

# Islamic Education and Individual Requirements in Interaction and Media Use

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## Abstract

This article aims to analyze the views and teachings of Islam and the Islamic religion in order to determine the requirements of interaction and media use. This article is of qualitative kind and content analysis approach and has done based on the study of Islamic texts and sources associated with the media. Because of the multiplicity and diversity of sources for better organization, it was used all available printed and digital written. Data collection method was library and accordingly, used the resources available in libraries, databases and electronic Journals and slip and form data collection tool were developed by researchers. In order to analyze the data, first the theoretical foundations were examined through the study of literature and taking notes and then using content analysis concepts and major themes were categorized and extracted according to the individual relationship with God, self, others, the world, life, and life about Media. To increase the credibility of the analysis of people out-of-range use and after review, reformation was carried out. The results and findings of this paper shows that by deeply looking at the Islamic religious teachings can introduce a human and society which would help him/her in the recognition and interaction with tools such as Media and before this powerful communication tool fades and captures human with its own graces and creates a dependency in his/her behavior, it uses media in line with human and Islamic goals better. Among this, the special attention to interactive approach and competition, due to the growing trend and unpredictable emerging technologies is reflected against Attraction approaches, avoiding or apathy. Also extracting Islamic requirements in interaction with media causes to prevent, security and reliability of the Muslim movement and vaccinating him/her in the stormy sea of media waves and hide and reveal goals/targets. What was taken for granted, rich Islamic teachings in interaction with the media provides individual requirement dimensions in order to facilitate the person's relationship with God, self, others, the world, life and the Hereafter, strengthen and the more better background of his/her self-management in interaction with any man-made instrument including the mass media.

**Keywords:** media, religion, interaction and media use, Islamic requirements

## 1. Introduction

Training a man is a necessity and involves its time since the birth till the last moments of life, education is not a technical skill, not a science, but the power of self-management, the ability to resist the irascibility effects and also stability against the greedy machinations of others and influential men. So education which is addressing will more than knowledge, gives importance to thinking manner rather than thinking subject, time, place and gender range and pays attention to all existence elements of human (physical, intellectual, emotional, social, moral and spiritual) because an essence is hidden in human being that the more he/she grows, finds himself/herself smaller and the God the bigger. With depth looking at the media developments we notice that nowadays Information technology has direct or indirect effect on all components and structures and seeks human and new organizational relations. The scope and depth of penetration of media in all economic, cultural, political, religious, educational aspects has folded the life of modern human and flaunts in his/her body and soul. Today, one of the most important undeniable events of recent decades is a significant expansion of media and information and communication technologies and cyberspace in the areas of culture and education that has become a serious and companion competitor with real education and with the passage of time and place has put a lot opportunities and challenges for users and decision makers of the media and education to be faced with them. Islam and the Quran, the eternal miracle of God's final prophet Muhammad that introduces this religion as the

last one and completion of the divine religions (Al-Ma'ida, 3) is seeking to introduce the perfect man in all his aspects because he introduces him as the noblest creature and his own Khalifa on the earth (Al-Baqara, 30). His difference with other creatures is hidden in the power of his intellection and understanding in which its divine spirit has been blown (Al Imran, 59). So with a deep recognition based on religious teachings and considering its individual and collective requirements can do basic actions to introduce the perfect man and a unified Islamic society and minimize or thwart plans and conspiracies of the enemies of religion Muslim man by their own used tools. Surveying education and development based on development of information and communication technology in contemporary period causes a special look and a great foresight and in this regard, it needs holistic and expert people who by understanding the circumstances of the time complete their own toolbox to pass important gaps of decision-making and moving to healthiness.

### *1.1 Expressing the Problem, the Necessity and Importance of the Issue*

Since the communications industry was formed in the form of Morse code, for the first time human could experience communicating with the absent in the context of the physical world. After this, a kind of one-way and virtual communication was formed in the form of cinema, television and radio production. From now on, we see a new communication environment with unique characteristics. What doubles the necessity is the torrential rush of media interactions and consumers and addressers' lack of awareness and preparedness, as well as indigenous and cultural conflicts and various malicious purposes such as profit humanitarian, power, consumerism, etc. that scholars, intellectuals, students and sympathizers of education in any society are forced to think and find solutions to assist community members and each set and organization which have not found the conditions and readiness to face the media. Turning the stormy start to a breeze with enjoying clear source of inspiration and receiving messages and its explicit requirements is possible because deism is introduced as comforting heart (Ar-Ra'd, 28). Religious education for human is of special importance like his other basic needs because it is considering all aspects of human existence in such education but in education where religion has no place in it, many of the virtues that causes the real perfection of human is ignored. More research is not done the light of religious orders, and not in order to foster human dimensions. Human is being extract and has different powers and skills. The most important features of the human is the divine aspect of his kingdom that has privileged him in the system of being and exposure the creation system. Since human being is the subject of education and is an impressed creature and has the power of authority, choice and will to flourish and to actualize the power of his innate talents need to be trained. It is the only education that can meet his different needs and provide the context of his all-round development, especially in divine and spiritual dimension (Hosseini, 1998). Based on the attitude that Islam has to the world of creation and the origin of being, destination which is believed for the general movement of the world and he divine element that is introduced to humans and beginning and accomplishment that is known for his life, the highest purpose of education is making and refining for God which the mystery of his happiness, salvation and immortality is hidden in this point (Rahimian, 2001). Therefore, considering the necessity and importance of the major issue of study is to determine the individual requirements of a Muslim according to dimensions of these requirements namely his relationship with God, self, others, the world, life and the afterlife based on Islamic teachings and while using media.

