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Language and the Methodology of Dialogue in Islamic Thought: A Reading in Light of Artificial Intelligence

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ABSTRACT: In Islamic thought, language plays a vital and formative role in constructing the meaning that leads to guidance. It is closely bound to revelation and has long served as an instrument for developing debate and ideas about creed. Through this language the scene of dialogue also emerges, and Islam is understood as a path founded on respecting others with wisdom and on perseverance in uncovering the truth, without excluding anyone and without pursuing arbitrary ideologies. The Islamic conception affirms that dialogue is an ethical and epistemic practice governed by the values of justice, truthfulness and balance, rather than a mere exchange of ideas. With the emergence of artificial intelligence, language has undergone a qualitative transformation: it has become amenable to digital processing and to algorithms that generate (or analyse) texts, which has ultimately changed the nature of discourse itself and the ways in which people communicate with one another. This reality has posed a set of challenges to contemporary Islamic thought, namely how religious ideas can be conveyed accurately and whether the depth inherent in language can truly endure within an environment built on a mathematical structure. It therefore becomes important to read the methodology of dialogue in contemporary Islamic thought in light of these new developments, so that current technologies and methodologies are used only with awareness, while preserving the original characteristics of discourse from within Islam. The dialogical values of Islam constitute a standard by which the outputs of artificial intelligence can be measured and directed towards adding to understanding rather than distorting it or rendering it superficial. Accordingly, the study links language, dialogue and technology in order to open new horizons for both: deepening Islamic discourse while preserving its constants in a rapidly changing world.

INTRODUCTION

Over the course of long time, humanity has changed in terms of both thoughts and expression. Nevertheless, language remains the principal resource through which revelation is made manifest, meanings constructed and people and groups talk to one another. In Islam, language is more than just a means of communication and a vehicle for revelation. It is a space for guidance and a tool for shaping doctrinal, intellectual, and cultural debate. As a result, dialogue in Islamic thought has gained a settled methodological character that is shaped by the Sharia principles and moral values that promote wisdom and encourage the best dialogue. This helps to ensure that we maintain balance between the immutability of truth and respect for pluralism.

With the growing dominance of artificial intelligence, language is no longer an exclusive domain of the human world. Rather it has developed to be a space with a complex interaction between humans and machines. As such, Algorithms are generating texts, redefining patterns of discourse, and shaping modes of understanding and communicating on a large scale. Within a digital context that has undergone tremendous changes, Islamic thought must rethink its discourse. This allows for the conscious reconsideration of the principles on which Islamic dialogue is based according to the requirements of the times

without undermining its fundamental principles. Islamic dialogue is not just an exchange of views; rather, it is a truthful, just, and respectful search for the truth that is built on evaluating honest and decent perceptions in another as well as oneself. These are also important values based on which Artificial Intelligence (AI) dialogues can be assessed.

The importance of this study, through human communication, examines the relationship between language and the methodology of dialogue in Islamic thought within the scope of artificial intelligence. The text reviews theoretical premise of dialogue in Islamic thought, considers challenges posed by digital world, and demonstrates the possibility of marrying Islamic values with contemporary digital tools. The study also focuses on language as a linkage between tradition and modernity, besides being a means of safeguarding the intellectual identity in the fast-changing world of interrelated knowledge.

The purpose of this study is not simply to review the theoretical aspects of the theme, but it seeks to develop a critical intellectual vision that can help guide the use of artificial intelligence within the ethical and epistemological framework of Islam, the dialogue, the preservation of the meanings of the words, so that Islamic discourse remains alive and well in the era of major digital transformations.

The world is moving fast due to the digital revolution and artificial intelligence that changes the way people communicate. New technologies also change production and distribution of media and intellectual discourses. In this regard, the study of the language and methods of dialogue is of great importance, as both help to formulate an Islamic discourse which is balanced and references to the sources of Islamic law as well as responds to modern needs. This topic also sheds light on the language used in Islamic media, which constitutes an effective means of disseminating Islamic values, fostering a culture of dialogue, and addressing the intellectual and media challenges posed by digital environments.

This research studies the association of language, dialogue, and Islamic thought in the realm of artificial intelligence applications. Also, it tries to find out the possibilities of deploying modern technologies to fulfill Islamic discourse without compromising their basic linguistic and ethical principles.

