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The rule of “The means has the regulations of the ends” and its applications in contemporary work of Dawah

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Abstract

All praise and gratitude is due to Allah, Lord of the worlds, and prayers and peace be upon the best of messengers, our Prophet Muhammad peace be upon him, and upon his family and companions all together, and after; Dawah to Allah is acknowledged as one of the most noble and honorable actions and deeds. Allah the Almighty said: (And whose words are better than someone who calls 'others' to Allah, does good, and says, "I am truly one of those who submit."? (Fussilat: 33). Imam Al-Hassan Al-Basri, after he recited this verse, said: "This is the one who is beloved to Allah, the ally of Allah, this is Allah's chosen one. He is, among the people of the earth, the most beloved one to Allah; he answered Allah's call, and he persuaded and inspired people to do the same, and he perfected his deed and his call and said; I am among those who submitted to their Lord. He is khalifatun Allah". (Ibn Al-Mubarak, 2008, p. 2060). Dawah is one of the most profound and significant portions of Islam that are closely adjacent to 'ilm al-Maqāsid. Indeed, the texts of Shari'a in this matter all arose to be absolute, without subjecting or restricting the essence of Dawah to specific means or certain procedures. As Allah, the Almighty, said: "Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided" (An-Nahl: 125). And He, the Almighty, said: "O believers! Be mindful of Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful" (Al-Ma'idah: 35). Then, due to the development that shaped all facets of life and every so often shifted the way it operated, including contemporary electronic means of Dawah, it was necessary to present these means on the premise of: "The means are subjected to the regulations of the ends", which organizes the branches under the principles and approves for only that which is in accordance with the premise, and rejects what is not.

The Importance of the Research

The application of "the means has the regulations of the ends" is crucial in the field of Dawah, as shown by a number of examples, including:

1. The duties presented by the Shari'a are either command or prohibitions, and the means leading to one of them are subjected to their ruling and regulation, hence, the clarification of this is of an importance in the field of Dawah. Furthermore, the sources of rulings and regulations are of two components: Ends, and means that lead to them.
2. The necessity to legalize Dawah work by tying its means to al-Maqāsid al-Shariah (The purposes of the Shari'a), particularly those connected to establishing al-Wasatiyah (Moderation) in religion.
3. Stating the aspects of disagreement, its source, and its cause, among the scholars, in the issue of Tawqefiyah (suspending) of the means of Dawah.

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4. Explaining the difference between means, pretexts, methods, and rejected innovations, which may be thought to be synonymous.

Reasons for Choosing Research

1. The continuous development that resulted new means and methods that can be used in the field of Dawah, also resulted novel and overlapping matters within those contemporary means, which prompted scholars to engage in researching and tackling their rulings and regulations, with different approaches of broad visualization of some, and narrow judgments of others, which necessitates the attempt to identify the reality of the fundamentalist rule and its contemporary applications in Dawah, and to clarify the bases from within the Shari'a from which each approach based his judgments and visualization upon.
2. The fact that modern means and tools are helpful to da'i; they ease the work and shorten the time, and connects him to the whole world, it was vital to subject them to the rules of means.

Research Objectives

1. Introducing and defining the means of Dawah and distinguishing them from other Dawah terms such as pretexts, methods and innovations.
2. Bring the attention of the da'is to the significance of maintaining the tools of Dawah in order to comprehend and utilize them in accordance with the Shari'a and fulfill the objectives of the Shari'a.

Limits of the Research

The research will be limited to the study of the contemporary means of Dawah, subjecting them to the rule of "the means has the regulations of the ends", followed by an explanation of the scholars' sayings in the Tawqeefiyat (suspending) of the means of Dawah, then the contemporary Dawah applications of the rule.

Questions of the Research

1. What is the relationship between means and ends?
2. What are the contemporary means used in Dawah?
3. What are the Islamic rules and regulations for the use of contemporary modern means in the field of Dawah?
4. What are the contemporary Dawah applications of the rule of means?

Method of the Research

The research relied on the analytical inductive approach, where the rule of "the means has the regulations of the ends" was first explained, then clarifying and analyzing the scholar's opinions and statements concerning it, based on their disagreement in the matter of the Tawqeefiyat (suspending) of the means of Dawah, and then stating the most correct among them, along with its evidence. Moreover, the research extrapolated the contemporary means of Dawah, followed by an analysis and then judging them through the premise of the approval and rejection.

Previous Studies

There are many studies that dealt with the work of Dawah separately from its tools and means, or that dealt with the basis of means in general without restricting it to the field of Dawah. Perhaps the closest works that we came across, and related to our research, are the following:

"The means are subjected to the regulations of the ends", Faisal Yusuf Al-Ali, Islamic Awareness Magazine, S. 47, p. 536, 2010 AD, Kuwait. The researcher spoke on the various images and colors that make up the modern city, with a focus on the media and how it shapes future generations.

