Expression for Virtue & Truth in Islam: Key Approaches to Modern Thoughts of Freedom of Expression

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ABSTRACT

This study review the basic difference between Islamic approach towards freedom of expression and modern thought of western and European standards of press freedom. The rights of expression and information cannot be separated from rights to think and believe. The rights of expression and information cannot be separated from rights to think and believe. This paper tells us freedom of the press and the ability to communicate ideas through words and pictures in order to reveal truth or to clarify or eliminate doubt. This is similar to the definition mentioned in the Holy Qur’an. This paper discusses the fair and courageous gathering of news and also explains the media consumers to seek guarantees about the value of journalists’ information

Key Words: Freedom of Expression, Islamic Approach, Modern Thought, Journalistic Code of Ethics, Ethics Guidelines, and Natural Rights

1. Introduction:

The main goal of God’s message to humankind is the attainment of justice in all of its fairness. Promoting standards, self-regulation helps maintain the media’s credibility with the public. This is particularly welcome in new democracies, most of which are also new to an independent press. Media self-regulation helps convince the public that the free media are not irresponsible. At the same time, self-regulation protects the right of journalists to be independent, and to be judged for professional mistakes not by those in power but by their colleagues. When it comes to correcting factual errors or violations of personal rights by the press, satisfaction over the judgments of self-regulatory bodies lessens pressure on the judiciary system to sanction journalists. In most cases journalists prize their freedom and democratic constitutions guarantee it. “But freedom does not mean license. Journalists are not immune from the temptation to misuse their position for personal benefit of one kind or another” (Krüger, 2004:34-35).

According to Western legal standards, freedom of expression or speech means the absence of restraint upon the ability of individuals or groups to communicate their ideas to others, subject to the understanding that they do not in turn coerce others into listening or that they do not invade other rights essential to the dignity of individuals. This freedom also connotes the freedom of the press and the ability to communicate ideas through words and pictures in order to reveal truth or to clarify or eliminate doubt. This is similar to the definition mentioned in the Holy Qur’an. The rights of expression and information cannot be separated from rights to think and believe. Intellectual and linguistic capabilities characterize human beings, and thus, the right to form and express opinions represents an essential manifestation of human merits and of God’s gifts. The right to express and to be informed should, therefore, be secured by all who are respectful of humanity or grateful to God. Indeed, if one is allowed to think and believe, but not to communicate with others or exchange views, one’s freedom of thought and belief is actually restricted. As the human being is a social creature, genuine intellectual activity in which a thinker considers more than one perspective on an idea and learns the strength and weakness of it debated, cannot be practiced individually or in isolation. Moreover, the basic condition for freedom of expression and information is that it extends to different viewpoints; otherwise, expression is merely an imposition of ideas and exercise in brain-washing.

Although the Qur’an does not explicitly state “thou shalt have freedom of expression”, it does place obligations on Muslims which presuppose this right. According to the Qur’an, the ultimate goal of all speech is to promote the discovery of truth and to uphold human dignity. One of God’s attributes is Al-Haqq (True and Right One), and all Muslims must endeavour to emulate this attribute by forwarding the cause of truth; tell the truth, even if it be unpleasant. (Al-Suyuti, I, p.111) Therefore, restrictions on freedom of speech and expression necessarily inhibit the discovery of truth and thus degrade humanity. For example: ...So what would you love after discarding the truth except error... (Ch.10:V.33)

It is quite natural for media consumers to seek guarantees about the value of journalists’ information. Codes of ethics provide guidance on editorial standards, while complaint mechanisms offer a kind of “quality insurance”. Complaints launched with self-regulatory bodies come at no cost, unlike court proceedings. This is a considerable advantage for the average citizen. There are benefits for complaining politicians, such as the speedy resolution of disputes, and the satisfaction of seeing mistakes acknowledged publicly and
voluntarily by the press. The press can only perform its crucial role as a watchdog of government if there is as little state control as possible. In societies on the road to democracy, constitutional and legal guarantees are necessary to make press freedoms enforceable. Undue legal restrictions passed by freely elected governments can be almost as oppressive for the press as the dictatorial arbitrariness of the past. This is especially the case when legal restrictions are created (or misused) with the clear intention of eliminating independent reporting and opinion. There are laws that regulate the press developed by parliament and enforced by prosecuting authorities or pursued through civil actions. However, in democracies journalists are left to regulate themselves because the former type of regulation may compromise the freedom of the press. In the print domain, the trend has been towards self-regulation mechanisms, including newspapers in-house codes of practice, establishing press councils and ethics panels (Pearson, 2004).

