

THE ROLE OF MEDIA IN SOLVING THE GLOBAL CRISES

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Abstract

The mass media across cultures are propaganda systems for those who own or control them. But the Western media lead the world in silencing one ultimate issue confronting all people on Earth – the despoliation of the world's life support systems by transnational corporate globalization. They talk only of global warming and not the destabilization of planetary life cycles at every level. They promote only market-growth solutions which are not known to be workable. But in spite of the so called advancement of the Western media, the modern world keeps suffering some terrible crises that have resulted in complex and multiple problems, ranging from climate change to the war on terror, financial meltdowns to forced migrations, pandemics to world poverty and humanitarian disasters to the denial of human rights. These and other crises represent the dark side of our globalized planet. The researcher discovered that the foregoing are the real global crises that the media should pay more attention dealing with, because they are endemic to the contemporary global world, and more so, the world is highly dependent on the international media to provide effective solutions. The central focus of the paper is the potential role of the media in providing a cosmopolitan outlook to their audiences, encouraging or discouraging cosmopolitan identifications, especially when engaging with global crises and disasters. The Descriptive method has been used to fulfill the nature of the study which is an analytical and a critical study.

Keywords:

Role of Media, Global crisis, propaganda, world poverty, humanitarian disasters.

Introduction

It is obvious that there are disastrous situations that are shaking the entire world in present times, in the east, west, north and southern parts of our world. This paper will study the mentioned disastrous situations. However, the global crises can be classified into three main categories; financial crisis, security crisis and moral crisis or Europe's Refugee Crisis. It is a serious event that is giving the politicians, decision makers, prominent thinkers and economists' sleepless nights. It is a huge calamity that is very complex and has many implications. As it demystifies the great turmoil that is being experienced by scholars, economists and politicians alike, it also explains why so much is being written about it. Looking at the situation from different points of view, it is clear that everyone, most especially scholars, are in a state of great confusion, to the extent that they apportion blame to one another for what has happened.

Arguably, curiosity is one the noticeable nature of human beings. Hence people turn to different sources of information to satisfy their hunger of inquisitiveness. As centuries pass by, more and more information is being made available, whether through word of mouth, traditional media or through mainstream digital media. Open data is the new source of information that provides people with the opportunities to gain access to a vast network of knowledge, which they can use to their advantage. Having easy access to all these pieces of information allows citizens to be aware of happenings in their environment and its surroundings. It consequently makes them to become critical thinkers and civic developers, as it also enable them to make sound and clever decisions about their life and community.

Basic Epistemological Concepts

Definition of media

Media is the system and organizations of communication through which information is spread to a large number of people (Barber et al., 2002). It also means a communication channel through which news, entertainment, education, data, or promotional messages are disseminated. Media includes every broadcasting and narrowcasting medium such as newspapers, magazines, TV, radio, billboards, direct mail, telephone, fax, and internet. The word “media” also denotes the plural of medium and can take a plural or singular verb, depending on the intended sense.

Definition of Crisis

The term crisis does not necessarily refer to a traumatic situation or event only, but it also indicates a person’s reaction to an event. One person might be deeply affected by an event while another individual suffers little or no ill effects.

How do difference experts define crisis? A number of different approaches and definitions exist. Many focus on how a person deals with the event rather than with the event itself.

- (a) “People are in a state of crisis when they face an obstacle to important life goals—and obstacle that is, for a time, insurmountable by the use of customary methods of problem-solving” (Caplan, 1961)
- (b) “An upset in equilibrium at the failure of one’s traditional problem-solving approach which results in disorganization, hopelessness, sadness, confusion, and panic.” (Lillibridge & Klukken, 1978)
- (c) “Crisis is a perception or experience of an event or situation as an intolerable difficulty that exceeds the person’s current resources and coping mechanisms” (James & Gilliland, 2001).

Types of Psychological Crisis

We often think of a crisis as a sudden unexpected disaster, such as a car accident, natural disaster, or another cataclysmic event. However, crises can range substantially in type and severity.