**The overall objective:** Analysis of the views of Islamic education in interaction with the media in order to extract individual requirements.

### *1.2 Research Questions*

- 1) Which are individual requirements of using media based on Islamic teachings about God?
- 2) Which are individual requirements of using media based on Islamic teachings in connection with self?
- 3) Which are individual requirements of using media based on Islamic teachings in connection with others?
- 4) Which are individual requirements of using media based on Islamic teachings in connection with the world?
- 5) Which are individual requirements of using media based on Islamic teachings in connection with life?
- 6) Which are individual requirements of using media based on Islamic teachings in connection with afterlife?

## **2. Research Method**

Research method in this study is of qualitative and Transcendental Content Analysis kind based on two phases. In the first phase to answer questions, it was discussed on content analysis method to describe and analyze individual requirements dimensions based on Islamic teachings and in second phase to determine the terms, the necessary conditions and requirements in dealing with the media is carried out with transcendental methods and

based on the description and the findings of the first phase. Transcendental logic analysis method has two stages as follows:

The first step is to describe and analyze the dimensions of individual requirements based on Islamic teachings. Second, determine the terms, conditions and requirements in dealing with the media.

### **3. Definition of Conceptual and Operational Words and Terms**

#### *3.1 Islamic Education*

Education word is used not to mean accustoming and nor learning, giving advice and adding but in the sense associated with terms such as growth, guidance, discipline, purification, wisdom, salvation, good, praise and mention apply, which means providing conditions for health, vitality and maturity of all human forces. It can be said: "People should arrange in a manner that comply with the purposes stated in the Qur'an and hadith" (Taghavi & Mirshah, 2009). The purpose of Islamic education in this study is theoretical models offered by Islamic thinkers.

#### *3.2 Media*

Media is a means that the sender sends to the receiver with the help of that desired concept (message). In other words, the media is a means to carry the message from the sender to the recipient. On the other hand, Media can be considered a technology that it should not be mechanized necessarily (Fardanesh, 2009). Oriented definition of media is changing audience behavior by using the media. The media are people, tools, or position by which messages are provided. The purpose of media in the study is new mass media that is known as one of the manifestations of modern civilization.

#### *3.3 Individual Requirements*

Requirement means establishing something, charging someone with a duty and forcing him/her literally and idiomatically includes the commandments of human life. Islam, a series of theoretical and practical knowledge, including beliefs, ethics, guidelines focused on conduct worship, mystical and commandments is watching individual and social behaviors. Religion tells people how to think and how to act (Bahonar, 2007). The purpose of individual requirements, in this study there are should and shouldn't that a Muslim person observes in individual requirements namely one's relationship with God, self, others, the world, life and the hereafter.

#### *3.4 Interaction*

Interaction means transacting with each other literally. Conceptually, it indicates the relationship between actions which is getting by the special relationship between operators (for example, based on contrast or completion) The concept of engagement is the starting point for the so-called interactional theories in which the exchange process is understood in terms of trade-offs and the meaning of social skill or as an interpretive and conceptual mediation (Fardanesh, 2009). In this study the interaction means usage manner and Muslim relationship with the mass media.

#### *3.5 The Relationship between Religion and Science*

Worship is of important religious teachings that reach to the fullest of its form by influencing the knowledge which leads to act to its meanings. The result of scientific knowledge and the perfection of worship causes to God love be created in pervasive heart by science to divine blessings, then piety and fear of God formed by the science to the power of almanac and authority of God which says in the Qur'an: "Only those of His bondmen who possess knowledge fear Allah. "High place of worship and its importance in the mission of God's messengers is why the worship answers a series of major and minor human needs including: the need for immortality, the need for familiarity, need to love and respect. Discrete education of worship is associated with a few areas, such as ethnic, racial, class, geographical, religious relations, etc. The produced areas provide unsuitable and devastating factors inside and outside of these areas that are superficial and contradictory and keep the man alone and sacrifice him to alienation, powerlessness, panic and anxiety. Only relationship of servitude leads to link with God and thereby unites axis of friendship on an axis and joined all areas together as consensus and peacefulness in human's life. Separation and lack of worship concept in new education leads into confusion, shortages and contradictory reactions. Also education comes to circulation based on worshipping wealth.

