The Individual Requirements of Using Media Based on the Religious Teachings

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Abstract The present essay has aimed at analyzing the Islamic views and teachings in order to specify the individual requirements in using media. It has been carried out through qualitative method and analyzing the concept using library data. In this regard, attention to the Islamic individual requirements such as relation of the individual to God, to their selves, and to the world around with a focus on the media seems to be urgent. The findings of the research shows nowadays fast, brief, and useful communication is one of the features of human interactions; the technological equipment of the modern era has been accepted as an existential requirement by all ages from children to adults and despite their many advantages, they sometimes cause spiritual distress, spread of degeneration and moral decline among the users. Given that the relation between human and God, human and the other world, human and this world, human and other men, and responsibility and reward is based on justice and beneficence, it is necessary to frame the interactions, communications, and requirements of human being in using media as one of the key factors in development process according to the correct education based on the divine and other-worldly reward and penalty.

Keywords: media, individual requirements, interactions, Islam

Introduction

Identifying the perfect man, Islam introduces them as the noblest creatures and God's caliph on earth. The Holy Quran: "I will assign a deputy on earth (Al-Bagharah, 30). Islam differentiates human from other creatures for their intellectuality and the divine spirit hidden in them.

Looking profoundly into the media changes we come to know that today information technology has influenced whether directly or indirectly all the structures and it requires a new human and organizational relationship. Nowadays, one of the most important events in cultural and educational areas is the spread of media, information technology, communications, and cyberspace which are serious rivals for the real education and has created lots of challenges for both the users and the decision-makers at media and education fields.

Therefore, deeply knowing the media based on the religion teaching and attending its individual and social requirements can be a basic step in introducing the perfect man and religious society. On the other hand, examining the changes of communication and information technologies needs experts with a holistic view who understand the time requirements and are equipped with sufficient tools.

The flooding invasion of the media interactions, the lack of awareness and preparation of its addressees, and the cultural conflicts of people has evoked those in charge of education to look for a true solution to sort out this problem.

A far as it goes, the present study attempts to specify the individual requirements of man according to the dimensions of these requirements that is man's relation to God, to themselves, to others, to this world and life, and to the other world based on the religious teachings while using the communication technologies.

Terminology

A) Islamic education and training: The term training is used neither merely as habituating nor merely as learning and advising but, it is used to signify growth, guidance, refinement, intellection, goodness and recitation. It implies providing the condition for health, happiness, and maturity of all human resources (Taghvanassab and Mirshah Jaaffari, 2014).

The task of education and training in divine educational system is so precious that, from God's view, teaching is God and prophets' job. In the Holy Quran, God considers Himself as a teacher: "The one who taught through pen, [gradually] taught man what he did not know" and introduces the goal of the Islamic prophet's prophesy as fulfilling the education and training and self-purification.

Individual requirements: Requirement denotes to necessitate something and to put a responsibility on someone. It connotes the commandments and prohibitions in human life. Islam is a collection of theoretical and practical learnings including ideas, morals, guidance for worship conducts and verdicts about individual and social behaviors. Religion says to people hoe to think and how to act (Bahonar, 1386). By the individual requirements, the present research means the dos and don'ts a Muslim observes in their individual relations to God, to their selves, to other people, to this world and life, and the other world.

B) Interaction: Interaction denotes trading and mutual relations between the actions that are created as a result of specific relations between actors. This concept in the exchange process is understood based on give-and-take pattern or as a social skill (Faradanesh, 2010).

In our world today, the considerable point is a man's communication requirements and necessities interacting to his very own man-made tools. In this research, interaction means how a religious person uses media.

C) Media: Media denotes delivering something and connotes a means of conveying people or societies' ideas, thoughts, and data and is the objective and practical intermediate in communication process. Therefore, the definition is applicable to: newspaper, magazine, radio, TV, Internet, satellite, etc. (Maher, 1998). It's a medium through which the sender sends their own intended concept (the message) to the receiver. In the other words, the medium is the means of conveying the message from the sender to the receiver. The medium can be considered a technology that needs not to be necessarily a kind of machine (Faradanesh, 2010). And by mass media, we mean those communication tools attended by numerous people and produced in the modern civilizations (Saroukhani, 1997, p.3). In the present study, the definitions are centered on behavior changes along using the mass media.

