**Renewing the religious discourse in Egypt: Attitudes of the youth towards the new Islamic preachers' discourse & its impact on them**

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The idea of renewing Muslims' life style has been linked to the importance of renewing the Islamic religious discourse to be more consistent with the contemporary Arab problems, challenges and issues. The prominent new preachers have tried to promote and broaden Islamic religious discourse in order to enhance Muslims' capabilities, decisions and actions to meet the urgent needs of their societies.

For long decades there was a traditional kind of religious discourse for explaining, teaching and enforcing Islamic principles, and it was oft-noticed that Islamic preachers in Arabic world were focusing on explaining the various meanings of Holy Quran besides the general principles which are included in Prophet Mohammad (PBUH) wordings (Hadith) and actions (Sunnah). Preaching through the television in the Middle East was for long period limited to elderly scholars in robes reading holy texts and emphasizing the afterlife over earthly life. (Olfa Tantawi, 2012).

Except some well known preachers and religious scholars such as Sheikh Mohammad Mutwalli Alsha'rawi, Mustafa Mahmoud there were not real connection between the urgent and clear problems, challenges and updates in Arabic Muslims' life and the religious discourse. It can be said there was a separation between the essential

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worship actions like praying, fasting, charity (zakat) and the very important needed behavior or actions in the daily life interaction or in the daily routine.

While there were increased calls for more social activities, started to appear in 90s from the last century (20th century), to improve the bad and difficult social, economic and political situations in Egypt and in the whole Arabic world which accompanied by growing calls for the importance of developing Islamic religious discourse, some new preachers have started to show intensive attention to the Muslims' life style and how it can be the other face of believing in God as a Muslim or how it can reflect the real, basic and shiny meaning of Islam and the core target of this faith.

For the new preachers, to believe in God it is not only enough, it is only a beginning step to contribute in different activities and to have a very distinguished life style as a Muslim, which serves Muslim as a person- whether in his/her life or in the second life after the death-, the society, Islamic nation and the faith, because if Muslims are successful, energetic  and spirited they will be the best representatives of Islam and can easily make a practical calling for Islam and this is the core of their speech.

 The new preachers from the late of 20th century and the beginning of 21st century have tried practically to develop the Islamic religious discourse not only from the side of the content, but also from the ways of presentation and the techniques of contact with their followers as extra important post step, **so it is important to determine and understand the youth's attitudes towards the new preachers' religious discourse and their all used means of**

**communication to follow those preachers, and how the youth are reactive to the new preachers' speech and how do such discourse affects them, especially that the youth are the main target audience of this discourse as the preachers themselves declared frankly through their programs and sermons.**

**New preachers' term and meanings:-**

Over the last two decades, a group of preachers, dubbed "New preachers" have emerged in the Egyptian public sphere. The rise of these new preachers can be attributed to the emerging of the Islamic religious satellite channels in 1990s consequently, the emerging public space that has opened due to recent advances in communication technologies and new media outlets, such as blogs, websites, satellite channels, CDs and videos. (Dina Shehata, 2012)

There is a new wave of trendy Islamic preachers has been targeting upper middle class young people with considerable success, the new preachers represent a new trend of da'wa "preaching" or calling for Islam that has been on the rise. The new preachers hold non-Azhar University degrees, hail from the middle and upper classes lecture in simple colloquial Arabic and dress in western clothes. (Gihan Shahine, Al-Ahram weekly on-line, Issue no.416, 28 Nov.-2 Dec.2002)

They have a style which is similar to American televangelists, these preachers come from secular parts of the educational establishment and have acquired their knowledge of religion by themselves, and they are young, from privileged background and socially integrated. (Patrick Haenni, 2003)

Televised Islamic preaching serves as an outlet for Muslims to delve into personal concerns about their faith as well as a mean to amplify their voices and opinions of it to others. Publicly, such preachers declare themselves to be oriented towards teaching and reminding Muslims of the true essence of faith. The new preachers call Muslim youth towards entrepreneurship and to solve the problems and difficulties which have been always seen as the burden of the state. (Jessic Winegar, 2014)

The new preachers are unique in style and appearance compared to traditional Muslim clerics and imams, the "telepreachers" television-based preachers tend to appeal to a younger audience. (Vanessa Panaligan, 2010).

**New ways of call for Islam (da'wah) & Egyptian youth's popular culture:-**

Observers and analysts of the Islamic world have become familiar with how cassette tapes and satellite television have changed the propagation of Islam. The face-to-face of sermons and "fatwas" replying for any Muslims' query are increasingly mediated, and Islamic discourse is increasingly embedded in the media tools of modern life.
This integration process is as diverse as its channels as messages migrate between media and the range of interpreters, if not of interpretation, expands accordingly. Expansion is not just of the field. Through the new media, increasing numbers of participants take part in a public sphere in which all have an authority to talk about Islam. The new media enabling these changes extend functionally and experientially beyond the already familiar tapes of preachers and their satellite outlets.

Internet has enabled people to obtain enormous amount of information with the least effort. Answers sought to concrete questions can be obtained almost instantaneously by sending an e-mail message at virtually no cost. Online conferences and discussions on Islam in general & Islamic teachings in specific have become common and abound with information about "da'wah" calling for Islam.

The ground is shifting and enabling more than opportunities to answer back. The new media facilitate a much wider range as well as volume of views in entering the public sphere. These include alternative views, to be sure, but also mobilization that is horizontal and structured around shared interests and concerns in contrast to the top-down model in mass communications.

These are indicators of an emerging public sphere of mediated communication between elite and folk representations of intermediate forms between face-to-face inter-action and mass media speaking to mass audiences, and of increasing participation through a continuum of forms, discourses, and channels.

If we look deeper on the continuities in Egyptian Islamic popular culture, one can say that Egypt has been witnessing now a major change in teaching Islamic principles during the last two decades or so, and *"Al-duah al-gudud"* the new preachers are arguably the most well-known Islamic public figures today in Egypt and beyond.

Yasmin Moll (2010) has pointed out that the 'virtuous viewing' of religious TV programs, specifically those of the more charismatic new preachers, constituted a form of televised devotional experience to which the phrase 'pious entertainment'.

**Literature review:-**

**Some studies linked between the different effects of the religious programs, in general, and the specialized religious channels from one hand and the audience's knowledge, perceptions and behaviors from the other hand. From these studies:-**

- Saifuddin Ahmed, Jorg Matthes's study (2017), which examined a meta-analysis of 345 published studies to examine the media's role in constructing the identity of Muslims and Islam. The results revealed that Muslims tend to be negatively framed.

- Gobran Hadi Sayel's study (2015), which discussed the role of virtual Islamic sites in shaping Iraqi university students' attitudes towards the contemporary religious issues, depending on a survey and analysis for such sites the study's results revealed that such sites have a weak role in shaping the attitudes of the youth and it is demonstrated that the political issues was number one in the list of the issues on these sites.

- Saifuddin Ahmed's study (2012), the target of the study is to review media influence on the adolescents' attitudes (343 non-Muslim) towards Muslims and Islam in India. The study revealed a significant association between media as the primary source of information and negative attitude towards Muslims and Islam especially for those who always watch BBC, Fox News & Aaj Tak, the results also revealed that the analysis of media content concerning Muslims demonstrated a dominant

presence of negative sentiments when it is compared to the realistic positive sentiments.

