

**Preaching Islam in the Digital Age:
A Study of Dr. Farhat Hashmi's Communication and Media
Strategies**

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Abstract

In the digital age, knowledge of communication and media strategies to effectively engage audiences, is essential. Despite an extensive body of research on the impact of media and communication in preaching Islam, a noticeable research gap exists about successful strategies to engage modern audiences and enhance effectivity of Islamic preaching. This study aims to examine the communication and media techniques employed by Dr. Farhat Hashmi, a famous Pakistani Islamic scholar. To achieve the study objective, a qualitative content analysis, on her three most-viewed YouTube videos, uploaded between 2021 and 2023, was conducted to investigate her verbal and nonverbal communication techniques. Additionally, in-depth interviews, with two most senior members of her media team, were conducted to gather more information about her media strategies. The study findings reflect Dr. Hashmi uses a structured lecture format, integrating Islamic teachings with contemporary issues, leveraging various communication and digital tools to expand her outreach. Her approach provides practical guidance on how to enhance the impact of preaching by connecting and relating traditional knowledge with current issues, utilizing digital platforms.

Keywords: preaching, Islam, digital age, media, communication, verbal, nonverbal, strategies

Introduction

Islam has always placed special emphasis on Islamic preaching. To enhance the effectiveness of religious messages, it is essential for preachers to equip themselves with the necessary tools. Islam, being one of the world's largest religions, has a rich history of its followers, who engaged themselves in various forms of communication, to spread its

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teachings. In the contemporary era, the art of preaching Islam has evolved, adapting to the changing dynamics of technology and society.

Traditionally, Islamic scholars relied on traditional methods such as oral sermons, written texts, and community gatherings to convey the teachings of Islam to the masses (Naggar, 2016, p. 77-78). However, with the advent of modern technology and the widespread use of media platforms, the landscape of religious communication has undergone a significant transformation.

Communication experts, such as Ward (1996), described various methods through which voice and body can be utilized in preaching. In examining the connection between preaching and communication, Hillis (1997, p. 31) suggests that selecting the appropriate words to evoke specific images and responses constitutes effective communication and rhetorical skill. The author underscores that adept use of language and skillful framing of ideas can have a profound impact on audiences.

Both face-to-face and mediated communication are viable methods of communication for preaching today. Through mediated communication, individuals can quickly and easily communicate with one another wherever in the world. Thus, Muslim preachers are now able to reach a larger audience (Saifee et al., 2012, p. 380). Islamic preaching has experienced a notable transformation in the era of digital technology, where media plays a crucial role in reaching a wider audience and delivering Islamic messages efficiently. Investigating communication and media strategies within religious contexts is significant as it provides insights on how religious leaders and scholars address various cultural, social, and technological scenarios to engage their audience.

In the recent times, Dr. Farhat Hashmi has emerged as a prominent figure within Islamic world, employing modern methods of engaging with her audience. By employing social media platforms and producing digital content, she has successfully expanded her widespread reach. Her videos, and variety of online courses play a vital role in sharing Islamic teachings.

Employing Uses and Gratification theory, proposed by Blumler and McQuail in 1968, this study seeks to explore specific features that encourage individuals to consume Hashmi's content. In addition, it seeks to investigate how her communication strategies cater to the users' diverse needs, including informational, social, and spiritual. The theory is crucial in understanding what motivates users to engage with Hashmi's digital content and how it fulfills their particular needs in the domain of Islamic education.

Research Problem and Questions

In the field of Islamic preaching, comprehensive studies on how communication and media strategies can be utilized for Islamic preaching are lacking, especially with a focus on engaging audiences in the digital age.

This study seeks to explore the following research question: What communication and media strategies does Dr. Farhat Hashmi use to engage her audiences in the digital age?

Literature Review

Effective communication is vital in preaching Islam, because it not only delivers intended message but also encourages positive action from the audience. Media facilitates message delivery, enhancing reach and impact.

Within the realm of communication studies, religious communication is a rapidly growing study area. For instance, Muhammad and Omer (2016) investigated Islamic communication principles, emphasizing on techniques rooted in Islamic teachings, including Quranic verses and Prophetic traditions. Their study highlighted a variety of influential elements like tone, word choice, vocal variety, empathy, situational awareness, and avoiding conflicting styles. They also explored nonverbal aspects such as gestures, body language, and eye contact as tools to enhance communication effectiveness.