#### *3.6 Mass Media*

They are mass or public media and in other words, they are other mass media that mean category of items which are of interest to a large number and have emerged from new civilizations (Sarookhani, 1996, p. 3). Media means convey in word and idiomatically is a means of transferring information, ideas and people or society thoughts

and concrete and practical medium in the process of communication. So what apply for this definition includes devices such as: newspapers, magazines, radio, TV, satellite, Internet, etc. (Maher, 1997). Today, media has a broad definition and as in the past, it is not limited to TV, radio, newspapers, magazines and books. Nowadays, the media due to their abundance have become individual media and on one hand, they have become massive cultural fronts that extend to all countries, cities, streets and alleys. They can create social, political, economic behavior and even appetite of education and in many cases they take precedence of parents, teachers, school, books and notebooks, in education of youth. The numerousness of media is constantly increasing that are placed in different categories and groups: Print Media such as newspapers, books and magazines. Audio media, such as radio. Visual media such as television, cinema, Internet. Media tools such as flyers, brochures, signs, advertisements, catalogs, posters, tracts, placards, logo, promotional videos, short and long films, lectures, conferences and theater. Organizational or group media such as public relations, publishing companies, film foundations. Meta media such as news agencies, offices of international relations, cartels, broadcasters and trust news, movies, satellite channels.

### *3.7 The Functioning of the Media*

Many of today top media affiliated with or owned by big business and the most important objective is to control the flow of information. By more studying media and the output of its products, overt and covert goals of designers and its operators will appear. The media on the horizon of their schedule not only direct how to treat people that look to how people think. In media ads there is a new art in democracy that is called Manufacturing Consent Art. It can be overcome by the fact that apparently a lot of people have a choice. There is a look in the media with domination thought that consider others as ignorant and should entertain them. Today, the relationship has turned into notifications and does not seem live. Many media such as TV, radio, magazines and many articles have become one-way direction for distribution of different ideas and however their relationship is vital but has no interact with message senders. Among the broad spectrum of modern media is entering into the world of the Internet, this device was the first mass media that did not discriminate for publishers. First there was a true communication medium in which there was a balance between the sending and receiving of information. People feel more free in Internet communication experience. Suddenly, Internet streaming went to the notification space from the communication space and the equal chance of all human beings faltered in participation and collective wisdom. The massive influx of people and governments to Internet activities, led media domination operators to it. They marginalized active and interactive communication by replacing notification trick and changed communication age into the information age basically and developed ads to homes and audience. The influx to this side convinced newcomers to the Internet that the Internet is a complex place where without guidance will be lost. It is obvious that it was made endeavors to enhance the quality of sound, image and TV texts in computer and mobile phones. The result of endeavors manifests the competition to acquire information on human relations that warns the need for informed participation and knowledge of Islamic requirements. Our more information are formed through today mass media with a variety of psychological techniques and procedures and on the basis of appropriate strong media audience with the aim of sending and managing. As a result of epidemic power of media, people can hardly distinguish unreal situations. Even when we mindfully understand this program, writing or film are biased completely, we involve in this kind of physical and emotional stress in self and control of the media and operators. The media look in most situations refer to this point that in any case I am a winner because it cannot find the sound, thought, writing way where I have opposes. More importantly, the media support each other in their functions and then with their rapid influx cornered whatever prevent them and force human beings to accept voluntarily or forcefully. They promote a kind of single and uniform attitude and resistances just change and go to astray (Pishvayi & Rezai, 2013).

### *3.8 Religious Media Features*

Main characteristics of Islamic media in all the time is being everywhere because the media are pervasive and can form a class without walls with billions of listeners. They create the task of protecting the environment and national unity among the components of society in response to environmental demands, they also transmit social heritage from one generation to another (Fayyaz, 2002, p. 4). Regulatory feature: One of the main functions of news media, monitoring and protection of the environment include conveying news by the media which is essential for the economy and society (Dehghan, 2007). Educational feature or cultural transmission: The importance of the educational task of mass media in contemporary societies is to the extent which some sociologists granted parallel training role or permanent education for the press, radio, television and cinema (Motamednejad, 2006, p. 5). Entertainment Features: Mass media and broadcast entertainment programs have determinant effects on leisure behavior patterns of humans and in this way the person escapes his daily hard life and makes contact with the external environment (Dadgaran, 2005). Guidance and Leadership features: Media is

the full view mirror of public opinion in attracting people's cooperation and participating them in social affairs (Karimi, 2003, p. 122). DE crisis feature: The media can have an effective functioning on the reduction of different crises such as identity crisis or threatening social stability events (Haman, 2003, p. 170). Notification features: In addition to transferring news and information, Media analyze news correctly and also describe them. Casual analysis of news phenomenon and informing people of the causes leads into worldview of people. Granting Social Base feature: These means reveal or promote groups and people bases by giving the popularity to them. Strengthening collective spirit, harmonizing and maintaining group cohesion: They strengthen mass media devices, social conscience and common sense of belonging to believers all over the world and help to recover their religious identity behind other multiple identities. Their unity and cohesion based on shared religious principles rise in spite of the visible and invisible distances. The media causes to approach tastes, demands and expectations of the community and brings them out of the age range (Sarookhani, 1996, p. 87).