- Yasmin Moll's study (2010), the goal of the study is to better understand the televisual media in contemporary religious understandings and practices, the research focused on the production of Islamic satellite television in Egypt. The study depended on participant-observation, interviews, life-history collection, focus used groups and textual analysis to compile information on how program producers understand, produce and circulate what they call "Islamic-correct entertainment," and how they imagine a transnational audience of pious Muslims. The study administered that Islamic television doesn't only present an overt preaching but also good music and compelling drama and such efforts will likely play an increasing significant role in shaping the place of Islam in the Egyptian public sphere and beyond in the years to come.

- Iman Abd-Elhafez Hazaa's study إيمان عبد الحافظ هزاع (2008), the study aimed at specifying the role of Islamic satellite channels in providing Yemeni audience with the religious information and knowledge. The study was conducted on a random sample of 444 respondents who live in Sana'a (capital of Yemen). It demonstrated that 50% from the respondents depend on such channels to get their religious knowledge and the religious books came as second sources. The results confirmed also that there is a statically significant relationship between the religious knowledge levels and the rate of watching Islamic channels.

- Rahima Altayeb Esani's study رحيمة الطيب عيسائي (2008), the study explained Algerian attitudes towards Islamic satellite channels and its role to let them having knowledge about anti extremism. The study was conducted on 250 respondents and revealed that 86.29% from the respondents value such channels' role in enriching the religious information and 85.14% say that such channels present the correct principles of the piety.

- Sohair Saleh's study سهير صالح (2007), the study focused on the role of Islamic satellite channels in providing the audience with the religious culture. The study was conducted on 260 respondents from Cairo and Giza, Egypt. The results affirmed that the most important motivations for watching such channels are the desire to increase the religious information, enhancing the contact with God and to be aware of the religious fatwa which concerns with different life affairs. Some of the respondents (20.4%) refer to some kinds of extremism and exaggeration in the fatwa and reveal that sometimes it focuses on the marginal or inferior affairs.

- Mohammad Garib's study محمد غريب (2005), the study focused on the role of the religious programs in Arab satellites in promoting universities students' religious culture. The study was conducted on 400 respondents from different disciplines, the results revealed the real density of watching religious programs in Arab satellites, specially jurisprudence and Sharia programs, then Fatwa programs. The results confirmed the correlation between reality perception and watching religious programs.

- Mahmoud Hassan Ismail's study محمود حسن اسماعيل (2004), the study tried to explore the adolescents' uses of the religious satellite channels and their achieved gratifications, especially for the adolescents between 15 to 18in high schools. This field study clarified, according to the respondents' answers, that Iqraa is the most important channels, then Almagd channel, and the most important motivations are; gaining the religious information and knowledge, then sharia pronouncements. The study explained that increasing of religious knowledge, gaining the Islamic values and learning the sharia pronouncements are the most significant gratifications.

**Some studies focused on the religious discourse; its features, development, pros, cons and effects. From these studies:-**

Jennifer Boutz's study (2017), which explored the use of quotations from the "Hadith" the collected reports of the Profit Muhammad's wards and actions through the online messages in Arabic news websites, in order to examine how "Hadith" quotations provide advising, identifying the participants as sharing collaborative knowledge and giving the speaker the frame to be an observer or to be appeared as highly cultured, the study demonstrated that for a range of topics, participants use hadith quotations to invoke authority and that part of the contribution to the rhetorical force of the argument may involve a portion of the text that is not quoted.

Jacquelene G. Brinton's study (2015), which examined preaching Islamic renewal focusing on the implications and lasting influences of Sharawi's life in order to help explain the

workings of religious authority in twentieth century Egypt. The study depending on discourse analysis demonstrated that what made Sha'rawi innovative in his time was his reinvigoration of linguistic methods of exegesis through popularization. It is also demonstrated that the most surprising - from an academic perspective  although not from the perspective of the many who followed Sharawi - is the effectiveness of his media discourse. (Jacquelene G. Brinton, 2015)

Doaa Abdelsabour's study (2015) which examined the attitudes of the religious discourse towards the issues of Islamic Identification. The study demonstrated that the first priority of the religious discourse in the Islamic satellites is the religious problems and there is a variety in different religious issues which are represented in the Islamic satellite channels.

Reeham Ahmed Mohamed's study (2014), which focused on the credibility of Islamic religious content, depending on a survey (348 users) the results confirmed that Amr Khaled's site came as number one and it is evaluated as the most credible site.

Abd-Elnabi khazal's study عبد النبي خزعل (2011), the study examined the features of the religious discourse and its impact on the categories of the society. The study was conducted on 142 respondents, its results revealed that 54.6% from the respondents don't care about watching the religious programs regularly, and 82.3% think that the religious discourse which presented on the satellites discovered clearly the doctrine which they are belonging to. The researcher discussed the seriousness of the pluralism and differences in such discourse and to what

extent it can cause the split, the fragmentation and the divergence in the society.

Mostafa Mohamad Abd-Alwahab مصطفي محمد عبد الوهاب (2009), this study searched the structure of Islamic religious speech in private and state television channels and the different aspects which affect it. The search depends on content analysis for 8 programs besides a survey to detect the communicators and experts' opinions (200 respondents). The results clarified that the private channels discussed the social issues more than the state channels (72.9%-52.1%), also while there is an equal interest between the two types of channels in discussing the legal, media, cultural and political issues, the state channels show greater interest of economic and scientific issues.

Nehal Alfarok's study نهال عمر الفاروق (2009), the study focused on the religious speech as it is reflected by English-based religious programs in Arabic satellite channels, how it presents Islam and its vision for the contemporary issues. Through content analysis of 70 programs, the study discovered that such speech seeks mainly to elucidate Islam and its principles, also to provide " fatwa" legal Islamic pronouncement.

Abdelmoneim Soliman's study (2008). This study examined the language situation in the religious discourse in Egypt. It investigated the switch from Classical Arabic to Egyptian Arabic in the religious domain in one of the most renowned preachers in Egypt, Amr Khaled. In addition, the study examined the possibility of a relationship between the frequency of switches and the kind of audience (Egyptians vs. non-

Egyptians), and the type of discourse (lecture vs. discussion session). Also it examined attitudes and perceptions of educated Egyptians towards the use of Egyptian Arabic in religious discourse in order to explore perception of language change from Classical to Egyptian Arabic in religious domain. This was carried out by means of two data collection methods: 1) a questionnaire and 2) interviews that were conducted in three states of Egypt; Cairo, Menoufiyya, and North Sinai which represent urban, rural, and Bedouin dialects respectively. The results showed that Khaled used Classical Arabic whenever he recited Quranic verses, mentioned Prophetic narrations, gave quotations, and supplicated at the beginning and the end of the sermon, but anywhere else he resorted to Egyptian Arabic. The study also showed that there was no relationship between the frequency of codeswitching and the kind of audience (Egyptian vs. non-Egyptian). The audience was not a strong factor in switching to Egyptian Arabic. The topic of the lecture was a more important factor for having a high or low number of switches.

 Hoi Gilt Jacob's study (2008), the study analyzed the language of Yusuf Alqaradawi and Amr Khaled in order to identify differences in their rhetoric and to ask what they mean in social and religious terms. The main questions of the study are: How do the two address their audiences? What kinds of public and what images of Islam are being produced by their language use? The study depended on the interpretive theoretical frame and clarified that the two preachers use a very distinguished

language and the objective effects of the two styles of preaching appear to support the well-established Islamic revival.

Mohamad Abd Albadia Alsayed's study محمد عبد البديع السيد (2008), which tried to examine the attitudes of the communicators in the religious programs towards renewing the religious speech and how to develop this speech from their point of view. Depending on a survey research, the study developed a questionnaire to be conducted upon 105 respondents from different channels. The results showed that 87.6% agree to renew the religious speech to meet the new conditions and to correct the image of Islam in the western world, also because such speech urgently needs simpler language.

