Tehran: Sephr, Edition: Third, 1353.
11. Al-Neisabori Moslim son of Hejaaj Abul-Hassan al-Qashiri, (Al-Motawafa; 261 H. Lunar) Al-Masnad ul-Sahih al-Mokhtasar bi-Naql ul-Adl anel-Adl Ela Rasolullah P.B.U.H, Birot: Dar ul-Ahya ul-Taraas ul-Arabic.
12. Al-Neisaboori, Abubakr son of Ishaq son of Khuzima son of Moghira son of Salih son of Bakr ul- Salma, H. Lunar Sahih Ebn-Khuzima, Birot: Al-Maktab ul-Islamic, Edition: Third, 1424.
13. Al-Nesayee, Abu Abdu r-Rahman son of Shoab son of Ali ul-Khorasani, H. Lunar Al-Sonan ul-Kubra, Birot: Al-Resala Organization, Edition: First, 1421.
14. Waseeq, Nematullah, H. Lunar) Islamic Ethics and Social Etiquette, Publisher: Aqeedah Library, 1388.