Similarly, Bakti (as referenced by Rahim et al., 2012) placed equal importance on knowledge in *da'wah* and communication skills, arguing that effective techniques are essential for influencing the audience's beliefs, attitudes, emotions, and behaviors. A study examining communication skills in the context of Tafseer Tabari found that Islam advocates for the use of contemporary communication tools. Citing Quran 3:110, the study argues that platforms like email, chat, and social media can be used to guide humanity effectively. The study further emphasizes the importance of error correction through apologies or deletions, especially in the context of digital communication where messages can be rapidly disseminated (Hasan et al, 2022, p 2420).

Underabi (2018) investigated the impact of sermons delivery styles on audience receptivity and found that sermons characterized by effective communication and presentation were more positively received than those with deficiencies in these areas. Mushtaq (2010) conducted an in-depth examination of the Al-Huda Islamic movement, founded by Dr. Farhat Hashmi, particularly its appeal to urban, educated females. Through fieldwork and analysis, the study elucidated how structured classroom activities, led by Hashmi, provide cognitive and emotional signals that

foster dedicated followership among female learners. Al-Huda's distinctiveness lies in its ability to present religious teachings in a contemporary context, employing modern methodologies to resonate with its audience.

In fact, religion has long been intertwined with human existence, and with the rise of communication and media technologies, the dissemination of religious messages has become more accessible. In today's world, leveraging communication and media for the propagation of religious messages holds increasing significance. Scholars in the field of social sciences are showing growing interest in exploring the intersection of communication, media, and religion. Numerous studies have delved into various aspects of this intersection, shedding light on how communication and media influence societal attitudes, behaviors, and perceptions, particularly in the realm of religion.

Utilizing mass media for religious preaching can effectively disseminate a religious message to a wide audience. Mass media encompasses various communication channels, including television, radio, social media, and the internet. Throughout history, religious leaders have communicated fundamental principles through written works, oral addresses, and sacred texts (Horsfield, 2015; Sousa, 2021, p. 1). However, the 20th century saw the emergence of new opportunities for studying the intersection of religion and media with advancements in media technologies and the widespread use of mass media. Hoover (2006) delved into the intricate relationship between mass media and contemporary religious and spiritual contexts, while Stout (2013) identified it as a growing field worthy of further exploration.

Television emerged as a prominent platform for religious preaching during the 1950s in the United States (Bruce, 1990), allowing religious organizations to sponsor radio and television programs to disseminate religious knowledge (Naggar, 2016, p. 49). In the 1980s, a new style of religious programming emerged, characterized by fast-paced and engaging formats featuring songs, talk shows, interviews, film clips, and sermons (Schmidt & Kess, 1986, p. 36). This innovative approach gained widespread popularity, turning religious figures into celebrities and sparking the spread of televangelism to Muslim contexts worldwide.

Scholars like Lewis (2014) assert that the "Digital Age" emerged after the late 20th-century "Digital Revolution," with technology and technological advancements driving historical and societal change. McLuhan's (1964) concept of "The Medium is the Message" highlights the importance of the means of communication in shaping societal discourse and understanding (Campbell, 2013, p. 227).

While American audiences embraced televangelism in the 1980s, Muslim-majority countries like Egypt and Indonesia followed it in subsequent years, offering unique dress codes and presentation styles for their televangelists. In minority Muslim contexts like the United Kingdom and the United States, homegrown televangelists emerged, featured on religious satellite channels and online platforms like YouTube (Naggar, 2016, p. 49-50).

In recent studies, Underabi (2018) examined the delivery of Friday sermons in Sydney's mosques and their impact on audience receptivity. The study indicates that by employing several techniques in Friday sermons, *imamas* not only influence audience behavior but also reinforce existing beliefs. Additionally, in terms of audience receptivity, cultural background and imam's communication strategy were found as influential factors. In 2017, Alsaawi studied the language use of imams, during Friday Mosque sermons, in the United Kingdom. The study findings indicate that language use, particularly English and Arabic serve a number of purposes, including traditional authenticity, familiarizing and connecting audience with Arabic, and catering the preferences of diverse cultural background.

