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ISLAMIC DOCTRINE ON MASS MEDIA: FROM THEOLOGICAL ASSUMPTIONS TO THE PRACTICAL ETHICS OF THE MEDIA

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Abstract: The article is to present, discuss and juxtapose the official doctrine of Islam on the subject of social media (mass media). The authors want to answer the following questions: How is the official religious doctrine formed in Islam, and who influences its creation? What is the issue of religious authority in Islam? Does the official religious doctrine of Islam refer directly to the mass media, and if so, how and what practical implications do this result from? Finally - last but not least - to what extent can we speak of Islamic media ethics? According to the authors, the role of the media in the Muslim world is currently strongly dependent on the political, social, economic and cultural context of a given country. The Qu'ran has paramount importance for the theology of media in the Muslim world but understood primarily as an exponent of acting in accordance with God's commands and an indicator of morality in the world of Islam. The implementation of Quranic principles in modern times is subject to the risk of misinterpretation made by man. That is why not every part of the Muslim world accepts theological novelties. Probably, for this reason, ethics remains an extremely important element of Muslim media theology.

Key words: Islam; theology of mass media and communications; media ethics; media and communication studies.

1. Introduction

The article is part of a series whose purpose is to present, discuss and juxtapose the official doctrine of various religions on the subject of social media (mass media). This text is devoted to Islam, the next ones will concern the Catholic and Orthodox religion; in the long run also other religions. In the first place, the authors are interested in the answer to the question of how religious authorities and spiritual leaders of different denominations treat mass media, relying on the basic sources from which the whole doctrine originates (i.e. the Holy Book - the Bible or Qu'ran, respectively - or (in the case of religion Christianity) Tradition and officially announced dogmas of faith.

The first issue to be addressed is the diverse understanding of theology in individual religions - both as a science and as an obligatory collection of truths of faith and its impact on the lives of believers. Theology itself is a very extensive field, referring to various methods. The most commonly accepted division of theological sciences is reflection on the text of the Book, systematic theology (dealing with the doctrine and truths of the faith) and practical theology (undertaking reflection on the implementation of the truths of faith in the daily life of the community and individual believers, and on the ways of proclaiming and disseminating the principles of faith). Added to this is the question of the teaching subject, i.e. religious authority. While in the Catholic Church it is strongly centralized in the person of the Pope and the Holy See, in the case of Islam and even other Christian denominations we are dealing with the decentralization of this authority. Therefore, in this article, the authors want to answer the following questions: How is the official religious doctrine formed in Islam, and who influences its creation? What is the issue of religious authority in Islam? Does the official religious doctrine of Islam refer directly to the mass media, and if so, how and what practical implications do this result from? Finally - last but not least - to what extent can we speak of Islamic media ethics?

The above questions determine the structure of this text. Due to the nature of the subject, the authors abandoned the traditional IMRaD structure, leaning towards the form of an essay. For this reason, the state-of-art review has not been highlighted in the text but is directly woven into the argument.

The terms used in the article refer to the circle of Muslim culture, and therefore all those regions of the world where Islam significantly affects the lives of societies. Currently, there are 52 countries in the world (including the autonomous territories) that identify themselves to varying degrees with Islam. In this group, seven countries: Saudi Arabia, Afghanistan, Iran, Yemen, Mauritania, Oman and Sudan recognized Islam as the ideological foundation of the state and constitution. Another 20

countries, including the Maghreb, Persian Gulf countries, as well as Bangladesh, the Comoros, Malaysia and others adopt Islam as the state religion. Other countries with the dominance of Muslims define their structures as secular states in the Muslim world, because they separate civil and governmental matters from religion. This group includes 22 countries, including: Albania, Azerbaijan, Lebanon, Sierra Leone, Turkey and Uzbekistan (Kettani 2014).

For this reason, the term Islamic world used in the article refers to the entire circle of the Muslim world, regardless of geographical location. Similarly, Muslim communities will apply to the whole of the mind. The term umma is a term related only to Islam and defines the entire community of believers, regardless of geographical region, origin, place of residence or nationality. Belonging to the umma means believing in Islamic principles. Scholars, theologians and lawyers occupy a special place in the Muslim world, which is why the term scholars refers to these professional groups and Islam.

Islam is heterogeneous for many reasons: historical, geographical, political and social. For this article, the most important aspect of this heterogeneity is the authority of the religion of Islam in individual countries where Muslim media operate. Interesting research in this area was conducted by Michael Munnik, who analysed journalists and Muslim media in Great Britain (Munnik 2019).