This last verse signifies the one major restriction on freedom of speech, namely, when it is unseemly. Speech is unseemly or evil when it is obscene, immoral or hurtful. Evil speech interferes with the discovery of truth and thus violates human dignity. Therefore, restricting evil speech is justifiable on freedom of expression. *Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged...* (Ch.4:V.49)

“True ethics standards can be created only by independent media professionals, and can be obeyed by them only voluntarily. Whether passed in good will or not, any attempt to impose standards on journalists by law will result in an arbitrary limitation of their legitimate freedoms and restriction of the free flow of information in society”.

1.1: Setting up a Journalistic Code of Ethics

Codes of ethics publicly define the functions, rights and duties of journalists and thus provide journalists with guiding principles on how to best exercise their profession. The names of these codes vary: ethics standards, ethics charter, code of conduct, code of practice, code of ethics, etc. However, they all have similar purposes: safeguarding the autonomy of the profession and serving the public interest. “Code of ethics”, the most common term, is used here. In democracies, journalists enjoy protected rights and privileges that ensure the freedom to establish diverse media outlets, to move in public to collect facts and views, to disseminate news, and to demand accountability. In turn, journalists must be responsible. They must operate with a clear conscience and transparent objectives.

There will inevitably be times when journalists test the limit of their freedoms in the name of defending the public good. If journalists work according to agreed ethical standards of behavior based on accuracy, fairness, independence and accountability – they are less likely to fall foul of the law. Indeed, codes of ethics ensure that press freedom prevails. Good journalism is in the interests of the public. It offers news that is accurate, fair and balanced, gives voice to the voiceless, and contains the diversity of views that a specific story demands. While free to be partisan, it must clearly distinguish between facts, comments and opinions unlike “propaganda journalism”, disguised “missionary journalism” or tabloid journalism, which serve specific causes or interests. All good journalists should pay continual attention to codes of ethics. For media owners and publishers, a code is protection against criticism and legal action; for journalists, it serves as a standard against which their work can be judged; for the public, it guarantees that the information they receive is fair, accurate, and checked.

1.2: The Content of Every Code of Ethics is Unique

It is written in clear language; it is comprehensive and compact; it is constantly supervised and regularly revised. It might seem desirable, but putting it into effect would be very difficult. However, some guidelines are referred to more often than others created by international news agencies or quality newspapers such as the *Dawn*, for example. News outlets are aware of, and influenced by, the variety of national, local and private codes. The question of privacy has become considerably more important in recent years, and codes’ requirements on privacy intrusions have been made more severe. Self-regulation protects both freedom of expression and citizens from abuse of this freedom, and these two often come into conflict. A clear definition of what is the public interest is necessary. A code may define privacy and private places and the grounds on which people may complain about press intrusion into their private lives.

Perceptions of taste and decency vary from one news outlet to another, as from one country to another, and are in a constant state of flux as societies change. Most quality newspapers have strict rules on taste and decency, and all news outlets should try to define these concepts, updating them to reflect changes in public opinion. When sections of the audience find something in news and comments offensive, this generally undermines the credibility of the outlet. Newspapers need to look beyond their regular audiences in order to avoid inadvertently offending non-n habitual readers.

Acts of terror should be reported accurately and responsibly. Special care must be taken with the wording, which should avoid praise for violent acts and eliminate terms that contain emotional or value judgments. The term “terrorism” is interpreted in various, sometimes opposite ways.

Codes of ethics should include guidelines expressly related to minority issues. The example of the UK Press Complaints Commission shows what can be done. Its Editorial Code of Practice contains a special antidiscrimination clause: “The press must avoid prejudicial or pejorative reference to an individual’s race, color, religion, sex, sexual orientation, or to any physical or mental illness or disability. Details of an individual’s race, color, religion, sexual orientation, physical or mental illness or disability must be avoided unless these are genuinely relevant to the story.” This means, for instance, that a journalist reporting a crime should not mention the racial or ethnic origins of a suspect except when
the police have provided a description of a particular wanted individual.