Naggar (2016) examined the approach of Muslim televangelists in the West and explored while spreading religious teachings how do they create Muslim identities. By analyzing YouTube videos, the researcher found that by addressing socio-historical themes and using persuasive and argumentative techniques, these televangelists oppose anti-Muslim propaganda. Likewise, Haire (2017), employing an interdisciplinary approach, investigated the preaching methods of American Christian preacher Joel Osteen. The study found that Osteen effectively uses new media platforms to trigger his outreach along with the persuasive use of rhetorical devices i.e., ethos, pathos, and logos.

Overall, the studies mentioned above offer insightful information on the use of communication and media to engage audiences and disseminate religious teachings. However, it does not offer insights on the strategies employed by Dr. Farhat Hashmi to spread Islamic knowledge among individuals in the current era. Therefore, this study seeks to address this gap by examining Hashmi's digital preaching strategies.

Methodology

To conduct this study, a detailed analysis, focusing on the videos available on Hashmi's official YouTube channel was carried out. YouTube was chosen for its large viewership and the wider collection of videos. A qualitative analysis was conducted on the three most-viewed YouTube videos, uploaded between 2021 and 2023 to evaluate Hashmi's

communication strategies. Media strategies were identified through interviews with Hashmi's media team.

The video analysis involved categorizing the content, based on predefined themes related to communication strategies, paying special attention to both verbal and nonverbal techniques. Top-viewed videos were identified during January 13 to 16, 2024. The table below showcase the details of selected videos.

Table: 1
An Overview of Chosen Videos

Video Title and Link	Dated	Views	Length
Din Bhar Karne Ke Kaam Dr. Farhat Hashmi Official ... https://www.youtube.com/watch?v=uZoICCBXsQ4	2021-02-03	200.2K	1:11:32
Lesson: 1 <i>Al-Fatihah</i> : 1-7 & <i>Al-Baqarah</i> : 1-46 https://www.youtube.com/watch?v=KClue6_oREA	2021-06-24	166.1K	26:31
<i>Qasas Al-Qur'an</i> Ep: 1 Introduction قصص القر... https://www.youtube.com/watch?v=t5XeHW2K7dY	2023-03-13	95.9K	1:10:35

Employing specific units of analysis, selected videos were analyzed. To examine verbal communication, the focus was on language use (including word choice, tone, and style); message framing (examining how religious teachings are adapted for contemporary audiences); and audience interaction (looking at techniques like rhetorical questions or calls to action that engage listeners). Due to unavailability of Hashmi's physical appearance in the selected videos, nonverbal communication techniques were examined with a focus on the vocal variety (noting changes in pitch, tone, and pace to emphasize key points). The visual techniques, such as visual aids to enhance effectivity, were also considered.

In addition to the video analysis, in-depth interviews were conducted with two senior members of Hashmi's media team: Ms. Naureen Nadeem (Director of the Mass Communication Department, AlHuda International Welfare Foundation) and her colleague Ms. Amna Irfan (Media official, AlHuda International Welfare Foundation) provided detailed information about Hashmi's media strategies.

Findings and Analysis

The results of the qualitative content analysis of Hashmi's selected videos and interviews of her media officials are presented here. Addressing the research question, the study highlights the communication and media strategies of Dr. Farhat Hashmi, emphasizing the impact of leveraging modern methods.

Dr. Farhat Hashmi, as a respected Islamic scholar and an educator, is well known for her deep knowledge and understanding of Islamic teachings. Her lectures offer individuals a comprehensive understanding of Islamic beliefs, rituals, values and showcase her dedication to promote Islamic teachings. Likewise, her YouTube channel presents a huge collection of Islamic videos.

Verbal Communication Strategies

For effective messaging, it is crucial to blend spirituality and modernity with rhetorical elements. Aristotle defined rhetoric as the art of using language to persuade, a concept still applicable in various fields. By combining spiritual themes with modern perspectives, communicators can connect more deeply with their audience. Rhetorical theories from ancient Greece remain influential in fields such as public speaking, marketing, and global communication (Murthy & Ghosal, 2014, p. 249).