Islam is a communication-based religion. God speaks to man, but a believer also addresses his words to God. It can be done in a variety of ways, including use of new technologies. For this reason, Islam must adapt to the challenges of modernity. The main principles of interpersonal communication are contained in the Quran and Sunnah prophet Muhammad. They mark the paths of proper communication between people, regardless of their origin, skin colour and religion. The Quran is also an inspiration to establish social relationships in families and in everyday life. Finally, it becomes a signpost for the practical use of communication technologies in the modern world so that they remain ethical (Khalil 2016).

2. Theology of Islam

The source of Islam is the Quran, the holy book of Muslims, which is the word of God, revealed by the prophet Muhammad. The content of the Quran is a sacred text, constituting an inviolable whole in terms of content and form. It is the foundation of religion, in which dogmas have been included which are the basis of Islamic faith and pillars, and thus indications for the practical application of religion in the life of every Muslim. The Quran is also a source of law and philosophy. Due to the unique nature of the book, it is the basis of Muslim theology. The Quranic

revelation was transmitted to Muhammad in 610-632 and ended with the death of the prophet. The oral transmission of the interpretation of the Muslim faith forced the followers of the new religion to work intensively on the editing of the revealed text and to write it down. The codification of the revealed text probably took place during the reign of Caliph Usman (Dziekan 2008). At his command, Zayd ibn Thabit, a close associate of Muhammad, developed the final formula of the Quran. Work on the official version was completed in 651, after which copies were sent to the most important cities of the caliphate. They were then: Medina, Mecca, Kufa, Basra and Damascus. Thus, less than 20 years after the death of the prophet, a unified text of the Holy Book of Islam was established. This is undoubtedly a very short time, for the formation of the revealed text, compared with the creation of the Bible or Hindu Vedas, for example. Marek Dziekan states that the final first version of the Quran comes from the tenth century. Currently, the text of the Quran published in Egypt in 1923 is considered canonical (Dziekan 2008). Apart from the Quran, an important source of religious faith and historical knowledge of Islam is Sunnah, or the tradition of Mohammed. The word sunnah in Arabic means road, path, tradition, and usual. It is a collection of utterances, habits and behavior of Muhammad, as well as his interpretation of God's revelation orders. However, despite Sunnah's significant meaning for Islam, its content is not a sacred or inspired text.

Thus, the foundations of Islam's religious knowledge are two sources: Quran and Sunnah. They are accepted by all Muslims in the world because they come from indisputable authorities - God and his prophet. Each subsequent source, which is an interpretation of religious law and principles, comes from people and is their individual opinion. However, one cannot forget about the authority of Islam, and this, apart from the Quran and Sunnah, also includes the moral authority of the scholar - alima, thanks to which Islamic science can be related to the current context (Bano 2018, 30-31).

The divine origin of the Quran and the belief of believers in its inviolability, as well as interference in its content, almost from the very beginning caused many problems in conducting theological research. Therefore, in Islam, one cannot distinguish the field called theology in the Christian understanding of theology. Muslim theology consists of three main interpretations: aqīdah - describes beliefs, kalām is speculative theology and al-figh - conducting legal and theological considerations, and this interpretation of theology is currently the most developed and dominant (Kościelniak 2013).

Of course, there are numerous discussions and scientific concepts regarding God as well as relations connecting man or the entire Muslim community with God. This approach to the science of Absolute can be seen as theology in the European sense. This reflection is referred to in the Muslim tradition as kalām, which means speech, speaking as a discussion.

Those involved in the study of kalām were called, in Arabic, mutakallimūn, which meant those who speak and talk. Conducting discussions, disputes and drawing conclusions shaped Muslim theology (Krämer 2006, 196). According to Dabashi (Dabashi 1989, 158), the collective paradigms of social action on which the history of Islam is based are created by frames of reference, states of mind, modalities of power, modes of authority, or readings of the Muhammadan charismatic experience. Nevertheless, the very formation of authority in Islam was and is a rather complex process and, in some way, not fully closed.

At the center of the scientific reflection of Islam theology is God, and theologians strive to understand God, along with his attributes and influence on human deeds. The eternal origin of the Qu'ran, as well as sin and destiny were also considered (Dziekan 2001). An important element of this reflection is also the spiritual sphere of man, and thus drawing attention to human sinfulness in opposition to a believing, sinless man. Furthermore, an extremely important part of Muslim kalām is its relationship with political theories, and especially with the nature of power. It should be mentioned at this point that in the initial period of theological thought formation, it was politics that determined the emergence of specific theological currents. The problems undertaken at that time concerned primarily power, both groups and specific individuals. God was seen as the supreme judge, thus the legal and theological problems were inseparably connected. It was only with time that the order was reversed, in which theology decided on the emergence of political thought, but still both areas connected and permeated each other. It is clear from the above that the foundations of Muslim theology were laid on inseparably connected planes: theological and political-legal, from a Christian point of view, which are two separate spheres (Scarabel 2004). In addition to the scientific approach to issues related to God, theologians were also present in the Muslim tradition, who were engaged in the justification of Islamic dogmas. The field they cultivated can be described as usūl ad-dīn, which means the basics of religion.