The rule of "The means are subjected to the regulations of the ends" and its applications in the field of Dawah, Ali Samoh, Islamic Research Journal, Q. 6, p. 43, 2019 AD. The research focused on some of the Dawah tools that enable the Da'i to be successful in his field, including the variety of his techniques and instruments, his understanding of the objectives of Dawah, and his observance of the right approach for the moment.

The rule of "The means are subjected to the regulations of the ends": its concept, its controls, and some of its applications in al-Mudawwana, Elias bin Salih Tamama, Al-Shihab Magazine, Vol. (05), p. (01), 1440 AH - 2019 CE. As is clear from the title, the applications of the rule were limited to the book of al-Mudawwana by Imam Malik.

The Research Plan

The research was structured into an introduction, two chapters, a conclusion, and a list of sources and references. The introduction addressed the significance of the research, the reasons for its selection, its aims, its limits, and its questions.

Introduction: Explanation of research vocabulary and terminology

The first requirement: defining "Al-Wasāil" (means) linguistically and terminologically

Al-Wasāil (means) is linguistically: the plural form of a mean, a tool, which entails kinship and connection, relation, and linking. Moreover, it is that by which one draws near to others, and the plural is al-wasūl and al-wasāil, and tawsūl and tawassul are the same. It is said: So-and-so supplicated to his Lord for a means with emphasis, and begged Him by a means if he sought to draw near to Him by a certain action, and al-wasūla is the status according to King, and the Wasil: the one who desires Allah.

As Labeed said: "Blā kull Dhī dīn ilā Allāh wāsilu", and from this meaning is the Almighty's saying: "Even the closest to Allah of those invoked would be seeking a way to their Lord" (Al-Isra: 57). Also, among its meanings is a status in heaven.

On the authority of Ibn Omar, may Allah be pleased with them both, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "When you hear the Muezzin, say what he says and then invoke Allah's blessings upon me, for whoever invokes Allah's blessings upon me one time, Allah will bestow His blessings upon him ten times.

Then ask Allah to grant me the Wasīlah, which is a high rank in Paradise that befits only one of Allah's servants; and I hope that will be me. If anyone asks the Wasīlah for me, it becomes incumbent upon me to intercede for him" (Sahih Muslim, 1991, p. 288). Ibn Manzur, Al-Razi, and Al-Jawhari confirmed that tawsūl and tawassul also come in the sense of theft. It is said: "So-and-so took my camel tawassul, i.e. stole it. It appears from the foregoing that wasūla in the language of

the Arabs refers to several meanings, including: kinship and connection, degree with God Almighty, and it comes in the sense of theft.

As for the definition of “means” terminologically:

It appears from the fundamentalists’ definition of *al-wasīla* that it has two meanings:

Some of them defined it in general terminology, such as *al-Qarafi* in his saying: “The sources of rulings are of two types: purposes, which contain benefits and evils in and of themselves, and means, which are: the paths leading to them” (*Al-Qarafi*, 1994, p. 153). Hence, he upheld the means as the ways that lead to benefits or harms, and the purposes as the things that contain benefits and harms in and of themselves.

Al-Rajaraji defined it by saying: “The meaning of the means: it is the premise on which the attainment of something depends” (*Al-Rajaraji*, 2004, p. 157). Some of them defined it in the special terminology as: “Actions that are not intended for their own sake, because they do not include interest or corruption, but are intended to reach other actions that include interest or corruption and lead to it” (*Makhdoom*, 1998, p. 54).

Walking to mosques, traveling for Hajj and striving for jihad is not intended in and of itself and does not include an interest or benefit in itself, and the opposite of it is sitting in bars and places of *mūbiqāt* that are not forbidden in and of themselves because they do not contain corruption nor harm in them, but the ruling in both cases is a rule concerning what they lead to.

The second requirement: Defining “*Al-Maqāsīd*” (Purposes)

The first section: Defining “*Al-Maqāsīd*” linguistically and terminologically

***Al-Maqāsīd* linguistically**, is the plural form of *Maqṣad*, *Ibn Faris* said: “The *Qaf*, *Sad*, and *Dal*, are three origins, one of which indicates the coming of something with its origin, and the other is on the hoarding of the thing, so the original is: *Qasadtuh* *Qasdan*, and *Maqṣadan*, and from the meaning, *Aqṣdh al-Sahm* (The arrow went through him), if the arrow hit him and dropped him dead, as if it was said that because the arrow did not deviate. And from it, *Aqṣdth ḥayyah* (Snake), if it killed him.

Ibn Faris and *Ibn Manzoor* mentioned that the other origin: I intended the thing i.e. break it, and *al-qasadah*: the piece of the thing if it is broken, and the plural is *qasd*, and the third origin: the she-camel, the one that is full of flesh, and the first meaning is what the fundamentalists and the jurists meant.