Ahmad Zayed's study أحمد زايد (2006), which tried to clarify the main objects of the religious speech in Egypt in order to illustrate the map of such religion in Egypt. The study analyzed the text of the official and other kinds of the religious speech in Egypt by depending on the strategies of the discourse analysis. The results referred to Amr Khaled as a modern preacher with a distinguished daring and realistic speech plays as a stimulator to change the bad reality.

Saleh Alsayed Aleraki's study صالح السيد العراقي (2006), the study discussed how to develop the religious speech in Arab satellites depending on the experts' opinions ( 90 experts from the academics and practitioners). The study clarified that 76.7% from the respondents are satisfied from the current religious speech.

**Some studies aimed at describing the phenomenon of the new preachers or the young untraditional preachers. From these studies:-**

Dina Shehata's study دينا شحاته)(Netherlands- Flemish institute in Cairo) (2012) which aimed at describing the different Islamic actors in Egypt ( Official, political and social actors), focusing on their traits and their discourse. The study demonstrated that new preachers make successful use of new media to reach out to broader audiences, especially youth, while traditional preaching methods and means of communication remain highly relevant- especially in rural areas and among the urban poor. Findings demonstrated also that, regarding to their beliefs and their overt discourse, new preachers have fully embraced the values of citizenship, human rights and equality with few reservations, arguing that the sharia, if properly and dynamically understood, is fully compatible with these values.

Francois Gauthier & Magali Uhi's study (2012), the study referred to Amr Khaled as a new phenomenon in Islamic world, as a renewer in TV preaching and innovator in digital shaping of religion, the study analyzed his shows and his site, and confirmed that Amr Khaled participates in the globalization of Islam by his successful media use, particularly the digital and virtual media.

Mona Elhamamsi's study  مني علي الحمامصي)(2007), this study examined the image of "da'eya" preacher as it is reflected by Islamic channels and how it affects the adolescents' mental image. The study analyzed the content of a sample of Islamic

channels and conducted a survey among high school students, then the results clarified that "fatwa", as adolescents said, is the most significant programs, then prophet Mohamad's biography and his life, they also declared that youth issues is a great link between them and the preacher.

Lindsay Wise's study (2003), this thesis investigates Khaled's controversial new form of preaching and its implications for the evolving role of religion in everyday modern life in Egypt. It is an analytical study focuses on video and audio tapes of Khaled's sermons, articles from the Egyptian and English press, and interviews with Egyptian experts who have been following the trend. The study demonstrated that Amr Khaled presented new balanced religious speech and by such speech, he attracted many of the middle and upper-middle classes in Egypt and beyond. By encouraging his audience to share their feelings, personal stories, spiritual struggles and questions about faith, moral behavior and religious practice, Khaled runs his programs. The study deduced that his speech tried to make a balance or a compromise between worship and morals; between physical and spiritual requirements.

**Comment on the previous studies:-**

- Most of the previous Arabic studies concerned with the religious channels in general or as it is called the religious media without a particular interest in the phenomenon of the new preachers, their speech and their varied techniques of communication and the youth's responses to their calls.

- Most of the western research when studied religious media and Islamic new preachers focused specifically on Amr Khaled, analyzing his character, style, techniques, speech, activities and his effect on the Arabic and Islamic world, such as Lindsay Wise (2003), Abdelmoneim Soliman (2008), Francois Gauthier & Magali Uhi (2012), this is may be an indication that he skipped the local interest to the universal interest.

- Some of the studies tried to present a comparative vision between the traditional and the modern religious discourse, showing the main differences between the two speeches, while other studies tried to present the differences between different modern kinds of the religious speech according to their affiliations (Dina Shehata, 2012- Hoi Gelt Jacob, 2008- Amad Zayed, 2006).

- All the previous studies confirm the significance of the religious discourse, and its role in Arab Islamic socities ( Yasmin Moll, 2010- Rahima Esaei, 2008- Ahmad Zayed, 2006). Some studies confirmed that "fatwa" is the main people's interest. (Mona Elhamamsy,2007- Mohamad Gharib, 2005) .

- Some studies engaged our attention that sometimes there is a kind of extremism in "fatwa" which is presented through the media and it needs to be well reviewed. (Jennifer Boutz, 2017 - Nehal Alfarok, 2009- Sohair Saleh,2007).

- Some of the previous studies depended on discourse analysis to re-read the text and some of these studies used the survey to know the people's uses and gratifications.

- Most of the western studies tried to search and interpret the religious discourse in the light of political and cultural context.

(Saifuddin Ahmed, Jorg Matth 2017,  - Jacquelene G. Brinton, 2015 - Francois Gauthier& Magali Uhi,2012-Dina Shehata (Netherland institute), 2012-Hoi Gelt Jacob, 2008).

**Research statement:-**

The study seeks to examine the attitudes of the Egyptian university students towards the   new preachers' religious discourse and to interpret these attitudes according to the youth's explanation, also how the youth are reactive to such discourse and its impact on them.

**Research significance:-**

**The significance of the study originates from the following determinants:-**

**Topic significance for Egypt** and the Egyptian society to successfully fight the terrorism depending on open-minded youth and preachers who can adopt an attractive, efficient and positive Islamic religious discourse.

**Topic novelty;** as there is a lack of Arabic studies concerned with observing the attitudes of the Egyptian youth towards the new preachers' modern religious discourse and how the Egyptian youth show interactivity, moreover to what extent there is a real impact on their behavior according to such kind of discourse.

**Sample of the study;** as it is important to know and understand the impact of new preachers' modern discourse and their means of communication on the youth, particularly, because they are the main target audience of the new preachers' discourse as the new preachers themselves clarify, so to assess the success of the message and the sender you have to examine its impact on the target audience.

**Varied interests of the study;** as the study examines the actual competence of the different means or types of communication; mass media, internet and face to face communication, to clarify which is better and most used by the Egyptian youth, especially in the case of religious interests and the religious speech, besides the attitudes of the youth towards the discourse under scrutiny.

**The phenomenon which the research subject concerns with;** as the phenomenon of the new preachers and their religious speech besides their activities has attracted the people  in the Egyptian society and deliver the Islamic religious interests and its authentic concepts to the international level.

**Theoretical framework:-**

The researcher depends on **media dependency theory,** which is considered as a systematic approach to the study of the effects of mass media on audiences and of the interactions between media, audiences, and social systems. Dependency theory predicts that mass media have cognitive, affective(emotional) and behavioral effects on the society it serves (Defleur & Ball Roceach,1975). DeFleur and Ball-Rokeach contend that, when audiences are dependent on media to satisfy their needs, messages can alter all three states – cognitive, affective and behavioral.

It is an appropriate theory can be used to develop an explanation of the relationship between the content of mass media, the nature of society, and the communication behavior of audiences.

According to this theory, there is an internal link between media, audience and large social system. The audience learning from the real life is limited, so they can use media to get more information to fulfill their needs. An extensive use of media generates dependent relation in audience and also Media can able to creating dependence relationship with target audiences to achieve their goals by using their media power. Regarding this theory and its assumptions, it is also important to consider **media richness theory** which postulates

that the effectiveness of communication is dependent to an extent upon the channel that is used. This theory focuses more upon the interactive aspects of communication as a two way process between the audience and the communicator. According to this theory the richer the communication, the more uncertainty is reduced and the more likely it is that effective communication will have taken place. (Daft&Lengel, 1984)

Using four criteria Daft and Lengel specify the medium richness , these criteria are (a) the availability of instant feedback; (b) the capacity of the medium to transmit multiple cues such as body language, voice tone, and inflection; (c) the use of natural language; and (d) the personal focus of the medium. Face-to-face communication came as the richest communication medium in the hierarchy according to these criteria. Regarding these criteria, social media can be viewed as a very rich medium because of the participatory communication technologies that dominate this kind of media.