The formation of Muslim theology was strongly influenced by Greek philosophy. The most prominent representative of the theological sciences was Al-Ghazali, born in 1058 in Persia, a philosopher, mystic and theologian of Islam. The thinker thought that philosophy, and philosophers with it, must be servants of theology. An important contribution to the development of Al-Ghazali's philosophical and religious teachings was the reconciliation of Muslim mysticism, referred to as Sufism and Islamic theology. Thanks to this mysticism was accepted by orthodoxist theologians (Bielawski 1973). The scholar also prepared a textbook for every Muslim, which in four parts described the duties of believers, both in the spiritual and temporal sphere. The first part contained matters of rituals, the second described issues regarding the way of life, the third was a warning because they discussed life-

threatening matters, and finally the last, fourth contained matters conducive to salvation (Danecki 2007).

In the twelfth century, Muslim scholars: theologians, lawyers and philosophers, recognized that it was impossible to infinitely interpret the principles contained in the Quran to answer every now and then questions that bother man. The search for revelation and its use in everyday life was completed. These findings concerned only Sunni Islam, and thus the majority of Muslims in the world, as Sunnis account for almost 90% of all Muslims. This event is defined in Muslim theology by slamming the gates of Ijtihad. It meant total submission to the forever, established dogmas and previous decisions, both in matters related to God and human-God relations, as well as in human matters (Parzymies 2003). Thus, the development of sciences related to theological fields was inhibited, which significantly contributed to the specific backwardness of Islam in theological matters. The situation changed somewhat with the intensification of Muslim reform movements arising in connection with the anniversary of the millennium of Islam, in the 17th and 18th centuries. It was then that the fundamentalist-current trends in Islam were proclaimed, proclaiming a return to the sources, i.e. the times when Muhammad was alive, and the rejection of all novelties that did not arise with original Islam but appeared in the following centuries of the development of Muslim thought. Often, these novelties came from other religious traditions and cultures. A striking example of Islam reform is the Wahhabite trend created in the 18th century. To this day, this current is identified with the strictest version of Islam, taking the exact records contained in the Qu'ran as the basis of its learning, rejecting all human factors. Therefore, at present, Wahhabism is perceived as a Muslim-mainstream, intolerant and at the same time aggressive because it imposes its learning. Although it is obligatory in Saudi Arabia, due to the financial possibilities of Saudis, mosques in Europe are often sponsored by Wahhabite movements. That is why this radical thought easily spreads in different parts of the world, reaching people with fundamentalist tendencies (al-Rasheed 2010).

Based on the accomplishments of Al-Ghazali and the practice of other, including later, Muslim thinkers, an extremely important element of Islam appears, i.e. ethics and morality. They are often placed higher than purely theological reflection. This is because morality affects everyone, and thus affects the entire community of believers. There is also a belief that a morally healthy person guarantees the moral health of the entire community. Therefore, taking into account the complexity of Islam, which is not only a purely religious system, but also political and social, affecting every area of human life, it should be remembered that all actions taken in the Muslim world must comply with its principles. Islam does not distinguish between the sphere of the sacred and the profane.

This division is carried out according to the principle: allowed and prohibited.

By defining Islamic theology as a complex kalāmu system and usūl ad-dīn, i.e. both the scientific discussion and its practical dimension, similarities can be seen between Catholic and Muslim theologies. Muslim theologians, like their Catholic colleagues, strive in their teaching to accomplish the same tasks that theology imposes, and thus they explain the message contained in the Quran, develop umma science, explain the content contained in Muslim dogmas, to extremely practical solving human problems, considered in accordance with the teaching of the Quran (Seweryniak 2010, 11-12). Muslim theology, like Catholic one, puts God at the center of his reflection, the only one, the Almighty, personal, eternal, without beginning and end, because it is the same God who spoke to Abraham. The religious message contained in the Quran comes from the Creator and is addressed to the entire Muslim community, called umma. Of course, not all people are aware of the religious truth that flows from Islam, and therefore require conversion and recognition of the truth contained in Islam.