### *3.9 The Relationship between Man and God (The Relationship of Thralldom)*

The relationship that Islamic education attempts to make between man and God is thralldom relationship or worship. Worship literally means full obedience of the perfect love. Idiomatically worship is a name for whatever God loves including: Sayings, thoughts, emotions in individual, social life and in all intellectual, social, political, economic and military fields.

### *3.10 Expressions of Worship and the Interaction between Them*

Gilani (2010): The human has not the complete kindness that leads to perfect obedience except when he/she finds goodness and perfection, worthiness and gracefulness in his/her beloved that stimulates Sense of wonder, love and praise in him/her and convinces him/her to complete obedience of this beloved. Hence, the concept of worship in Islamic education includes appearance or ritual, social, extrovertive and subjective proof. Ritual appearance manifests in rites and deeds that indicates love and obedience types which human worships his/her God through its passer-by. Social appearance is culture, values, customs and traditions. Extrovertive appearance of worship is a natural science that provides the background for a Muslim scientist to come the horizons lab and discovers the miracles of age and proof of God and recognizes the evidence that suggests the creation greatness God and his power ness and convinces new learners of new generation that complete love and obedience of God is necessary. Islamic education on the need for cooperation and unity among them is to participate to the realization of certain objectives such as mental balance in ritual appearance, practical application in social appearance, intellectual persuasion in extrovertive appearance, calmness and subjective appearance and the final result is certainty and truth in deeds and behavior and relations. Then separation between worship proofs causes lifeless and ineffective movements, deeds and behavior and its sample is introduced in the Quran (Hood, 1999-2005).

### *3.11 The Relationship with Self and Its Variants*

Self or me which is interpreted as soul in Arabic contains: Human reality that is constant during his lifetime and does not hurt it by changing or even losing organs and human limbs. The relationship of every person with himself is called interpersonal relationship. Relationship with many functions, such as increased self-confidence, self-control is following job conscience and increasing productivity that flourish through connection with self and during its periods: stipulation, meditation, calculating and self-expostulation. The relationship between self-scrutiny and effective relation is an increasingly distant relationship. From the perspective of Islam, more important than this type of relationship is its orientation that starts with accurate self-knowledge and is moving to perfection and happiness of human beings. The relationship with self is a kind of realization and mutual understanding inside the individual. It has types that include:

The real self: The honest and realistic sight of every person is about thoughts, emotions, talents and needs. True self: It is a human character that we want to be him and in fact he is our model. General self: It is a self that we try to show ourselves in that form to others and others view is about us. In self-concept, all physical, psychological and social perceptions of individual is involved that is the result of past experiences, present and anticipated future experience and relationship with his surroundings. When human reaches to self-scrutiny becomes self-organization, control and internal factor. Two basic works should be done for self-scrutiny of person, one has to identify self accurately, that's, also knows its strengths and weaknesses. The other one, person has a positive attitude toward self and others (Mosaed et al., 2012, p. 108).

### *3.12 The Need to Recognizing Self*

The most important element in relation with self and the first step in shaping communication skills is consciousness, understanding of emotions and their abilities. By historical studying it reveals that self-scrutiny

has been of interest to all scholars since long and know yourself word is of the most tangible recommended sentences and today self-scrutiny is one of the most valuable theoretical and practical concepts of human (Malekian, 2001). By accurately knowing ourselves, we provide the causes of logical and correct regulation of our deeds and behaviors with self, others and the environment we live in. God invites humans to think about themselves (Fussilat, 53). Explicitly in the Qur'an recommendations, it externalizes signs in human's existence for seekers of certainty (Adh-Dhariyat, 51-52).

Human in the Qur'an has been introduced both physically and mentally (Pages 71-72). Human is knowable with body and five senses physically. But it is contained of the spiritual and the most complex human soul dimension. In this dimension, the human has some kinds of soul like Sensuality or inciting nafs (an-nafs al-'ammārah), The self-accusing nafs (an-nafs al-luwwāmah), The nafs at peace (an-nafs al-muṭma'innah) and this type of self is the expression of human's deep relationship with God (Tayeb, 2008, p. 214). The most important and most popular things to a man is himself. Ethics scholars have insisted that man is dependent on himself more than anything and even each injustice that he is inflicted on others, self-love is the same effect. So it is deserved that human recognizes the dearest jewel of existence in the first step of cognition (Malekian, 2001, p. 212). Human in the Quran is introduced as a free and purposeful creature and considers it as a right from the God to him (Al-Kahf, 29). Guidance and showing the right and false ways are of these cases (Al-Insan, 3). Although God is an absolute right, but no man is called forcefully and it is the human who must choose the right path by his authority.