Research Problem and Objectives

Rapid developments in the field of artificial intelligence have brought about a radical change in the use of the Arabic language as the language of the Holy Quran, as a language for dialogue based on wisdom, respect, and persuasion, and as the language of Islamic media based on truthfulness and integrity. Although there are a lot of studies on AI, these aspects have not been given enough attention in the Islamic context. Hence, there is the need for a scientific study that explains the effect of artificial intelligence on language, dialogue and media, and how it can be utilized in a manner that maintains Islamic values and linguistic identity. This research problem has a number of questions that need to be addressed, including:

1. What is the position of Arabic and its special status in Islam?
2. What are the principles of the methodology of dialogue in Islamic thought?
3. How far can the applications of Artificial Intelligence be integrated with the concept of Arabic language in Islamic media and how can these be used to create Islamic media using AI?

Based on these questions, this study aims to define the term “artificial intelligence” both linguistically and terminologically, to clarify its applications to the Arabic language and its importance in facilitating the understanding of the Holy Quran, highlight the effective use of its technologies in dialogue, and examine the language of Islamic media in the context of globalization and the spread of misconceptions about Islam and Muslims through various media outlets and modern technologies.

Research Methodology and Plan

The study used descriptive analytical method because it was appropriate for the nature and objectives of the study. This approach presents ideas about the Arabic language, the language of dialogue, and the language of Islamic media within Islamic thought, as well as describing the applications of artificial intelligence, analyzing these concepts and principles, and clarifying connections between them.

The research plan is introduced in a preliminary section, including addressing the language and terminology of the concept of artificial intelligence and a general presentation of the tools of artificial intelligence applied to human thought. In the first part the study focuses on the linguistic tools of the Arabic language that help in understanding the Holy Quran. The second part

explores the language of conversation, and the words that refer to “arguing in the best manner.” The third section focuses on the language of Islamic media, with reference to da’wah and guidance. Lastly, a summary and findings are presented.

Introductory Section

the first part: What is meant by Artificial Intelligence Artificial Intelligence

Intelligence in Linguistic Terms

The basis of intelligence is perfection [1].

“When you say ‘Intelligence is a prolonged state...’ it is the sharpness of the heart, and a man is described as having ‘intelligence’ (with a kasra), so he is ‘intelligent’ (zakī), according to the pattern: fa’īl; ‘stoking the fire’ (tadhkiyya al-naṭar) is its ignition, and it is said, ‘The fire flared up (tadhka tadhku dhakā shortened),’ meaning it was lit, and ‘another stoked it.’” [2]

It is said: “It flares up, flaring up; and when it flares up, it is ‘sharp.’ The fire flared up, flaring up a shortened form and intensified, meaning: its flame grew intense and it blazed. Intelligence is the sharpness of the heart and the swiftness of perception” [3].

Intelligence as a Technical Term

The word “intelligence” is used here to mean “perceptiveness”; thus, for instance, they say, “So-and-so is a flame of fire” [4] to express their admiration and exaggerate his perceptiveness. However, intelligence can have a meaning different from perceptiveness: the knowledge of a matter from a not well-known angle [4]. Intelligence has also been defined as: the ability to complete the whole aptitude related to deductive, creative and productive thinking. Piaget views intelligence as: the ability to make sound judgments [5], It was described as: ability of the human mind to act, think, logically perceive and interact effectively with the environment [6]. It has also been described as: the capacity for sensing new circumstances and/or new situations; a broader definition is the ability of a person to understand and perceive new situations and circumstances. The three key components of intelligence are: understanding, perception and learning [7].

“Artificial” in the linguistic sense

It is derived from the verb “sana’a” (to make): to make something by crafting it; and “asna’a” (to fabricate): to make and produce it for whoever requested it [8].

“Asna’a” means: to make something by crafting it (with both the fathah and dammah), that is, to produce it; thus, it is “masnū” (made) and “sani” (crafted) [9]. “Artificial” is a noun derived from “istina” [10]. It appears in the words of Allah, the Exalted: {**The work of Allah**} [An-Naml: 88], and in His words, the Exalted: { **And I have chosen you for Myself** } [Taha: 41].

