CHAPTER-II

GROWTH AND DEVELOPMENT OF JOURNALISM
UNIT-I

AN ANALYSIS OF JOURNALISTIC ACTIVITIES IN INDIA
Journalism at a glance:

The word JOURNALIST', JOURNAL' and JOURNALISM' is derived from the French JOURNAL', which in turn comes from the Latin term 'DIURNALIS' or 'DAILY'.¹

Journalism, as a craft, a profession and even as a trade or business, is over two centuries old. It was made possible by coming together of a number of technologies as well as several social and political and economic developments. The main technologies that facilitated the development of large-scale printing and distribution of print material were the printing press and the railways.

As a craft Journalism involves specialization in one area (editorial, design, and printing); for the reporters and the sub-editors for instance, it entails writing to a deadline, following routines in a conveyor-belt like workplace, while respecting the division of labour in the newsroom and the printing press. In earlier times, knowledge of type writing and shorthand were the main skills demanded; today computing and DTP skills are in demand for all areas of Journalism. Also the divisions among the different areas have become blurred.

¹ Padmanabhan, Dr.N., History of Journalism, University of Calicut, P: 5
Journalism is an essential source of expressing emotion; feelings arising in a person and it is deeply related with the press. From the dawn of civilization had started struggling for the achievement of knowledge, but what he got he had no source to stone them so heliography was invented. This work an invention was carried out in the civilization of refined. The Anche eulogists have now found its traces there.

The first newspaper in France the Gazette de France was established in 1632 by the king's Hysician Theophrastus with the patronage of King Louis. The 17 the century saw the rise of political pamphleteering fuelled by the politically ostentatious times the English Civil war followed by Interregnum Resolution polarized society along political lines and each part sought to gain maximum public support by the distribution of pamphlets in the coffee houses where people would gather.1

The Oxford Gazette was printed in 1665 by Muddiman in the middle of turmoil of Great Plague of London and was strictly speaking the first periodical to meet all the qualifications of a true newspaper. It

1. Ibid
was printed twice a week by the royal authority and was soon renamed. Magazines were also moral tracts inveighing against moral decadence. A milestone was reached in 1656 and prior to Glorious Resolution journalism was a risky work. One such victim was the reckless Benjamin Harris who was convicted for defaming the king's authority. Unable to pay the large fine that was imposed on him he was put behind bars. He eventually made his way to America where he founded one of the first newspapers. After revolution the new monarch who had been installed by the Parliament was wary of public opinions and did not try to interfere with the burgeoning press.

The growth in journalism and increasing freedom the press enjoyed was a symptom of a more general phenomenon in the development of party systems of government by the beginning of the 18th century, was an increasingly stable and prosperous country with an expanding empires, techno tune progress in industry and agriculture and burgeoning trade and commerce. A new middle class consisting of merchant, traders, entrepreneurs and tinkers was rapidly emerging educated literate and increasingly willing to enter political discursions
and participates in the governance of the country. The result was a boon in journalism, in periodicals; newspapers’ and magazines, writers who had been dependent on rich person in the fast were now able to become self-employed by hiring out their services to the new papers. The relics described in this new press were very consistent with working middle clan an emphasis the importance journalism in the first half of 18th century produced many great writers such as Daniel Jonathon Swift, Henry Fielding and Samuel Johnson. Men such as these edited newspapers or wrote essays for the papers on topical issues. The material was entertaining and informative and was met with insatiable demand from the ordinary citizens of the middle class who were beginning to participate in the flow of ideas’ and news. The newspaper was becoming so popular that the publishers began to print daily issues. The first daily newspaper was the Daily Currant established by Samuel Bukley in 1702 on the street of London. The newspaper strictly restricted itself to the publication of news and facts without opinion pieces and was able to avoid political interference through raising revenue by selling advertising space in columns. The increasing popularity and influence of

1. Ibid
the newspaper was unappealing to the government of the day. The first bill in parliament describing the tax on newspaper was passed in the year 1711 AD.

The duty eventually imposed in 1711 was half penny on paper of half a sheet or less and a penny for a sheet in size. An important figure in the fight for increased freedom of the press was John Wilkies. When Scottish John Stuart 3rd Earl of Bute came to power, he started a radical daily newspaper the North Briton to attack him using an anti Scot tone. He was charged with the seditious label over attacks on George 3rd speech endorsing Paris Peace Treaty of 1763. Forty nine people were arrested under the warrant. Wilkies however was protected from arrested due to privileged. He was soon restored to his seat of editor and he sued the arresters for trespass and as the result of this episode his popular support surged with people chanting "Wilkies Liberty and Number 45" referring to the newspaper. However he was soon found guilty of libel again and was sentenced to 19 months of prison. Although he elected in a row 3 times for Middlesex the decision was overturned by the parliament. When he was finally released from prison in 1770 he
campaigned for the increased freedom of the press. Due to large growing support the government was forced to back down and abandoned its attempt at censorship.