1.3: Ethics Guidelines

1. Accuracy
2. Impartiality and diversity of opinion
3. Fairness, contributors and consent
4. Privacy and public interest
5. Crime and anti-social behavior
6. Harm and offence
7. Children
8. Politics and public policy
9. War, terror and emergencies
10. Religion
11. Editorial integrity and independence
12. External relationships
13. Interacting with the audience
14. The law
15. Accountability

Source: www.bbc.co.uk/guidelines/editorialguidelines

Islam also instructs us as to the manner of how to exercise one’s freedom of expression and speech. The manner in which free expression is exercised is through the concepts of hisbah and naseehah. Hisbah, a term coined by Hadhrat ‘Umar(ra), the second Khalifa of Islam, encapsulates the duty to advocate good and advise against evil referred to in the Holy Qur’an. Naseehah refers to the manner in which hisbah must be conducted, namely, the requirement that Muslims practise hisbah by giving sincere and friendly advice and counsel. Hisbah, or the advocating of good, presupposes the right to freedom of speech. One cannot advocate good without first having the right to advocate.

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (Ch.3:V.105)

Note that “Let there be” (Arabic: “waltakun”) conveys a command or obligation upon the Muslims.

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat (alms to the poor) and obey Allah and His Messenger. It is these on whom Allah will have mercy…. (Ch.9: V.71)

2. Objective of the Study

Objectives of the study in hand are to examine the self-regulatory framework in Pakistan.

The specific objectives of this research are:

• To find out the media credibility with public
• To see that codes of ethics provide guidance on editorial standards, while complaint mechanisms offer a kind of “quality insurance”.
• To know the rights and duties of journalists
• To understand the content of every code of ethics
• To identify the contents of ethics
• To discuss the role of professional associations as assets of self-regulation in the Pakistani media

3. Rationale of the Study

The study is circumscribed to the private press. Press self-regulation presupposes the existence of an independent press. The media self-regulatory bodies are usually established by the independent media practitioners. But it is unlikely to the state-owned media to be part of such regulatory instruments. In democracies, government owned media are transformed into public media. This study focuses on the status of the freedom of the expression and freedom of the press. During the lifetime of the Holy Prophet (saw), a Jew and an Arab quarreled over the superiority of their respective prophets. The manner in which the Muslim asserted his claim injured the sentiments of the Jewish person. When the Jewish person complained to the Holy Prophet (saw), he reproved the Muslim, saying, “Do not exalt me above Moses”. Such was the high standard of courtesy that the Holy Prophet (saw) required from his followers.

2.1: Hypotheses

1. More is credibility, more will be the public confidence
2. Code are more likely provide quality assurance
3. Self-regulations are lacking in Pakistani media

4. LITERATURE REVIEW

Existing literature of the ethics of media covers many aspects of the topic. Freedom of expression and freedom of the press are considered fundamental human rights under controlled. Otherwise the forces that the press towards various international legal regimes. Dahl (1998:48) states that basic human rights” are among the essential building blocks of a democratic process of government”. Under the rubric of these basic human rights, there are freedom of speech, expression and of the press, freedom of religion, freedom of assembly and association. These rights are treated as inalienable and natural rights. “Let there be” (Arabic: “waltakun”) conveys a command or obligation upon the Muslims.

And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakat (alms to the poor) and obey Allah and His Messenger. It is these on whom Allah will have mercy…. (Ch.9: V.71)

As stated, naseehah, which means to give sincere advice, friendly admonition or friendly reminder, is best understood by distinguishing it from the concept of tawbikh (reprimand). Tawbikh is public and tactless and is associated with ridicule and belittlement, while, by contrast, naseehah is private and courteous.