***Al-Maqāsīd* terminologically:** There are many scholars’ definitions of *maqāsīd* according to what is meant by *maqāsīd*. It should be noted that *maqāsīd* in *Sharia* has two meanings:

The first meaning: And it is the general meaning that the meaning of the word ““purposes”” carries, as it is not limited to bringing interests only as it comes to thought, but also expands to incorporate warding off corruption and hindering its paths, so both of the two matters fall under the term of “objectives”, and according to this meaning *Sheikh Ibn Ashour* defined it for the overall objectives of legislation by saying: “They are the meanings and rulings observed by the Lawgiver in all or most of the cases of legislation, so that their observation is not limited to being in a special type of *Sharia* rulings” (*Ibn Ashour*, 2004, p. 165).

The second meaning: It is a special meaning, and from that “purposes” are: “Actions to which the ruling is attached to themselves, either because they contain interest or corruption

in themselves, or because they lead to them directly without the mediation of another action" (Makhdoom, 1998, p. 38). Or it is: "The meanings, rulings and the like that the Lawgiver took into account in legislation in general and in particular in order to achieve the interests of the people" (Al-Youbi, 1998, p. 37).

Fundamentalists and jurists may use the term "maqasid" and mean "intentions" by it, as in the general rule "al-Umūr bi-maqāṣidihā" (i.e. Matters are judged upon their intention and purpose) meaning that actions and dispositions differ according to the intentions (Makhdoom, 1998, p. 39).

The third requirement: Defining the work of "Dawah"

Da'wah linguistically is "request", as said: he called for something; he requested to bring it, and he called for something; meaning he urged for the doing of something (Mustafa, 1960, p. 286), and terminologically it is defined as: "the systematic, organized effort intended for introducing people to the truth of Islam in order to effectively bring forth a fundamental and equitable change on the course of Fulfilling the duties of succession, seeking the pleasure of Allah Almighty." (Al-Tayeb, 1996, p. 67). The approach of the righteous salaf in da'wah is based on five pillars: knowledge, righteousness, wisdom, integrity of the means and methods of da'wah, and patience (Al-Majli, 2008, p. 154).

In light of the aforementioned, we can define da'wah as "every effort of act or speech expended with the intention of calling people to worship Allah alone, and to obey Allah and His Messenger, may Allah's prayers and peace be upon him, by doing acts of worship, abandoning prohibitions, demonstrating virtue and distancing from Vice, spreading justice, preventing injustice and corruption, by following the truth and rejecting falsehood" (Khalaf, 2015). Or it is "the effort carried out by people and organizations with the aim of spreading Islam according to the correct foundations, rules and regulations, and rules through the methods and means of dawah" (Al-Moqbel, 2020).

The da'wah to Allah Almighty is an obligation of sufficiency (Fard Kifayah) on Muslims, if a group of them undertakes it, it is waived from the rest. It is a communal responsibility but if a group from among the ummah does it, it is waived for the rest. The Almighty said: {Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.}, so the wholeness of the nation's effort compensates the individual responsibility of da'wah to Allah; That is why the consensus is considered a conclusive argument." (Ibn Taymiyyah, 1995, p. 166).

Ibn Baz said: "The scholars have stated that the da'wah to Allah Almighty is a communal obligation, with regard to the countries in which the da'wah stands, because every country and every region requires to be sufficient in the field of da'wah and it is required to be active in it, so it is a communal obligation, if it is carried out by enough people, that duty is waived from the rest, the da'wah to the rest of people becomes Sunnah mu'akkadah or "confirmed sunna", and a great good deed.

And if the people of an area or a certain country do not carry out the obligation of da'wah, the sin becomes general and encompasses everyone, and the responsibility becomes compulsory for everyone... Allah Almighty has enabled means of da'wah in ways that previous generations did not experience. There are numerous approaches, and establishing an argument towards individuals nowadays is achievable in an array of ways: through radio, television, the press, and so on (Ibn Bariz, 2002, p. 16).

The first section: The rule of "the means has the regulations of the ends"

The nation of Islam was entrusted with calling to Allah Almighty, and it was favored because of that. The Almighty said: “You are the best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious.” (Al-Imran: 110).

And since da’wah is not completed except by means that help achieve the goal and the aim, the rules and regulations of adopting these means and methods are the same regulations and rules of the first intention and goal, based on the rule: “the means has the regulations of the ends”, because the da’i who calls others to a matter must have two things:

The first one is the aim and the intended, and the second: the means and the path leading to that aim: This is why Allah mentions da’wah sometimes to Him and other times to His way, for He, Glory be to Him, is the deity that is intended, the aim and the sought after in da’wah.” (Ibn Taymiyyah, 1995, p. 162).

The first requirement: Explaining the rule

This rule appears in several forms, including: The rule of the means is dependent on what it leads to, the means have the regulations of the ends, attaining the means of what is compulsory is compulsory in itself, and the means that lead to what is forbidden are forbidden in themselves (Collaço, L. M. 2014).

Imam Al-Qarafi said in his book Al-Furuq: “The rule is that the means follow the regulation of the intended purpose, so the mean of what is haram is haram, and the mean of what is compulsory is compulsory, and the same goes for the rest of regulations.” (Al-Qarafi A., D.T., p. 111).