Artificial Intelligence as a Composite Concept

Scientists, researchers, and specialists in the field of artificial intelligence and its technologies have addressed the definition of artificial intelligence. These definitions are similar in meaning and substance, with slight differences reflecting the diversity of scientific and methodological perspectives. Among the most prominent of these definitions are the following:

John McCarthy one of the founders of computer science, who coined the term “artificial intelligence” at a workshop held at Dartmouth College [11] defined it as: the science that aims to create a machine that behaves in intelligent ways similar to those of an intelligent human [12].

It has been defined as: “the area of computer science that focuses on creating machines capable of performing the intelligent tasks that humans perform” [13].

It has been defined as: the science concerned with building machines that, in turn, exhibit behaviors that humans consider intelligent [14].

It has also been defined as: “the science of inventing machines and computer programs characterized by intelligence to simulate human thought and intelligence” [15].

Second: Real-world Examples of the Use of Artificial Intelligence Tools in Human Thinking

Technology-human relationship is transforming, in many respects due to the quick evolution of artificial intelligence. More than a technological instrument, AI has become a central part of the epistemological approach of the humanities. This change is not only about a more efficient way of doing things or new research methods, but about transformation of the way of thinking about oneself, about the production of knowledge. Artificial Intelligence (AI) is not just an additional component in the field of knowledge it is a partner that fosters dialogue and influences perspectives and approaches. Algorithmic worlds and human practices of understanding have resulted in a mixed epistemological space where natural and artificial systems seem to merge together and where human agents and automated ones are indistinguishable.

AI is a broad term that can be applied to several disciplines that allow a computer to carry out intelligent actions like a human. It has several key subfields, such as natural language processing, computer vision, neural networks, machine learning, expert systems, and generative AI. The branches are designed to progress systems' capability in learning, decision making, recommending, solving problems, and predicting in the future, a great potential for their use in many aspects of life [16].

1. **Machine learning** is one of the most important branches of artificial intelligence that helps in designing and developing algorithms and technology that help the system to learn and improve performance. The concept is based on systems learning by analyzing and processing big data to identify patterns and make decisions with little human effort [12]. Machine learning technology powers many different services. These include recommendation systems like Netflix and YouTube, social media platforms like Facebook or X, and various voice assistant software such as Siri and Alexa. Machine learning techniques can be classified into three types, which include supervised learning, unsupervised learning and reinforcement learning, as follows:

Managed education.

Classifying data and predicting results are the major jobs performed by analysis tools. These approaches assist in constructing models, which in turn assist in predicting a certain class based on particular characteristics helping in making a prediction decision [17].

without Teacher Learning

In unsupervised machine learning, the algorithm learns patterns and relationships within a given dataset without explicit instructions. In addition, the data sets provided at input are not labelled, so the algorithm must train itself to determine the outputs appropriate for the specific problem. The algorithm improves the data that correspond to the desired outputs [18].

Learning Reinforcement.

A type of machine learning, wherein an agent learns to make decisions via interaction with an environment and receives feedback via the reward or penalty, helping it learn the best strategy to perform various tasks [19].

2. **Natural Language Processing:** A field of artificial intelligence that focuses on enabling computers to understand, interpret, and generate human language [20]. It is used in a variety of applications, such as chatbots, virtual assistants, determining how people feel based on their words, and even text summarization. This branch of AI algorithms processes human language using machine learning, deep learning, and natural language understanding. These algorithms analyze vast amounts of textual data to extract relevant information such as keywords, emotions, and intent. Semantic analysis, another component of natural language processing, enables computers to understand the meaning of words and the context in which they apply.

The development of intelligent virtual assistants capable of interpreting and interacting with human language has been made possible through natural language processing. As a result, sentiment analysis technologies have emerged to help companies better understand customer feedback and improve their products and services. Applications of natural language processing range from automatic speech recognition to machine translation. They are also suitable for various situations, including machine translation, sentiment analysis on social media or service websites, natural language generation, text extraction, and question-answering systems. Among the most prominent NLP applications are ChatGPT, Claude, and DeepSeek, as well as translation applications such as those from Google, Microsoft, Sakhr AI, Grammarly, and DeepL [21].