The researcher depends also on the **modeling theory.** This theory views that one way in which people acquire new modes of acting is by observing behavior portrayed by other people or in the mass media. Such behavior is adopted if the individual identifies with those portraying the behavior and receives positive reinforcement for trying out the behavior. Modeling theory is an application of more general social learning theory.

Modeling theory propositions:-

1. An individual encounters a form of action portrayed by a person (model) in a media presentation.

2. The individual identifies with the model, that is, believes that he or she is like (or wants to be like) the model.

3. The individual remembers and reproduces (imitates) the actions of the model in some later situation.

4. Performing the reproduced activity results in some reward (positive reinforcement) for the individual.

5. Thus, positive reinforcement increases the probability that the person will use the reproduced activity again as means of responding to a similar situation.

This theory can help the researcher to determine to what extent there is a strong linkage between those new preachers and their youthful audience, and to what extent they attempt to abide by their advices and teachings, moreover to involve actually in some activities which the new preachers call for.

**Research objectives:-**

**The study seeks to accomplish the following basic objectives:-**

- Revealing the attitudes of the Egyptian university youth towards the new preachers' modern discourse.

- Interpreting the Egyptian youth attitudes towards the new preachers' religious discourse according to their points of view.

- Revealing the evaluation of the Egyptian youth for the new preachers' means of communication.

- Describing the youth reactions through different means of communication.

- Revealing the impact of such discourse on the youth.

**Research questions:-**

**The study intends to address the following questions:-**

- What are the Egyptian university youth's attitudes towards the new preachers' religious discourse?

- Are the Egyptian youth satisfied by the new preachers' performance?

- Are the Egyptian youth satisfied by the new preachers' religious discourse?

- Why do the Egyptian youth estimate the new preachers' religious discourse?

- What are the main disadvantages of the new preachers' performance from the youth point of view?

- What are the means of communication that Egyptian university youth prefer to depend on in order to follow the new preachers?

- Why do the Egyptian youth prefer to depend on specific means of communication to follow the new preachers and gratify their demands?

- How are the youth reactive to the new preachers' calls?

- Does the new preachers' discourse affect the Egyptian university youth?
- What are the main sorts of the new preachers' effects on the Egyptian university youth?

**Research assumptions:-**

- There is a statistical relation between depending on the media and using it from one side and real changes in the person's life.

- There are statistical differences between the youth and their attending face to face lectures according to the gender.

- There are statistical differences between the youth and their actual participation in charities according to the gender.

- There are statistical differences between the youth in their following for this kind of discourse and their estimation according to the different variables of the study sample.

**Research Methodology:-**

In order to investigate the attitudes of the Egyptian university youth toward the new preachers' religious discourse and to obtain a deeper understanding of these attitudes' justifications and how the youth are reactive to such discourse and its impact on them, the researcher conducted a survey to achieve such descriptive and analytical objectives.

**For the first phase**: - The researcher conducted a pilot study for 10% from the sample of the research. 40 respondents from the Egyptian university students were asked to answer the questionnaire to develop the main aspects and the different questions. Also the researcher conducted two focus group discussions in order to collect a preliminary data and knowledge about the youth's uses for religious media and general opinions towards the preachers' discourse. Then the questionnaire was reviewed by Media professors*, they gave insightful comments in terms of validity and appropriateness of the questionnaire in light of the research objectives and questions.

For the second phase:-The questionnaire consists of four parts: Part (1) includes the youth's perception and attitudes towards the new preachers' discourse, how do they consider them. Part (2) includes the youth's justifications for their attitudes towards the new preachers' religious discourse. Part (3) includes their interactions to such studied discourse and to what extent they have been affected by it .Final part (4) includes demographics.

For the third phase:-The questionnaire was applied on a sample of 5% from the respondents "Test-Retest", the answers were reviewed and compared to each other, and reliability coefficient degree was 95% which confirmed stable and consistent results.

For the final phase:-Afterwards, the researcher encoded the variables and the data and then uploaded them on the computer according to the Statistical Package for Social Sciences (SPSS). The researcher tackles the procedures of statistical analysis and the methods used to achieve the above mentioned aims of the research.

The researcher depended on these statistical techniques; Mean and standard deviation, Chi-square, Pearson correlation, Frequencies, coefficient, Kruskal-Wallis Test and Mann-Whitney Test.

**Research sample (Description):-**

The research is conducted on a sample that consists of 400 individuals. This sample equally distributed on four universities to cover the university students in different universities (200 respondents in public universities, 200 respondents in private and foreign universities) trying to meet different classes and different interests. Theses universities are Cairo University, Ain Shams University, Arab Academy for science, technology and maritime transport (AASTMT) and American University in Cairo (AUC).

**Table (1) Distribution of the study sample according to the kind of the university**

| University | Frequency | Percent |
|---|---|---|
| Arab Academy | 100 | 25 |
| AUC | 100 | 25 |
| Cairo University | 100 | 25 |
| Ain shams | 100 | 25 |
| Total | 400 | 100 |

**Table (2) Distribution of the study sample according to the academic section**

| Academic section | Frequency | Percent |
|---|---|---|
| Literary Section | 218 | 54.5 |
| Scientific section | 182 | 45.5 |
| Total | 400 | 100.0 |

**Table (3) Distribution of the study sample according to the membership in Egyptian parties**

| Member of party | Frequency | Percent |
|---|---|---|
| Yes | 28 | 7.0 |
| No | 372 | 93.0 |
| Total | 400 | 100.0 |

**Table (4) Distribution of the study sample according to the age of the students**

| The age | Frequency | Percent |
|---|---|---|
| Less than 21 years | 186 | 46.5 |
| More than 21 years | 214 | 53.5 |
| Total | 400 | 100 |

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**Table (5) Distribution of the study sample according to the gender**

| Gender | Frequency | Percent |
|---|---|---|
| Male | 148 | 37 |
| Female | 252 | 63 |
| Total | 400 | 100.0 |

**Data analysis and results:-**

**Through this study, a number of results can be deduced regarding the attitudes of Egyptian university youth (Study**

**sample) towards the new preachers' religious speech, their ways to communicate, and the impact of such speech and its techniques on the youth.**

**First results: Answers to the simple questions of the research:**

1- **Do you follow the new preachers or try to listen to their religious discourse:-**87.7%of the respondents demonstrate their attention to this discourse and to those new preachers, while 12.3% of the respondents explain that they don't follow this kind of discourse.

   **The main justifications of those who follow this kind of preaching are:-**

   - The new preachers meet their interests.

   - This discourse is very appropriate to them, regarding to the age.

   - In general, their religious discourse is so attractive.

   - The new preachers present the entertainment besides the religious information.

   - The new preachers help the youth to make something different in their relationship with Allah.

     Regarding to the previous responses, this reflects the second preposition of the modeling theory that the individual identifies with the model, that is, believes that he or she is like (or wants to be like) the model.

- It became as a habit especially in Ramadan to follow the new preachers' programs.

- The new preachers are so enthusiastic about youth's problems and conduct.