Muslim theological considerations form an integral whole because a coherent religious and legal system guaranteed the protection of believers against misinterpretation of God's message. Due to the integration of Muslim theology with law, there is almost no difference between theology and law. Hence, in the Islamic world, there is no division into what is religious and secular, and theological reflection has been permeated with legal arguments. On the other hand, religious law - Sharia - forms the basis of the legislation of most Muslim countries. Various theological and legal criteria have contributed to the emergence of various versions of Sharia, the consequences of which can be seen in the modern, extremely complicated religious and legal situation of the Islamic world. They reflect the multitude of Muslim theological interpretations: from extremely strict, fundamental, and even extremist, to less radical, to liberal forms of Sharia (Pavlin 1996).

This is how Islamic theology developed. It is a perfect reflection of all Islam, because, lalike it, theology is not uniform, it is not binding in the entire Muslim world and is not practiced and accepted by all followers. This is because Islam as a religious-state-social system does not have worldwide religious authority, as is the case in the tradition of the Roman Catholic Church, in which the Pope guarantees the unity of the teaching of faith. Islam does not have such a superior. Yes, there are significant scientific and moral authorities, these are mainly Mufti or Imams of important mosques and theology schools of the Muslim world. However, their statements are recognized by selected countries and individual groups of believers.

3. Theology of the media in Islam

Islamic theology of social media, as in Christianity, should be studied interdisciplinary. The basis is religion, which is not only a system referring to the spiritual nature of man and shaping relationships with God and others. It is also a complex religious-socio-legal system covering all areas of life. Culture is an important element of Muslim theology of social media. Of course, the element connecting Muslims is religion, but it should be emphasized that it is not uniform throughout the world. And although its basic principles, i.e. the Qu'ran and the resulting teaching, are common to all believers, the practice of religious principles and its customs vary. First of all, it depends on the geographical region. The practice of Islam in the Arabian Peninsula is different than in the Caucasus or Central Asian countries. Similarly, different customs apply in Polish Podlasie among Tatars who have lived there for over 600 years. The differences in the cultivation of religion are primarily due to the history of Islamization of a given geographical region. Islam originated in the Arabian Peninsula, hence it is assumed that this area is a source of religion, an ideal model to be pursued in the practice of religion. But it was from the Arabian Peninsula that numerous armies set off, whose goal was to Islamize the world, initiated in the middle of the 7th century. However, Islam established in North Africa, and later also in other parts of the continent, as well as in the Caucasus and Asia, overlapped native cultures, some of which penetrated Islam, eventually becoming part of it. An extremely important aspect in the study of theology of Muslim media is language. The language of Islam is the classical Arabic language. Classical, i.e. one in which the Qu'ran was written, in the mid-seventh century (Khrisat, Al-Harthy 2015). It is assumed that Arabic is currently spoken by nearly 300 million people in the world, which is about 17% of all Muslims in the world. It should be remembered that Christians and a small Jewish community are also spoken Arabic. Therefore, it should be emphasized that Arabic is not a uniform language and is currently the only language spoken by umma. In Arabic, five main dialects can be distinguished, each of which is divided into smaller dialect subgroups. And although the official Arabic language, called al-arabiyyah, is used in official speeches, in the media, as well as in schools and literature, it should be remembered that only a small part of society, intelligence, uses it. The so-called street, and therefore the vast majority of Arab society, uses local dialects. Because of the presence of Islam around the world, followers speak different languages, for example: Indonesian, Turkish, Russian or French. The linguistic diversity of Islamists indicates the heterogeneity of Muslim societies in the world. Therefore, sociological issues are also an important aspect of media research. Islam is known by numerous ethnic groups, including Arabs, Iranian and Turkish peoples, and African Kushite peoples. Euro-American converts are also growing in number. Umma

heterogeneity affects the diverse level of education of Islamic scholars. And different cultures of origin for the perception of social issues, such as issues regarding the place of women in the community.

Complete obedience to God's will in Islam sets the direction for all activities undertaken by believers. Each action should be in accordance with God's commandments contained in the Quran. The idea is obviously very good and worth imitating. However, the problem arises when the answer to the current question cannot be found in the Quran, i.e. the modern problems of a man living in the 21st century. As has already been mentioned, slamming the gates of ijtihad caused a stagnation in the theological reflection of Islam. Muslim scholars' fears of interfering with the age-old, theological order in force are an element that inhibits modern reflection on religion and the challenges that it constantly faces. Contemporary Islam lacks what the Catholic Church has called aggiornamento, i.e. the modernization and adaptation of the Qu'ran message to this day, which is a kind of update of the word of God.

