Challenges, problems and suggestions

A brief conceptual framework for an Islamic code of journalistic ethics has been presented above. There

is nothing new in it. It only reminds us that putting such concepts into practice is the most difficult aspect of the entire discussion. No effort has yet materialized in a viable Islamic information system that mayend Muslim's reliance on Western sources of information. Muslim media practitioners are dependent on

the four transnational news agencies and wire services: the AP, UPI, AFP and Reuters. In a survey

conducted in 1986 it was revealed that most Muslim newspapers in Arabic, English, Persian, and Urdu

base 90% of their news coverage on these four agencies. Seventy percent of foreign news bureau in

Muslim countries belong to the Western news agencies, whereas the number of Muslim countries' news

bureau is hardly 5% of the total.18 Ten years on, the situation is not much different. The strong presence

of Western news agencies in Muslim countries discourages media practices that do not conform to the

norms of these sources of information. Therefore it is essential to develop an alternative and viable source

of information that will replace reliance on sources of information whose primary objectives are in

contradiction with the basic value system of Islam.

Unless Muslim media take a lead in the development of alternative sources of information, and unless

they show great willingness to accommodate neglected social groups such as Muslim youth, women,

children and the rural population, they will remain confined to a small audience without any practical

relevance to the Muslim masses in particular and the world in general. As a consequence the desire to

adhere to an Islamic code of ethics would also remain low.

It is important to note that Muslim media practitioners themselves have to develop an independent

structure. Unfortunately there is very little exchange of ideas, experiences, and expertise among Muslim

journalists, newspapers, and magazines. As a result, already scarce human and material resources are

wasted in duplicating similar efforts. Thus a core group of Muslim media practitioners, drawn from

various countries, could be formed to serve as a media think tank. Such a group should work in close cooperation with those who are actively engaged in defining an Islamic framework for other areas of study

i.e. sociology, psychology, political science, philosophy, and anthropology etc., in order to develop a

thorough Islamic approach to the process of mass communication.

An important aspect of the development of a professional code of journalistic ethics is the training of

Muslim journalists. There are numerous training centers to train journalists in all other aspects of the job,

but none where journalists can get training on specifically Islamic aspects. There is an urgent need to

establish an Islamic Institute of Mass Media Research and Training. Such an institute could perform many

important tasks besides just training journalists: 1) Preparation of a directory of Muslim journalists for

world wide and regional co-operation; 2) Preparation of an exhaustive bibliography on the existing

literature on the Muslim world media; 3) Preparation of books introducing the basic concepts in mass

communication history, methodology, and process with a critical examination of the contemporary

approaches; 4) Preparation of monographs on specific issues and problems faced by Muslim media and

Muslim journalists related to the editorial tasks, circulation and distribution, advertisement, and effective

use of new communication technologies; 5) Establishment of a media monitoring group in order to keep

up with the Western media's distortion of Islam and Muslim societies as well as to monitor and assess the

press-government relationship in Muslim countries; and 6) Organize regional and international seminars

and conferences in which both Muslim and non-Muslim media practitioners can exchange their thoughts

and experiences in order to appreciate the importance of an Islamic code of ethics for journalists.

These are few suggestions towards realizing the goal of developing a workable code of media ethics

within an Islamic framework. To begin with, an active forum of Muslim media practitioners and

academicians could be created to exchange information about codes of journalistic ethics in Muslim

countries, and also to cooperate and co-ordinate with non-Muslim media practitioners, associations and

organizations that have a concern about media, culture and religion. Such forum could later play a key

role in the formation of an international institute for media training and research for Muslim journalists.

Definition of the word freedom

Freedom means to be really free and able to do exactly:

• whatever you want

• when ever you want

• how ever you want

• with who ever you want

Freedom is the basis for Love to develop and the basis for health and the basis of general well being and

happiness in your life.

Freedom is one of the most valuable gifts God gave to mankind. It is one of the most powerful as well, it

let's you feel like a child of God - made to the image of God. But who of you truly feels like a child of

God, who of you can truly say "I am free!”? Let's have a look at freedom, what it is, how it feels and how

to restore it.

To know exactly what freedom is, we may first have a look at a few examples of the opposite of freedom.

The opposite of freedom is slavery.

The old fashioned slavery, where a person was property of another person still exists in certain countries -

however usually in different forms than earlier. Modern slavery is different and often in disguise.

Hundreds of Millions of people on this planet feel uncomfortable without knowing why. Often it is due to

lack of absolute freedom. Freedom to do whatever they want, whenever they want.

Politicians may be slaves of their political party, of their own ideas, of their own beliefs and desires, of

their own career or of their wish to be in a reputable position and to be mighty.

Citizens may be slaves of their country, of the politics in their country, being restricted in their activities,

restricted in the free expression of their opinion, selection of jobs, selection of the educational system of

their own choice, to travel or leave their own country. Managers may be slaves of their own business,

position, investment, system, ideas, and projects.

Children and babies may loose their freedom to their parents, to their teachers, to educational systems, to

the government who deprives them of many potential rights and their divine freedom while being

children, to the church or religion they have been made to belong to.

Concept of Freedom

When you have truly realized absolute freedom in your life, then you certainly know exactly how it feels

to be free and what freedom is. To circumscribe or define the status of absolute Divine freedom may be

difficult. Freedom is, if any day, any second of each day’s time you can do exactly what you want, what

you decide, you can be where you want to be and then you are free. The vast majority of the world's

population at present has little or no freedom at all, without being put in jail. Their mind, country, job or

home is their jails. Most of the world's population has put themselves into jail without realizing it.

To make you fully aware of the definition of freedom I'll describe a few examples of various situations in

life where people currently have lost their freedom partially or completely on this planet. From these

situations described you may derive a full understanding of the definition of freedom and get a clear and

shocking picture of your own status of freedom within yourself.

Individuality, Freedom and Ethics.

The modern conception of man is characterized, more than anything else, by individualism.

Existentialism can be seen as a rigorous attempt to work out the implications of this individualism. The

purpose of this lecture is to makes sense of the Existentialist conception of individuality and the answers

it gives to these three questions: (1) what is human freedom? What can the absolute freedom of absolute

individuals mean? (2) What is human flourishing or human happiness? What general ethic or way of life

emerges when we take our individuality seriously? (3) What ought we to do? What ethics or c