By early 19th century there were 52 London newspapers and over 100 other titles. The tax on newspaper was increased to three pence and then four pence. Unable or unwilling to pay their fee, hundreds of untaxed newspapers made their appearance. The political tone of the most of them was fiercely revolutionary. Their publishers were prosecuted but this failed to get rid of them. It was chiefly Milner who advocated the case in parliament to first reduce totally repeal of tax on the newspapers. After reduction of stamp tax from four pence to one penny the circulation of English newspapers rose from 300,000,000 to 122,000,000 by 1854 AD, a trend further exacerbated by the technological improvement in transportation and communication with literacy.¹ Maulana Muhammad Baqir in 1836 founded the first Urdu-language newspaper as Delhi Akhbar. India's press in 1840 was a motley collection of small circulation of daily or weekly sheets printed on rickety press.

¹ Ibid, P: 7
Few extended beyond their small communities and seldom tried to unite the many castes, tribes, and regional subcultures of India. The Anglo Indian papers publicly promoted British interests and English man Robert Knight founded two important newspapers that reached a broad Indian audience, 'The time of India' and 'The Statesman'. They promoted nationalism in India as Knight introduced the people to the power of press and them familiar to the political process. British influence extended globally through its colonies and its informal business relationships with merchants in different cities.

They needed up to date market information. Al-Mercurio was founded in Chile in 1827 AD. The most influential newspaper is Peru first appeared in 1839. Journalism is a method of inquiry and literary style used in social and cultural representation. It serves the purpose of news and information. Journalistic integrity is based on the principles of truth, accuracy and factual knowledge and its medium can vary diversely from print publishing to electronic broadcasting to television channels as well as to the web and to the digital technology. In modern society the news media is the chief purveyor of opinion about the public
affairs. Journalism however is not always confined to the news media or to the news itself as journalistic communication may find its way into broader forms of expression including literature and cinema.

In some nations the news media is still controlled by the government intervention and is not fully independent body. In a democratic society however access to free information plays a vital role in creating a system of checks and balance and in distributing power equally between government business men, individuals, and other social entities. Access to verifiable information gathered by the independent media sources which adhere to journalistic standards can also be of service to the ordinary citizens by empowering them with the tools they need in order to participate in political process.

The role and status of journalism along with that of mass media has undergone tremendous changes over the last two decades with the advent of digital technology and publication of news on the internet. This has created a shift in the consumption of print media channels as people increasingly consume news through electronic devices, collecting news organizations to fully monetize the digital wing as well as
improvise on the context in which they publish news in print.

Notable in the American media landscape, news rooms have reduced their staff and coverage as traditional media channels. The recent use of social media has resulted into agreements to reconsider journalism as a process rather than attributing it to a particular news product. From this perspective journalism is a participatory, a process distributed among multiple authors and involving journalist as well as the socially mediating process. In 1902 modern journalism was just taking its form, writer Walter Lippmann and American philosopher John Dewey debated over the role of journalism in democracy.¹

Their differing philosophies still characterize a debate about the role of journalism in society and nation. Lippmann understood that its role in the time was to act as a mediator or translator between the public and policy makers. The journalist became the middlemen. When the elite spoke, they listened and recorded the information, distilled it and passed it onto public for their consumption. His reasoning behind this was that the public was not in a position to deconstruct the growing and complex

¹. ibid
flurry of news present in modern society and so an intermediately was needed to filter news for the masses.

He put it away. The public is not as smart as to understand complicated, political issues. Further, the public was too consumed with their daily lives as to care about the complex policy making. Therefore the public needed someone to interpret decisions or concerns of the elite to make the information plain and simple. He believed that the public would affect the decision making of the elite with their vote\(^1\). In the meantime the elite could keep their business of power running.

In his world the journalist role was to inform the public of what the elite was doing. It was also to act as watch dog over the elites as they had the final say with their votes. Effectively that kept the public at the bottom of the flow of information that is handed down from the elites.

\(^1\) Journalism in India by Miller, Pg- 267
Principles of Journalism:

The principles of journalism are as follows:

1. Journalism's first obligation is to the truth

Democracy depends on citizens having reliable, accurate facts put in a meaningful context. Journalism does not pursue truth in an absolute or philosophical sense, but it can—and must—pursue it in a practical sense. This "journalistic truth" is a process that begins with the professional discipline of assembling and verifying facts. Then journalists try to convey a fair and reliable account of their meaning, valid for now, subject to further investigation. Journalists should be as transparent as possible about sources and methods so audiences can make their own assessment of the information. Even in a world of expanding voices, accuracy is the foundation upon which everything else is built—context, interpretation, comment, criticism, analysis and debate. The truth, over time, emerges from this forum. As citizens encounter an ever greater flow of data, they have more need—not less—for identifiable sources dedicated to verifying that information and putting it in context.
2. Its first loyalty is to citizens

While news organizations answer too many constituencies, including advertisers and shareholders, the journalists in those organizations must maintain allegiance to citizens and the larger public interest above any other if they are to provide the news without fear or favor. This commitment to citizens first is the basis of a news organization's credibility, the implied covenant that tells the audience the coverage is not slanted for friends or advertisers. Commitment to citizens also means journalism should present a representative picture of all constituent groups in society. Ignoring certain citizens has the effect of disenfranchising them. The theory underlying the modern news industry has been the belief that credibility builds a broad and loyal audience, and that economic success follows in turn. In that regard, the business people in a news organization also must nurture—not exploit—their allegiance to the audience ahead of other considerations.