…And speak to men kindly… (Ch.2:V.84)
When one of you gives advice to his brother, let him isolate him (from) the company of others. (Al-Maqdis, I, p.328)

Muslims are further instructed in the Holy Qur'an regarding the manner in which to engage in hisbah and naseehah:

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (Ch.16:V.126)

And argue not with the People of the Book except with what is best; but argue not at all with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit... ' (Ch.29:V.47)

However, since the media (print, radio, etc) of a country is one of the main tools through which different publics speak to each other, it is generally assumed to be entitled to the individual right to free expression (Berger, 2007:8). Free speech also guarantees that new policies and legislation are carefully considered. Through public debates, members of the public with helpful and constructive opinions on a subject can make them known, presenting the government with a “market place of ideas” from which to choose the best suggestions. Free debate about new legislation also helps to ensure that the law eventually adopted enjoys the support of the population making it more likely to be respected (Berger 2007:21-22).

The ability of the media to effectively discharge its duty is in good measure dependent on its access to ideas and information through interviews of officials and reading government documents (Andargache, 2004:3). A system of free expression can be successful only when it rests upon the strongest possible commitment to the positive right and the narrowest possible bases for the exception. And any such exception must be clear-cut, precise and readily restriction will break through the opening and freedom of expression will become the exception (Emerson, 1970:87).

In Islam, freedom of expression is restrained only where the failure to do so would result in harming the cause of truth. According to many Muslim scholars, the primary offence which justifies such a curtailment of free expression is blasphemy. However, as the discussion below will demonstrate, even this type of speech is not curtailed in Islam.

The media are spreading ever wider across the world: They become more pervasive and gain more influence, yet the public perception in many areas of the world is of a decline in the ethical standards of the media (Nyamnjoh: 2005). Moreover, complaints about the media – of bias, inaccurancy, unfair treatment, invasion of privacy and so on – are continually increasing, with siren calls for stricter control and regulation of the press (MacDonald & Petheram, 1998). Notwithstanding the large and increasing number of legal restraints of the media, it still has power to damage reputations by falsehoods, invade privacy and conduct partisan campaigns. The unavailability of legal aid effectively deters all but the intrepid or wealthy from taking action for libel... (Robertson & Nicole, 2002:675)

The idea of self-regulation is predicated upon the fact that disputes over media content and behaviors of practitioners should be resolved by some independent but nonlegal body. Gordon and Kittos (1999:38) say that any limitation of the freedom of expression by outside forces is dangerous for several reasons: “It opens the door to any would-be determiner of “right” or “correct” expression; it assumes that media people cannot make their own decisions”.

Codes of conducts are “introduced to reassure the public that a profession has standards of practice and to imply, at least, that professionals who transgress those standards will be disciplined” (Frost, 2000:100). Code of conducts, if properly enforced, could inhibit journalistic malpractice and provide that journalists be accountable for their action. There are generally two types of codes: those that are developed by media houses (in-house codes) and those that are developed by professional associations. In the latter case the code will be applicable to all media in the country.

Gordon and Kittos (1999:56) in their book ‘Controversies in Media Ethics’ say, “One of the hallmarks of profession (as distinct from an occupation or trade)- or a field with pretensions to professionalism- is that it has a code of ethics, often with teeth to enforce it”. “Many media scholars contend that lacking codes among others is one of the causes of excluding journalism from the lists of professions. Having codes of ethics and enforcing journalists to abide by them, like other professions, can help journalism to be taken as profession. These have come in to being in an attempt at self-regulation in the face of public criticism and also in an attempt; it might be suggested, to gain or maintain public credibility, and to establish journalism as a profession”.

“There are many codes of ethics in the mass media fields. Within the media, codes serve several purposes. Perhaps the least important, overall, is to ensure that standards are set internally, rather than having either the courts or legislatures take on their responsibility. More important, code of ethics can provide an ideal standard by which the industry can evaluate its own performance and – on a more personal level- against which individual practitioners can measure their own values and performance. It also keeps attention directed towards principles that are particularly important as guidelines for appropriate behavior. Developing a code of conduct also increases media accountability to the public. Codes may provide reasonable standards and guidelines that help the public discuss, debate and measure the media’s performance. Based on this the public can express reasonable demand and criticism against the media. Code of ethics also plays significant roles in protecting the freedom, integrity and identity of journalism”.