Dr. Farhat Hashmi conducts her Islamic sessions in a structured lecture format. Her lectures cover a wide range of topics, including Quran, Hadith, and contemporary issues impacting Muslim communities. Typically, her videos start displaying lecture's topic and her name on screen. She begins her sessions with the customary opening words used by the Prophet (ﷺ) and a Quranic supplication. For instance:

"السلام عليكم ورحمة الله وبركاته- نحمده و نصلى على رسوله الكريم - أما بعد، فأعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم. رب اشرح لي صدري ويسر لي أمري واحلل عقدة من لساني يفقهوا قولي- "

(*Din Bhar Karne Ke Kaam*, streamed live on YouTube on February 3, 2021, 0:35-0:59).

To immediately signal the religious nature of her video and establish a welcoming atmosphere, Hashmi strategically utilizes classical Islamic greetings and prayers, particularly *dua* of Prophet Musa (ﷺ). This choice carries historical weight, symbolizing courage and seeking divine support in challenging times, resonating deeply with Muslim viewers. By incorporating familiar Islamic practices, Hashmi fosters a sense of connection and trust with her audience, positioning herself as a reliable figure within the religious discourse. Besides, the inclusion of prayers

evokes emotions of humility, making her discussions intellectually engaging and emotionally resonant. This dual-purpose approach enhances both ethos and pathos, solidifying her credibility and creating a deeply impactful experience for her audience. In this context, Murthy and Ghosal (2014, p. 254-255), argued that Aristotle's rhetorical appeals—ethos, pathos, and logos—are versatile tools applicable in any field where language is used. Employing these appeals in the right proportion helps effectively convey the truth to the audience. However, using them for selfish motives leads to short-term success, while a true rhetorician aims to consistently convince the audience of the truth.

After customary opening phrases, Hashmi smoothly transitions from Arabic to Urdu. This language shift fosters a connection with Urdu-speaking audiences, creating a conversational atmosphere. By respecting religious and cultural identities, she establishes a comfortable space for engagement. Introducing the lecture's topic, she provides contextual information, enhancing audience understanding. For example, in a video Hashmi sets the stage for focused and informed engagement:

“Every day in our lives holds immense significance, as it is a unique gift granted to us only once. Once a day passes, it becomes a part of history, never to return, highlighting the importance of utilizing our time wisely. It is essential to approach each day with mindfulness, aiming to derive maximum benefit from it. Each day presents an opportunity to create lasting memories and accumulate deeds that will bring joy when we face our records on the Day of Judgment. Our life is a collection of individual days, forming the fabric of weeks, months, and years. However, this earthly life is fleeting compared to the eternity of the Hereafter, serving as a preparation for our eternal destiny. Our actions in this life determine our fate in the Hereafter; thus, it is imperative to engage in righteous deeds to ensure a favorable outcome on the Day of Judgment. As mentioned in *Surah Al-Hajj*, Allah Almighty reminds us of the significance of our actions and their consequences” (*Din Bhar Karne Ke Kaam*, streamed live on YouTube on February 3, 2021, 1:03-2:25).

Hashmi establishes her intent by introducing the topic clearly and concisely, providing a roadmap for the audience. She also explains the topic in more detail to ensure the audience understands the subject matter before diving in.

A close inspection of Hashmi's lecture body reveals a well-organized and cohesive structure in which each argument reinforces and elucidates the talk's central point. It is noted that every argument circles back to the primary subject, and arguments are supported with examples drawn from the Qur'an and Hadith. She incorporates sayings of the Prophet (ﷺ), revisits Quranic verses, and cites prominent Islamic scholars in her