Probably because of that, there is a several-element problem with media research in Islam. The basis is the theologians' perception of the function of the media: the theological logic of the presented content and their tasks in the social space, i.e. opinion-forming, reach and speed of information spread. The behavior of Muslim scholars towards the media has its basis in Islamic theology. According to it, all activities undertaken in the world of Islam must be in accordance with its principles, both in religious and legal terms. Furthermore, the religious aspect is dominated by moral and ethical principles, which often seem more important than religious involvement.

One of the main and extremely important problems of theological nature in the perception of the media was the prohibition to create images and characters resulting from the orders of religion. According to Islam, only God is the creator and only He has the ability and all qualities to create, create and, above all, enliven his creatures. And although this ban only applies to religion, due to the interpenetration of religion with everyday life, it also affects other levels, including artistic vision and audiovisual media. The intensive development of various media forced theologians to liberalize the approach to images. That is why not only visual media but also visual arts are currently developing in the Muslim world, to which Polish painter and graphic artist Roman Artymowski (1919-1993) made a considerable contribution. He worked at Tahreer College in Baghdad and in the years 1962-1967 he was the head of the Department of Workshop Graphics of the Academy of Fine Arts in Baghdad (Dziekan 2004). Art photography, in which variations on nature and architecture still prevail, is becoming more and more popular. Photographers from the Arabian Peninsula are also successful in fashion photography. However, there is still an unwritten rule that women photograph women, while war reporters are usually men (Gresh 2013). In

this aspect, the Muslim tradition, expressed in the centuries-old patriarchal social structure, is particularly emphasized. There is a strict division into male and female classes.

4. From media theology to practical implementation

Just as there is no one common interpretation of Islam, it is just as difficult to find a common implementation of Islamic principles in the media for all Muslim countries. Journalism of Muslim countries largely depends on the political system and political and religious power systems, its shape will also be determined by the culture and historical past of the country. A good illustration of this problem is the example of Arab Daily.

Arab media originate from Arab culture and are inseparably connected with it. Because journalism is somehow a product of the media system in which it operates, therefore it seems justified for the purposes of the article a brief description of this region of the world in relation to the shape of modern Arab journalism.

Arab states arose as a result of decolonization processes, after the fall of the Ottoman Empire, Arab territories came under the strict control of European powers: France, Great Britain and Italy. Each of these countries pursued its own policy regarding the occupied territories, the impact of which is still visible today, e.g. in the state administration or in the form of individual words used in dialects. The Arab national liberation movement was born in the interwar period. Algeria won the its independence in 1962. After the liberation, each of the Arab states went their own way of development. All this meant that the Arab world, contrary to the popular opinion of the Western observers, is not a unified world, countries differ in the degree of development, implementation of individual political regimes, the role of religion in public life or even language. This fact is also of great importance in relation to journalism in general, because it is difficult to talk about the phenomenon of Arabic journalism per se or about a common pattern of journalism for the entire Middle East. In every Arab country, journalism and its practical implementation looks a bit different and often refers to the colonial past, which is why, for example, in Tunisia or Algeria French journalism will be a model, and in Egypt British or American. The phenomenon of "Islamic journalism" is difficult to define, because the media in the Muslim world largely depend on the socio-political context and cultural influence of individual countries - in this understanding of Islamic principles. The style of providing information rather depends on the willingness to follow Western (British or American) journalism, which is considered exemplary, while Islam (apart from a specific political system) affects the topics undertaken by journalists and the way they are perceived. Journalists as faithful followers of Allah are obliged to provide information in accordance with Islamic

principles, which they should also follow every day. One of the main principles of Islam is the principle of promoting good and preventing evil, which is very strongly reflected, for example, in Indonesian or Malaysian journalism, which focuses in its accounts on the descriptions of the suffering of victims or stigmatizing the offenses of political elites (Steel 2011, 2013).

In addition to the factors mentioned above, the contemporary shape of Arab journalism also had a history of providing information in the Arab world.

Before the emergence of Islam, the main source of information was poetry, which was treated as a tool of mobilization and propaganda. It described the victories and great deeds of individual tribes and the defeats of their enemies. The presence of Islam on the Arabian Peninsula has changed the current information flow model. The poets were replaced by imams who played a significant role in providing information (Ayalon 1995).