A few different types of crises include:

- Developmental crises occur as part of the process of growing and developing through various periods of life.

- Sometimes a crisis is a predictable part of the life cycle, such as the crises described in Erikson's Stages of Psychosocial Development (Erikson, E.H. 1968).
- Situational crises are sudden and unexpected, such as accidents and natural disasters. Getting involved in a car accident, experiencing a flood or earthquake, or being a victim of a crime are just a few types of situational crises.

Existential crises are inner conflicts related to things such as life purpose, direction, and spirituality. A midlife crisis is one example of a crisis that is often rooted in existential concerns.

A crisis can sometimes be quite obvious, such as a person losing his or her job, getting divorced, or being involved in some type of accident. In other cases, a personal crisis might be less apparent but can still lead to dramatic changes in behavior and mood. The American Psychological Association suggests that common signs of a mental health crisis include dramatic shifts in sleep habits, sudden changes in mood, withdrawal from normal activities, decreased performance at school or work, neglect of personal hygiene and changes in weight (Erikson E.H., 1963).

The crisis is real

The financial crisis which erupted in recent times has led to the collapse of major banks and financial institutions; international stock markets have declined, trillions of dollars have evaporated, billions of financial assets have disappeared from the financial markets. Many countries in the world have hit rock bottom, millions have lost their wealth, be it in the form of shares, savings or investments; the investments of the American people in the stock markets have lost up to \$4 trillion. This crisis can be likened to a tsunami, striking the economies of many countries. One of the known causes of the financial crisis is said to be the excessive financial debts. With banks lending too much and pushing up house prices, eventually ordinary people could no longer afford to keep up with the burden of debt.

By October 2009, Greece faced a sovereign debt crisis which led to a situation that has put the Eurozone at great financial risk. After much delay, the EU Commission together with the European Central Bank (ECB) and the IMF formed a hybrid tripartite entity, the so called "Troika" to deal with the indebted country. This act has raised the stakes since it converted the crisis to an issue of intense global media attention, influence and spin. Thus the Greek people were plunged into the epicentre of a ferocious global publicness (Sophia Kaitatzi-Whitlock, 2014). The Greece until now is yet to get over the terrible condition of the monetary crisis.

The financial crisis exploded this year, but the media industry has published its business sections, websites, TV programmes and magazines for eons. Did the press fail to shine a bright enough spotlight on the dismal economic outlook? Were financial journalists too dazzled by the glittering market to predict the coming storm?

Sources are another major challenge for financial reporters. It is essential to dig into and examine important data before making it public. Journalists might have become too close to their sources. In some cases, the interests of their newspaper might have manipulated reporters. However, many journalists are currently working under the pressure of a 24-hour news cycle. They have to

compete with one another. Timing has become so crucial that journalists might not have time to distance themselves from their own sources.

We must all agree that responsibility and professionalism are principles any journalist has to keep in mind when doing her job. Any information requires a detailed verification procedure before it is published.

With regards to the Islamic financial system, it has been mentioned that "Since adoption of equity-based financing has significant implications on Islamic bank risk management, it is suggested that Islamic banks adopt a gradual approach in applying the equity-based financing in their business model. Several studies highlighted that the almost exclusive reliance on debt-based financing is one of the serious problems facing the Islamic banking industry (Ahmed, 2010; Beck et al., 2012; Siddiqi, 1985).

It is necessary to mention that when the globe is experiencing crisis, it indicates that both the Islamic and conventional banking systems are vulnerable to financial shocks. This is contrary to the popular belief that the Islamic financial system is sheltered from the financial shocks due to its interest-free nature.

The media and Islamic financial System

The role of Media is not intended to provide psychotherapy, but instead, it is to offer short-term intervention and to help people receive assistance, support, resources and stabilization.

The financial journalists should not differ from journalists covering politics, culture or sports. We all must be sincere and write well. We must analyse information in a clear, fast, concise and accurate manner.