instructional method. By placing a strong emphasis on reinterpreting religious allusions, Hashmi ensures her audience receives a thorough education while still maintaining clarity and relevance. As an example, in her video “*Din Bhar Karne Ke Kaam*”, she says, "Turn to Allah, whenever you have any trouble or need, immediately turn to Him,". Next, by stating the Hadith Qudsi, in which Allah forbids neglecting worship, she incites fear of Allah's displeasure. She states that Allah Almighty says, "O son of Adam, set yourself free for My worship, and I will fill your heart with wealth and your hands with provision,". O son of Adam, I will load your hands with busywork and your heart with poverty if you stay away from me (*Din Bhar Karne Ke Kaam*, streamed live on YouTube on February 3, 2021, 51:30-52:02). Hashmi then goes on to discuss the benefits and advantages of adhering to Islamic law. She quotes a verse from the Quran, "They hasten to good deeds, and take the lead in engaging in them," and calls on her audience to compete in good works (*Din Bhar Karne Ke Kaam*, streamed live on YouTube on February 3, 2021, 52:42-52:53). Hashmi pushes the audience to actively look for and perform good deeds. She gives concrete instances, such as feeding the hungry, attending funerals, and visiting the ill. Hashmi appeals to the faith of her target audience while simultaneously improving the content's clarity and credibility by referencing sources that are religious. Furthermore, Hashmi's method appeals to viewers who are already familiar with these deeds and curious about Islamic perspectives of the topics she covers.

Hashmi emphasizes particular words and phrases that enhance her message's impact. For instance, in her video titled “*Qasas Al-Qur'an*”, she establishes the supremacy of stories mentioned in the Quran by highlighting the words of the Quran and showcasing Allah Almighty's praise and admiration for them. In addition, she compares and contrasts Quranic stories with human tales and appeals to those who value concise and meaningful content. Using a rhetorical question, she encourages her audience to reflect on the distinguishing features of these stories. Her claim of the absolute truthfulness of all Quranic stories caters to those who value authenticity and truth (*Qasas Al-Qur'an*, Streamed live on Mar 13, 2023, 40:28-41:56).

Hashmi seamlessly integrates her religious guidance with everyday activities, making it more accessible and applicable to her audience's lives. For instance, when she highlights the importance of Fajar prayer, reciting Quran, and morning *adhkaar*, she also suggests body stretches. To illustrate, she suggests:

"If you're feeling tired while sitting, incorporate stretches into your routine. You can gently twist your neck and arms, take deep breaths, and do foot

exercises in between. However, make sure to spend this time in remembering and worshipping Allah" (*Din Bhar Karne Ke Kaam*, uploaded on YouTube on February 3, 2021, 16:40-17:02).

This excerpt showcases how Hashmi relates religious practices with daily life and makes them manageable and practical. According to Caldwell (2020), speakers' message content should be relevant, engaging, and aligned with the community's practices.

Clarity, in expressing concepts, is another prominent aspect that enables individuals to grasp her messages easily. She skillfully breaks down complex ideas into simple and small portions, making them digestible for a diverse audience. Her communication is characterized by clear and short sentences. For instance, while motivating her audience to reflect and contemplate in the Quran, she says:

"The recognition, or knowledge of Allah *Subhanahu wa Ta'ala*, as it is found in the Quran, is not found in anything else. The only condition is that we ponder and reflect upon it. The more a person gets to know Allah, the Almighty, the closer they become, the more their love grows, and as a result, they develop piety, trust, and their fear, sorrow, worry, and troubles decrease rapidly. This is because they know that there is a Being with them who is so powerful that no other creature can be" (*Qasas Al-Qur'an*, Streamed live on Mar 13, 2023, 28:56-29:43).

According to Caldwell (2020), creating a community through interactive content like polls, Q&A sessions, and user-generated content fosters a sense of belonging and increases engagement. During her talk, Hashmi actively engages her audience by asking questions and urging them to answer. In addition to delivering information, this interactive technique creates a lively, cooperative environment where the audience participates actively in the discussion (*Qasas Al-Qur'an*, Streamed live on Mar 13, 2023, 22:08-24:00).

Hashmi uses her own experiences and activities as an example. For instance, she shares her personal experience that how she incorporates self-study into her daily life while managing domestic responsibilities and highlights the significance of organizing educational journey. To illustrate, she says:

"Set out time specifically for teaching and gaining knowledge. If you've joined a class or are taking online courses, that's ideal. No matter how many courses you've completed, always keep yourself committed. If you don't have any commitments, you'll just keep thinking about it. But if you bind yourself to a class or course, the benefit is that you'll continue working with a routine and discipline. Along with this, also schedule some time for self-study. For instance, listen to something while cooking or keep

a book with you. In this way, you can continue your educational journey along with your household chores. But for this, you'll have to set a specific time. For example, I've allocated my breakfast preparation time to listening to the Holy Quran. This is because listening to it has a profound impact on my heart and helps in memorization. Although recitation has its own significance, listening is equally important, especially when your hands are occupied, and you cannot read. You can download a specific app on your mobile phone that allows for continuous listening. This way, you can complete listening to the entire Holy Quran without any interruptions.” (*Din Bhar Karne Ke Kaam*, uploaded on YouTube on February 3, 2021, 23:09-24:40).