Historically, Arabic information was not immediately a mass product, but rather their main purpose was to provide instructions from authorities to officials, governors or the public. It was only later that the rulers discovered the powerful role of the media, which they began to use for their own purposes. Despite this, or maybe thanks to this association, Arab journalists believe that the way of providing information should implement the principle of social responsibility, therefore the media are not required to fulfill the function of the fourth power, but rather to guard the existing status quo. The purpose of information is primarily to increase the knowledge of their recipients, so it is necessary that the messages are accurate, factual and objective (Mohamed 2008, 142-156). Media researchers emphasize that the moral and social responsibility of journalists requires them not to agitate public opinion against the existing status quo. It is important not to disturb national unity and lead to ethical or religious conflicts in providing information. In addition, news should not take taboos in Arabic culture, and so, for example, Saudi journalists believe that the information they prepare should promote the Muslim lifestyle and that priority is not the expectations of readers, but the fulfillment of the educational role of the press (Wikiwind, Arab culture , Media values, nd).

The principle of social responsibility also translates into the implementation of investigative journalism. For Arab journalists, it is difficult to justify using eavesdropping, hidden cameras, microphones, revealing secret documents or pretending to be someone you are not. In turn, some scholars believe that the Arab press does not carry out investigative reports, because Arab journalists prefer to write journalistic texts rather than analyze press reports. In addition, access to information is much more difficult in the Arab world, moreover, journalists practicing

this type of journalism cannot count on any protection from the government or other institutions (Mellor 2005).

For this reason, the profession of journalist does not enjoy prestige in the Arab world. One of the reasons is the custom of giving gifts to the(ir) journalists: from small gifts ranging to shares of oil companies. Regime-friendly journalists can count not only on easy licensing, but also on protection from the authorities. As a result, most of the articles are vague relations based on official statements, meetings or conferences, very often journalists receive guidelines on how to write about a given event, it happens that finished articles are sent directly to newspapers (Pintak 2010, 290-304).

Another important media problem is difficult supervision. Of course, in countries ruled by regimes there are methods of interfering with the broadcasted content. However, it is much more difficult to manage the flow of information on the internet. Wherever clerics play an important role in Muslim society, the media are heavily controlled. Content broadcast by national broadcasters must comply with religious requirements, and often also comply with applicable local policies. Similar principles were in force in countries ruled by regimes. And although there were laws guaranteeing the freedom of journalistic speech, this freedom was limited. The Syrian constitution guaranteed freedom of press and speech, but with the imposition of a state of emergency, it was in force in the country from 1963 until the outbreak of the civil war in 2011 (Fyderek 2011), regulations allowing the control of all publishing and information activities were issued. This is due to the fact that Islam perceives the right to freedom of expression, and thus the freedom of the media, differently than in the Western world. According to the Quran, freedom of expression is intended to create principles of justice and integrity for the whole of society (Amanullah 2008), because usually "religious support for morality does not work sufficiently in everyday life" (Szocik&Wisła-Płonka 2018, 85). The media cannot publish pornographic content, libel, gossip, information promoting personality cult, tribalism, ethnocentrism or egoism. Journalists are obliged to proclaim truth based on facts. Islam prohibits the media from misleading their audience. A Muslim journalist has the right to criticize social, political or economic events in his country, provided he does so to achieve justice for the whole community (Younos 2011, 95-98).

In addition, the idea of freedom of the press in Arab countries must additionally respect Islamic principles and the very often existing arrangement between the government and religious authorities. A significant proportion of Arab journalists defend Islamic values and traditions - one can only write and speak of Islam well or not at all, all critical statements about this religion threaten not only with criminal sanctions, but also with fatwa or even loss of life. It is no wonder that most journalists have developed self-censorship, which seems to be more

effective than state-owned. State censorship is in the hands of the Ministry of Information or the Ministry of the Interior. The relevant ministers have the right to suspend publication when they see violations of national security, state secrets, criticism of political or religious leaders (El Nawawy 2005, 59-66).

For example, Jordan guarantees freedom of speech and the press, by an appropriate provision in the constitution. However, numerous restrictions contained in the Act on Press and Dissemination significantly limit the publishing capabilities of journalists. The catalog of forbidden topics, which is punishable by imprisonment, includes information offending the king, slandering the government or leaders of other countries, as well as offending religious feelings. Restrictions also apply to information about state security and the armed forces (Center for Global Communicatior 2011). In addition, publication of books or distribution of films may be suspended for religious, moral or political reasons. An example is the series Messiah, which was partly filmed in Jordan, but the Jordan's Royal Film Commission (RFC) asked Netflix to suspend the broadcast of the series in the kingdom because of violations of the sanctity of religion.

Finally, an extremely important complication is the globalization of information and the speed at which it travels via the internet and satellite TV. New phenomena are the weakest links in the activity of filtering access to information. The development of new media gets out of control.

