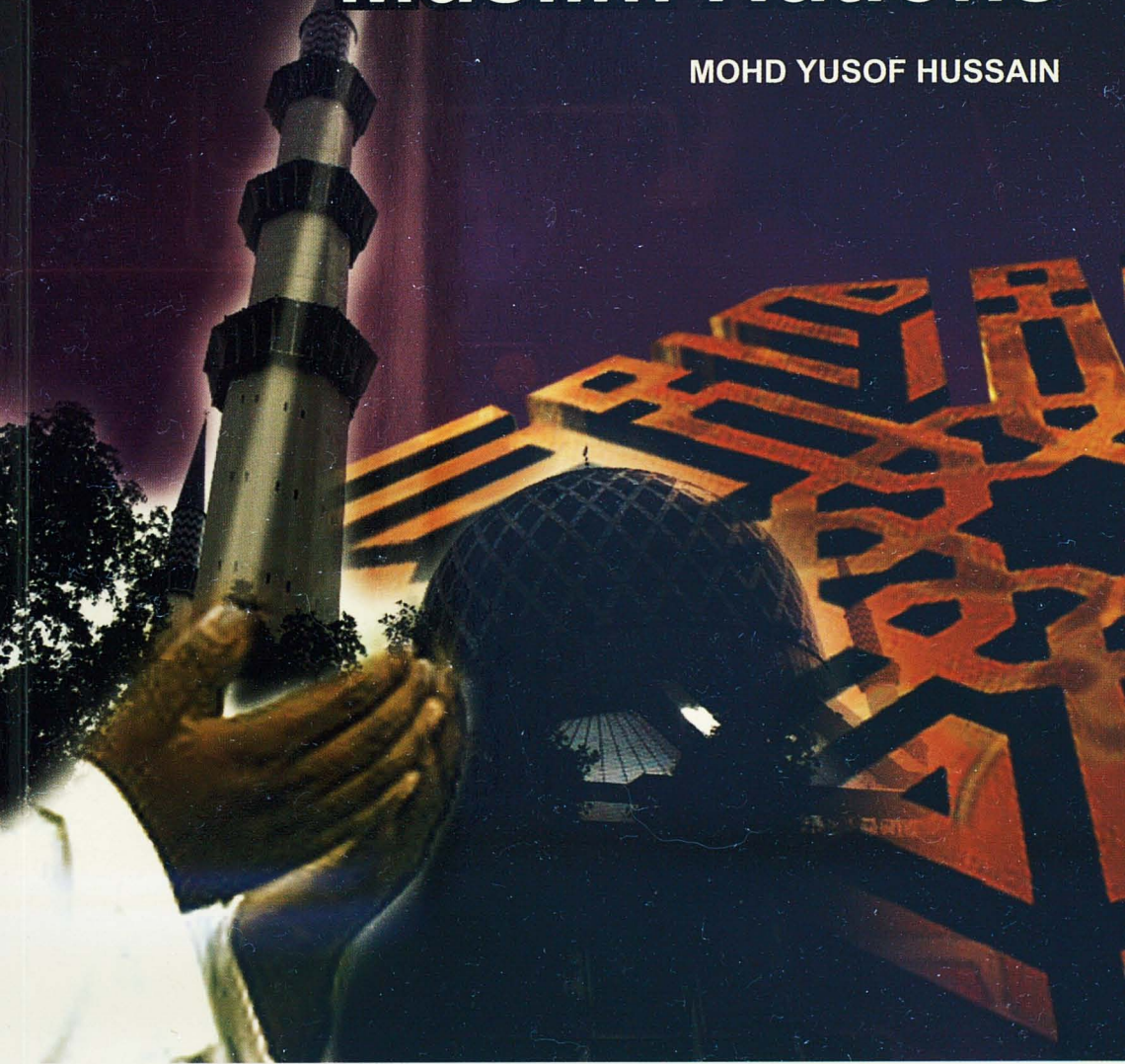


Communication in Muslim Nations

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

COMMUNICATION IN MUSLIM NATIONS

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PREFACE

The book contains thirteen essays on topics related to the subject “Communication in Muslim Nations.” It is compiled as a textbook for students taking the course of the same title at the International Islamic University Malaysia. The specific communication media covered are the newspapers, magazines, radio, television, audio-cassettes, compact discs, internet and direct oral. The topics focus on the present. The exceptions are topics for chapters two, three and four. The topic for chapter two “Communication in the early Muslim nations” is included to provide an understanding of how communication was done during the early days of Islam. Chapters three and four deal with media systems and aim to give an understanding of media systems in two Muslim nations. A special topic on Muslim nation is also included at the beginning of the book. The contributors of these essays are experts in their respective field. They have either taught or done research on the topic presented in this book.

In this first edition, most of the examples and discussions are based on two Muslim nations, i.e., Peninsular Malaysia and Indonesia. This is understandable because most of the writers in this first edition are from the Malay world. We hope to include examples from other Muslim nations in the next edition when we get contributions from writers from other parts of the Muslim world. Finally, we welcome criticisms and suggestions from our readers to improve this book. We will certainly consider these criticisms and suggestions in preparing the next edition.

Mohd. Yusof Hussain



THE MUSLIM NATIONS: PAST AND PRESENT

Jamil Farooqui

The word 'nation' signifies a group of people who have a distinct way of life, cherish certain ideals, are bound together by a fellowship, have a separate state and live in a definite territory. It stems from the Latin verb *nasci* which means "to be born" and indicates "a group of people born in the same place."¹ It, thus, denotes a linkage by birth, and, as a matter of fact, people have affiliation with each other and share a common bond. In the Middle Ages, nations referred to groups of students who used to come from the same region or country.² In general usage, it is "a distinct race or people characterized by a common descent, language or history, usually organized as a separate political state and occupying a definite territory."³ It is "either synonymous with a state or its inhabitants, or else it denotes a human group bound together by common solidarity- a group whose members place loyalty to the group as a whole over any conflicting loyalty."⁴ It has some distinct characteristics which are valuable to its inhabitants and for which they want to be identified. Gellner identifies two such characteristics, shared culture and political will, which constitute national identity, organize people into a group and develop loyalty. In this context, he defines nation as "a large, anonymous population which both shares a common culture and either has, or aspires to have, its own political roof."⁵

The Muslim nation came into being when Islam as a doctrine, as a faith and as a comprehensive system of life emerged during the seventh