### *3.13 Human Relationship with the World (The Relationship of Conquest and Its Concept)*

Gilani (2010): The relationship that Islamic education wants to establish between human and the world is conquest relationship which originates from the human relationship with God, thralldom. Conquest means work and free service literally. But idiomatically, it means God has given a power to the human, employs the phenomena of nature without paying any price to God and uses them in terms of human resources in various spheres of life. Of course, nature does not serve to human freely unless when one finds out how to perform orders in the phenomena of nature and its elements. Performance includes knowing rules that governs on the elements and phenomena. God created the world to serve man, but has stipulated to not follow human unless when reads it by a certain way and if the way except this method reads him, he disobeys. Therefore, by increasing knowledge rather than divine rules in the creation, the conquest will increase.

### *3.14 The Aim of Capturing the Areas and Its Means*

The aim of epistemology: Its goal is human's certainty to the affairs that Quran verses says about the greatness of God's creation in beings which leads to knowledge and absolute power of God and causes to worship. Human target: The resulted target is the survival of humankind and enjoying the blessings of God and His mercy to view the range of human love and gratitude he turned to God. Social goal: It includes that in understanding the laws, human soul and society be mastered and be aware of the danger of opposition with laws in the hope that he accepts that in the society if people do not take the responsibilities that God has imposed on the behavior and relationship between them. Because of repressing moral and divine laws, the human soul and society also will fall (An-Nahl 12-14 and Al-Jathiya 12-13 and Al-Talaq 12 and Saba 6 and Ar-Rum 9).

Conquest areas of nature are related with the relationship of human with God and its dimensions is limited to triple elements of nature: Sensible weather (Sky), concrete ground, the available water in the ocean and seas. Many of these sub-areas emerge: Including the heavens and the stars that are in human conquest and his power to discover their laws and benefits in scientific and practical life (Ar-Ra'd 2, An-Nahl 12, Luqman 29, Fatir 13-15, Az-Zumar 5). The first conquest means are ears, eyes and mind, Quran encourages to use these means properly to achieve the nature keys (Al-Isra, 36). The second conquest means is narrow-mindedness in the components of the world and nature in which Quran will remember them in numerous positions with the heavens and the earth. The third conquest means is worthy exploitation of observations results of the heavens and earth content and whatever is in the world that leads into the realization of the relationship that is the same thanking God to use his infinite blessings. Holy Qur'an reminds Muslims of backwardness and refers to the bad influence on the introduction of Islam to non-Muslims in not responding to Islam invitation that also has an effect on incitement against Muslims (Al-Mumtahina, 5).

### *3.15 Human Relationship with Others (The Relationship between Justice and Beneficence)*

Gilani (2010): The relationship that Islamic education makes between humans is justice means justice, and mercy means grace and increase in good behavior and the Holy Quran also refers to this topic (An-Nahl, 90). This relationship includes the practical application of the social appearance of thralldom relationship, that's, it draws the human relationship with God.

### 3.16 Justice Areas and Fields

Judgment is the minimum required relationship about human's relations. When enmities flame and people felt a victim to anger that leads to hatred, oppression and aggression. Staying on this point and its regard is a golden and good opportunity. In cases where the effect of Islamic education is weakened and its virtues and values be limited to guide human relations networks and by adherence to it, it is probable to involved in crisis or when lusts are motivated like staying on this level is a good opportunity (Al-Ma'ida, 8). When a person or a group judge between two people, the relationship among a human with other humans is justice relationship. In this case, beneficence is not replaced with justice because it cannot be encountered with other rights and assets by generosity (An-Nisa 58 and Ash-Shura 15). The areas of justice is widespread in accordance with the development of human attachments areas. First this area starts with self then is family area like the relationship between parents and children (An-Nisa 3). After that, it is relatives area (Al-An'am 153) and nation area (Al-Hujurat 9). In th following, it is humanity area (An-Nisa 58). The extension of justice relationship in humans relations is the result of intellectual experience and cultural development and is the outcome of lack of justice relationship, retardation, disability and reliance on others that lives like the parasite and sucks others blood inside the society and lives such as weeds outside the society and are encumbrance of nations and causes to lose people's independence and freedom (An-Nahl 76).

### 3.17 Beneficence Relationship

The survival of the best is the high level of relationship with others and in other words, makes a sincere friendship. The relationship of mutual interests creates the low level of this relationship, enmity and indifference. The struggle relationship and survival of the best is derived from Darwin's evolutionary theory about the origin of living creatures that will develop in new civilization and even were drawn to the ethical and social aspects of life. In the following of pragmatic thinking, the originality of benefit and profit overshadowed on contemporary education and led to industrial slavery, social and moral illnesses in human relations. In Islam, human relations with other humans is so wide spreading that does not consider the beliefs or race and should not mix believers relationship with believers by humans relation with humans because believer relationship with believer is a brotherly relationship but human relationship with human is a relationship by all different races and thinking based on justice and beneficence.