Financial journalists in particular must be proactive and gear it self towards a strategy that would enable it discern imminent turmoil and thus be able raise alarm and keep the world at alert. Their task should not necessarily be reactionary. They must track and advise their audiences about coming events and trends. Then, in the aftermath, they must follow events and make sure long term implications are covered.

The media should introduce an Islamic financial system to the world and portray it in a way that would make it acceptable. Islamic financial system can be the panacea to numerous global crises. This notion is based on the fact that it is gradually becoming well acknowledged that it is one of the fastest growing segments of the global financial industry. Islamic finance in some countries has become an important monetary system which many other countries have started developing a great interest in adopting. This is based on its enormous advantages which are too huge to be ignored. It is estimated that the size of the Islamic banking industry at the global level was close to \$820 billion at the end of 2008. The largest Islamic banks are located in the countries of the Gulf Cooperation Council (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates).

While Islamic banks play roles similar to conventional banks, fundamental differences exist between the two models. The main difference between Islamic and conventional banks is that the former operate in accordance with the rules of *Sharī'ah*, the legal code of Islam. The central concept in Islamic banking and finance is justice which is achieved mainly through the sharing

of risk. Stakeholders are supposed to share profits and losses, and charging interest is prohibited. While the conventional banks operate in accordance with the secular rules.

There are also some other differences in terms of financial intermediation. The paper, however notes that while conventional intermediation is largely debt based and allows for risk transfer; Islamic intermediation, by contrast is asset based and centers on risk sharing. One key difference between conventional banks and Islamic banks is that the latter's model does not allow investing in or financing the kind of instruments that have adversely affected their conventional competitors and triggered the global financial crisis. These include toxic assets, derivatives and conventional financial institution securities.

The financial crisis from the perspective of *Islām*

The woodworm of *riba* and *haram* (unlawful) financial conduct has eaten away the stick on which the Western world was leaning and giving the world the impression that it was strong and standing upright, when in fact it was leaning on a stick that has for long decayed from the inside so when it fell it became clear to the jinn and mankind, east and west, that the structure was hollow and the foundations were rotten and cannot be saved or restored. The German Minister of Finance, Peer Steinbrueck, stated: "The world will never go back to the way it was before the crisis." (Sophia Kaitatzi-Whitlock. 2014).

According to *Islām*, *Allāh* declares war on *ribā* (usury) and he said: "*O you who believe! Fear Allāh and give up what remains (due to you) from ribā (from now onward) if you are (really) believers. And if you do not do it, then take a notice of war from Allāh and His Messenger ...*" [*Qur'ān Al-Baqarah 2:278-279*]

This war is being manifested today in many ways: on hearts and minds, on abundance and prosperity, on wealth and power, happiness and peace of mind. It is a war of worries and fear, destroying and crushing as a result of this abhorrent *riba*-based system that is still being waged until today, consuming everything in its path (Muhammad Saalih al-Munajjid, 1997).

Today the world has been badly hit by depression, anxiety, frustration and nervous breakdowns as a result of the financial crisis, to such an extent that the American psychologist Nancy Molitor said: "I have never in twenty years of practising this profession seen a day like this. The levels of anxiety break all records."

It has reached a level where murders and suicides are taking place as a result of the pressure of this crisis. "*Allāh will destroy Riba*" [*Qur'ān Al-Baqarah 2:276*]

Destruction is both tangible and intangible. It takes away the blessing of wealth so that a person does not benefit from it, or it takes away the wealth altogether, as we have heard about the evaporation of \$2 trillion in five days from the American pension funds. The crisis has led to the disappearance of sixteen banks, including the IndyMac bank which was controlling assets worth \$32 billion and deposits worth \$19 billion. In fact bankruptcy proceedings have been brought against seven major banks in Europe (Muhammad Saalih al-Munajjid, 1997).

Some analysts expect more than 110 banks could be closed down, with assets reaching around \$850 billion, by the middle of next year.