Ibn al-Qayyim explained it fully, and said: “Since the purposes cannot be reached except through means and methods that lead to them, their paths and causes are dependent, reliant, and considered by them in the judgment and regulation.

So The means that lead to sins are in their rule of prohibition in accordance with what they lead to, and the means of obedience and closeness to Allah are in their rule of authorization and endearing in accordance with the goal and aim that they lead to; The means of what is intended is dependent on what is intended, and both are intended, but the goal is intended for the purpose of ends, and the means is intended for the purpose of means; hence, if the Almighty God forbids something and that something has ways and means that lead to it, those ways and means are also forbidden by Allah, in order to fulfill His prohibition, confirm it, and to prevent people to come close to it. And if Allah, the Almighty, allowed the means and pretexts that lead to something which He had prohibited, then that would be a violation of the prohibition, and a temptation upon the souls” (Ibn Al-Qayyim, 1991, p. 553).

And from this main rule: “The means have the regulations of the ends”, several sub-rules, emerge, including: “Whatever an obligation is not fulfilled without it is considered an obligation”, and the rule: “The means to the forbidden are forbidden”, and the rule: “The means fall by the fall of the purposes”, and the rule: “Sadd Bāb al-dharā’i”.

The second requirement: the regulations for implementing the rule of “the means have the regulations of the ends” (Tama, 2019).

1/ That the end which the means leads is obligated (a well-known ruling).

2/ The method does not contradict a text or a rule:

If the means contradict a text, or a rule, it is disregarded, as well as if it contradicts an

objective of the shari'a, in accordance with the rule: "Consideration of the objectives and purposes takes precedence over the consideration of means" (Al-Telmisani, 2010, p. 330).

3/ That the means is not originally related to a specific ruling in shari'a that prohibits it, hence it has to be based on the principle of permissibility.

That the means is conducive to the intended purpose and that the intended purpose cannot be attained without it. Imam Al-Qarafi, may Allah have mercy on him, says: "If the intended end and objective is facilitated without a specific mean or method, then the method is disregarded." For example, beating children over not performing salah, is a mean and a method of disciplining them, if the discipline does not take place, the beating is disregarded because it did not result in any effect or impact. (Abdulsalam, 1991).

The second section: The means of da'wah and the assessment of scholars of it in being tawqifiyah or ijthadiyah (suspended or prone to diligence).

The first requirement: Types of the means of da'wah

Da'wah methods range from spiritual and emotional or intellectual methods to physical methods, also from public to private, and from modern to traditional means:

1/ **Spiritual means of da'wah**

These methods are reflected by all the different attributes that the dai's must demonstrate in order for the da'wah to accomplish its goal and standards, including:

Sincerity: It is required for the da'i to be sincere to Allah Almighty, truthful in his intention, and does not want to show off, or seek reputation, plunder, or prestige (Korznikova, Korneva, & Korznikova, 2020).

Knowledge of the da'wah and its conditions and regulations: That he be based on clear evidence and have insight into what he calls to, so that he does not issue fatwas without knowledge, that is, with knowledge, certainty, reason, and confirmation from the text of what I call to do and forsake. Allah the Almighty said: "Say, 'O Prophet, ' "This is my way. I call to Allah with insight" (Yusuf: 108).

And from knowledge pertains the concept of approaching people with what they know and what they need, rather than engaging or distracting them with what isn't beneficial to them in this life or the hereafter, and with what their minds cannot comprehend.

In Sahih al-Bukhari on the authority of Ali ibn Abi Talib, may Allah be pleased with him: ("Speak to people only according to their level of knowledge. Would you like for Allah and His Messenger to be denied?"), that is: if people were told something that was ambiguous to them and that they did not know, perhaps they would disbelieve and reject what has come from Allah Almighty and His Messenger, may Allah's peace and prayers be upon him. (Al-Bukhari M., 2018, p. 59).

And on his authority, may Allah be pleased with him, he said: (Indeed, the true faqih is the one who does not make people despair of Allah's mercy, does not give them security from God's chastisement, does not grant them concessions in disobedience to Allah, and does not abandon the Qur'an in pursuit of something else) (Al-Isfahani, d.t., pg. 77).

On the authority of Ibn Masoud, may Allah be pleased with him, he said: (I have not told a people a hadith that they did not comprehend, and it did not end up in fitnah to some of them). (Ibn Abd al-Bar, 1994, p. 541). And from knowledge is the wisdom in setting things straight, and performing da'wah with a collected manner, patience, and compassion with al-

Mad'ū. Allah the Almighty said: "Invite 'all' to the Way of your Lord with wisdom and kind advice". (An-Nahl: 125). And from knowledge comes awareness of the regulations and conditions of advice, and from that comes the condemnation of the wrongdoing, not the doer, and not shaming him in public, and when the Prophet, may Allah's prayers and peace be upon him, was informed of a wrongdoing committed by a man, he did not say: (What is the matter with so-and-so, but hesays: what the of people who do such-and-such) (Ibn Abd al-Bar, 1994, p. 541).