### 3.18 Human Relationship with Life (The Concept of Risk and Its Purpose)

Gilani (2010): The relationship that relates Muslim human to life is infection relationship. Affection means test and evaluation, that's, the evaluation of worship meaning through passer-by of its quad appearances: The ritual, social, extroversive and subjective appearance. So, affection is the practical manifestation of thralldom relationship between God and human that its definition is obedience perfection due to love perfection. In a time, life have been arranged for this affection or test and according to the Quran description, the same one who created death and life to test you which one of you are righteous (Al-Mulk 2). The earth is the place of holding the test. Cases of these tests and its tools are wealths, productions, earth adornments and made flourishing condition (Al-Kahf 7). Affection end is the selection of suitable human elements for immortality and Excellence. The Holy Quran also refers to the elements (Ar-Ra'd 22).

### 3.19 Affection Areas and Its Conditions

Affection has two main areas: First, the area of wealth; and second, the area of life (Al Imran 186). This affection is based on two main species: One includes test materials that the Holy Quran has classified them under the title of goodness and abundance and the other one includes test materials that the Holy Quran has classified them under the title of evilness and illness (Al-Anbiya 35 and Al-A'raf 94-168). The purpose of affection to evilness is to test the level of attempting to fight evilness through goodness means that is compatible with God teachings and his laws. The Holy Quran has classified the details of this affection under the title of evilness, illness and narrowness and has brought thousands examples for them including: testing the suffering, pain, fear, hunger, loss of wealth and lives and crops, wars, defeats and humiliation and so on (Al-Baqara 155, Mohammad 4-31, Al-Ahzab 10-11, Al-A'raf and Al Imran 154). The Holy Quran offers the examples of individuals and groups who have been tested by evilness and have failed such as the people of Pharaoh and Moses (Az-Zukhruf 54 and Al-Ma'ida 24). The purpose of affection to goodness is to test the level of attempting to help goodness by ways which the God teachings introduce it as template. The Holy Quran has classified the details of this affection under the title of goodness and abundance and also has offered thousands examples such as affection to wealth, status, many children, followers, relatives, a lot of power, capacity and authority, many victories, rank and social status, many beauty, health, life, welfare facilities and so on (An-Naml 40, Al-An'am 165, Al-Mu'minoon 28-30, Al-Ma'ida 94, Al-A'raf 163). Testing the beliefs and attitudes (Al Imran 154). Testing the sincerity in

communicating the divine prophecy is of affection kind to goodness (Al-Baqara 124, Ad-Dukhan 33 and 432). Stories and events, including the story of Solomon (An-Naml 40). Other examples were Dhul-Qarnayn and Joseph. Also the garden owners who had abominated the forgiveness and swore that do not allow any poverty to enter (Al-Qalam 17, 33). Consequently, God sent the destruction factors on them. Then the garden is a symbol of wealth and abundant resources which is one of the manifestations affection to goodness. This symbol will be changed with the change of time and place: For example, in the agricultural stage includes farms and gardens, on industrial stage includes mines, factories, companies and buildings and in post-industrial stage includes Equipment technology and electronic tools.

### *3.20 Human Relationship with the Afterlife (Relationship of Responsibility and Reward)*

Human relationship with the afterlife is responsibility and reward relationship. When the duration of the prescribed life for test and human affection on earth will end. It comes about the result of test in the afterlife which is his eternal and perpetual place. The intention of responsibility is that every human has taken to task by the details of what has been tested in the world field and his penalty and place will be figured based on the success or failure in this responsibility, eternal happiness in heaven, or permanent suffering in the fire that God swears to ask all of what they are doing (Al-Hijr 92-93). Also the human sees a bit of his good or bad work (Az-Zalzala 7-8).

### *3.21 The Importance of Responsibility and Its Levels*

Responsibility is embodied in two forms: First, if human be alone and discrete from the relationship with thralldom does not stay on moderation and in terms of status, power and wealth is seen by eyes (Al-Alaq 6-8). Its examples are the refractoriness people and governments during the history that by achieving the above factors in mind and behavior have rebelled. So the responsibility role has been remonstrated and notes that this independence is temporary, and there is a return which rebellious people will be remonstrated by their big and small deeds. The second form of responsibility is rooted in the depths of one's soul and is the source of his genesis. God's subjective verses (Ayah) or contemporary psychology have determined that human has enjoyed the responsibility and to appropriate it, devotion pleases him that would explain the manifestation of this issue in the form of the love phenomenon is giving not taking and introduce its appearances not only in worldly space that in the spiritual space where the person sacrifices his life to give life to others (Forum, 1970). Levels of responsibility include trust and remonstrance of prophets to perform their mission (Al-Ma'ida 109-116). Other level includes religious, intellectual, political, economic, educational leaderships and so on that even contains women and men responsibility in family. Next level is nations responsibility to the missions it has reached them (Az-Zukhruf 54). The other level includes individual responsibility to himself and questions of his life, youth, wealth, and deed. The Holy Quran clearly states that people will be questioned on how to use hearing, visual and intellectual force (Al-Isra 36).