3. **Expert Systems:** A program that simulates the performance of a human expert in a specific field, or a program designed to solve problems that a human expert is typically capable of solving. These systems are intelligent programs that contain a wealth of knowledge and expertise possessed by one or more experts in a particular field. Expert systems use the rules of reasoning derived from logic, common sense, and other sources to arrive at knowledge-based conclusions. They are characterized by their ability to reason, ease of use, and capacity to learn from experts, as well as their ability to explain solutions by detailing how they were reached and to answer both simple and complex questions within the scope of their application, and their ability to enhance the performance of specialists with limited experience.

The most important application areas for these systems are as follows: In medicine, these systems are used to diagnose and classify diseases and prescribe treatment; one of the most important examples of expert systems in medicine is the MYCIN system. In agriculture, these systems are used to classify plants and insects and to determine how to care for plants to achieve optimal yields. In computer science, these systems are used to design networks and detect faults. In engineering, expert systems are used to solve engineering problems. In education, they are used to develop educational programs and resources with a high level of intelligence. In Islamic law, these systems address complex issues such as inheritance, zakat, and others. In business and economics, they are used in management, planning, and financial markets. In law, expert systems contribute to resolving legal issues.

However, these systems also have some drawbacks. First, they are costly compared to traditional applications. Second, their application is limited to administrative systems and integrated information retrieval [13].

4. **Neural Networks:** A computational model designed based on the functions and structure of biological neural networks, such as those in the human brain; it represents a mathematical algorithm consisting of interconnected nodes. These artificial neurons, or units, are organized in layers. Neural networks learn from a set of examples or labeled data. They are widely popular due to their ability to learn and recognize complex patterns in data; these patterns are useful in various fields such as image and speech recognition, natural language processing, recommendation systems, and so on. Types of neural networks include recurrent neural networks, convolutional neural networks, artificial neural networks, and feedforward neural networks, each of which offers benefits for specific use cases [22].

5. **Computer Vision:** It aims to develop software and systems that are more capable and efficient at processing images and extracting useful data and information from them. Computer vision is used in many industries, including self-driving cars, object detection, face recognition, and image recognition. Computer vision can analyze images and videos using computer vision algorithms to find and track objects, monitor changes, and even predict the future [23].

6. **Generative Artificial Intelligence:** A branch of artificial intelligence, this type of AI uses algorithms to create new content whether in the form of text, images, or even music based on the data it has been trained on. Among its most prominent applications in image generation are DALL-E, Adobe Firefly, and Recraft; there are also applications for generating videos, such as Runway and Pika Labs; and there are applications for generating text, including ChatGPT, Claude, Gemini, and other generative AI applications [24].

Accordingly, the various branches of artificial intelligence have brought about significant transformations in different areas of life; they have contributed to the development of intelligent systems capable of performing tasks with great efficiency and high accuracy, as well as improving understanding and interaction between humans and machines. These systems have also brought about tremendous leaps and significant changes in the fields they have entered, driving them toward improvement. Artificial intelligence and its tools continue to evolve in an effort to emulate and surpass humans.

First Requirement: Easy-to-Use Arabic Language Resources for Understanding the Holy Quran

God Almighty chose the Arabic language to be the vessel for His glorious words, His Holy Book, and the eternal miracle of His Prophet ﷺ, and He has favored it over all other human languages. The Arabic language has thus attained an important status, earning honor, prestige, preference, and reverence over all other languages; for it is the language of the Holy Qur'an. Allah, the Exalted, willed that Arabic be the language of His Book and the tongue of His revelation, and that this Holy Book be the last of His revelations and the culmination of His message to His servants. Furthermore, the Arabic language possesses unique characteristics that demonstrate its superiority over all other languages. The Holy Quran was revealed in clear Arabic, and Ibn Kathir states in his commentary on this verse: "This is because the Arabic language is the most eloquent, the clearest, the most comprehensive, and the most capable of conveying the meanings that stir the souls; Therefore, the most noble of

books was revealed in the most noble of languages, to the most noble of messengers, through the agency of the most noble of angels; this took place in the most noble of places on earth, and its revelation began in the most noble of months of the year – Ramadan – thus it was perfected in every respect” [25].

Scholars and researchers have devoted themselves to studying the Arabic language and understanding its rules and disciplines, including grammar, morphology, rhetoric, and semantics. While believing that da’wah is a universal mission that every Muslim whether a scholar or not must undertake and fulfill, the da’i must be well-versed in the Arabic language, familiar with its subtleties, and deeply knowledgeable in its sciences, so that he may interpret the verses of the Qur’an and explain the Prophetic hadiths correctly and accurately.