Blasphemy in Islam is defined nowadays as contemptuous hostile statements against either the fundamentals of Islam, against Allah, the personality of the Holy Prophet(saw), or any other prophet or anything sacred in Islam, such statements being made with the intention to offend the sensibilities of Muslims. “The Arabic word for blasphemy is...
The fundamental principles of media ethics are usually enshrined in code of conducts. Some principal underlying values in codes throughout the world, according to Keeble (2001:14), are fairness, the separation of fact and opinion, the need for accuracy linked with the responsibility to correct errors, maintaining confidentiality of sources, upholding journalists’ responsibility to guard citizens’ right to freedom of expression, recognizing aduty to defend the dignity and independence of the profession, protecting people’s right to privacy; respecting and seeking after truth, struggling against censorship, avoiding discrimination on grounds of race, sexual orientation, genders, language, religion, or political opinion; avoiding conflict of interest (particularly with respect to political and financial journalists or editors holding shares in companies they report on).

“According to Retief (2002:22) independent media remain free of associations and activities; seek out and disseminate competing perspectives without being unduly influenced by those who would use their power or position counter to public interest. “Fairness requires a balanced presentation of the facts in a news story, and all the substantial opinions in a matter of controversy. It precludes distortion of meaning by over-or under-emphasis, by replacing facts and quotations out of context, by headlines not warranted by the text”.

Note that no earthly punishment is referenced in this verse. ... and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination. (Ch.3:V.187)

5. METHOD
Sample of interview

This study focuses on Islamic and non-Islamic view of self regulation of presses in the world. The present study discussing the different methodologies, methods and data gathering techniques employed in the study and how it is intertwined with the mass media. It also discusses the research design and data analysis procedures the research pursued pertinent. The methodological approaches are discussed in tune with the theoretical frame work and their relevance to the goals and aims of the study.

6. Data Gathering Approach

A qualitative method is broadly used for document analysis and interviews. Data was gathered from primary and secondary sources. Primary sources were key informants and key documents (such as the peer review, and Quranic verses and Muhammad (SAW) sayings, while the secondary sources consisted of such material as books and commentaries on the press freedom of media professional and religious scholars. This qualitative stands "for a contextual understanding so that behavior is to be understood in the context of meaning Islamic and non Islamic systems employed by a particular group of society". Beside this, individual in-depth interviews were conducted.

6.1: Key Informants

Semi-structured in-depth interviews and informal discussions with people who are the major actors in the media organization and members of civil society were conducted. In-depth interviews were conducted with journalists of the private and government press editor in chiefs, media owners and representatives from media professional associations. Purposive sampling selection of interviews was made so as to ensure the views of different bodies concerned with how the press should regulate itself and also some questions were asked for quantitative analysis.

7. Qualitative and quantitative Analysis

In-depth Interviews

1. Does mass media free from government control enable the civil society to take this enlarged position? 
   (A) Yes, media outlet, providing a sort of internal quality controls. There is an implicit contract with the audience to: Provide information as precisely, fully and clearly as possible; and media empowered civil society ensures accountability and transparency.

2. Does the ombudsman communicate directly with readers, listeners and viewers? 
   (A) Yes, of course. They are the main source of the ombudsman’s information and legitimacy. Most communication is by direct correspondence. This is not very difficult, particularly now that we have e mail, provided that the ombudsman has a well organized system for managing correspondence. It is important, for example, to have good files and a certain amount of experience in identifying (or avoiding) lobbies, sects, manipulators or compulsive writers.

3. Does western legal standards, freedom of religion not only allows for the freedom to practice one’s faith in accordance with its tenets but also the freedom from being coerced into converting to a particular religion.
4. Muslim who leaves his or her faith is considered an apostate. Is it true?
(A) Within the context of people committing apostasy or “turning back”, the Holy Prophet(saw) is repeatedly told by God in the Qur’an that his role is confined to conveying the message, and that if people reject him in any way, he should not concern himself. …If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message… (Ch.3:V.21)

“Do you know what back-biting is?” They said, “Allah and His messenger know best.” He said, “It is your saying about your brother something which he dislikes.” He was asked, “What do you think if what I say about my brother is true?” He said, “If it is true then you have back-bitten him, and if it is not true then you have slandered him.”
(Muslim) Islam gives one the right to exercise freedom of expression as long as he does not intrude upon the freedom and dignity of other people. There is no place for the propagation of evil and wickedness in Islam. It does not give anybody the right to use abusive or offensive language in the name of criticism and freedom of speech. Indeed, Islam gives everyone the right to create his own opinion within boundaries. Islamic Freedom of Expression can be viewed under the following categories:

As man is a thinking creature, he forms opinion. Based upon this natural inclination Islam gives the right to freedom of thought and expression to all citizens of the Islamic State, on the condition that it should be used for the propagation of virtue and truth and not for the spreading of evil and wickedness.