3. Its essence is a discipline of verification

Journalists rely on a professional discipline for verifying information. When the concept of objectivity originally evolved, it did not imply that journalists are free of bias. It called, rather, for a
consistent method of testing information—a transparent approach to evidence—precisely so that personal and cultural biases would not undermine the accuracy of their work. The method is objective, not the journalist. Seeking out multiple witnesses, disclosing as much as possible about sources, or asking various sides for comment, all signal such standards. This discipline of verification is what separates journalism from other modes of communication, such as propaganda, fiction or entertainment. But the need for professional method is not always fully recognized or refined. While journalism has developed various techniques for determining facts, for instance, it has done less to develop a system for testing the reliability of journalistic interpretation.

4. Its practitioners must maintain an independence from those they cover

Independence is an underlying requirement of journalism, a cornerstone of its reliability and independence of spirit and mind, rather than neutrality, is the principle journalists must keep in focus. While editorialists and commentators are not neutral, the source of their credibility is still their accuracy, intellectual fairness and ability to inform—not their devotion to a certain group or outcome. In our
independence, however, we must avoid any tendency to stray into arrogance, elitism, isolation or nihilism.

5. It must serve as an independent monitor of power

Journalism has an unusual capacity to serve as watchdog over those whose power and position most affects citizens. The Founders recognized this to be a rampart against despotism when they ensured an independent press; courts have affirmed it; citizens rely on it. As journalists, we have an obligation to protect this watchdog freedom by not demeaning it in frivolous use or exploiting it for commercial gain.

6. It must provide a forum for public criticism and compromise

The news media are the common carriers of public discussion, and this responsibility forms a basis for our special privileges. This discussion serves society best when it is informed by facts rather than prejudice and supposition. It also should strive to fairly represent the varied viewpoints and interests in society, and to place them in context rather than highlight only the conflicting fringes of debate. Accuracy and truthfulness require that as framers of the public discussion we not neglect the points of common ground where problem solving occurs.
7. It must strive to make the significant interesting and relevant

Journalism is storytelling with a purpose. It should do more than gather an audience or catalogue the important. For its own survival, it must balance what readers know they want with what they cannot anticipate but need. In short, it must strive to make the significant interesting and relevant. The effectiveness of a piece of journalism is measured both by how much a work engages its audience and enlightens it. This means journalists must continually ask what information has most value to citizens and in what form. While journalism should reach beyond such topics as government and public safety, a journalism overwhelmed by trivia and false significance ultimately engenders a trivial society.

8. It must keep the news comprehensive and proportional

Keeping news in proportion and not leaving important things out are also cornerstones of truthfulness. Journalism is a form of cartography: it creates a map for citizens to navigate society. Inflating events for sensation, neglecting others, stereotyping or being disproportionately negative all make a less reliable map. The map also should include news of all our communities, not just those with
attractive demographics. This is best achieved by newsrooms with a diversity of backgrounds and perspectives. The map is only an analogy; proportion and comprehensiveness are subjective, yet their elusiveness does not lessen their significance.

9. Its practitioners must be allowed to exercise their personal conscience

Every journalist must have a personal sense of ethics and responsibility— a moral compass. Each of us must be willing, if fairness and accuracy require, to voice differences with our colleagues, whether in the newsroom or the executive suite. News organizations do well to nurture this independence by encouraging individuals to speak their minds. This stimulates the intellectual diversity necessary to understand and accurately cover an increasingly diverse society. It is this diversity of minds and voices, not just numbers that matters.

Journalism in India:

The first newspaper in India was published by James Hicky in January 1780. It was called the Bengal Gazette and announced itself as
“a weekly political and commercial paper open to all parties but influenced by none”.¹

Bengal Gazette was a two-sheet paper measuring 12 inches by 8 inches, most of the space being occupied by advertisements. Its circulation reached a maximum of 200 copies. Within six years of Bengal Gazette, four more weeklies were launched in Kolkata (then Calcutta).

Madras Courier was launched in 1782 and the Bombay Herald was launched in 1791. Bombay Courier was launched in 1792. It published advertisements in English and Gujarati. In 1799, the East India administration passed regulations to increase its control over the press.

The first newspaper under Indian administration appeared in 1816. It was also called Bengal Gazette and was published by Gangadhar Bhattacharjee. It was a liberal paper which advocated the reforms of Raja Ram Mohan Roy. Raja Ram Mohan Roy himself brought out a magazine in Persian called Mirat-ul-Akhbar. He also published The

¹. Nadwi, Dr. Ayyub T., Origin and Development of Arabic Journalism in India, Darui Hijrah, Jammu & Kashmir, 1998, p. 66
Brahmanical Magazine, an English periodical to counteract the religious propaganda of the Christian missionaries of Serampore.\(^1\)

In 1822, the Chandrika Samachar was started in Bengal. At the same time, Bombay Samachar was started by Ferdunji Marzban. It gave importance to social reform and commercial news in Gujarati. The first Hindi newspaper Oodunt Martand was published in 1826 from Bengal. However, it could not survive long because of its distant readership and high postal rates. Its place was soon taken by Jami Jahan Numa, a newspaper that was pro-establishment.