Nowadays the definition of media is broadened and do not just includes TV, radio, newspaper, magazines, and books. Rather, due to their abundance, the media have changed into a vast cultural façade which is continuously growing and broadening in various categories such as writing, visual, audio, instrumental, organizational, and super organizational.

D) Interaction of religion and science: By

making us aware of God's blessings and merits, scientific scholarship and perfect worship makes us love God and put our trust in Him. Besides, knowing God's absolute power causes divine piety. "Among the God's servants, only those who know are fearful of Him." The high position of worship in prophesy of God's prophets is due to the fact that worship responds some of the primary and secondary needs of human beings such as their need to immortality, to intimacy, and to love
and respect. (From, 1955)

Methodology
In this study, the methodology is qualitative and based on analyzing the content and has two steps. In the first step, in order to answer the questions, the dimensions of individual requirements have been described and analyzed according to the Islamic teachings. In the second step, the necessary conditions, laws and requirements in interaction to media have been specified based on the descriptions and findings of the first step.

Identification of the non-religious media
Today, most of the great media are associated to the giant business companies and their aim is to control the current of news transmission. Through studying most of the media and their out comings and products, their puppeteer's visible and invisible goals can be uncovered. They not only aim at leading people's way of conduct, but also at their way of thinking. In the media advertisement, there is a new art in democracy called the art of producing approval that is used to create the impression that most people apparently have the right to choose. Most of the media such as TV, radio, magazines, and many of the essays have turned into a one-way road to spread various ideas and connecting to them although vital and

important has no mutual influence on the message senders. Today, one of the media with a widespread use is the internet; this medium was the only media that, at first, did not show any favoritism to the message sender and people in their online communication experience felt more freedom, but it gradually turned from a communication space to a news transmission space and ignored the equality of all people in the process of sharing. As a result, it made the news transmission overshadow interaction and changed the communication era to the information era. The huge demand for internet convinced the new comers to believe that it is a complicated land where they would be lost without guidance. It is crystal clear that there is a big competition to get access to the information weapon in human relationships and this, in turn, reveals necessity of the vigilant presence and knowledge of the Islamic teachings. As a result of the widespread power of the media, users can hardly differentiate the real situations from the unreal ones (Pishvaee and Rezaee, 2014).

Consequences of the non-religious education provided by media
Consequences of the non-religious education appeared by the spread of technology in our contemporary era are:
A) The restriction of morality and good social manners to the workplace and their lack in families and society: In modern civilization, man chooses the good manners and ethics adjusted to the requirements of working at the factories, stores, and offices such as production speed, respecting the clients, nice outfit, punctuality, obeying the superior, and respecting the colleagues. But, when they go home or to a public place, they totally forget these manners.
B) Spiritual distress in the contemporary man: The contemporary training and

education has ignored engaging in the areas such as source and resurrection and has rather dealt with the areas like material world. Studying the youngsters in the developed technological countries shows, despite the great attention to training and education, some of them have turned away from the modern life and are looking for a god to worship and some others are seeking happiness in the world offering them a life with drugs and lethargy.

Robert Bella states that against the individual profiteering in the non-religious education and upbringing a huge awareness is growing that is attention to the Asian spirituality because it concentrates on the evolution of the self from inward more that outward customs; on adjusting to the nature more than exploiting it; and on the personal relations more than the apparent ones and it also severely criticizes money-grubbing and power-seeking (Killani, 2011).

C) Spread of the decline and moral degeneration among learners: The decrease of the moral principles and values among the youngsters brought up in the societies with non- religious education system; the consequences of this decrease; and the necessity of attention to morality and spirituality have been frequently warned. Thus, it can be concluded that restricting education and upbringing to the areas of production and consumption which is supported in many different ways by media will cause a paradox between man's nature and their divine goals.