And it is knowledge to seek out the right moments to give da'wah, so that the da'i does not make himself or his words an attraction of tiredness or boredom, and he must consider the capacity of the invitees and their willingness to accept the digression in the explanation and speech (Omar, 2002).

The good manners

And good manners are a faculty of the soul that allows one to perform beautiful acts (Al-Bayhaqi, 1988, p. 129), and it is one of the most important things that the da'i must take care of, and act according to in what he calls for and preaches, because actions are more effective than speech, and it is an indication of the da'i sincerity in what he calls for.

And the da'i is the first of people who are ought to follow the example of the Messenger, exemplifying the Almighty's saying: "**Indeed, in the Messenger of Allah you have an excellent example**" (Al-Ahzab: 21), and to attempt to adopt his morals, which were described by the Almighty's saying: "**And you are truly 'a man' of outstanding character.**" (Al-Qalam:4).

Sheikh of Islam Ibn Taymiyyah, may Allah have mercy on him, said: "As for the great character with which Allah described Muhammad, may Allah's prayers and peace be upon him, it is the religion that includes all that Allah has commanded absolutely... and its reality is hastening to comply with what Allah Almighty loves, with high spirits and gladness of heart (Ibn Taymiyyah, 2005, p. 90).

Good manners are summed up in the Almighty's saying: "Be gracious, enjoin what is right, and turn away from those who act ignorantly." (Al-A'raf: 199), and he, may Allah's prayers and peace be upon him, explained it by saying: "Righteousness is good character", And he, may Allah's prayers and peace be upon him, was not obscene or vulgar, and he used to say: "Indeed, among the most beloved and nearest of you to me on the Day of Judgment are those of you who have the best moral conduct", and he also used to say: "The most perfect believer in his faith is the one who has the most excellent manners".

Patience

The da'i be patient with his call, patient with what he calls to, patient with what obstructs his call, patient with what he opposes of harm, and he will enjoy the good ending after, and listen to the words of Allah Almighty addressing His Prophet: "This is one of the stories of the unseen, which we reveal to you 'O Prophet'. Neither you nor your people knew it before this. So be patient! Surely the ultimate outcome belongs 'only' to the righteous." (Hud: 49) (Al- Othaimeen, 1992, p. 13).

Patience bestows the degree of Imamate to its bearer. Sheikh Al-Islam Ibn Taymiyyah - may Allah bless his soul - said: "With patience and certainty, you attain the leadership in religion." Then he recited the Almighty's saying: "We raised from among them leaders, guided by Our command, when they patiently endured and firmly believed in Our signs", (Al-Sajdah: 24) (Al-Jawziyya, 1996, p. 153).

2/ Physical means of da'wah

They are the tangible tools that the da'i uses in his da'wah, as it facilitates his mission, and it may be specified as it may expand, and it may be generalized as it may be private, and it may be restricted as it can be renewed, in divergent views among scholars on the issue of Tawqifiyyat the means of da'wah, which we will study in this research. It is divided according to comprehensiveness into private means and public means, and it is divided in terms of innovation into traditional means and modern means:

The private means of da'wah

To safeguard the religion from manipulation, political exploitation, and fostering dissension among the people, this sort of means is exclusive and not fit for the wider public. Rather, it is specific to the ruler and those under his supervision, such as ministries, Islamic bodies, and advocacy institutions, and the actions they carry out, such as jihad in all its forms, and fatwa programs based on the state's approved religious reference of senior scholars, and the state's fatwa institutions, that have their own particularities.

The same is true for enjoining good and forbidding evil, which is based on institutional decisions subsidized by the state and addresses the broad population of society. However, as for forbidding evil with the way that is based on advice and guiding Muslims towards good, this is a duty that Muslims share as groups and individuals, institutions and people (Al- Thuwaini, d.t., p. 10).

Public means of da'wah

Unlike the private methods, these means can be employed and utilized by the general public in enjoining good and forbidding evil, advising people out of affection for Muslims, and supporting them if they are oppressed or oppressors, by showing them and the general public the path of truth and guidance.

It is nice to mention in this regard that when Umar, may Allah be pleased with him, read the Almighty's saying: **"You are the** best community ever raised for humanity—you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious." (Ali 'imran: 110), said: "O people, whoever would like to be from that nation, let him fulfill God's condition regarding it" (Al-Suyuti, 2003, p. 727).

The traditional means of da'wah

Since al-bi'thah, these are the means by which the first call to Islam began, such as preaching, writing, poetry, advice, and other means, the impact of which weakened with the appearance of more advanced means, such as newspapers, radio, and television, as a result, they became considered to be more traditional than modern. The reason for this is that they are often unidirectional from the publisher to the reader without interaction or communication between the two parties unlike modern digital means.