In 1832, Bal Shastri Jambhekar launched at Anglo-Marathi newspaper from Pune. A large number of short-lived newspapers were brought out in this time. Some were in Indian languages like Bengali, Gujarati, Marathi, Urdu and Persian. The Uprising of 1857 brought out the divide between Indian owned and British owned newspapers. The government passed the Gagging Act of 1847 and the Vernacular Press Act in 1876.

\(^1\) Ibid
After 1857, the pioneering efforts in newspapers shifted from Bengal to Mumbai. Gujarati press made great progress under the efforts of Ferdunji Marzban and Kurshedji Cama. In 1861, Mr Knight merged the Bombay Standard, Bombay Times and Telegraph and brought out the first issue of Times of India. In 1875, the same Mr. Knight with the backing of rich merchants from Kolkata started Indian Statesman which was later called as Statesman. Around the same time, Amrita Bazaar Patrika was able to establish itself in Kolkata. Starting out as a vernacular paper, it was constantly in trouble due to its outspokenness. In order to circumvent the strict provision of the Vernacular Press Act, Amrita Bazaar Patrika converted itself overnight into an English newspaper.

Amrita Bazaar Patrika inspired freedom fighter Lokmanya Tilak to start Kesari in Pune. He used Kesari to build anti-cow killing societies, Ganesh mandals and reviving the Chhatrapati Shivaji cult. He used mass communication as a powerful political weapon.

By 1905, the English and vernacular press had become pretty professional. Political leaders and social reformers were regular
contributors to newspapers. Some prominent writers of the time were C Y Chintamani, G A Natesan, N C Kelkar, Phirozshah Mehta and Benjamin Horniman.

Indian news was supplied by special correspondent and government hand-outs (press releases), international news was supplied by Reuters, an international news agency. Newspapers in this period started reflecting popular political opinion. While big English dailies were loyal to the British government, the vernacular press was strongly nationalist.

The Leader and Bombay Chronicle were pro-Congress. The Servant of India and The Bombay Chronicle were moderate. The Bande Mataram of Aurbindo Ghosh, Kal of Poona and Sakli of Surat were fiercely nationalist. In 1918, Motilal Nehru started the Independent of Lucknow as a newspaper of extreme Indian opinion.

The Home Rule Party started Young India, which later became Mahatma Gandhi’s mouthpiece. As more and more Indians started learning English, many became reporters, editors and even owners. The
Anglo-Indian press began to lose ground except in Bombay and Calcutta.

In 1927, industrialist G D Birla took over Hindustan Times and placed it on a sound financial footing. In the same year, S Sadanand started the Free Press Journal, a newspaper for the poor and the middle-class in Mumbai.¹

¹ Mass Communication - A Basic Study by Aspi Doctor, Sheth Publishers
UNIT-II

BACKGROUND OF ARABIC JOURNALISM IN INDIA
With the advent of Islam, Arabic language too started to be used. The Muslims treated it specially and since it is not possible to benefit from the real sources of Islamic thoughts and commandments without expertise in Arabic language, due to this reason we see that Indian Muslims achieved a distinguished status in Arabic literature. There were some scholars who wrote books in Arabic language that had no trace of foreign writing. The prominent scholars include Sheikh Ali Muttaki, Sheikh Ahmad Sarhindi, and Maulana Abdul Hague Dehlawi. Beside them a number of other Islamic scholars compiled books in Arabic. But it was not a colloquial language in India and the Indians had no cultural ties with the Arab countries because of distance and unfamiliarity of Arabic so it was limited to the educated class of the people who were well versed in spoken as well as written Arabic.

When printing machines were invented and newspapers in different languages were published, some zealous Muslims gentlemen published an Arabic newspaper titled "Al- Nafa Al-Azeem Li Ahli Hazal Aqleem". This was the first effort in Arabic journalism and it yielded outstanding results in India and those who were skilled got opportunity

1. Evolution & History of Islamic Journalism in India by Dr. Salimur Rehman Khan, P: 17
to stabilize their attachment with Arabic.

**Al- Nafaul Azeem Li Ahli Hazal Aqleem**

The attachment of Indian Muslims with Arabic language is as long as the religion Islam itself. This country always produced such scholars as were occupied with the promotion and propagation of Arabic and this stable bond was due to the Qur'an and the Hadith. A limited group of Indian scholars was expert in Arabic writing and speaking. But the majority was deprived of this skill. In order to remove this deprivation some issued a weekly newspaper in Arabic. Thus the first Arabic newspaper was published from Lahore and was titled "Al- Nafaul Azeem Li Ahli Hazal Aqleem". Its first volume was issued in 1871 under the editorship of Sheikh Maulvi Muqarrab Ali and guidance of G.W. Liatail who was the recording director in Punjab University. In the beginning this newspaper contained 8 pages then was increased to 10 pages and was published in Lahore printing press. The newspaper was comprised of religious as well as literary articles. It was in unison with the ideology of Sir Syed Ahmad Khan.