Attention to the various relationships in interacting with media

Man's relation to God: In their relation to God, man should not consider any counterpart and match for God and seek asylum with no one but Him. They should be hopeful of divine reward and fearful of divine retribution. They should avoid ignoring and forgetting God while enjoying His merits as much as they need (Amini, 2012).

The kind of relationship Islamic teachings tries to create between man and God is worship. The term worship denotes absolute obey leading to perfection. It also connotes anything and everything that God likes and prefers including speech, action, thought, feelings and sensations in social and personal life, in ideological, political, social, economic, and martial areas. If man's obeying God is flawless and perfect, their love of God will be perfect and flawless too. And this love comes into existence when they find, in their beloved one, an excellence, virtue and qualification that provokes their feelings of surprise, respect and praise towards Him and these feelings, in their own turn, convince them to absolutely obey the beloved (Killani, 2011).

A Muslim must endure the difficulties and obstacles and remain patient. They must love God and those who fight for fulfilling the divine goals and detest the enemies of God. They must do the religious tasks and believe in them (Moussavi Khomeini, 1990).

Man's relation to their selves: The self or the I is man's reality or truth that remains stable and fixed throughout their lifetime and do not evolve with changes or even the loss of their body parts. The relation of anybody to their selves is called the intra individual relationship. The relation to one's self has a lot of various functionalities such as increasing self-confidence, self-control, work-ethics and fruition. From Islam's point of view, the relation to one's self leads to self-knowledge, perfection and prosperity. Self is of different sorts that include:

The real self: The sincere realistic standpoint of anybody about their thoughts, feelings, talents, and needs.

The true self: The personality we desire to

have and the one which is our example.

The public self: The self we attempt to show to others in society and communities, and through which know the others' ideas about us.

The concept of self contains all the experiences of the present, past, and future. When man gets to know their selves, they can be the main agent controlling their interior. To carry out this aim, two tasks are to be done: first, the accurate knowledge of ourselves that is to know our pros and cons, and secondly having a positive viewpoint towards ourselves and others (Mossaad et al., 2013, p.108).

The importance of self-knowledge: The most significant factor in relation to ourselves and the first step in formation of the communicative skills is to know our inside, feelings, and abilities. Self-knowledge has always been noticed by the ethics scholars and is considered as one of the most precious concepts both theoretically and practically today (Malekian, 2002). In Holy Quran, God invites people to reflect on themselves: "We will soon reveal our signs in [various] horizons and in their hearts to show them they are the very sane truth."6 In the Islamic narratives, there are many references to self-knowledge such as: "The one who knows their selves will surely know their God too." and "The one who knows their selveswill add to their knowledge of the others" (Amadi, 1998, p. 231).

From Quran's point of view, man is a creature with two physical and spiritual dimensions. The physical dimension can be known by the five senses. But, the spiritual dimension is more complicated (Tayed, 2009). The most significant and the dearest things for man are their selves and whatever oppression they impose on others is due to this self- love. That's why it is recommended that they know this favored entity of their existence (Malekian,

2002, p.212).

Man's relation to the world: From Quran's point of view, world is not the goal, but a means to achieve perfection. That's why Quran refers to the world by phrases such as deceiving merchandise, debauchery and vanity, a game, a petty merchandise, and the like.

Thus, from Islam's point of view the relation between man and the world can be described as capture and conquest; God has given man the power to control the natural creatures and enjoy them freely along their interests (Killani, 2011).

The holy Quran has warned those people who seek the goal of life in this worldly, material, temporary life: "Be aware that this worldly life is not merely a game, entertainment, luxury, and rivalry among you and overindulging in the number of children and amount of wealth."8 The natural areas captured by man are connected to man's relation to the world and are limited to the air, earth, and water.