The Arabic language is one of the oldest and most venerable Semitic languages in the world; it is the language in which the Holy Quran was revealed and the Prophetic Sunnah was recorded. Furthermore, Arabic is not merely a tool for writing but a means of communication among peoples for the exchange of cultures, sciences, and knowledge; it is the vessel of Arab civilization and culture. This language has not been subject to distortion or extinction and has been preserved through the preservation of the Holy Quran, as Allah has pledged to preserve it until the Day of Judgment meaning that this language will remain eternal, and no one can harm or destroy it. Over the centuries, scholars and researchers have devoted themselves to studying it, understanding its characteristics and features, uncovering its secrets, and delving into its sciences and rules. Among its most prominent sciences are grammar, morphology, rhetoric, and semantics; knowledge of these sciences aids in understanding the Holy Quran and clarifying its meanings and intentions.

In the context of the modern technological revolution of which artificial intelligence is one of the most prominent manifestations AI technologies have permeated all areas of life and influenced various fields of study, including Arabic linguistics. and have made it easier for individuals and learners to understand and learn the Arabic language through the use of natural language processing models. These technologies enable the description of sentence structure in grammar, morphology, and semantics, as well as the generation and processing of spoken or written speech. These technologies also aid in identifying synonyms and antonyms, as they allow for the identification of precise meanings or similar expressions; they can perform well if provided with sufficient data to determine meanings.

Artificial intelligence techniques can also be used to identify antonyms in Quranic verses, such as the verse where Allah says: **{And as for the unjust, they will be, for Hell, firewood}** [Al-Jinn: 15]. Here, “al-qasitun” (the unjust) is the opposite of “al-muqasitun” (the just), and it is used here in a pejorative sense [26]. AI tools can also be used to identify ambiguous terms by consulting commentaries on the rare vocabulary of the Qur’an and linking each meaning to its appropriate context and setting. These technologies also provide a service for the grammatical analysis of the Holy Qur’an an important service that clarifies the grammatical structure of ambiguous Qur’anic terms in accordance with their established meanings, explaining the grammatical and syntactic significance concisely to aid in the correct understanding of the meanings of Qur’anic constructions. These tools also assist in translating the Holy Quran into various languages of the world [27]. They also play a significant role in identifying phonetically similar terms, relying on a method of indexing latent meanings [28].

The automatic diacritization application focuses on regulating the written form using diacritical marks, operating on two levels: first, regulating the structure of “words,” and second, regulating the i’rab (grammatical case) at the end of syllables. Modern applications enabling “speech recognition” have also emerged, the most notable of which is the “Hafs” app, which focuses on teaching the rules of tajweed. Vocabulary development can be facilitated by providing learners with a personalized dictionary, allowing them to acquire vocabulary in a cumulative manner [29].

Based on the foregoing, it is clear that Arabic linguistic tools remain the foundation for a correct understanding of the Holy Quran, regardless of how modern methods and technologies may evolve. The digital age and artificial intelligence applications have contributed to facilitating access to linguistic and exegetical sources and accelerating research and analysis processes.

Second Requirement: The Language of Dialogue and Words That Convey the Best Manner of Debate

Dialogue is one of the most crucial forms of human and intellectual communication in which people and communities create bridges of understanding, and where intellectual and ideological differences can be discussed in a civilized and purposeful way. Dialogue is promoted in Islam, in the form of kind words, gentle speech and respectful manners, and is a guideline for anyone who calls people to Allah the Almighty after him. Likewise, the Prophet Ibrahim (saws) spoke to his father, saying, "O my

father. This is a gentle expression that is a reflection of his respect for his father, and those who came after him followed his lead, using words that were filled with mercy, compassion and kindness, rather than sarcasm, mockery and intolerance for those are ways that can cause people to be turned away by the message and make it impossible for them to respond to it.