The press has a different meaning in the Muslim world, and thus in the research on theology of social media in Islamic culture, due to the high level of illiteracy still existing in the Muslim world. Therefore, almost from the beginning of its existence, and this dates back to the late nineteenth century, the press was not very popular, because to study it even the basic skill of reading was necessary. Currently, due to the ease of access to television and Internet news, the press is losing importance. Departures from this rule are periodicals published by terrorist organizations associated with Al-Qaeda of the Arabian Peninsula and the so-called Islamic State. Undoubtedly, the phenomenon was the Inspire magazine addressed to jihad fighters (Wojtasik 2016, 87-88) and Al-Shamikha, a fashion and lifestyle magazine for Muslim women. Both magazines were published online.

5. Media ethics in Islam

It should be noted that it is extremely difficult to find a clearly structured Islamic code of journalistic ethics. In most Muslim countries, these codes largely reflect the secular codes of journalistic ethics of other countries. However, the lack of a common pattern for the role of

journalism in Islam does not mean that Muslim countries have not made efforts to create it.

The role of Islamic media has already been recognized during the First Asian Islamic Conference organized by the World Muslim League, which was held in Karachi, Pakistan in 1978. Among its provisions were also those that concerned media directly. It was decided to start coordinating work between Muslim journalists to balance and counteract the Western monopoly of the mass media and its anti-Islam propaganda (Siddiqi 2000).

The first International Islamic Information Agency (IINA) was founded by the Organization of the Islamic Conference (OIC) in 1972. Its head office is in Jeddah, Saudi Arabia. Its main tasks include, among others: developing closer and better relations between OIC member states in the field of information, working for a better understanding of Islam and its political, economic and social problems, realizing the foreign policy goals of Islamic countries, providing information on their progress and achievements and presenting their position on selected issues of world public opinion (UIA, Open Yearbook 2017).

In 1975, the Islamic Broadcasters' Union was established, which is also headquartered in Jeddah, Saudi Arabia. The goals of this organization include: propagating the Islamic da'wa principle, strengthening the spirit of brotherhood among Muslims, explaining the foundations of Islamic solidarity; developing cooperation between Islamic technical organizations and the institutions of the Member States dealing with radio and television, promoting teaching of the Arabic language using audiovisual aids (UIA, Open Yerabook 2015).

The first International Conference of Muslim Journalists took place in Jakarta in Indonesia in 1980. The effect of the conference was the creation of The Islamic Mass Media Charter) (Islamic Mass Media 1980, 60-61), adopted by the First International Islamic Mass Media Conference, in Jakarta on 1-3 September 1980. Four articles contain ethical standards for journalists that are in line with Islamic principles. The message of the Charter was to protect the faith of Islam and the entire community of believers against the dangers that hit Islam. It contained recommendations regarding the moral attitude of journalists, and also obliged media people to present true information, in line with Islamic principles. The charter called on media people to unity, brotherhood and tolerance, as well as to counteract aggression, fascism and racism. It called for combating the oppression against Palestinians and the vigilance of journalists against anti-Islamic ideas and trends. In addition to the liberal call to journalists, Article 3 of the Charter allows for censorship of information harmful to Muslim values (Hafez 2002, 238-239). Thus, the use of media control by the authorities was made possible, because any information can always be considered harmful to the image of Islam. The Charter has also become a role model for media employees, a kind of

ethical code for the profession of journalist. It called for a dignified and honest performance of professional duties in line with Islamic traditions. It precisely defined the manner in which people of the media behave, especially in terms of linguistic purism, avoiding offensive and defamatory terms and refraining from publishing immoral content. It also contained guidelines on how to present information contrary to Islam. The authors of the Charter unequivocally recommended the condemnation of crimes, violence, suicides, terror and all other acts provoking low instincts, while stressing that these actions are incompatible with Muslim morality. These recommendations also included advertising that was contrary to Islamic ethics and should be excluded from publication. The last, fourth article of the Charter pointed out the main topics of Muslim journalistic work. The foundation is to promote da'wah, and thus make efforts to promote, understand and accept Islam. Journalists should explain Islamic issues and defend the Muslim raison d'etat. These goals are possible to achieve by taking up the subject of history and civilization of Islam, as well as the promotion of the Arabic language, especially among Muslim minorities. The Charter also called for the restoration of Sharia's power in place of civil law established by man (Islamic Mass Media 1980, 60-61).

The implementation of the Charter's provisions, however, faces a lot of difficulties, which include the lack of support from Muslim governments, the lack of interest from Muslim journalists themselves, and the lack of support from Muslim scholars, as well as the entire Muslim society (Abrar 2018).