The modern means of da'wah

the new digital methods that have been developed by the technology revolution and are continuously being created and innovated at a rapid pace. And no one disputes the significant role that these means have played in either promoting Islam or attempting to undermine it, mislead its people, and foment strife among Muslims who belong to the same nation and faith. And, if its virtue and threat were to become known, it becomes necessary for the du'at

to deal with it in a way that serves the religion and refutes the suspicions that are spread by the corruptors and their plans, in a way that employs these modern means to serve Islam, support its people, and introduce it to neighboring nations, with the correct definition that is free of impurities. Modern tools are numerous and rapidly refreshed, such that what was novel yesterday has become ordinary today, such as many applications and devices. Perhaps the most important characteristic of these means, in addition to ease of use, is their ability to address all segments of society, as well as linking them to millions of bodies, organizations and individuals in one global network. As well as facilitating communication and exchanging information between the parties involved in the network (Al-Raqb, 2005).

The second requirement: the regulations on the means of da'wah

There are various rules and standards that must be followed in the means of da'wah in order to preserve them from disorder, imbalance, and corruption, the most essential of which are as follows:

First

That the means should not be forbidden in and of itself, such as “al-muwālāt”, which is forbidden by a Shari’a text, as one of the means of calling, as Allah, the Most High said: “O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people” (Al-Ma’idah: 51) (Al-Zaki, 2008).

Second

The means does not exceed its mission, so it turns into an end after it was a mean and a tool, as its purpose is to help people (Issa, 2009), as it happens that the da'wah institutions often care about the means, so they spend massive budgets and a long time, then the outputs of the da'wah process, which are the purposes, are inadequate and can hardly be mentioned.

Third

That these means be in line with the shari’a, consistent with the spirit of Islamic legislation, as there must be two conditions in the da'wah to Allah: that they be pure and sincere for His honorable face, and that they are in accordance with the Sunnah of the Messenger of Allah, may Allah’s prayers and peace be upon him. If the da’i fails to fulfill the first condition, then he is a Mushrik, and if he violates the second, he is then an innovator (Al-Asmi, 2006, p. 55).

Fourth

Not to be on the basis of or inspired by some of the forms and slogans of the disbelievers, such as building mosques in the shape of churches, or using bells to alert, or other things closely related to disbelievers' rituals (Issa, 2009), because the Prophet, may Allah's prayers and peace be upon him, said: “Whoever imitates a people is one of them.” (Ibn Al-Qayyim, 1991, p. 13). Ibn al-Qayyim, may God Almighty have mercy on him, said: “The key essence of this is that imitation in apparent guidance is a pretext for agreement in intention and action.” Abdullah bin Omar said: “Whoever resides in the land of the polytheists makes their Newroz and their festival and imitates them until he dies, he will be gathered with them on the Day of Resurrection.” (Hanbali, 1990, p. 43).

Fifth

The use of means, even if they are permitted, should not lead to a greater harm than the desired interest, in accordance with the rule: “Preventing evil takes precedence over bringing benefits.”

Sheikh Abd al-Rahman al-Saadi, may Allah have mercy on him, said on the interpretation of the ayah: "O believers! Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance." (Al-An'am: 108), that "in this noble verse, there is evidence for a rule of the shari'a, which is: that the means are considered by the matters they lead to" (Al-Saadi, 2000, p. 268).

Sixth

That the intended purpose of the means is rightful, and if the purpose is to accomplish something which is forbidden, it is then not permissible to seek for it by any means, so when the purpose of the specific means is to call for falsehood, spread a deviant thought, or achieve a corrupt intention, the mean itself is forbidden (Muhammad E., 2017).

Seventh

The method employed should be suited for the da'i so that he may use it successfully and creatively, and it should also be suitable for al-mad'uwwin and effective on them, otherwise both of their efforts and time would be squandered.

The third requirement: Opinions of the scholars on developing the means of da'wah

There is no question that the approach of the righteous salaf was to follow in the call to Allah Almighty, and anything that opposes it is forsaking tradition and pursuing innovations that go against Sharia. Abdullah bin Masoud, may Allah be pleased with him, said: "We mimic and do not initiate, and we follow and do not innovate, and we will not go astray as long as we adhere to the tradition." (Al-Alkai, 2003, p. 96). Scholars believe that any means of da'wah follow the regulation of their aims, and that anything that opposes Sharia law is prohibited from being utilized in da'wah. But, if there is no text in the Book or the Sunnah about the methods the new means that have been introduced, is it permissible to utilize them on the opinion which holds that the means of da'wah are ijthadiyah, or is it not permissible to use them on the opinion which holds that the means of da'wah are tawqeefiyah? The scholars are of two schools of thought in this regard:

The first one

Most scholars consider that the means of da'wah are a matter of ijthad, and it is up to the da'i to decide what is appropriate for the time, place, and environment in which he lives in a way that does not contradict the shari'a texts, particularly in our current era, such as microphones, radio, social networking sites, and da'wah applications on mobile phones. The objective of Islamic da'wah is to guide people and work in their best interests. As a result, any ordinary means that leads to this purpose and achieves it without being challenged by a prohibition in the Shari'a texts falls inside the circle of validity and consideration. Among the scholars who see this are Imam Ibn Baz, may Allah have mercy on him, and Imam Muhammad bin Salih al-Uthaimeen (Al-Uthaimeen M., 2022), and Abdul Aziz bin Abdullah al-Sheikh (Sheikh, 2022), and Sheikh Salih al-Fawzan (Al-Fawzan, 2022).