Security crisis

Pandemics and epidemics have ravaged human societies throughout history. The plague, cholera, and small pox killed tens of millions of people and destroyed civilizations. In the past 100 years, the “Spanish Flu” of 1918–1919 and HIV (AIDS) caused the deaths of nearly 100 million people. Advances in medicine have transformed our defenses against the threat of infectious disease. Better hygiene, antibiotics, diagnostics, and vaccines have given us far more effective tools for preventing and responding to outbreaks. Yet the severe acute respiratory syndrome (SARS), the Middle East respiratory syndrome (MERS), and the recent West African Ebola outbreak show that we cannot be complacent about infectious disease outbreaks that turn into epidemics and potential pandemics which can cause massive loss of life and huge economic disruption (Peter Sands et al., 2016).

Indeed, Ebola demonstrated how ill-prepared we are for such infectious disease crises. There were failures at almost every level. Identifying the outbreak in the community and raising alerts took too long. Local health systems were quickly overwhelmed. Response teams did not adequately engage communities and deepened distrust in health authorities. The international response was slow, cumbersome and poorly coordinated. Rapid diagnostics, protective equipment, effective therapeutics and a vaccine were lacking. Ultimately, the crisis was contained, thanks to the courage and commitment of medical staff and communities on the ground and a massive deployment of international resources. Yet the cost in human lives and economic and social disruption was far greater than it should have been (Peter Sands et al., 2016).

The US Secretary of State, John Kerry, in 2015 was reported to have warned that climate change was a threat to global security and has inflamed volatile situations from Europe's migration crisis to the Syrian conflict. "Climate change is perhaps the most significant threat to global food security today. Make no mistake: the implications here extend well beyond hunger," he said just weeks before a key world climate conference in Paris.

"This isn't only about food security; it's about global security, period." he said during a speech at Milan's 2015 Expo. Kerry said it was "not a coincidence that, immediately prior to the civil war in Syria, the country experienced the worst drought on record", sparking the migration of some 1.5 million people "that intensified the political unrest that was beginning to brew".

"I'm not suggesting the crisis in Syria was caused by climate change, obviously, it wasn't. It was caused by a brutal dictator who barrel bombed, starved, tortured, and gassed his own people. But the devastating drought clearly made a bad situation a whole lot worse." he said. He described climate change as "threat multiplier".

Kerry cited the mass migration to Europe as an example of a crisis provoked partly by climate change—which he warned will get significantly worse if large parts of the world become uninhabitable due to global warming.

"Here in Europe, you're in the middle of one of the worst refugee crises in decades.

"Unless the world meets the urgency of this moment, the horrific refugee situation we're facing today will pale in comparison to the mass migrations that intense droughts, sea-level rise, and other impacts of climate change are likely to bring about," he said.

Kerry's call comes ahead of the UN's COP21 conference in November which aims to secure a pact on greenhouse gases that would limit global warming to two degrees Celsius (3.6 degrees Fahrenheit) over pre-industrial times. The White House has made tackling climate change a priority, despite stern opposition from the Republican-controlled Congress. The last big push for a world climate deal was in Copenhagen in 2009. It nearly ended in a fiasco after rich and poor countries bickered over how to share the burden for addressing the problem.

The Role of the Media in Europe's Refugee Crisis

The media serves an important role in society so far as it helps bring important issues to the attention of the community (Fourie, 2007: 202). In the case of the ongoing European refugee crisis, the media reporting has given the public insight into the refugees fleeing the Assad regime in Syria. Media coverage of the issue has, however, been of mixed dimensions.