The first means used to capture the world are ear, eye, and wisdom and, thus, the holy Quran has encouraged man to use them accurately in order to get access to the natural keys: "And do not follow what you do not know because ear, eye, and heart will be all inquired."

The second means used to capture the world is reflection on the components of the world and nature frequently referred to as the earth and the heaven by holy Quran.

The third means of capturing the world is the decent enjoyment of the contents of heavens and the earth and of whatever exists in this world. It will lead to appreciating God for using His limitless blessings (Killani, 2011).

Dependence on this world would prevent man from remembering God and collecting supplies for the world to come. Therefore, man should set themselves free from this world since dependence on this world necessarily causes

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forgetting the goal of creation and neglecting the other world's eternal life (Amini, 2009).

Man's relation to other men: Islamic education establishes a relationship based on justice and magnanimity among men. The holy Quran says: "In fact, God orders justice, charity, and generosity and prevents from bad deals and oppression and advises you, may you take the advice." The holy Quran orders men to have good communication and proper and productive interactions inside their families and with other families: "And communicate decently with women." Imam Ali also says: "Persuade people to do what is recommended to reform everyone's affairs and dissuade them from doing what is forbidden to prevent the ignorant." (Dashti, 252)

The Islamic relation based on justice and beneficence: Justice is needed in man's relation to their kind. From Quran's point of view development of justice in the relations among men proves their maturity and cultural progress and the lack of justice in their relations concludes in under-development, disability, and dependence on others: "Is he equal to someone who gives just orders and follows the right path?"13 In Islam, relation of each man to other men is so developed that it does not pay attention to the variety of ideas and races and orders the man's relation to others be based on justice and magnanimity (Killani, 2011). As a result, from Islam's standpoint, co-operating in justice and beneficence; attempting to answer the Muslim's need and satisfying them; protecting the under-privileged and the poor; removing their obstacles and solving their problems are among the biggest worships (Amini, 2012).

Man's relation to life: From Islam's view, both the blessings and the disasters of this world are divided among all men according to the wise divine prudence:

"We have divided the means of living in the world among them." And they are all the means of testing man.

Thus, enjoyment or deprivation from the worldly blessings do not implicate being close or away from divine mercy and do not cause the other worldly prosperity or misery (Mesbah Yazdi, 2009).

The relation between the Muslim and life is engagement. Here engagement means testing and measuring. This world is the place for men to take the test and the test materials are wealth, productions, the earth beauties and its cultivation: "In fact, we put everything on earth as a decoration for them to examine who is more pious."

The divine test in life: The divine test has two main areas:

A) Wealth and belongings: The holy Quran has many examples of testing man by means such as wealth, posts, the number of children, abundance of the followers, relatives, power, victory, beauty, health, and facilities.

B) Soul: This test is of two kinds: happiness and difficulties.18 The goal of testing by difficulties is to examine how man tries to fight them by means of goodness and decency. The holy Quran offers examples like: testing people by means of disasters, sufferings, fear, hunger, loss of the wealth and souls, wars, defeats, and disgrace. Besides, the holy Quran mentions examples of the groups and people who failed such tests like Pharaoh: "He found his tribe ignorant, [and deceived them] they followed him because they were pervert people." And the Moses tribe said "Oh Moses, we'll never walk in that city until they are in there, you and your God go and fight and we'll stay right here."Due to their disobedience, God sent them the cause of their death.

Man's relation to the afterlife: In Islam, the afterlife is considered as the judgment day when man's real eternal life starts: "And the true life is in afterlife, we wish they

would know." Man's relation to the afterlife is responsibility and reward. After the period of transient life of man's being tested on earth comes to an end, it is finally time for the test result in afterlife where they will live eternally. By responsibility we mean each person will be inquired for what they have done in the world and based on the failure and triumph in doing this responsibility, their reward or penalty will be determined that is eternal happiness

in heaven or permanent torture in hell: "Swear by your God that we will inquire them all whatever they did." and "Anyone who does the slightest goodness will see its result and anyone who does the slightest evil will see its result."