The language of successful dialogue is one of listening well to the other within the realms of kind and respectful words that honor the other not one of demeaning the other, being arrogant, or trying to prove oneself right or better or to silence the other. One of the preachers who knows da'wah is a preacher who makes gentleness a major attribute of his da'wah; he uses gentleness as a method in his call to Allah (swt) and he is gentle to others, as the Messenger of Allah (saws) was gentle to others. [30]

Dialogue with a Muslim should focus on encouraging him to be obedient to Allah and refrain from the sins of Allah; but dialogue with a non-believer should start by talking about their humanity and cultural common ground, the areas of agreement that differ from one creed to another, and the rational matters on which they agree and which human reason establishes; dialogue is the most appropriate way to invite the non-believer to Islam and convince him that Islam is the true religion, but this should be done in an open dialogue and discussion, respecting the other party, and giving him enough room for dialogue. A good interlocutor has to do everything to gain their affection and persuade them to engage in dialogue with him, through kindness of words, sincere smile, courteousness, willingness to do them good, flattery, and his endeavour to speak their language or use some words as a starting point for dialogue and communication with the invited person. They should also know the names and backgrounds of those who are being invited [31].

With globalization, the digital revolution, and the arrival of all kinds of AI technologies, the language of dialogue has become more complex and multi-faceted, resulting from cultural diversity, an overlapping of ideas and intellectual structures, and the speed with which they are disseminated via digital platforms. Now, however, dialogue is not restricted to the book or to the traditional meeting place, but has been spread out into a virtual realm where preferences clash and various points of view are brought together in an open forum. This is what is needed to bring Islamic values into the dialog, most importantly gentleness, wisdom and respect for others, but without resorting to verbal attacks or mental violence.

The concept of “arguing in the best manner” is based on the use of gentle language, convincing rational arguments, and approaches that take into account the listener’s circumstances and culture, while avoiding sarcasm, belittlement, or coercion. This principle is echoed in the statement of Allah: }Invite to the way of your Lord with wisdom and good exhortation, and argue with them in the best manner {[An-Nahl: 125] which combines the rational aspect (wisdom), the emotional aspect (good exhortation), and the dialogical aspect (arguing in the best manner).

Today, people speak in chats in today's world: there are private messages, comments, group conversations, and public chat. This allows for a more expanded form of communication than just speaking to someone in person – written communication too can be managed with awareness and precision. The ability to build a good dialogue involves being aware of the phrasing, timing, context, and effects of written words on people. By using digital communication as a complete means of communication, rather than an instant message, we are able to reduce misunderstandings, create healthy communication, and maintain a positive image that demonstrates respect, awareness, and maturity [32].

The reputation you build on social media is not created by one post or comment it's built by the presence you build, how you respond, your comments, and your words. Thus, the role of language has come to be part of the image and personality of a conversationalist. A speaker who speaks well, in a proper and balanced way creates an instant atmosphere of trust, seriousness and comfort for the recipient of his speech and message. Avoid using many words and avoiding terms that can be misconstrued by the other party, and use words that are respectful and kind to others. For instance: "I appreciate you," "I respect your opinion," "I apologize," or "I'd like to hear your opinion. These simple phrases enable positive, effective, and impactful communication, and help foster trust over the long-term [32].

Hence, with all this rapid technological progress and tremendously digital evolution of our age, it is not possible to say that the value and significance of kind words can be nullified, instead it is enhanced. Today, words don't just exist in a limited context, but rather can now spread in a few moments across many platforms,

which renders the art of word and discourse choice more than ever before. In this age, the speaker and the interlocutor must be able to express himself or herself in both content and style in an authentic manner, and must know how to use digital

technology without losing the essence of human speech, which is kindness, gentleness and kind words. The first is that, for technology, no matter how accurate it may be, remains a means, and the second is that, for the influence, nothing but the sincerity of the word and the nobility of the intent. Therefore, it is essential to strike a balance between technological advancements and uphold ethical standards and principles, instead of arguing merely in words, it is necessary to argue in deed, to ensure that dialogue is not antagonistic and conflictual but instead is a source of guidance and persuasion in the creation of a conscious digital environment.

Third Requirement: The Language of Islamic Media in Da'wah and Guidance

Islamic media is one of the mediums that play an important role in social awareness and strengthening the value and moral system of Islam. This role has become all the more significant in the current communication landscape, with the immense technological explosion of communication media and the proliferation of digital media, alternative media and social media. Given this satellite and internet context, there have been a growing number of intellectual and cultural challenges to Islamic societies, either by the dissemination of discourses on 'cultural alienation' or by the rethinking of the doctrinal and intellectual underpinnings of Islam [33].