There has been some excellent coverage focusing on the harsh reality of the struggles faced by men and women, traversing Syria then Turkey, Greece, Macedonia, Serbia and beyond, in search of safety in Western Europe, often with young children in tow. While publications such as The Guardian and The Independent have, predictably, focused on the human element of the crisis, the right-wing media have in general responded rather differently, focusing on national security. Publications such as The Daily Mail, The Sun, and The Daily Mirror received widespread criticism on social media for their use of dehumanising language when reporting on the refugee crisis. Instead of referring to the Syrians fleeing Assad as 'refugees' the right-wing media invariably referred to them as 'migrants'. Al Jazeera even went as far as to make the editorial decision to not refer to those fleeing Syria as 'migrants'. The difference in these two terms is crucial and the editorial decision to use one term over the other necessarily impacts on the tone of the article or feature that it relates to and therefore on how the public may respond to the report. The United Nations defines refugees as 'persons fleeing armed conflict or persecution'. In contrast, migrants are defined as people who choose to move not because of a direct threat of persecution or death but mainly to improve their lives by finding work, or in some cases for education, family reunion, or other reasons.

The distinction is critical. If the media frame those fleeing Syria as migrants then it follows that the public and politicians is likely to be less inclined to offer their support, financial or otherwise, as they believe that people are moving not out of fear for their lives but rather for better paid work or an easier life (<http://uk.makesense.org/2015/11/20>). The Syria crisis is not the only circumstance where the UK's media has portrayed migrants and refugees in a negative light, so much so that earlier in 2015 the UN's High Commissioner for Human Rights issued a statement calling on British authorities, media and regulatory bodies to take steps to curb hate speech against these groups in British tabloids. In contrast, the media in France and Germany have been leading the calls for their countries to do more and criticising the British government for doing so little to help those in dire need.

Nevertheless, a turning point in the UK tabloid media's reporting of the refugee crisis followed the death of Aylan Kurdi. The image of the three-year-old Syrian boy was pictured lifeless and face-down in the sand in Turkey while fleeing Syria with his family was seen as a turning point in the response to the crisis. Tabloids stopped referring to refugees as 'cockroaches' and a 'swarm' and began to focus on the human cost of the crisis. Their dramatic u-turn did not go unnoticed with many comparing the coverage conducted only weeks apart. However, this

change of heart has not lasted long and, following the terrorist attacks in Paris in recent days and reports that one of the attackers passed through Greece after disguising themselves as a Syrian refugee. While this naturally raises genuine questions surrounding the refugee policy that ought to be debated openly, the tabloid newspapers reverting to what they know best – fear-mongering – is unhelpful.

The media have provided a wide variety of coverage on the ongoing refugee crisis. Some has been balanced, others not so much. However, what is clear is the privileged position that the media inhabit and that they have a responsibility to provide clear and unbiased information to the public. A failure to do this is very serious indeed and can have wide-ranging consequences, impacting on public opinion and therefore on our willingness to support those fleeing for their lives (<http://uk.makesense.org/2015/11/20>).

The media of Amnesty Internation

The media should join hand with amnesty internation (AI) to promote the following:

1. Opening up safe routes to sanctuary for refugees is one important solution. That means allowing people to reunite with their relatives, and giving refugees visas so they don't have to spend their life savings and risk drowning to reach safety.
2. It also means resettling all refugees who need to be resettled. Resettlement is a vital solution for the most vulnerable refugees – including torture survivors and people with serious medical problems. Right now, 1.15 million people urgently need this lifeline. But so far, the world's wealthiest nations are offering to resettle less than 10% every year. Amnesty estimates that 1.45 million refugees will need resettlement by end of 2017.
3. Saving lives. World leaders also need to put saving lives first. No one should have to die crossing a border, and yet almost 7,000 people drowned in the Mediterranean alone in the two years since the first big shipwreck in October 2013. In May 2015, thousands of people fleeing persecution in Myanmar suffered for weeks onboard boats while Thailand, Malaysia and Indonesia bickered over who should help them. States can stop this by investing in search and rescue operations and immediately helping people in distress.
4. And whether they travel by land or by sea, people fleeing persecution or wars should be allowed to cross borders, with or without travel documents. Pushing people back and putting up massive fences only forces them to take more dangerous routes to safety.
5. Stop trafficking and racism. All countries should investigate and prosecute trafficking gangs who exploit refugees and migrants, and put people's safety above all else. Amnesty recently met survivors in Southeast Asia who said traffickers killed people on board boats when their families couldn't pay ransoms. Others were thrown overboard and left to drown, or died from because there was no food and water.
6. Governments also need to stop blaming refugees and migrants for economic and social problems, and instead combat all kinds of xenophobia and racial discrimination. Doing otherwise is deeply unfair, stirs up tensions and fear of foreigners, and sometimes leads to violence – even death. In Durban, South Africa, at least four people died, many were seriously injured, and over 1,000 mainly Burundian and Congolese refugees forced to flee after violence and looting broke out in April and May 2015.
7. Start funding 'broke' UN properly. "Financially broke" is how Antonio Guterres, the UN High Commissioner for Refugees, described UN agencies in September 2015. Wealthy