  **While the main reasons of those who don't follow the new preachers and their modern discourse varied mainly between** three grounds; either they prefer to listen to the traditional discourse like Alsheik Alsharawi and Al-Azhar far-famed scholars, or they-specially from the American University in Cairo AUC- prefer to listen to some foreign clerics, or they don't try to listen to any religious discourse at all.

2- **The ranking of the new preachers' programs compared to the whole religious programs**: -From 351 respondents there are 82.3% of the respondents referred that the new preachers' programs is the first choice for them in the whole religious media, while 7.7% of the respondents referred to their programs as a second choice, and 9.1% of the respondents set them as number three in their ranking, also there are .9% of the respondents mention the new preachers' programs as in the end of their priorities. For whom they don't set the new preachers' programs as their first choice or number one in their ranking they clarify that they prefer following the specialized Qur'an reading, explanation and interpretation programs, religious programs for women and other Islamic talk shows especially which present "fatwa".

3- **Extent of following the new preachers: -** 74.07% of the respondents referred that they always follow the new preachers, 22.22% of the respondents said that they sometimes follow them, and 3.71% of the respondents said that they rarely follow the new preachers. This result confirms the popularity of the new preachers and how they are followed well by the youth.

4- **The ranking of the best new preachers from the youth's point of view**: Mustafa Hosni came as number one (36.59% from the respondents), and with a little difference Ahmad Elshokari came as number two(23.79%from the respondents), then Moez Masoud came as number three(22.94%from the respondents), while Amr Khaled came as number four(16.68%).

**Table (6) Ranking of the new preachers from the Egyptian university students' point of view**

| The preachers | Ranking of the preachers | Mean | Percent |
|---|---|---|---|
| Mustafa Hosni | 1(First) | 3.59 | 36.5 |
| Ahmed Elshokary | 2(Second) | 2.48 | 23.7 |
| Moez Masoud | 3(Third) | 2.38 | 22.7 |
| Amr khaled | 4(Fourth) | 1.66 | 17 |
| Total | | | 100 |

This is a very important result, because despite Amr Khaled was the focus of attention or the center of interest in different previous studies, and – as it is mentioned - most of the western research when studied religious media and Islamic new preachers focused specifically on Amr Khaled, analyzing his character, style, techniques, speech, activities and his effect on the Arabic and Islamic world, such as Lindsay Wise (2003), Abdelmoneim Soliman (2008), Francois Gauthier & Magali Uhi (2012), he became as number four in the ranking of the best new preachers from the Egyptian university youth's point of view.

5-  **The new preachers' discourse and the possibility of reaching the international society**: - 95.1% from the respondents affirm that this discourse can reach the universal level and can be followed by many Muslims all over the world. They referred to some reasons which permit those preachers to reach the international community, which are: The simplicity of their speech, the diversity in their covered topics, they always discuss general issues and values which touch the youth in general, , they have attractive and impressive characters, also they attempt to boost the Islamic identity, but at the same time don't discredit the "other" and they use different ways of communication, especially the new media which enable the youth all over the world to watch or follow their production. The last reason can show clearly the importance of media richness and to what extent it is very significant for the communicator to choose correctly the richest medium which can be available, reachable, permits interactivity and provides quick feedback to better convey the message to the target audience.

4.9%' only explain that they don't think such discourse can reach the international society because, as they justify, it mainly focuses on the Arab world problems.

6- **In general, the Egyptian university students(study sample), referred that the new preachers always depend on some attractive methods and techniques, through the survey such methods can be clarified as the following:-**

- They mainly focus on the positives from the beginning of their choice for the subject and their handling for the content in their programs to the sincere accurate following for activating their thoughts and the principles they call for with their followers.

- they never depend on the speech of intimidation when they talk about religiosity and Muslim's expected actions and activities, but they always try to appear the fruitful results of sticking to Islamic principles and acting in accordance with the Sharia (Islamic law), so they uses a kind of suspense-based speech in order to appeal kindly their followers' desire to reap these fruitful results if they try to be real active Muslims.

- They use very simple and understandable Arabic language, neither slang nor complicated hard Arabic language, so they can easily reach different categories of the audience.

- They often shows true stories whether depending on testimonials or as a narrator for different cases of persons

who have changed their life style to be more appropriate with Islamic principles, demonstrating to what extent they became more successful and happier in their life.

- They also presents multiple models of Muslims' successful projects and activities which can be considered as extended calling for Islam in a practical way, sometimes these successful projects are reactions or responses for the preachers' calls to be more active and effective in your society, so at the same time they can be considered as the perfect proof of the success of their programs and the quality of his speech.

- Their programs are accompanied by enjoyable songs with good lyrics which complete the desired meanings of the programs and can easily convey the desired message in a simple and lovable way. Such songs are considered new and likeable technique that can attract many people specially the youth who can enjoy the nice music with these distinguished lyrics, moreover it is commonly noticed that some of Egyptians put these songs and music as their call tones and this is a clear proof of the perfect choice by the preacher. This result shows harmony with what is revealed in Yasmin Moll's study (2010) about the glitzy studios, the lighting, the music montage and the computer-generated title images which are integral to the message.

- Sometimes they host famous well-beloved people such as advertising models, artists and media personnel to talk about their experience when they decided to enjoy their life but in a

different way; more consistent with Islamic teachings and to show piety in all their actions and all sides in their life, demonstrating to what extent they became more comfortable and happier.

- The diversity in the communication ways which they depend on which varies from mainstream media, new media to interpersonal communication, so it is easy to watch their programs and their whole production through Islamic channels, public channels, YouTube and other social media or attending different face to face gatherings and sessions.

7- **The benefits of this modern religious discourse according to the youth's opinions, In your opinion, the new preachers' religious discourse assists you to: -** (The respondents are asked to choose all the alternatives they have been touched by)

- Take positive actions to serve Islam.(59.3%)

- Realize the correct concept of Islam.(54.8%)

- Know the prophet's biography to follow him correctly.(43%)

- Boost your Islamic identity.(30.8%)

- Form my values according to correct Islamic principles.(25%)

- Shape my attitudes toward different issues.(24.5%)

- Organize my priorities according to Islamic values and social circumstances.(21%)

- (Other benefits) includes: To understand Holy Qur'an, understand prophet Mohamad's wordings.(٣.5%)

**Table (7) The benefits of the new preachers' religious discourse from the Egyptian university students' point of view**

| Kind of benefit | Frequency | Percent |
|---|---|---|
| Realize the correct concept of Islam | 219 | 54.8 |
| Take positive actions | 237 | 59.3 |
| Boost Islamic identity | 123 | 30.8 |
| Organize my priorities according to Islamic values and social circumstances | 84 | 21 |
| Shape my attitudes towards different issues | 98 | 24.5 |
| Form my values according to Islamic standards | 100 | 25 |
| To know the prophet's biography to follow him correctly | 172 | 43 |
| Other benefits | 14 | 3.5 |

These results demonstrate that Egyptian youth (study sample) seriously value   the new preachers' role of explaining the shiny and correct concept of Islam, so it is logic to accept their call for distinct and positive actions as it ranked number one in the main benefits of such discourse.