## **4. Religious Principles of Interaction with the Media**

This principle reduces many problems and damages in Islamic society that are proposed in two forms:

### *4.1 The Sovereignty of God Laws*

On how to use the media, what acts as the upstream document and takes precedence over all other principles is religious teachings and divine programs. So what has come from the exalted God in Quran and documentary narrative of saints is the final determinant of exploitation way of different medium. So life must be divine flavor as the Holy Quran says: "[And say, 'Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him.'" (Al-Baqarah 138). If there is no God remembrance, the human will be released to himself: "And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient" (Al-Hashr 19). If God forget the human, he will fall.

### *4.2 The Rule of Using the Media Laws*

We cannot be safe of the media damages without a specific law. So for the use of media in society and family, there should be a media contract that will be used in two positions. First, it's when the decision is taken to provide communication tools that specify the type of media. Second, it's when the targeted media are in the hands of human and the continuity condition use of these tools will become clear. Using media must be subject to religious progressive laws because the exalted God says in the Quran: "Do not throw [yourselves] with your [own] hands into destruction [by refraining]" (Al-Baqarah 195). Unsystematic use of modern tools of communication can bring people into the abyss of collapse. The principle of accountability, the education and awareness that includes familiarity with Islamic Iranian customs and correct training methods in Islam. Modeling principle includes using models of best correction practices of incorrect behaviors towards religious desirable



behaviors including modeling the teachings of the Quran, Life of the Prophet and the Imams, Muslim scholars and martyrs. Management principles; the principle of replacing, including the replacement of family conversation and interaction, social connectedness, relations with neighbors and relatives, parenting, healthy recreation and storytelling. The accompaniment principle, security principle, establishment of emotional link with prayer: “the prayer forbids one from indecency and evil thing” (Al-Ankabut verse 45). Establishing emotional link with religious centers; strengthen modesty, strengthen vision, honoring and personification. Self-esteem and having a strong character is one of immunization strategies in the face of injury and virtual media space. Imam Ali says: “Anyone who saw himself as great, his lusts despised in his vision (Dashti, 2012).” Concretizing the end of sins: If humans know the phenomena of sins have less guilt: “Say you, ‘travel in the earth and see, how was the end of the culprits?’” (An-Naml 69).

## 5. Research History

A research was done titling studying the effects of Internet and Mobile to change 15-29 years old youth identity of Mazandaran province by Navabaksh et al. Internet Keywords, identity and chat. The results showed that young people tend to use the Internet and mobile to change individual and group identity, their social and family values. Shahla (2013) in her study titling moral obligations in the e-Citizen system acknowledges that the emergence of information technology has figured out a new kind of citizenship which despite its many achievements, has challenged moral and value system of society. So it notes the need of attention and providing appropriate moral strategies. Bagheri (2014) introduces Islamic education as a word many applications that there is no single imagination of it and highlights two key means of pious and interactive in the area of interaction with the media which in the first meaning, separation is promoting for human education that is limited but in second meaning, it needs to insight and attentive humans due to communication and focuses on empowering people to enter into any situation. He has also proposed an interactive approach because there is the opportunity to reflect in it. Plant (2004) knows important the justification of the need to adhere to a moral order in life in relation to the decision making. Alvin Toffler (2009) acknowledges that the created information space is by human access to modern media and deeply changing the information heaven causes our brains be changed too, that's, ways of thinking about issues, combining data and predict outcomes and actions have to be changed. Hashim (2013) in an article titling comparing cyber ethics, religious awareness and satisfaction in using Facebook surveys the concept of ethics as a set of values that will lead to success and emphasizes that the protection of religious awareness is more effective.

## 6. Islam and Time Conditions

Shahid Motahari points out to a drawback in Islam and necessities of time which coordination of these two cases, one fixed and one variable, provides an answer that Islam as we say in absolute terms is not proven that there is not any change in the rules and also the circumstances and necessities of the time is not in such a way that everything is changing. The flexible elements must occur in the elements cadre to develop, progress and evolve. In Islamic legislative system for the fixed needs has imposed a fixed law and for variable need it has imposed the variable law but the law is a legal variable that Islam is linked it to a fixed law. In Islam, a priest being aware of Islamic laws is someone who decides in different situations, it means that their fatwa will change at any time without the spirit of Islamic teachings be changed a little and the main requirement in all of them is Ijtihad and correct inference, that's, the correct intervention of wisdom. Scholars of the Muslim Ummah should carefully identify all the characteristics of their time and then say what sufficiency duty is in and what would be done at this time, so even recognizing the importance is their responsibility too, however, there is the mis-Ijtihad. In Islam, there is a series of controllable (no harm and no fault rules) laws that they control laws of other changes which this law is governing over all laws the Islam has imposed and it is by the flexibility of Islamic laws (Motahari, 2002, pp. 57-61).

Negligence and failure to build the character of people by religion which is the water of life has led people and institutions select to use it slightly. So someone who prescribes the right educational drug in fact is the real doctor of the humans (Barekat, 2005). Imam Khomeini about using communication equipment: “These new equipment have both lawful rational and illegal non-legitimate functions. Benefits such as notification, guidance, and the like and showing licensed images for lawful professional training or displaying lawful products or the wonders of creation are no objection. But benefits such as richness hearing and releasing things which are contrary to law, it is not permissible as the exported commandments of incompetent resources that are contrary to the commandments of religion or things causes the corruption of people's belief and moral.”