The newspaper played an important role in the success of his
movement. It also contained topics on modern issues and some were translated from English. Arabic stories were also published with the ancient poems and history of poets. This newspaper continued to be published until the death of press owner Munshi Mohammed Azeem and thereafter it could not go on and so was to be shut down. This was the first Arabic newspaper which rose on the horizon of Indian journalism. No Arabic newspaper could be published for 20 twenty years in India. Then after the lapse of a long period Al-Bayan was published and in a short time, other newspapers as well as magazines were published.  

Aims and Objectives of ‘Al-Nafaul Azeem Li Hazal Aqleem’:

The main aims and objectives of al-Nafaul Azeem li Hazal Aqleem are as follows:

1. To make Arabic easy to understand and write
2. To make the scholars aware with modern topics and current affairs
3. To reach the western teachings to the educated class in India
4. To make Arabic language easy to understand for the Indian Muslims

\[\text{\footnotesize\cite{ibid}}\]
5. Those who are already familiar could practice speaking and writing

Features of "Al-Nafaal Azeem Li Hazal Aqleem":

1. This newspaper was the first one in Arabic language in India.
2. This newspaper paved the way for promotion and propagation of Arabic language in India.
3. This newspaper published cultural and political news of the Arab countries with which the Indian Muslims were not familiar.
4. This newspaper published educational, collective, and economic information.
5. The news and article published were in accordance with the western style.
6. Considering the possibility of that age, the newspaper was standard.
7. Despite being the first experience in Arabic journalism the newspaper was highly standard in its style of writing and choice of topics. The scholars of the time admitted its excellence.
Al-Bayan

Al-Bayan was published from Lucknow in Arabic and it was the second of its kind. After the closure of Al-Nafaul Al-Azeem there was no magazine in Arabic in India. In the year 1902 the magazine Al-Bayan was started to be issued and in the beginning it was monthly then became fortnightly. Its editor was Sheikh Abdul Amadi. After a certain period, Maulana Abdullah Amadi resigned from the board and another person was replaced by him. The first column of the magazine was "Haza Bayan Lil Naas" which had some Quranic commentaries. In the second column there were news of Arab countries, then articles and opinions on the modern books were published.

In the later stages the biographies of great personalities were included. The magazine Al-Bayan rose to popularity in the academic group. The scholars of the Arab liked it a lot. Through this magazine is a generation of the Muslim learned Arabic to write and speak. The Indian Muslims were separated from Arab due to the lack of understanding and cultural gap which was successfully lessened by the existence of this
Aims and objectives of Al-Bayan:

1. To present the Islamic teachings to the Muslims
2. To present the ideology of the Islamic system
3. To invite Muslims as to adopt true belief and Islamic faith
4. To beware the Muslim youth of their duties toward the community
5. To eradicate illiteracy especially that of Arabic and enable the Muslims easily understands as well as writes the language of Arabic
6. To fortify the cultural relationship with the gulf countries
7. To endeavor for the promotion of Arabic in India
8. To present the solution of the Muslim issues

Features of Al-Bayan:

1. Al-Bayan was published in Arabic in India where there could be no purpose other than the service of this language.
2. To generate interest of Arabic language in the common masses
3. Magazine Al-Bayan published religious and Islamic articles

---

beside the Quranic teachings

4. Famous personalities lent their contribution through vies and opinions in the magazine

Some of articles published in Al-Bayan:

1. Civilization, Culture, and India
2. Islamic Religion
3. Usmaniya Dynasty
4. Islamic Unity
5. Issues of Women's Education
6. Ancient Monuments of Islam
7. History of Arabic Language
8. Darwin Theory and Evolution of Human
9. Future of Muslims
10. Leadership and Politics

Writers of Al-Bayan:

The columnists of the magazine are Abdullah Amadi, Mohammed Kamil Afandi, Syed Jamaluddin Afghani, Sheikh Mohammed Abdah, Allama Shibli Nomani, Allama Syed Suleiman Nadwi, Abdul Razzaq

**Dawatul Haq:**

After the independence of India, considerable attention was given to Arabic language and it was propagate through different methods. As a result its speakers and writers grew in number. In February, 1956, the magazine 'Dawatul Haq' was published from Darul Uloom Deoband and was issued four times a year. Running successfully for ten years, it was closed in February 1975. In the beginning it contained 64 pages and later the number of pages was increased. Its editorial was published under the title, Afkar al-Khawatir. Maulana Wahiduz Zaman Keranawi contributed a lot by launching Dawatul Haq. It was an invaluable asset in the Journalism of Arabic in Indian.

**Aims and objectives of Dawatul Haq:**

The main aims and objectives of Dawlatul Haq are as follows:

1. Introduction of Darul Uloom in Arabic speaking countries

---

2. To convert educational assets of Darul Uloom into Arabic.

Dawatul Haq played a very effective role in propagating and promoting Islamic teachings throughout the Sub-continent.