8- **About the new features which attract the youth to follow the new preachers and listen to their religious discourse:-**

 **(**The respondents are asked to choose more than one from the given features)

- Their simple language. (57.3%)

- They are closer to my age and my way of thinking. (56.5%)

- They don't depend on threat or intimidation in their speech. (50%)

- Their social interests; as the religion- according to their discourse- is not for the latest life only. (45.5%)

- They present real stories in their shows which add meaningful view.(41.3%)

- They choose good songs and music for their shows. (39.5%)

- It is easy to follow them through different ways of communication. (40.5%)

- Their interesting topics. (35.5%)

- Their attractive characters. (34.5%)

- This discourse encourages me to take positive action. (33%)

- Their discourse discusses our real issues, as youth. (30.3%)

- Their distinguished wear style. (27.8%)

- This kind of discourse enhances my Islamic identity. (15.8)

**Table (8) Different features of the discourse according to the Egyptian university students' point of view**

| Different features of the discourse | Frequency | Percent |
| --- | --- | --- |
| Simple language | 229 | 57.3 |
| Encourage me to do positive actions | 132 | 33 |
| Their discourse doesn't depend on threat or intimidation in their speech | 200 | 50 |
| The new preachers have attractive characters | 138 | 34.5 |
| Their discourse enhances my Islamic identity | 63 | 15.8 |
| They are closer to my age and my way of thinking | 226 | 56.5 |
| They depend on real stories which included in the context of the discourse | 165 | 41.3 |
| The discourse focuses on our real issues | 121 | 30.3 |
| The discourse includes good thoughts and interesting subjects | 142 | 35.5 |
| Their distinguished wear style | 111 | 27.8 |
| Their social interests, the religion is not for the latest life | 182 | 45.5 |
| They choose very good songs and music for their shows | 158 | 39.5 |
| They depend on different means of communication | 162 | 40.5 |

This result illustrates that the new preachers depend on a modern distinguished language which attract the youthful audience to follow them. Also they have a consistent approach meets the youth's way of thinking and don't depend on the intimidation as a way of enforcing Islamic teachings which is realized and valued by the youth.

**9- The main references they depend on to support their call and teachings, in their religious discourse, as the youth notice:-**

- They depend mainly on the actions of prophet Mohamad (PBUH). (65%)

- They depend on the history of attractive and successful Islamic characters. (49.8%)

- They depend on general information and news which reflect their open-minded mentality. (40.3%)

- They depend on the "other's" Non-muslims' opinions and attitudes toward Islam and Muslims. (34.5%)

- They depend on the holy Quran as a main reference. (29.3%)

- They depend on prophet Mohamad (PBUH) wordings. (25%)

- They depend on various models of contemporary situations in the Islamic and Western countries. (19.5%)

- Others (To be said), 1% of the respondents clarified that they depend on various well known Islamic characters' wordings.

## 10- The importance of this modern or new religious discourse in the society:

- 82.3% of the respondents strongly agree with the great importance of the new preachers' religious discourse, 7.6% of the respondents agree with its importance, 9.9% of the respondents are neutral about its importance to the society.

**Chart about The importance of this discourse in the society**
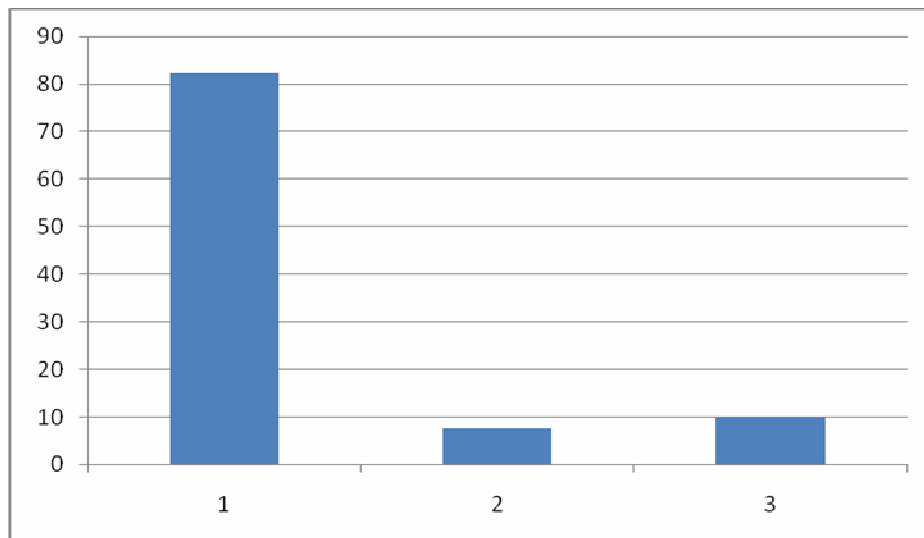


1- Refers to 82.3% who strongly agree with the importance of this discourse in the society.

2- Refers to 7.6% who agree with its importance in the society.

3- Refers to 9.9% who are neutral about its importance in the society.

That means there is a majority of the youth, according to the study sample, who think that our society really needs this kind of preaching (Da'wah), **according to their justifications there are various reasons which confirm such importance and a real need in our society for this kind of discourse, which are:**

- Fading of the mosque's role in our society which often stops to the limit of some weekly sermons and Qur'an well reading and pronouncement.

- The parents became always in a hurry, so we need a confident as a doubtless source to get our religious knowledge.

- Nowadays Arab citizens have many temptations in their life , especially that they live in an open society, so they make a great difference by helping them to make a good contact with Allah.

- Many opponents- whether inside or outside Egypt - try to distort Islam, and many youth need help and support to realize the correct face of Islam, this exactly what we found in the new preachers' religious discourse.

- This kind of religious discourse which is presented by those new preachers can easily overcome the other extremist discourses.

- The new preachers talk about very important and urgent needed concepts, like justice, peace, charity, kindness, generosity, and mercy.

- The new preachers argue the real social issues which touch the urgent problems in Muslim societies, presenting some practical programs and projects, so it is a real helpful discourse.

- Teenagers and noticeable percentage of young Muslims nowadays are starting to stir away from religious norms and values which can harm our society, the new preachers' discourse enhance them to adjust their actions and conduct, and this will protect our society from regression.

- They give us, as youth, the hope, and any society needs to be built two main essential things which are the faith and the hope.

- The new preachers encourage the youth to be positive and to participate in various charities to improve the society, not by just talking but by working.

**11- The main concepts and values which the new preachers always try to convey through their discourse according to the youth's opinions:-**

- The simplicity and beauty of Islam

- The hope

- The optimism

- The charm of worship

- The prophet Mohamad's love

- How to better exploit your skills

- Value of working

- Islam is a religion for this life and the last life

- The pity

- The tolerance

- The beauty of the paradise

- Charity

It is clear that the main values which are recognized by the youth are positive and the concepts include good, workable and promising meanings. This result assures that the bigger part of the message which is noticed by the youth is considered as positive one, which is consistent with the previous results of the research.

12- **The available or accessible media to follow your preferable preachers' messages( They can choose different ways of communication as they depend on actually)**:-27.4% only of the respondents mentioned that they can follow them depending on face to face communication through their gatherings or meetings in some clubs, universities, mosques and private compounds, clarifying that face to face communication is really different because of the interactivity and the quick response between the preachers and the audience, so they (the youth) can take decisions and change their concepts at the meeting, while 71.8% of the respondents follow them depending on the satellite channels clarifying that it is an available medium of

communication  and it is easy and comfortable for them, and the majority of the study sample 73% mentioned that they follow them depending on the new media such as Twitter, the official site of the preacher and Face book and they explain that in general the new media became an inevitable medium for knowledge and information and they often depend on it besides the television, radio and newspapers, or instead of these mainstream media sometimes, also it enables them to attain the best benefits of the message through sharing, like, unlike, comment and discussions, they feel when they depend on the new media as they are active or as a part of the communication process. This result reveals to what extent the social media seen as very rich media to that degree in which the people feel that they became as a part of the communication process itself.