The afterlife responsibility: The holy Quran has introduced the signs of afterlife in similarity to phenomena such as sleeping and awaking, day and night passage, change of the seasons, revival of the trees, and the like. It is also called, by Quran, with many different names such as the judgement day, the doomsday, the regret day, etc. (Gheraati, 1985).

Attention to the afterlife brings about submission, moderation, bond and relation to God. If man is not obedient, they will not remain moderate. There are a lot of examples, in history, of the disobedient men who due to getting access to posts, wealth, and power revolted both ideologically and practically; therefore, attention to the afterlife dissuades the rebels and makes the responsibility penetrate into man's heart and soul (From, 1955).

From holy Quran's view, responsibility has different levels for example the prophets' responsibility as messengers; the responsibility of leading a nation; that of the nations; the individual's responsibility to their selves in cases such as how to spend their life, wealth, and science. The holy Quran clearly states that man will be

questioned about how they used their visual, vocal, and rational powers.

Religious principles and media communications

The divine teachings and revealed orders should eventually determine the way of enjoying the media. The holy Quran says: "And who is better than Allah in baptizing and Him do we serve." Using media must follow the progressive religious laws since God says:"… and cast not yourselves to perdition with your own hands." Using the modern technology unsystematically can lead to man's downfall. Setting Quran's teachings and religious leaders life as examples, the religious principles such as accountability, education and informing, replacement, model-setting, management, devotion to relatives, family talks, relation with neighbors, childbearing, making safety, keeping in touch with the religious centers, storytelling, strengthening modesty, insight and munificence can show us the way of life. For instance, prayer prevents from depravity and vice. One result of securing the way we encounter media is self-protection. Imam Ali (peace be upon him) says: "Whoever honored themselves, debased their lusts." (Dashti, 2013). Objectifying consequences of the sins is another way to avoid damages of media. If man knows the effects of wrong-doing, they will commit fewer sins:" Say travel in the earth and then see how the end of the guilty was."

Time requirements in Islam

Failure and negligence in using religion to build man's personality has made people and organizations to feel satisfied with the least religious applications. Thus, the one who prescribes the proper educative medicine is man's true physician (Barekat, 2006). Islam is a religion for all eras and all places and does not exclude any cities or tribes. Therefore, it should be able to present its verdicts in all conditions and places. About Islam and time requirements,

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Motahari (2003) states: Islam is not absolutely fixed so that its laws undergo changes. On the other hand, the time requirements do not change everything. In the Islamic legislation, there are fixed laws for fixed needs and changing laws for changing needs. In Islam, the Mujtahid who comprehensively knows the Islamic laws makes decisions in each different situation, thus, his judicial decree differs at each time without changing the directorial spirit of Islam. The main condition of giving judicial decrees is ijtihad and accurate deduction that is the correct participation of reason and rationality (pp. 57-61). For

Instance, Big Kent, the manager of the conference The Big Umbrella, predicts a "mobile

Revolution" in the future plans of the world of technology and says with the appearance of smart phones which have the capability of uncontrollable connection to the Internet, nobody can ever prevent or hinder the process of their citizens' awareness through filtering or something (From, 1955). As a result, managers and citizens must consciously face the modern communicative technologies and events so that the users although enjoying the advantages of media, stay safe from their damages.