It is worth mentioning that at the ninth session of the Islamic Conference of Information Ministers (ICIM), which took place in April 19-20, 2012 in Libreville, Gabon, the Islamic Conference Organization (OIC) announced plans to launch an aggressive media campaign to raise awareness about anti-Muslim movements around the world. The following were involved in these activities: organizations described above. A resolution was adopted on the coordination of information between OIC member states to show a comprehensive picture of a joint Islamic action to improve Islam's image and clarify its noble mission and high values (Special Dispatch No. 4712, MEMRI 2012).

The intensive civilization development that has been taking place in Muslim countries since the 1950s has demanded the adaptation of areas of life to global standards. These changes also concerned journalism. At the aforementioned conference in Jakarta, the topic of educating future journalists in the conditions of Muslim culture was raised. To do this, it was necessary to establish departments of Islamic journalism at universities and to create a training program that would prepare young people, women and men, to work in social communication media. An important element was also the establishment of scientific institutes associating Muslim scientists and media specialists (Michajłow 2010, 58-59).

An interesting concept of the principles on which Islamic journalism could be based was presented by Mohammad A. Siddiqi, the author of the book "Islam, Muslims and Media: Myths and Realities". He distinguished the following four principles:

1. The concept of truth - messages must be based on truth free of falsehood. The basis is truth and the proclamation of truth and reality (Arabic: Siddiq and Haqq). Their meaning is evidenced by a reference to the name of Al-Haqq mentioned in the Qu'ran (6.62). The very necessity of preaching the truth, which is not mixed up with lies, also comes from the Holy Book. On this basis, journalists must take responsibility for the words they speak (Hamada 2016, 1-4).

2. The second rule is pedagogy (Arabic: tabligh). Journalists perform the functions of public messengers whose task is to spread the truth in society. Therefore, they are to act as educators and teachers, promoting a positive image and encourage their actions to do good deeds. These expectations cause dilemmas because they are encouraged to avoid telling difficult truths, for fear of being accused of defamation. Such actions only distribute messages that are good for the majority of the population, with a high rate of self-censorship (Kamali 1994).

3. The third principle is based on the search for the best for society (Arabic: maslahah), because these are the basis of Sharia law. Journalists are not seen as 'detached viewers', they are expected to engage in public discourse and take a position to promote social change in society (Pintak 2014, 494).

4. The fourth principle is called moderation, which is emphasized in both the Qu'ran and Sunnah. Moderation (Arabic: wasatiyyah) in this context means impartiality and integrity; journalists cannot support a particular political issue or support one side of the conflict. Justice is the basic meaning of moderation. This approach includes simplicity, directness, impartiality, honesty, equality, integrity (Siddiqi 2000; Muchtar, Hamada 2017, 559-560).

6. Conclusions

To sum up, it seems that the role of the media in the Muslim world is currently strongly dependent on the political, social, economic and cultural context of a given country. Of course, the Qu'ran has paramount importance for theology of media in the Muslim world but understood primarily as an exponent of acting in accordance with God's commands and an indicator of morality in the world of Islam. The very communication activity itself is argued that it comes from the Creator's intention. Scholars, theologians and Muslim lawyers have a significant impact on shaping official religious doctrine. At the same time, it should be clearly emphasized that the implementation of Quranic principles in

modern times is subject to the risk of misinterpretation made by man. That is why not every part of the Muslim world accepts theological novelties. Probably for this reason, ethics remains an extremely important element of Muslim media theology.

It has been shown that the importance of religious authorities in the Islamic world and their significance for media activity depends on the degree of "religion" of a given country or region. Therefore, it cannot be unequivocally stated that Muslim clergy significantly affect the media message. Yes, mass media are a great tool to promote a specific vision of religion and politics based on it, so sometimes they are used for this purpose

The impact of Islam on media activities will vary depending on the version and place of religion in a particular country. Since Islam affects the lives of its followers, it will also play a role in media activities, but this role does not seem to be dominant. Therefore, the view on Muslim theology of social media cannot be uniform. In the media analysis of Arab countries, Islam is of fundamental importance. It is not only the basis of state legislation, but also an indicator of a society's life. The message of the media in the Muslim world is inextricably linked not only to religious radicalism, but often also to the current state system. As modern Islam is becoming increasingly politicized, media content is controlled in both religious and political terms. In many Muslim countries, Islam has become a hostage to the political system and is being used by it, the flexibility of interpretation of this religion gives the authorities great opportunities to create various kinds of prohibitions and orders justified by religion. In addition, journalists from Muslim countries are modeled after Western media systems where Muslim media ethics would not necessarily apply. Competition and struggle for the auditorium often forces journalists to give up religious orders in the name of increasing circulation, viewership or audience.

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