countries quite simply aren't keeping their high-profile promises to fund aid for refugees abroad. For example, the UN has received less than half the funding it needs to support Syria's 4 million refugees. This is now forcing 80% of refugees living outside camps in Jordan to do dangerous, degrading jobs or send their children out to beg. South Sudan's forgotten refugee crisis has been met with a pitiful 18% of the money needed for absolute basics like food and medicine. People are dying while governments spend billions on border control. They urgently need to be saved and provided a befeating refuge.

8. Asylum is a human right. The world has a very short memory. In the aftermath of World War II, most countries agreed to protect refugees through the 1951 Refugee Convention, and through UN agencies like the UNHCR. Barbed wire fences and chronic underfunding have left that vision of a better world in tatters. By ignoring the warning signs, world leaders have allowed a huge, global humanitarian crisis to unfold. Ultimately, it will be resolved by ending the conflicts and persecution that forced people to flee in the first place. But no one knows when that will be.

Meanwhile, we need radical solutions, visionary leadership and global co-operation on a scale not seen for 70 years. That involves setting up strong refugee systems: allowing people to apply for asylum, treating their refugee claims fairly, resettling the most vulnerable of all, and providing basics like education and healthcare. None of these eight solutions are impossible to achieve, if politicians listen to the millions of people saying "refugees welcome", and put solidarity and compassion above petty wrangling over who should host a few thousand refugees (Amnesty International Charity, 2015).

Global crisis in the light of *Qu'ān* and *Sunnah*

When facing hardships, we need to realise that all human beings will be tested. Our faith or iman will be tested. Our sincerity will be tested. Each of us will get his/her share of tests according to our capacities. *Allāh* says in the Holy *Qur'ān*:

"And as for man, when his Lord tries him and [thus] is generous to him and favours him, he says, "My Lord has honoured me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me" [Qur'ān. Al-Fajr 89: 15–16]

When *Allāh* (SWT) blesses us with His favours, we might get deluded and think we are so good or that we deserve all the blessings. But when *Allāh* (SWT) puts us in a difficulty, we rush to think that *Allāh* is punishing us or that He is humiliating us. What those verses are teaching us, however, is that both blessings and tribulations are tests from *Allāh*. He says in *Sūrah Al-Mulk*:

"[He] who created death and life to test you [as to] which of you is best in deed — and He is the Exalted in Might, the Forgiving" [Qur'ān: Al-Mulk 67: 2].

The difficulty you are going through, in and of itself, is not the problem. The problem is how you deal with it. We should never think because of some outward blessing that *Allāh* is favouring someone, or because of some outward hardship that He is punishing someone.

We are all being tested; we are all being taught our individual lessons.

Allāh (SWT) said in a *Ḥadīth Qudsi*, "I am as My servant thinks of me."