The Islamic key conditions and requirements of using media

Regarding the above-mentioned findings, the following diagram indicates the individual requirements and conditions of using media according to the Islamic teachings and concepts:
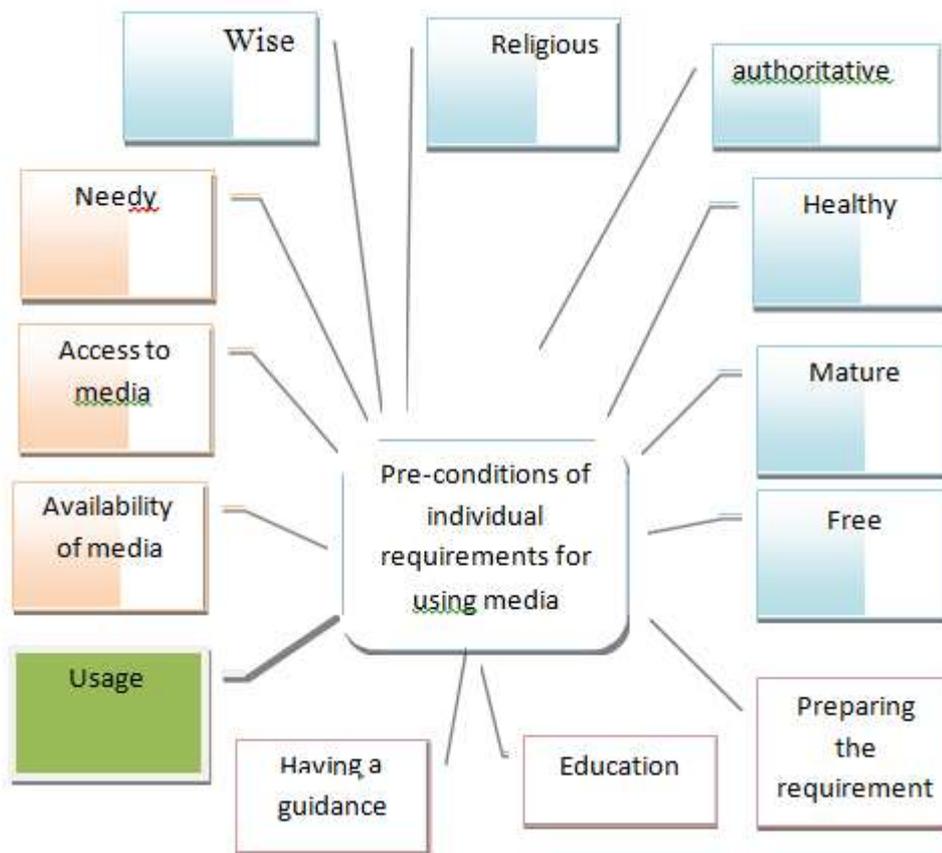

Figure 1. Requirements and conditions of using media according to the Islamic teachings and concepts

Having determined the urgent

pre-conditions of using media, we

now deal with its six necessary individual requirements all of which are focused on worshiping God and

praising Him that is an absolute obedience and devotion originated from sincere compassion:

Table 1. The individual requirements of a Muslim's use of media based on the Islamic teachings

Dimensions of individual requirements	The Islamic individual requirements
Relation with God	**Media should be used along the path of thralldom and servitude of God.**
Relation with self	**Media should be used to meditate, to control our actions, and to know ourselves in order to serve and worship God.**
Relation with other people	**The media should be used to establish justice and beneficence in relations to others in order to serve and worship God.**
Relation with this world	**Media should be used to capture and benefit from this world along the path of thralldom and servitude of God.**
Relation	**Media should be used to pass the divine test in order to serve**
Relation with the other world	**Media should be used to do our responsibility and gain the other worldly reward along the path of thralldom and servitude of God.**

Having discussed the pre-conditions and individual requirements and regarding the Islamic teachings on man's interactions with mass media, we conclude that Muslims are expected to consider these requirements in their actions and thoughts