And Sheikh Nasser bin Suleiman Al-Omar. And in a question addressed to Sheikh Ibn Baz, may Allah Almighty have mercy on him, about the means of da'wah, he said: "The means of da'wah are ijthad, they are not tawqeefiyah. The tawqeefiyah is knowledge, it is necessary to know: {Say, 'O Prophet, 'This is my way. I invite to Allah with insight'} (Yusuf: 108) if it comes Knowledge is carried out through writing, or by speech, or by telephone, or by any means it can, the call to Allah. (Ibn Baz, 2022). And in a fatwa by Sheikh Nasser Al-Omar on whether the means of da'wah are ijthadiyah, not tawqeefiyah: "The means of da'wah are ijthadiyah, and not

tawqeefiyah, but they must be disciplined by general regulations of the sahri'a, including that the means have the regulations of ends, and that the end does not justify the means, and that what does not the obligation is fulfilled except by it, is considered to be a duty and an obligation, an so on, such as blocking the means (Sadd al-dharā'i'), so every new method must be presented to the scholars who explain its ruling, and whoever contemplates the era of the Companions and followers and those after them from the best of the centuries will find a lot of innovative means without censure (Gearhart et al., 2014).

And many of those who proclaim that the means of da'wah are tawqeefiyah utilize these innovative methods, and they are thus contradicting, and they forbid others what they have permitted themselves. We seek refuge in Allah from ignorance and whim. And may Allah's peace and grace be upon our Prophet Muhammad and his family and companions" (Al-Muslim, 2022). And on the same question, Sheikh Abdul Aziz bin Abdullah Al-Sheikh answered: "From a tawqeefi standpoint, the essence is to begin with monotheism and the call and da'wah to it, because monotheism is the essence of the principles, and it is the key of the da'wah of all the messengers, as Allah said: "We never sent a messenger before you 'O Prophet' without revealing to him: "There is no god 'worthy of worship' except Me, so worship Me 'alone'." (Al-Anbya:25).

So monotheism is the key of the da'wah of the messengers, so da'wah must be initiated on that basis. And it must be given precedence over concepts and aspects. As for the methods of delivering information, this is the diligence of each one who takes the path that he deems suitable. Allah the Almighty says: {Say, 'O Prophet, ' "This is my way. I invite to Allah with insight} (Yusuf: 108). The scholars said: Insight is for the da'i to know the condition of al-mad'uwween, the time for presenting the da'wah, the appropriate method, and the appropriate circumstance (Sheikh, 2022). Al-Shatibi said in Al-I'tisam: "Da'wah is not bound by a known method, because it is from the reasonable meaning, so it can be achieved by various possible ways of memorization, instruction, writing, etc. Likewise, its preservation from distortion and deviation is not restricted to a one method over another, if it is not prohibited in its essence, such as the issue of the Mushaf, Therefore, the righteous salaf agreed on it. (Al-Shatby E., 2008, p. 318).

The second one

Some fuqaha assert that given that da'wah is tawqeefiyah, its means must likewise be tawqeefiyah, therefore it is not allowed to undertake ijihad in it; rather, it must be confined to the ways exhibited by our Prophet, may Allah's prayers and peace be upon him. Furthermore, the means taken on the attributes of the ends. If the ends are tawqeefiyah, then the means for achieving them are tawqeefiyah as well. Among those who hold this view are Sheikh Yahya bin Ali Al-Hajour (Al-Johour, 2022), Sheikh Suleiman Al-Rehaili, and Sheikh Abi Abdul Moez Muhammad Farkus (Farkus, 2022).

The adherents of this school of thought consider technology and the contemporary means as templates for da'wah, not means. For them, there is no contradiction between saying that the means of da'wah are tawqeefiyah and the use of these contemporary means, because they are considered templates in which valid means of da'wah are transmitted, and they are not means in themselves. The templates are not the same as the means, the first may be subjected to ijihad, but the second are tawqeefiyah (Boni, 2022).

The medium is what conveys the means, thus the word is considered a mean and a method, and the word has proven to be a form of da'wah. As for the means of transmitting the word, it could be through a loudspeaker or a tape, and scholars who say that the means of da'wah

are a matter of *ijtihād*, they mean the medium, an example of contemporary means such as nasheeds and chants in football stadiums that are sometimes used in *da'wah* are prohibited (Al-Abdulkarim, 2008).