Some of articles published in Dawatul Haq:

1. What after worldly life by Mohammad Ghazali
2. Sunan Rawatib - by Bahi Allshauli
3. Invitation in the path of ALLAH - by Mohammad Tayyab
4. Indian in the light of Islam - by Lazi Athar Mubarakpuri
5. Enmity of Jews against Islam - by Wahiduz Zaman Keranwi
6. Al Ilmu Wal Ulama - by Ihtishamul Hasan Keranwi
7. A while with Maulana Mohammad Lasim - by Syedur Rahman Azami

Al-Jamiya Al-Salafiya:

Al-Jamiya al-Salafiya was published from Banaras and played an important role in the development of Arabic Journalism in India. The magazine was launched in the year 1969 titled "Sautul Jamiya". But when the name of Madrassa was changed to Jamiya Salfiya the name of the magazine is also changed and renamed as Al-Jamiya Al-Salafiya. In
the beginning it was fortnightly, and then was issued monthly. The advisory board included Abdul Samad Sharafuddin, Muqtada Hasan Azhari and Abdul Rahman Rahmani. But later the board was dissolved and Muqatad Hasan Azhari was appointed as its editor in chief and Abeesur Rahman Azmi was appointed as its assistant editor.¹

The magazine contained 80 pages with columns of editorial, as Fiqh al-Sunna on the current issues and affairs.

Aims and objectives of Al-Jamiya Al-Salafiya:

The main aims and objectives of Al-Jamiya al-Salafiya are as below:

1. To put best effort in the promotion and propagation of Islamic teachings

2. To eradicate infidel customs, practices and traditions from the Muslim society

3. To generate Islamic spirit in the hearts of Muslim youth, to equip them with vast Islamic culture and to prepare them for participation in the battle of education

4. To propagate Islamic teachings in India and promote Arabic

¹. Evolution & History of Islamic Journalism in India by Dr. Salimur Rehman Khan, P: 390
language in the educated class

5. To guide the Muslims in the current issues so they could lead life according to the divine commandments

Some of articles published in Al-Jamiya al-Salafiya:

1. Islamic Unity by Sheikh Abdul Aziz Bin Baz
2. The Youth of Mafkazi Jamiya by Abdullah Al-Aqeel
3. A Message in the Case of Veil by Mohammed Taquiulddin Hilali
4. Youth and Jamat by Abdul Badi Saqar

Al- Kafah

In order to achieve better relation with the Arab countries the Indian Muslims got inclined to the Arabic language. The responsible of Jamiat Ulama-e- Hind decided to launch a fortnightly magazine so as to introduce the aims and targets of Jamiat in the gulf countries. For this purpose the fortnightly magazine by the name of Al- Kafah was launched in 1973 from Delhi and its editor was Altafur Rehman Azmi. The magazine contained 8 pages of medium size.¹

Aims and objectives of Al-Kafah:

1. To introduce the aims of Jamiat Hind in the Arab countries
2. To publish the events occurring here from the viewpoint of Jamiat
3. Publication of Islamic articles
4. To endeavor for the promotion of Arabic language in India

Importance of Al-Kafah:

The importance of Al-Kafah cannot be denied because of the contribution of Maulana Wahiduz Zaman Keranwi. The magazine reached higher rung of the ladder of progress. It had a different status when it was published on behalf of Jamiat Hind. Later it could not sustain due to certain reasons but it played a vital role in promoting Arabic language.¹

Some of articles published in Al-Kafah:

1. Family System in India
2. Economic System in India
3. Islam and Issues of Spouses
4. Islam and Arabic Teaching in India

¹ Evolution and History of Islamic Journalism in India by Dr. Salimur Rehman Khan, P: 398
5. A Glance at the Missionary Works of Jamia in India

6. Islam - both a Religion and a Civilization

7. The Muslims in Spain

8. The History of Baitul Maqdis

9. Islam and Challenges of Contemporary Age

10. Wrong Propaganda against Islam

11. Islam in the Present India

Al-Dawah

The magazine Al-Dawah has been the representative of the Islamic community in India. In the year 1975 it was started to be issued from Delhi and its editor was Maulana Salman Nadwi. Because of being the representative of Jamiat Islami the issues related to it were constantly published together with the topics on religion and education, contemporary issues and events. In a particular class of Arab countries this magazine had a unique place.¹

Aims and objectives of Al-Dawah:

1. To present Islamic ideology

¹ Nadwi, Dr. Ayyub T., Origin and Development of Arabic Journalism in India, Darul Hijrah, Jammu & Kashmir, 1998, PP: 176-180
2. To explain the ideology of Islamic system
3. To invite Muslims as to return to Islamic
4. To make the youth feel their responsibility
5. To present the services aims of Jamatate Islami
6. To stabilize the relationship with Arab countries
7. To present the solution of Muslim issues
8. To endeavor for the propagation of Arabic language in India

The status of al- Dawah:

The magazine al- Dawah has a unique status in the educated group of India and the Arab countries. It was superior to several other foreign magazines of the time because of its style, standard and delicacy. It has always successfully expressed the goals of jamate-Islami, in eradication of customs, traditions, causing awareness towards education and invitation to the true faith has been its main agenda.