## 7. Pre-Conditions and Requirements of Individual Media Use

According to research findings revealed that the preconditions for using the media include:

1. The human be wise, 2. The human be Muslim, 3. The human be healthy and strong, 4. The human be mature, 5. The human be free, 6. The human be in the need of Media, 7. The Media be prepared, 8. The Media be available, 9. The human must provide requirements, provisions and regulations for the media use, 10. The human be trained to use the media, 11. The human must have guidance to use, 12. The human uses the media.

Therefore, with acquisitions and understanding, the essential preconditions specified: Muslim man is expected to observe the specified requirements in his thoughts and deeds in all aspects of individual requirements, that's, person relationship with God, himself, others, life and afterlife by mixing in all aspects of their personality in the field of cognitive, emotional, physical, social and spiritual according to moral, educational and Islamic teachings and conceptions in the use and interaction with mass media. By determining the necessary preconditions for media use, these requirements is presented in six obligations as follows that all of them are by the centrality of worshipping Allah and his sincerely worship, that's, full obedience from the perfect love:

Table 1. Pre-conditions and requirements of individual media use

Individual requirements of using media based on Islamic teachings	Individual requirements dimensions
The Muslim man must use the media in the way of worshipping and serving the God.	Relationship with God
The Muslim man must use the media to calculate and mediation of the thoughts, deeds and his accurate cognition in order to worship and serve the God.	Relationship with Self
The Muslim man must use the media to establish justice and beneficence in relationship with others and with the centrality of worshipping and serving the God.	Relationship with others
The Muslim man must use the media to establish the conquest relationship and efficiency in relation to the world and the centrality of worshipping and serving the God.	Relationship with the world
The Muslim man must use the media to acquire the success on divine test, affection and exam to goodness and evilness in life and the centrality of worshipping and serving the God.	Relationship with life
The Muslim man must use the media to protect the responsibility and gain eternal reward in relation with afterlife and the centrality of worshipping and serving the God.	Relationship with afterlife
The research findings are based on research questions are in harmony with studies of Navabakhsh et al. (2010), Hashim (2013) and Plant (2004).	

## 8. Conclusion

Accompanying the effect of education, science with education aspects is not covered for everyone and it indicates the firm relationship between education with religious teachings and human production tools. Proper training with the help of various tools especially media is one of the key ways in development path and promoting media activity. Because the first brick education is the building of individual and social life in a society. All people must be trained education since the conception till the last moments of death. Not a technical skill, nor knowledge but the power of self-management, the ability to resist various effects such as irritability and stability against greedy suggestions of others and influential machinations be given. Attention to all elements of the human personality (Physical, intellectual, emotional, social, moral and spiritual) is needed because there is a jewel in human existence that the more grow the smaller himself and the bigger the God.

After entering the land of media, it makes necessary the need of attention to the recommendations and requirements before and during travel. What is certain is that today information and communication technologies had direct and indirect effect on all components and structures and demands new organizational and human relations. Visible and invisible relationships have created all causes of shaping new relations in real and virtual field in the third millennium and the society can be vaccinated and immune by preparing all the community members to preserve the divine values and the human interaction with the preservation of individual, religious, social, national and Islamic identities and the basis of rational acceptance of new races of human and organizational behaviors be provided.

In the field of media knowledge, the basic solution do deep research and communication, social, cultural

theorizing is based on the teachings of Islam and the Quran and tradition. In the field of practical politics should depend on the worldview and universality of Islam too. Innovation in the field of media communication seeks a society according to the speed of challenging, young attractive changes and hidden objectives of diverse and pleasing functions by attracting and using promising and expert educated people of the newest modern thought especially in the media field such as thoughts of self-management and total quality management provided the causes of self-management and promoting people and organizations. Finally, a Muslim person knows all our deeds are seen by God and his archangels. In the ideal Islamic society, the mass media are expected to set the cultural and religious planning in the upper part and acts in such a way it is the man building university. Stimulation and sending scriptures (Holy books), all of them are assessable in order to keep activated or activating human nature. So Islam as a religion that knows itself responsible for regulating all areas of individual and social life of man considers itself rightful (Or granted a duty for itself) which be in all areas of media work having guidance and obligatory rules. Dividing the media programs to healthy and unhealthy is the result of the religious vision that says the human is a targeted creature as the society also must move towards a certain goal in terms of the Qur'an which is the closeness to God. Islamic specified requirements in the interaction and use of the media emphasize that all individual requirements dimensions and person relationship with God, himself, others during life and using all earthly blessings and even in relation to afterlife is not taking no notice of worship, love and kindness to God and all the Muslim people are praising God with all their might and just worship him and avoid others except him and uses the media and everything at a time to know its requirements and brings him near to the Glorious God.

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