Among their evidences for the *tawqefiyat* of the means of *da'wah* are:

- From the Quran, Allah the Almighty says: "Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way." (Al-Ma'idah:3). And He says: "Now We have set you 'O Prophet' on the 'clear' Way of faith. So follow it, and do not follow the desires of those who do not know 'the truth'." (Al-Jathiyah: 18). And He the Almighty also says: "Follow what has been sent down to you from your Lord, and do not take others as guardians besides Him. How seldom are you mindful!" (Al-A'raf: 3). And He the Almighty says: "Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect." (Al-Isra: 36).
- And from the Sunnah, the messenger of Allah said: "Whoever introduces into this matter of ours (meaning Islam) something that does not belong to it shall have it rejected.
- Some modern means such as tapes, loudspeakers, and others have an origin in the *shari'a*. Bilal, may Allah be pleased with him, used to climb to a high place in order to inform the people, and the Prophet, may God's prayers and peace be upon him, said to Jarir: "Listen to the people." (Al-Bukhari M., 2018, p. 56). So searching for the right opportunities to communicate the religion is a good thing, and it is under certain principles (Al-Hujur, 2022).
- The practice of *da'wah* work and undertaking it without knowing its ruling and relying on its evidence from the *shari'a* is an act of ignorance, and a follow-up to whims, and it is rejected, as it is not permissible to deviate from the ruling of the *shari'a* in the methods and purposes; It is also not permissible in the means... (Farkus A., 2022).

In conclusion, the purpose of the Islamic *da'wah* is to guide people and achieve the best interests for them, so every ordinary means leads to this goal and achieves it without being opposed by a prohibition from, is in the circle of legitimacy and consideration (Makhdoom, 1998, p. 322).

The fourth requirement: Branches of the rule and their application in *da'wah*

It is mandated for Muslims to carry out the work of *da'wah* to Allah Almighty, and this duty, as is well known, can only be accomplished by means of *da'wah* that assist the *da'i* in calling people to Islam, persuading them of it, and preparing them to follow its principles and rulings, that, along with other means by which the establishment of the Islamic community and the revival of the Islamic life is achieved. Therefore, because the establishment of the Islamic community is an obligation in and of itself, all ways of establishing and producing it become obligations as well (Bo Al-Hadid, 2017).

Among the applications of this in the contemporary field of *da'wah* is the use of the means that assist in *da'wah*, such as the establishment of *da'wah* associations with their administrative structures, the payment of salaries to their employees, as well as the establishment of forums and seminars, and the development of applications that help in introducing Islam, memorizing the Qur'an, facilitating communication between the teacher and the seekers of knowledge, and other means which help in reaching to *al-mad'uwween* and helps the *dai's* in their teaching and their call, and help them confront suspicions and doctrinal and intellectual deviations, and wastes the time of young Muslims in what is of no benefit. Just as the means to what is obligatory are obligatory, the means to that which is forbidden are forbidden, so the means that do not agree with the *shari'a* should not be taken into consideration or utilized, claiming that it

is useful in the da'wah to Allah Almighty, and examples of that are television series and acting with what they require of mixing between genders and immodesty as a means of da'wah. Also resulting from this is the forfeiture of the means by the forfeiture of the aim and the purpose, for the purpose in relation to the means is like the cause of the ruling, it rotates with it in presence and non-presence, so if the Legislator waives the obligation of the purpose, the obligation of his means falls, and if he drops the authority of the purpose, the authority of his means falls, and if the legislator drops the permissibility of the purpose, then the permissibility of means falls too, and if he drops the prohibition of the purpose, the prohibition of its means also falls, and if the *karaha* of the purpose is dropped, then the *karaha* of its means is also dropped (Saeed, 2022).

An example of this is the fall of the process and concept of enjoining good and forbidding evil if it is known that it is, in a certain context, futile. Al-Ezz bin Abd al- Salam said: "If the one who enjoins good and forbids evil knows that his command and forbidding is futile or will not do any benefit, the obligation falls, because it is a means. The desirability of the act, however, remains, and the means fall by the fall of the purposes, and the Prophet, may Allah's prayers and peace be upon him, used to enter al-Masjid al-haram, and in it were the monuments and idols, and he did not deny it whenever he saw it, and he did not denounce it whenever he saw the polytheists, and likewise the salaf did not denounce the immorality and oppression of the *fasiqeen* whenever they saw them because they knew that the process of denouncing them is futile and with no benefit. (Abdul Salam, 1991, p. 179).

Conclusion

Finally, we conclude that da'wah to Allah Almighty is a communal obligation and "Wājib Kifāya Fard Kifayah", and it has some means that assist it, and it varies between what is spiritual and what is physical, and what is modern and what is traditional, and it is up to the scholars to determine its legitimacy following a number of regulations that if one of them is missing, the means loses its legitimacy.

Among the results reached in the research:

1. The means which contain a good interest and benefit, and does not conflict with the *shari'a*, are valid to be used in the field of da'wah.
2. The use of technology in the field of da'wah is a necessity imposed by the rapid changes occurring within our societies, and just as corruption spreads to our youth through it, it is necessary to fight it by the same means it spreads through.
3. The means in the field of da'wah takes the rule and regulation of the purpose and objective, and falls by its fall.

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