This result also is consistent with media dependency theory as it assumes that audience learning from the real life is limited, so they can use media to get more information to fulfill their needs, especially that many respondents said that new media is a good and available substitute or offset instead of face to face communication through personal gatherings or meetings.

**On the other side, there is a very important notice regarding to the youth's responses about media usage,** that many of them write they hope to meet their preferable preachers face to face and some of them write if there is an opportunity to attend their meeting they will do it promptly. This notice can be understandable in the light of media

richness theory which set the face to face communication as the first kind of communication means and the richest one.

13- **Do you think that your preferable new preachers are enthusiastic and keen for the interactivity with their followers:-**92.3% of the respondents see that they are really enthusiastic and keen for the interactivity, while 7.7% see that they don't, and need to be more available through their official sites and via different new media, also enhance their face to face meetings to meet their audiences in different places.

This result reflects that the youth -study sample- are satisfied by the preachers' performance and their ways of communication with their followers and value them as highly responsive to their audience, this result indicates that this youthful audience can perform or encounter the required activities which are portrayed by the preachers and behave like them, which is consistent with the modeling theory assumptions as it proposes, as it is mentioned before, that the behavior is adopted if the individual identifies with those portraying the behavior and receives positive reinforcement for trying out the behavior.

This result also can make sense with what is revealed through Wise Lindsay's study (2003) that there is an active online community dedicated to the preacher's teachings, centered around his website, which features regular live online "dialogues" with the preacher himself. Also this result seems to be harmonic with Dina Shehata's study(2012)which

revealed that new preachers make successful use of new media to reach out to broader audiences, especially youth.

**14- Do you participate in any charities or projects according to their calls:**-47.9% affirmed that they participate and/or found various projects according to their calls, whether it is something already founded by the preachers themselves or through their main projects like "Ommar Alard" and "Sonaa Alhayat", or the youth themselves constructed it or founded it as an initiative, trying to show – as the youth said in their responses - "active Muslim", "positive Muslim", "true or real Muslim" and "beneficial Muslim" as the preachers always call for, while 52.1% of the respondents don't actually got involved in such projects or charities.

**For those who affirmed their participations, they clarify their motives as the following:**

- They try to show the real Muslim's morals as they taught from their preferable preachers' calls.

- They participate as a group in the same university and share it with others through the preachers' site.

- They met the preacher himself or his team and try to develop a charity for their society.

- They try to imitate the preacher himself and found his/her own role in his/her community (street, faculty, university…etc).

- They are affected by the new preachers' different tweets and posts to make something different and to better change the society.

- They like to be positive.

- They knew through the preachers' messages that he/she can be a distinguished well-known character in the society if he/she demonstrates positive actions.

The youth's responses here reflect that there is a considerable percentage of them are affected actually by the preachers' calls and their actual activities, and this can be logic with regard to the previous question and its answers, also if we consider the modeling theory assumptions " An individual encounters a form of action portrayed by a person (model) in a media presentation, the individual identifies with the model, that is, believes that he or she is like (or wants to be like) the model, and the individual remembers and reproduces (imitates) the actions of the model in some later situation".

15- **Do you know or share some projects with people from different Islamic countries – not only from Egypt - through the new preachers' sites**:- 38.2% affirmed that they have participated actually in different projects with some Muslims from different Islamic countries and some of these Muslims were not Arabic; some were European and some were Asian, and the projects were seen as services for Islam not for specific country or another, while 61.8% said they didn't participate

with Muslims from another countries and all the charities and projects which they have performed were with only Egyptians.

**16- Do you think this kind of preaching has changed your life style**:-28.2% of the respondents said "no", this kind of preaching and this religious discourse didn't change their life, some of them mentioned that they have already performed beneficial social activities and they have already shown commitment in their worship and others said they follow them to know or realize some Islamic concepts only, and 2.8% of the respondents said yes it changed their life "somehow", while 68.9% said "yes" their life has been changed according to the new preachers' religious discourse.

For those whose life has been affected, they explain some of these changes; they participated in charities, they actually founded some social institutions or clubs to help the citizens in their communities, they became careful regarding to the worship, some of the girls wore head cover "hejab" according to their calls, they show more responsibility towards their society's problems and interests, they became more helpful and cooperative, they knew very wonderful persons through charities and meetings, they think they became more successful in their social life, they felt that they have a real role in the society and some of them left some bad habits.

**Second results**: **Answers to the hypotheses:-**

- **Hypothesis one**:

> The study proved that there is strong significant statistical relation between those who depend on media having positive responses via social media and those who mentioned that their life has been changed and affected by this kind of preaching. The Chi-square value was 77.641 at a significance level of .000.

The study's first assumption tried to investigate the relation between media usage and depending on it from one side and behavioral changes from the other side.

The next table shows the responses to two main questions about the youth's positive responses to the preachers' calls via social media and to what extent their life has been changed.

**Table (9) The relation between the youth's positive responses to the preachers' calls via social media and to what extent their life has been changed**

| Variables under measurement | | | Have you ever shown positive responses via social media (contributions, contacted with them, comments, questions, discussions) | | |
|---|---|---|---|---|---|
| | | | Yes | No | Total |
| Do you think this kind of preaching has changed your life style? | yes | Count | 166 | 76 | 242 |
| | | % of Total | 47.3% | 21.7% | 68.9% |
| | No | Count | 16 | 83 | 99 |
| | | %of Total | 4.6% | 23.6% | 28.2% |
| | Somehow | Count | 5 | 5 | 10 |
| | | %of Total | 1.4% | 1.4% | 2.8% |
| Total | | Count | 168 | 164 | 351 |
| | | % of Total | 53.3% | 46.7% | 100.0% |

## Chi-square Test

| | Value | Df | Asymp. Sig (2-Sided) |
|---|---|---|---|
| Pearson Chi-Square | 77.641[b] | 2 | .000 |
| Likelihood Ratio | 82.440 | 2 | .000 |
| Linear-by-Linear Association | 56.792 | 1 | .000 |
| N of Valid Cases | 351 | | |

## Symmetric Measures

| | Value | Approx. Sig. |
|---|---|---|
| Nominal by Nominal  Contingency Coefficient N of Valid Cases | .426 351 | .000 |

This result confirms, as it is proposed in media dependency theory, the effects of mass media on audiences and of the interactions between media, audiences, and social systems, and when audiences are dependent on media to satisfy their needs, messages can alter all three states – cognitive, affective and behavioral.

- **Hypothesis two:-**

The study proved that there is no relation between the youth according to their gender and attending the face to face lectures or gatherings with the preachers, it is welcomed by the whole youth (study sample) in general. The Chi-square value was 1.197 at a significant level of .274. This result confirms that face to face communication actually is the richest medium of communication as it is proposed in media richness theory.