Sharing personal practices helps Hashmi connect deeply with her audience, fostering trust and authenticity. By providing examples from her own routine, she makes her advice relatable and achievable, empowering viewers to integrate self-study into their busy lives. Showcasing her commitment to ongoing learning normalizes the pursuit of knowledge and encourages viewers to prioritize their growth. Her practical tips, such as listening to the Quran while busy, demonstrate an understanding of her audience's limitations, making her content more accessible. This approach resonates with viewers seeking practical guidance.

An in-depth examination of Hashmi's lecture content, particularly "*Din Bhar Karne Ke Kaam*" (streamed live on YouTube on February 3, 2021), showcases her ability to seamlessly transition between segments. This highlights her skill in maintaining a coherent and well-organized narrative. By continually introducing new topics and perspectives, Hashmi keeps viewers engaged, preventing boredom and maintaining their focus.

One noteworthy communication strategy that Hashmi uses to end sessions is to summarize the lecturer's primary idea. This deliberate technique reinforces important takeaways, making a lasting impression on viewers. Following video excerpt exemplifies this point:

“What is the conclusion? What is the summary? Allah Almighty has revealed the Quran for the guidance and advice of humanity. Allah Almighty has mentioned the stories of the past prophets and nations in the Quran so that humans may learn lessons and take heed. Furthermore, the Quranic stories are all true and most beneficial. They contain numerous lessons and signs for us. These serve as both encouragement and reinforcement” (*Qasas Al-Qur'an*, Streamed live on Mar 13, 2023, 1:07:57-1:08:31).

Hashmi's closing remarks often strike a strong connection with her audiences. She uses words of prayer to call upon blessings for her audience. She finally ends her lectures with some traditional Islamic phrases

that have profound meaning and importance. As an example, consider this passage from one of Hashmi's sessions:

"جزاكم الله خيرا- سبحانك اللهم و بحمدك اشهد ان لا اله الا انت استغفرک
و اتوب اليك- السلام عليكم و رحمة الله و بركاته"
(*Qasas Al-Qur'an*, "Streamed live on Mar 13, 2023, 1:09:01-1:09:13).

With these final words, the audience is left feeling secure as well as reminded of the rich history and customs of Islam. Hashmi makes sure that her sessions conclude on a high note, inspiring and nourishing her audience spiritually, by employing these several strategies.

Nonverbal Communication Strategies

Mehrabian suggested that tone of voice conveys about 35-40% of a message, including volume, emotional quality, and word emphasis (McPheat, 2010, p. 16). Morvati & Shakarbigi highlighted the importance of non-verbal communication in expressing attitudes and feelings (Morvati & Shakarbigi, 2012, p. 8738).

Analyzing Hashmi's videos reveals that audibility plays a pivotal role in how she connects with her viewers and delivers her message. She demonstrates clear pronunciation, ensuring every word is heard and understood, which enhances engagement. Hashmi maintains a balanced volume, neither too loud nor too soft, using high-quality microphones and audio equipment to minimize communication barriers and reflect professionalism. Moreover, Hashmi's consistent medium volume throughout her presentations contributes to a balanced listening experience. Her speech is characterized by natural rises and falls, with pitch variation to emphasize key points, which helps her in sustaining audience's interest.