Table 1.1: Press Freedom and Islamic View Point

<table>
<thead>
<tr>
<th>Categories</th>
<th>True</th>
<th>False</th>
</tr>
</thead>
<tbody>
<tr>
<td>Press freedom is decisive and has too much pejorative</td>
<td>0.925</td>
<td>2.268</td>
</tr>
<tr>
<td>Factual reporting aren’t good at maintaining order</td>
<td>86.360</td>
<td>8.395</td>
</tr>
<tr>
<td>Democracy may have its problems but its better than any other form of government</td>
<td>5.483</td>
<td>13.439</td>
</tr>
<tr>
<td>Approve of having a balanced information flow</td>
<td>51.225</td>
<td>125.565</td>
</tr>
<tr>
<td>Journalists who do not believe in God are unfit for public reporting</td>
<td>0.644</td>
<td>1.579</td>
</tr>
<tr>
<td>It would be better for [this country] if more people with strong religious beliefs held public office</td>
<td>2.513</td>
<td>6.161</td>
</tr>
<tr>
<td>Approve having experts, not government, make decisions</td>
<td>7.873</td>
<td>19.298</td>
</tr>
</tbody>
</table>

Table 1.1 of 9×2 contingent x2 revealed that Press freedom is decisive, Factual reporting aren’t good, Democracy may have its problems but its better than any other form of government, balanced information flow. Journalists who do not believe in God are unfit for public reporting, people with strong religious beliefs held public office and having experts is strongly significant with DF = 7, P-Value = 0.000.

1.1: Comparative statements of Religious (Islam) and Social Values about Press Freedom

Findings of the study revealed that there were diverse views among respondents on what constitutes an Islamic press freedom. Due to the different levels of Islamic understanding and divergent interpretations of Islam among Muslims, especially among members of journalism and civil society, this study also found that the Islamic theory of press freedom is a highly contested concept.

8. Conclusion

Rights of expression and information should be protected by all authorities: legislative, executive and judiciary, internal and universal. A specific Islamic court for human rights should be established in every Muslim country and on a global level; the special court of the glorious historical precedent which was concerned specifically with cases of injustice committed by any of those who occupied public positions or were politically or socially influential should be revived. Disputes with the rulers should be settled according to the superior legal sources: the Quran and sunnah (4:59).

In any expression of thoughts or feelings by words, drawings, music, performance or otherwise, one should observe the values of Islam and present them. A speech, writing, work of art or any other human expression cannot by any means persuade a deviation from Islamic values or a perpetration of what is prohibited. Any discussion which may arise about the beliefs and the laws of Islam should observe objectivity and avoid illegitimate offense, agitation and provocation. Arguing with non-believers, as the Quran cautions against, would necessarily draw them to defend their beliefs which are rejected by Islam or to give their opinions about what they are invited to follow.

“God does not like any evil to be mentioned openly, unless it be by him/her who has been wronged …” (4:149)

“yet indeed as for any who defend themselves after having been wronged - no blame whatever attaches to them; blame attaches but to those who oppress (other) people and behave outrageously on earth, offending against all right . . . but withal, if one is patient in adversity and forgives - this is indeed something to set one’s heart upon.” (42:41-43)

Allah says: “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah…” (Qur’an 3:110)

The Qur’an says: “O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance…” (Qur’an 49:6)
“Journalists should be honest, fair and courageous in gathering, reporting and interpreting information. Ethical journalists treat sources, subjects and colleagues as human beings deserving of respect. Journalists should be free of obligation to any interest other than the Public’s right to know. Journalists are accountable to their readers, listeners, viewers and each other”. Rights of expression and information should be protected by all authorities: legislative, executive and judiciary, internal and universal.

References


[18] The Holy Qur’an Ch.2:V.84.


[23] The Holy Qur’an Ch.10:V.33.