Some of articles published in al- Dawah:

1. The attack of Russia over Afghanistan - an international conspiracy
2. Insha Allah the 15th century'll be Islamic
3. Only Islam can face modern challenges
4. In the vast lap of holy Quran
5. Intellectual services of Maulana Maududi

Al-Dayi

Darul Uloom Deoband entered into Arabic journalism through Dawatul Haq only running for ten years. The magazine was closed in the year 1975 AD. But Darul Uloom soon compensated the loss by launching fortnightly Al-Dayi in June 1976 of which editor was Maulana Wahiduz Zaman Keranwi and then Badrul Hasan Qasmi was appointed its editor. At present the seat is occupied by Maulana Noor Alam Khalil Amini.¹

Aims and objectives of Al-Dayi:

1. Introduction of Darul Uloom in the Arab countries
2. Research articles on the Islamic topics
3. Propagation of Arabic language in India

¹ ibid
Importance of Al-Dayi:

Al-Dayi took dynamic participation in the promotion of Arabic language in India. The gap occurred due to the closure of Dawatul Haq was filled in.

Some of articles published in Al-Dayi:

1. In the Qur'an there is not an irrelevant word by Mohammed Yousuf Banauri

2. The Message of Mosque by Mannatullah Rahmani

3. Imamul Asr Maulana Noor Shah Kashmiri by Badrul Hasan Qasmi

4. The Conflict of East & West by Tafzil Ahmad Qasmi

5. Responsibility of Religion Islam by Atiqu Rehman

6. Islamic Dawah in 20th Century by Abul Aas Wahidi

7. A Chapter of Jewish History by Syed Akbar Ahmad Abadi

8. Four Books & the Qur'an by Mohammed Manzoor Nomani

Al-Ziya

The magazine Al-Ziya was an Arabic monthly which rose on the horizon of Arabic journalism of India. It was one of the initial magazines in Arabic published from India and was issued in the year 1932 AD under the presidency of Maulana Masoud Alam Nadwi. Its advisory board included two outstanding personalities namely Allama Syed Suleiman Nadwi and Sheikh Tquiuddin Hilali. Due to its invaluable information and Columns the magazine soon became popular in the Arab countries and was greatly applauded there. In the year 1935 it was shut down owing to financial obstacles.¹

Some of articles published in Al-Ziya:

1. The Last Prophet (PBUH) by Allama Suleiman Nadwi
4. Treasures of India by Allama Abdul Hayi Hasani
5. Sindh and Its Islamic Government by Azizuddin Nadwi
6. Political Revolt of India by Allama Abdul Hayi Hasani

¹. Ibid, P: 123
7. Introduction of Nahjul Blaghat by Abu Abdullah Zanphani
8. The Teaching of Hadith in India by Allama Syed Suleiman Nadvi
9. The Issue of Eastern Turkistan by Badruddin Chini Nadwi
10. Imam Hamiduddin Farahi by Shabbir Mohammed Nadvi
11. Illness & remedy by Syed Ali Taqui
12. Shibli Numani by Mohd Taquiuddin Hilali
13. Conditions of Chinese Muslims by Mohammed Badruddin Chini Nadwi
14. Progress of Arabic Teaching by Mohammed Ali Suleiman Nadvi
15. Nadwatul Ulama and Its History by Syed Mohd Yasin
16. Islamic Compilations in Chinese by Mohd Badruddin Chini Nadwi
17. History of Ommayad Dynasty by Abdul salman Qidwai Nadwi
18. Shah Waliullah Dehelvi by Maulana Abul Lais Nadwi
19. Indian Muslims & The Islamic World by Masoud Alam Nadwi
20. Propagation of Islam in India by Maulana Masoud Alam Nadwi
21. Syed Rasheed Raza by Maulana Masoud Alam Nadwi

1 Evolution & History of Islamic Journalism in India by Dr. Salimur Rehman Khan, Pg-400
UNIT-III

PIONEERS OF ARABIC JOURNALISM IN INDIA
Maulana Abul Kalam Azad:

The name of Maulana Abul Kalam Azad is Abul Kalam Ghulam Muhiyuddin. He was popularly known as Maulana Azad. Maulana Abul Kalam Azad was one of the foremost leaders of Indian freedom struggle. He was also a renowned scholar, and poet. Maulana Abul Kalam Azad was well versed in many languages viz. Arabic, English, Urdu, Hindi, Persian and Bengali. Maulana Abul Kalam Azad was a brilliant debater, as indicated by his name, Abul Kalam, which literally means "Lord of dialogue" He adopted the pen name Azad as a mark of his mental emancipation from a narrow view of religion and life.

Maulana Abul Kalam Azad was born on November 11, 1888 in Mecca. ¹ His forefathers came from Herat (a city Afghanistan) in during the reign of Babar. Azad was a descendent of a lineage of learned Muslim scholars, or Maulanas. His mother was an Arab and the daughter of Sheikh Mohammad Zaher Watri and his father, Maulana Khairuddin, was a Bengali Muslim of Afghan origins. Khairuddin left India during

tile Sepoy Mutiny and proceeded to Mecca and settled there. He came back to Calcutta with his family in 1890.

Because of his orthodox family background Azad had to pursue traditional Islamic education. He was taught at home, first by his father and later by appointed teachers who were eminent in their respective fields. Azad learned Arabic and Persian first and then philosophy, geometry, mathematics and algebra. He also learnt (English, world history, and politics through self study.