Islam is, by its very nature, a media-oriented religion, as it is based on disclosure and clarification and urges the conveyance of its message to people through wisdom and good exhortation. Thus, the value of Islamic media is to build the right concept of Islam, and promote the tolerant values of Islam and correct concepts of Islam through science, practice and art so that the values of Islam become a way of life or become a norm or rule that guides the individual and the society. Islamic media has been defined as: "A planned, continuous, and deliberate artistic and scientific endeavor conducted by a communicator, whether an individual or an organization or a group, who has a broad and deep scientific knowledge of the content of the message being communicated in order to communicate with the public and its various segments, utilizing all the means of media and persuasion, and whose aim is to form the public opinion that has been informed with the knowledge of religious truths and influenced by it in beliefs, worship, and interactions" [34].

Islamic media is characterized by a number of features, foremost among which are truthfulness, realism, clarity, and eloquence, as it is based on investigating facts and truths and a commitment to presenting them as they are thereby strengthening public trust and achieving impact and persuasion, which represents one of the main objectives of Islamic da'wah [35].

The development of the media and its diversity is accelerating, and Islamic media needs to use modern technologies to carry the message of Islam and support the preservation of Islamic identity, especially in the aspects of doctrine, intellect and behavior. Safeguarding this identity is everyone's responsibility in the society but amidst the developments of the modern era there is a growing responsibility of the Islamic media in this regard, for which new approaches and tools are needed and it is necessary to move away from traditional means of communication towards more effective, efficient and appropriate means of communication.

Islamic media has to embark on two complementary paths on this basis. The first is related to the internal affairs of Islamic societies: teaching Islam in the hearts of Muslims, explaining its teachings, clarifying its texts, and raising religious and cultural awareness, all of that leads to a conscious and committed Muslim personality. The significance of this role is increased in the wake of the current rampant ideological and behavioural deviations that manifest themselves in new forms and techniques, and contain within them destructive ideas that erode Islamic values, principles and ethics. This requires Islamic media to be firm and face these challenges with all the available means and methods [36].

The second path is the propagation of the message of Islam in the world on the basis of its universal nature, which is inclusive of geographical and ethnic boundaries; that is not an exclusive endeavour of Muslims, rather it is a complete humanitarian mission based on the propagation of human values, safeguarding of freedoms and protection of the rights of the oppressed and the weak.

Against this backdrop, Islamic media attempts to correct the falsely presented image of Islam in much of the western media which has employed a systematic hostile discourse against Islam, and played a role in the emergence of a phenomenon known as "Islamophobia" depicting Islam as a religion of violence, extremism and terrorism, thus creating a negative and false mental image of Islam. Such campaigns must be responded to and so must also seemingly innocuous media appearances and false

allegations, and deliberate insults to Islam, its symbols and its noble values. These campaigns are conducted either to provoke hatred and hostility towards Muslims or to instil fear in others so that they may not know the truth about this religion.

The mass media techniques are used to accomplish these objectives using modern audiovisual and digital media. In the modern society of today, where conflicting intellectual and media frameworks exist, and where ideological currents try to use communication tools (which are often called “the media”) for one function only, namely the persuasion of target groups through messages transmitted in written, spoken and visual form, their influence is powerful.

Hence, all those involved in Islamic media should respond to such issues with a well-thought out and balanced discourse using the clearest and most effective language at a reasonable cost. Persuasive dialogue should be backed by strong intellectual conviction and based on logical arguments and evidence. Such an approach will enhance their influence and role in the global media. Series X – Volume 88.

The modern information and communication technologies, as well as the media, are radically changing the entire life of a region, creating a disruption and upheaval for a huge population of people trying to achieve sustainability in the present and in the future. The communications revolution has made the world a global village, and the far-reaching impacts of this revolution have enabled the mass media to reach millions of people at a time. Communication is no longer confined to one group, or one way. Media can access the masses anywhere and change their thoughts and perspectives to other views.

Islamic media now must learn to develop and integrate satellites, antennas and new reflector arrays/dishes. It requires the newest technological solutions to make it audible everywhere and to interface with wider digital platforms, to disseminate its message of awareness raising much further than has been achieved by Public Relations. But this message has been easily drowned out by the fast-growing digital revolutions in the world.