Speaking at slower pace is another notable feature which allows audience to not only absorb and process information more effectively, but it also creates a sense of calm and thoughtfulness. She skillfully combines, medium volume, varying sound pitch, and a slower speaking pace. This strategy enables her to connect with her audience intellectually and emotionally. Beyond her vocal variety, she also employs audio variety in her sessions. During her sessions she incorporates Quranic or traditional Islamic Arabic texts spoken in beautiful voices. This strategy is likely to enhance the overall experience of the audience. For example, in the video "*Qasas Al-Qur'an*" (streamed live on March 13, 2023), the video begins with a melodious *Takbeer* voiceover, followed by a Quranic recitation by a *Qari*. The incorporation of these elements is likely to not only create a dynamic and engaging atmosphere but also to add an artistic dimension to her content. Hence, by employing audio variety, Hashmi coffer an audiovisual

experience that resonates with her diverse audience and facilitates her to hold their attention.

Farhat Hashmi's YouTube videos have gained popularity, mainly due to the insightful content and her engaging delivery style. As in her videos, choice to predominantly use textual images rather than her physical image on screen, can be observed as a distinctive feature. This approach minimizes reliance on body language, allowing the content of her message to take central stage. For instance, her selected videos titled "*Din Bhar Karne Ke Kaam*" (February 3, 2021), "*Qasas Al-Qur'an*" (March 13, 2023), and "*Al-Fatihah: 1-7 & Al-Baqarah: 1-46*" (June 24, 2021) do not show her physical image, making body language invisible.

The analysis of the selected videos reveals a limited visual approach to content delivery, utilizing textual content and constant images. For instance, "*Din Bhar Karne Ke Kaam*" and "*Qasas Al-Qur'an*" maintain a consistent visual theme with titles and her name, while "*Al-Fatihah: 1-7 & Al-Baqarah: 1-46*" emphasizes textual content, displaying each Quranic word with its Urdu translation sequentially, enhancing comprehension (see Figure 1).



Figure 1. Visuals from Hashmi's Videos

Each visual strategy serves a unique purpose in her communication approach. The incorporation of the video's title and speaker's name upfront establishes transparency, setting clear expectations for the audience. The design elements contribute to the video's aesthetic appeal, aligning with her brand. The static visual elements aid in concentration and comprehension. On-screen textual content guides viewers through precise Quranic translations, reinforcing key messages and enhancing message retention. Each strategy, whether through titles or textual content, plays a crucial role in Hashmi's overall communication approach. Doumont (2010)

also emphasized the importance of visual aids for all audiences, especially non-specialists. Visual aids such as drawings and photographs play distinct roles: drawings are effective for simplifying complex concepts and highlighting key ideas, while photographs provide realistic and detailed representations of the actual subject or object. Likewise, Caldwell (2020) noted, integrating images, videos, and live streaming enhances content engagement and accessibility. These multimedia elements effectively capture attention and make the message more memorable.

Media Strategies

The mode of communication is pivotal in shaping how religion is experienced, understood, and transmitted across generations and cultures. Leveraging contemporary communication technologies is essential for effective preaching today. Mass communication mediums such as radio, TV satellite channels, and the internet are highly effective for disseminating the message of Islam globally. These mediums reach virtually to every man, woman, and child in both local and international communities (Ashry, 2013, p. 85). Zaid et al. (2022) highlights, digital platforms enable individuals and communities to rethink traditional concepts of religion and authority.

Hashmi's demonstrates the effective integration of traditional and digital media. While radio and television may reach a wider age range of listeners, social media might draw a younger audience. The core of Hashmi's media strategy is making the most of social media while acknowledging the special functions played by TV, radio, and print media. Discussing Hashmi's media approach, her media officials also emphasized that while the significance of social media cannot be ignored, traditional media like radio and TV still play an important role in reaching out to specific audience.

Moreover, Hashmi's extensive online presence is the key contributing factor that facilitated her to gain worldwide popularity. Notably, Her online presence is not limited to YouTube only. She has a prominent visibility on other online platforms, such as Website, Facebook, Instagram, and Twitter. Her multi-platform approach allows her audiences to not only interact with her content but also enriches consumers overall experience. Her websites, FarhatHashmi.com, and AlHudaPK.com, serve as global platforms to disseminate Islamic knowledge across the world. A wide range of Islamic sources, such as Quran, Hadith, Arabic grammar, and other Islamic materials, are available on these sites. The websites provide access to recorded lectures, courses, and educational materials produced by Dr. Farhat Hashmi and other scholars from the Al-Huda Institute. Moreover, these websites also integrate social media outlets, such as YouTube, Facebook, Instagram, and Twitter. Hashmi's impactful lectures, messages, and video clips are widely circulated on these digital platforms. Beyond that,

her lectures are available on apps such as the Quran for All and Quran in Hand. These apps provide flexible options to access Islamic teachings, allowing users to engage with her content on their smartphones.