On the authority of Abu Harayrah (RA), who said that the Prophet (SAW) said: Allāh the Almighty said: I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assemble better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed. Another possible rendering of the Arabic is: "I am as My servant expects Me to be". [Muslim.Vol. 4 :#2067]

So think well of *Allāh*. Know that He puts you in this situation to bring you closer to Him. When life gets tough or when those who are close to you are not kind enough, perhaps they lead you to seek and rely evermore on Allāh alone, to trust Him and strengthen your faith in Him, In sha *Allāh*. The point here is not to panic and grieve excessively. Let your heart rest and know that the tribulation could be a means to teach you, reconnect you with Allah (SWT) and develop the way you perceive and handle life.

It is by the wisdom of *Allāh* that those who were at the centre of the terrible crisis have become hated in the sight of some people throughout the world, as they regard them as responsible for this disaster. *Allāh* has great wisdom in His will and decree. His decree is based on His wisdom and justice; this is the decree of the Almighty, All Knowing.

Nothing happens in this universe contrary to His wisdom, for He is Most Wise, All Aware. By His wisdom, He has made calamities and disasters a means of admonition, reminding and turning people back to Him.

"And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām)" [Qur'ān. Al-Sajdah 32:21]

"that He (Allāh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allāh, and begging His Pardon)" [Qur'an Al-Rōm 30:41]

There are some people who will turn back to *Allāh* because of this crisis, but there are many on whom the punishment is justified (cf. al-Hajj 22:18); they will never repent or turn to *Allāh*.

"When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaytaan (Satan) made fairseeming to them that which they used to do" [Qur'ān Al-An'ām 6:43].

True Sovereignty belongs to *Allāh*. He entrusted people with this wealth; what He wills He will leave, what He wills He will take; He makes rich whom He wills and He makes poor whom He wills; He gives what He wills and He withholds what He wills. This crisis is a lesson for those who were misled and deceived, who said what *Qārūn* said (interpretation of the meaning)

"This has been given to me only because of the knowledge I possess"[Qur'ān Al-Qaşaş 28:78].

They forgot that *Allāh* is able to seize them and take away their wealth suddenly. If something bad happens, he panics and despairs:

“And if We give man a taste of mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful” [Qur’ān. Hood 11:9].

This crisis has resulted in cases of suicide, murder, heart attacks, strokes, chronic diseases, nervous breakdowns, mental crises. Some studies have concluded that 57% of workers in stock exchanges are affected by psychosomatic illnesses. In a statement issued by the World Health Organization it says: “The financial crisis will increase levels of mental illness worldwide.”

As for the believer, his case is completely different. “How wonderful is the situation of the believer, for all his affairs are good. If something good happens to him, he gives thanks for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.” (Muslim:#2999).

Conclusion

The media serves an important role in society insofar as it helps bring important issues to the attention of the community. As part of our Islamic faith, we believe that all matters are in the hands of *Allāh*. However, for some of us our faith can get shaken during times of trials and hardships. It is during those times though that we should remind ourselves that a believer’s position and rank is raised in front of *Allāh* and that such a hardship may very well be a sign of *Allāh*’s love for the believer. This can help us in maintaining and even strengthening our faith.

We also know that some who face difficulties are punished for their sins. So, one may wonder how to distinguish whether a person is being simply tested by *Allāh* or being punished for one’s sins. In this context, scholars have said that “(as *Allāh* knows a person beforehand), the sign of calamity by way of punishment shows as signs of impatience and ingratitude in a person when a calamity befalls, and the sign of calamity by way of expiation and erasing of sins shows as contentment, acceptance, and patience in accepting the will of *Allāh* until relief comes.”

The role of Media is not intended to provide psychotherapy, but instead to offer short-term intervention to help people receive assistance, support, resources, and stabilization.

The financial journalists should not differ from that of journalists covering politics, culture or sports. We all must write well. We must analyse information in a clear, fast, concise and accurate manner.

Sensationalist media coverage of global crisis and conflict is nothing new. Stigmatizing coverage often accelerates donor and policymaker fatigue. But the alternative — sharing human stories that communicate the realities of crises — encourages local and global audiences to take steps to effect change. The approach also amplifies solutions, empowers residents, and drives stakeholders, donors and policymakers to act more quickly.

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