Rather than dismissing technology, we should be aware of its undeniable power and use it wisely to our benefit, thoughtfully planned, richly content and with high quality standards, it can help reduce the negative impact of the constant stream of media, followers and echo chambers. It can also enhance Islamic media quality so that it can live up to the competition of global media, both in form and production, which is also very important, but above all, in ideas and also intellectual depth. Thus, Islam, which is based on the principles of good and reform, will inspire Muslims and all of humanity.

New technologies have helped propagate this awareness message, and Islam media have benefited from this new development, whether in the form of digital platforms, social media websites and/or applications and programs on smartphones, or with the use of devices that have natural language processing technologies. These tools make it easy to access content, which can be created rapidly and will be usable and interesting for years to come. In some extent, this has helped spread the Islamic media messages where they are able to reach people who are geographically different and speak different languages.

Meanwhile, the Islamic media has preserved its features and means of reacting to the harsh realities of the modern world which is rapidly evolving. So it's not just an easy source of information, but its main role is guidance and direction, and it is accurate, but it's different in the sense that it's not a simple information piece, it is a piece of information that changes the perception.

Islamic media wants to educate people to behave in an honest, moderate, and balanced manner so that Muslims could be more confident in their real identity as peace-loving, generosity-loving, and active proponents of co-existence. It also prevents any intellectual and moral deviation and refutes rumors as well as hate speech and extremism with its wise and knowledgeable messages which are based on scientific methods and traditions.

The language used by Islamic media in their call to Islam and their guidance is an integral part of the success of the mission they carry out because they want to strengthen Islamic values, make Islamic values attractive and connect them to the teachings of tolerance. In this, the media discourse should be practical, based on evidence, reliable, and related to reality, considering society as a reality that changes day by day.

The development of media and communication technology has forced Islamic media to create tools that can use contemporary technology, such as artificial intelligence, in the process of calling people to Islam and giving them guidance. If the training materials are emails through 2023 and there is an attempt to diversify media distribution channels to reach a larger and more widespread audience whatever that audience may be and whoever may lose out we must first ask: What lies behind this? Is this a veil, or a face? Be careful, O preachers, about all forms of art. Read so that readers may learn how they will learn from this.

We also need to spread da'wah and its guidance with the right mediums that will reach people better, and with all instruments that we have, and to abstain from L_ in terms of credibility.

CONCLUSION

This study concludes that language in Islamic thought goes beyond being merely a means of expression; but also contributes to the construction of knowledge and the consolidation of the values of dialogue and mutual understanding. This is clearly reflected in the Qur'anic and Prophetic utterances, which make it an essential basis for communication; wisdom, sound counsel, and respect for others. In the era of digitisation and AI's influence in communication and media, the need to use these technologies to spread the Islamic message and message is increasingly felt, while at the same time maintaining both scientific and ethical standards that preserve the purity of language and meaning.

The study also highlights the importance of the language used in Islamic media to convey the Islamic message in a modern and contemporary way that maintains the authority of Sharia, yet also utilizing the media and digital tools to promote dialogue and communication between civilizations and to solve the intellectual and media problems that stem from globalization and the technological revolution.

RESULTS

The following are some of the significant results from the research:

1. The study verified the importance of the Arabic language in understanding the Qur'anic texts and other Islamic sciences and the development of sound Islamic discourse.
2. It also discovered that the principles of wisdom, justice, respect and persuasion in Islamic thought constitute the basis of dialogue which is suitable as a model in communication in various cultural and media.
3. The study illustrated that artificial intelligence can be used to effectively conduct linguistic research and text analysis. It also helps to access sources of Islamic knowledge, but scientific verification is required from the results of it.
4. It was concluded that language in Islamic media helps spread the values of Islam in society, correct misunderstandings, and disseminate social awareness especially in digital media and modern media.

Recommendations

1. Further studies are recommended that integrate Arabic linguistics and Islamic thought, media and artificial intelligence, which can contribute to the formation of Islamic discourse today in the scientific bases.
2. There is a need to develop smart tools for text analysis, exegesis and translation support for Quran and Islamic sciences with scientific validation of the experts.
3. Specialized digital platforms with the help of artificial intelligence should also be created to spread reliable Islamic content and provide it in a modern style of media in line with the needs of different segments of society.

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