Furthermore, Hashmi's media strategy involves leveraging social media's cost-effectiveness and precise message delivery while also acknowledging the limitations of TV and radio. The use of varied content formats—text, audio, video, graphics—enhances the reach and engagement of her message. Publications, now available in e-copy formats, complement digital media by being easily shareable on social platforms.

According to Caldwell (2020) Different social media platforms serve distinct purposes: Facebook excels at community building, YouTube is ideal for video content, and Instagram is perfect for visual storytelling. Hashmi's media officials highlighted the strategic use of social media platforms—Facebook, YouTube, WhatsApp, and Telegram—to encourage audience engagement and direct them to Hashmi's websites. These platforms cater to different demographics, with Facebook and YouTube attracting a broad user base and WhatsApp and Telegram focusing on direct, personalized communication.

Identification of platforms where the target audience feels most comfortable is a key consideration in Hashmi's strategy. As responding to a question about deciding to choose or avoid a specific media platform, Hashmi's media officials mentioned that while our goal is to direct the audience towards our website, we acknowledge that casual audiences tend to be more active on Facebook and WhatsApp, whereas the serious audiences are more likely to visit our website. We assess which platforms can effectively engage our audience for longer durations. Hence, this phased approach caters audience's preferences and needs by meeting them at different points.

Addressing to a question regarding challenges and issues in using digital media, Hashmi's media official highlighted issues like the misuse of Al-Huda's logo or name in offensive contexts. To handle these issues, proactive measures such as engaging cybercrime authorities, are taken by the concerned bodies.

In line with digital marketing strategies, employing boosters and strategic notifications, a dedicated team is responsible to enhance Hashmi's message visibility. Another strategy to promote, Hashmi's content is live streaming. During live broadcasts, Hashmi's platform streams simultaneously on Facebook, YouTube, and Twitter, with notifications and targeted advertising. Search Engine Optimization and event flyers, providing digital media links further increase accessibility and visibility.

Hashmi's media officials acknowledged the importance of embracing emerging technologies. Hashmi's focus on the incorporation of new technologies, reflects a proactive approach to stay relevant and effective in a rapidly evolving digital landscape. Media officials' positive attitude towards embracing technologies like virtual reality, augmented reality, and artificial intelligence indicates a forward-thinking attitude towards innovation.

Discussion

The results demonstrate that Dr. Hashmi's effectiveness in digital preaching is mainly attributed to her approach to blend traditional Islamic teachings with modern communication techniques. Her structured verbal communication, coupled with nonverbal cues, make her lectures not only engaging but also educational and inspirational. Additionally, strategic use of leveraging digital platforms, adds another layer, enhancing the accessibility and impact of her content.

Hashmi's strategic use of communication and media aligns with the Uses and Gratification theory. The study findings indicate that audiences are drawn to Dr. Hashmi's content not only for religious guidance but also for the fulfillment of their personalized needs. Her ability to address contemporary issues while relating them back to the traditional Islamic teachings highlights the flexibility and adaptability of religious preaching, even in the modern digital age.

This study suggests the integration of both communication and media to effectively engage modern audiences, providing valuable insights for those who aims to communicate message of Islam effectively. As failure to adapt to these advancements may hinder one's ability to effectively serve Islam.

Conclusion

This study offers Dr. Farhat Hashmi's innovative approaches to disseminate Islamic teachings by highlighting how she skillfully combines traditional Islamic teachings with modern communication and media strategies. Her structured and relatable content, along with the strategic use of diverse digital platforms, enhances the accessibility and impact of her content. Overall, Dr. Hashmi's success serves as a model for contemporary and emerging preachers.

To provide a broader understanding of the impact of different communication and media approaches, this study suggests further exploration of this phenomenon. Future research could compare Dr. Farhat Hashmi's communication and media strategies with other prominent Islamic figures, including both male and female figures from different regions.

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