in all their relations including relation to God, to their selves, to others, to this world, to the life, and to the world to come and observe them in all their personality aspects such as cognitive, emotional, physical, social, and spiritual.
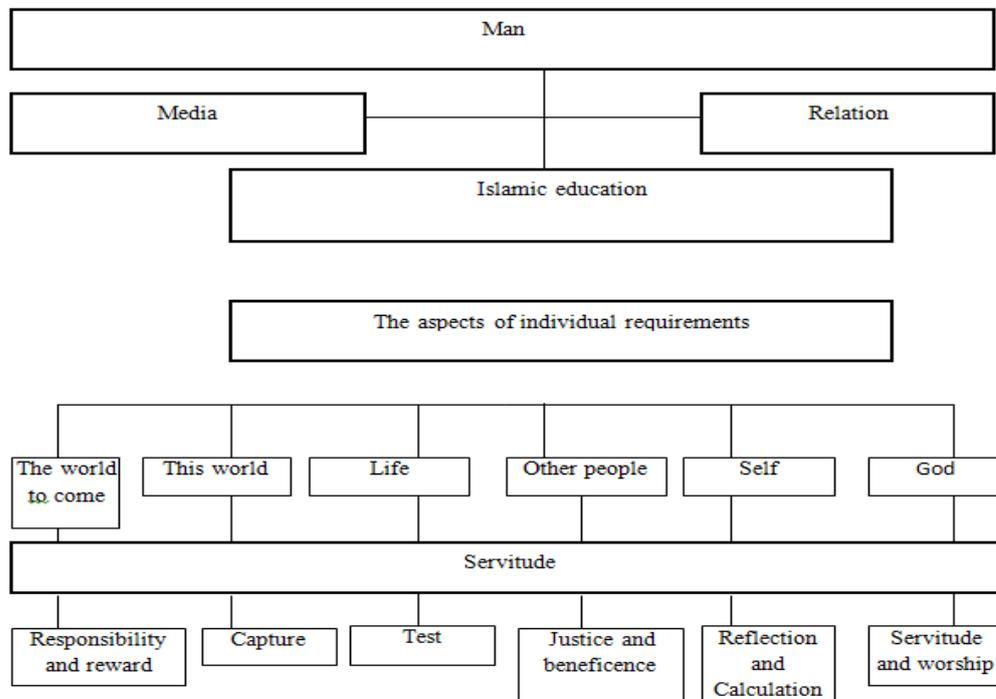

Figure 2. Conceptual diagram: The individual requirements of using media based on the Islamic teachings and concepts

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Conclusion

The findings of the research shows nowadays fast, brief, and useful communication is one of the features of human interactions and this has caused an extra-ordinary revolution and a bewilderment in decision-making and the individual and social requirements. Since the technological equipment of the modern era has been accepted as an existential requirement by all ages from children to adults, it is necessary to specify the correct framework of human interactions, communications, and requirements in general and those of a Muslim in particular. Otherwise, the relation of man to their selves would be cut; the conscious decision-making that is the key feature of enduring the human adversities would be challenged; man would be disconnected from their creator and separated from the productive interactions with the world and its facilities, life and its advantages and people and their abilities and eventually their life would be stricken by absurdity, frivolity and ceaselessness.

Just like all the other man-made tools, media can be used in two different ways by either of which we can pave the way for our own and our society's benefits or corruption. Correct education especially in how to use the media is one of the important ways of developing media activities. Every single man must be educated from their early age to the last moments of their death. And education and training is not just a technical skill or knowledge, but it rather is a power to manage and control our selves; an ability to resist tempers such as irritability; and to resist against the greedy inductions and conspiracies of others. It is urgent to pay attention to all aspects of human personality because deep beneath each man is a precious essence hidden that the more it grows, the smaller they found

themselves in front of their God.

It goes without saying that information technology has a direct effect on all the elements and structures and requires a new system of human and organizational relationships. The visible and invisible relations in the twenty-first century have formed a new set of relationship in the real and virtual areas. Preparing the members of society and preserving the divine values can vaccinate and secure society against these modern changes. Eventually, a Muslim should know that all their actions are observed by the archangel of God. Sending prophets and holy books can be all viewed as means of activating and provoking human nature. The Islamic requirements, specified in the present research, of using and interacting with media emphasizes that in all aspects of the individual requirements of a man's relation to God; to themselves; to this world; life; in enjoying this world's blessings and gifts; and even in their relation to the world to come, they should never ever neglect, even for a single moment, the worship, love and affection of their God and creator. From the bottom of their heart, man should appreciate God and avoid praising any other God but Him and use media and every other technologies only when they know their requirements and when they lead them to the divine revelation.

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