**Tables (10)The relation between the Gender of the study sample and attending face to face lectures**

| Variables under measurement | | | Have you ever Attended their face to face lectures | | Total |
|---|---|---|---|---|---|
| | | | Yes | No | |
| Gender | Male | Count | 38 | 85 | 123 |
| | | % of Total | 10.8% | 24.2% | 35.0% |
| | Female | Count | 58 | 170 | 228 |
| | | %of Total | 16.5% | 48.4% | 65.0% |
| Total | | Count | 96 | 255 | 351 |
| | | % of Total | 27.4% | 72.6% | 100.0% |

## Chi-Square Tests

| | Value | Df | Asymp. Sig (2-Sided) | Exact Sig. (2-sided) | Exact Sig. (1-Sided) |
|---|---|---|---|---|---|
| Pearson Chi-Square | $1.197^b$ | 1 | .274 | | |
| Continuity | .938 | 1 | .333 | | |
| Likelihood Ratio | 1.184 | 1 | .277 | | |
| Fisher's Exact Test | | | | .316 | .166 |
| Linear-by-Linear Association | 1.193 | 1 | .275 | | |
| N of Valid Cases | 351 | | | | |

**Hypothesis three:-**

The study proved that there is an average relation between the youth (study sample) according to their gender and their

participation in different charities. The Chi-square value was 3.314 at a significant level .069. This relation refers to the female as more effective contributors than the males. But it was also proved that there is a very strong relation between the membership in the political parties and the participation in different charities. The value was 28,759 at a sig. level.000

## Table (11) The relation between the participation in charities according to the gender Chi-Square Tests

| | Value | Af | Asymp. Sig (2-Sided) | Exact Sig. (2-sided) | Exact Sig. (1-Sided) |
|---|---|---|---|---|---|
| Pearson Chi-Square | 3.314[b] | 1 | .069 | | |
| Continuity Correctiona | 2.919 | 1 | .088 | | |
| Likelihood Ratio | 3.315 | 1 | .069 | | |
| Fisher's Exact Test | | | | .074 | .044 |

**Hypothesis four:-**

The study proved that there are significant statistical differences between the study sample according to the gender in following the preachers and their estimation for their discourse and its ranking compared to the other religious programs, and according to the study findings the males were heavy followers than the females and their estimation was better than the females. The value of Mann-Whitney was 2.437 at a significant level .015.

There are significant statistical differences between the study sample according to the variable of the university. The foreign and private university students valued this kind of discourse and were heavy followers. The value of Z was 5.444 , 5.045 respectively for these two variables at a sig. level .000, this can be raid in the light of the kind of target audience of such kind of discourse, as it targets mainly the youth especially the middle and upper middle class as it is revealed.

Also there are significant differences between the study sample according to the academic department, and it is proved that literary sections were heavier followers than those in the scientific sections. Z value was 5.849 at a sig. level .000, and valued this kind of discourse better than those in the scientific sections. Z value was 3.229 at a sig. level .001.

Also the study proved that there are significant differences between the study sample according to their age, as the youth under 21 valued this kind of discourse more than those bigger than 21. Chi-square value was 3 3.154, at a sig. level .001, also they are heavier followers for this kind of discourse more than the older ones. Chi-square value was 15.855 at a sig. level. 000, this result can be read in the light of many new interests whenever the person became elder, especially in this crucial period of the age.

**Conclusion:-**

For the Egyptian youth (study sample) the new preachers' religious discourse is modern and meets the updates in Egypt and in the whole world, and their programs came as number one in the whole

religious programs, as they see the new preachers' speech helps them to realize the correct concept of Islam, to take positive actions, and to form their values to follow prophet Mohamad (PBUH) correctly.

Egyptian youth clarify that there are many features have attracted them to follow the new preachers, such as their simple language, they don't depend on threat or intimidation in their speech, their modern discourse which focuses on the realistic issues, which also doesn't relate between the religion and the latest life only, besides the different available means of communication to contact with them and follow their sermons and shows.

There are main privileges in their religious speech, as it is cleared by the youth, that they depend mainly on simplified explanation for the holy Qur'an and on the actions of prophet Mohamad (PBUH) and the history of attractive and successful Islamic characters, Egyptian youth see that this kind of speech is appropriate for all Muslims.

**Discussion: -**

First:- As the Islamic discourse constitute the core of the personality of Muslim individual and the essence of the Islamic society, it must be taken into consideration that such discourse cannot be Islamic unless it reflected the Islamic Ummah's identity, defended its interests upheld its causes and mirrored its thoughts( Abdelaziz Othman Altwaijiri, 2004). The Islamic discourse shall be articulated on the following:

First: The discourse must be genuine, truthful, honest, serving first and foremost the Islamic interests, moderate, fair, equitable and derived from the principles, virtues and moral values of Islam. Second: This discourse must be universal. It must be relevant to all human societies, upholding humanity's interests, achieving co-existence and co-operation among nations and peoples for the welfare of all humanity, and fostering the principles of justice, equity and peace.

Third: It must be flexible, renewable, well formulated and fulfill all the objective conditions required when addressing people in a language understood by all, with a sound and acceptable logic that is compatible with the conditions of every environment.

Fourth: This discourse must be constructive, beneficial, purposeful and must aim at reforming, renewing and developing at the internal level. It has also to strive to clarify and highlight the truths of Islam and dispel the doubts harbored about it, in a moderate, gentle and flexible way that shuns all forms of extremism, violence, vehemence and zeal, inviting to the righteous path without being impulsive, undermining the interests of the target audience or offending the latter.

Fifth: The discourse must be sublime and elegant in form and content. It must be free of imitation and must transcend ephemeral trends or overwhelming currents, in such a way as to preserve its independence.

Sixth: It must be open unto dialogue, and mutual understanding, and must be receptive to the regional and international environment, fully assimilating changes and new developments.

Regarding to these previous articulations I argue that for those Egyptian youth who have chosen to watch their programs, follow them on Facebook and Twitter, attend their gatherings and make sense of their teachings within their everyday lives, new Islamic televangelists or new Islamic preachers provide a new different religious frame for how to build yourself in order to build a new Egypt, or in general a new developed nation in the whole Islamic Arabic countries and take a turn for the better. So I think such modern religious discourse, as it is described by the youth (study sample) can be characterized by all the previous mentioned characteristics.

Second:- Besides the new preachers' characters, lively style and well chosen approaches in their programs and talks, the multitude satellite channels and the growing social media usage have played an important role in their success, fame and expanded effectiveness and provided great support to activate what they call for in their programs and talks. For example, it was clear that the mastery of using new media technologies and techniques enabled Amr Khaled, one of the famous religious preachers in Egypt and in whole Arabic world, to evade the ban against his preaching and create an innovative atmosphere in which to couch his message of personal salvation and ethical social reform as both compatible with and essential for finding a "culturally authentic" path to modernization (Wise, Lindsay 2003).

Such competencies and these available capabilities have presented great opportunities and strong ground to make new case of Muslims' solidarity and enable large numbers of Muslims to think, discuss, plan and do together some positive actions and they became aware of different important issues related to Muslims' societies and communities. Thereby one of the most important implications of new preachers' exploiting for social media and ICTs is unifying Muslims from different backgrounds and societies specially Arab Muslims, strengthening their Islamic identity on the ground of life style, thinking, interests and working, not only on the ground of worship.

**Study limitations:-**

Several limitations of the study should be mentioned. The study focused on the Egyptian youth who live in Egypt, but it is important to know the impact of the preachers and their religious discourse on the Egyptians who live as immigrants or current residents in other countries, especially the western ones to better understand the new preachers' effects there. The study focused on the university youth who are between 18 and 25 years old, so it is possible to detect attitudes of the youth aged more than 25, and the young adolescents aged less than 18.

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*The questionnaire was reviewed by prof. Nagwa Kamel professor of Journalism, Cairo University, prof. Amal Elsayed; professor of Journalism, Cairo University, prof. Saeed Elghareeb; professor of Journalism, Cairo University, prof. Magi Elhalawani; professor of media and dean of Canadian international college CIC, and prof. Howayda Mustafa; professor of media and head of Broadcast department in Mass communication Faculty, Cairo University.

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