Azad was trained and educated to become a clergyman, He wrote many works, reinterpreting the holy Quran. His erudition let him to repudiate Taqliq or the tradition of conformity and accept the principle of Tajdid or innovation. He developed interest in the pan-Islamic doctrines of Jamaluddin Afghani and the Aligarh thought of Sir Syed Ahmed Khan. Imbued with the pan-Islamic spirit, he visited Afghanistan, Iraq, Egypt, Syria and Turkey. In Iraq he met the exiled revolutionaries who were fighting to establish a constitutional government in Iran. In Egypt he met Sheikh Muhammad Abduh and Saeed Pasha and other revolutionary activists of the Arab world. He had
a firsthand knowledge of the ideals and spirit of the young Turks in Constantinople. All these contacts metamorphosed him into a nationalist revolutionary.

On his return from abroad; Azad met two leading revolutionaries of Bengal Aurobinto Ghosh and Sri Shyam Shundar Chakravarty, and joined the revolutionary movement against British rule. Azad found that the revolutionary activities were restricted to Bengal and Bihar. Within two years, Maulana Abul Kalam Azad helped set up secret revolutionary centers all over north India and Bombay. During that time most of his revolutionaries were anti-Muslim because they felt that the British government was using the Muslim community against India's freedom struggle. Maulana Abul Kalam Azad tried to convince his colleagues to shed their hostility towards Muslims.

In 1912, Maulana Abul Kalam Azad started a weekly journal in Urdu called Al-Hilal¹ to increase the revolutionary recruits amongst the Muslims. Al-Hilal played an important role in forging Hindu-Muslim unity after the bad blood created between the two communities in the

¹ ibid, P: 117
aftermath of Morley-Minto reforms. Al-Hilal became a revolutionary mouthpiece ventilating extremist views. The government regarded Al-Hilal as propagator of secessionist views and banned it in 1914. Maulana Abul Kalam Azad then started another weekly called Al-Balagh with the same mission of propagating Indian nationalism and revolutionary ideas based on Hindu-Muslim unity. In 1916, the government banned this paper too and expelled Maulana Abul Kalam Azad from Calcutta and interned him at Ranchi from where he was released after the First World War 1920.

After his release, Azad roused the Muslim community through the Khilafat Movement. The aim of the movement was to re-instate the Khalifa as the head of British captured Turkey. Maulana Abul Kalam Azad supported Non-Cooperation Movement started by Gandhiji and entered Indian National Congress in 1920. He was elected as the president of the special session of the Congress in Delhi (1923). Maulana Azad was again arrested in 1930 for violation of the salt laws as part of Gandhiji's Salt Satyagraha. He was put in Meerut jail for a year and a half. Maulana Abul Kalam Azad became the president of Congress

1. Ibid
in 1940 (Ramgarh) and remained in the post till 1946. He was a staunch opponent of partition and supported a confederation of autonomous provinces with their own constitutions but common defense and economy. Partition hurt him greatly and shattered his dream of a unified nation where Hindus and Muslims can co-exist and prosper together.

Maulana Abul Kalam Azad served as the Minister of Education (the first education minister in independent India) in Pandit Jawaharlal Nehru's cabinet from 1947 to 1958. He died of a stroke on February 22, 1958. For his invaluable contribution to the nation, Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honour, Bharat Ratna in 1992.

But the genesis of Maulana Abul Kalam Azad's revolutionary journalism was in 1908. This was the time when he undertook an extensive visit of Egypt, Turkey, Syria and France. In Egypt, Maulana Azad came into contact with the followers of Mustafa Kamal Pasha who were publishing a weekly from Cairo. In Turkey, Maulana Azad met the leaders of the Young Turks Movement. The contacts between Maulana Azad and the leaders of the Movement were further cemented by the
exchange of letters between them which continued years after his return to India. Maulana Azad also interacted with the Iranian revolutionaries and famous French Orientalist Louis Massignon in Iraq. These contacts reaffirmed Maulana Azad's belief that Muslims in India should join their fellow countrymen against the British in the Freedom Struggle. He was of the view that the Freedom Movement against the British is the combined responsibility of all communities and hence it should be carried united. With these thoughts in his mind, Maulana Azad started the "Al-Hilal" Press and a weekly by the same name.

The "Al-Hilal" weekly was a landmark in the history of the press in India. Its circulation figures rose to 26,000 copies. Further, even back issues of this weekly had to be republished as every new subscriber wanted to hold all copies of "Al-Hilal". The message of patriotism and nationalism coupled with religious fervor inherent in the weekly gained wide acceptance among the masses. But these developments disturbed the British Government. In 1914, a security of two thousand rupees was imposed on "Al-Hilal" under the Press Act. When Maulana Azad deposited this amount, it was confiscated and a further security of rupees
ten thousand was imposed. When these punitive measures failed to tone down the anti-establishment stance of the periodical, the government banned "Al-Hilal" and confiscated its press in 1915. Maulana Azad was not discouraged by this move.

1915, barely five months after the ban on "Al-Hilal", Maulana Azad started the publication of the "Al-Balagh" weekly. It was similar in its content to "Al-Hilal". The British realized that the provisions of the Press Act are not enough to counter the onslaught of Maulana Azad's writings. Hence the Maulana Azad was asked to leave Calcutta after the Defense of India Provisions was invoked against him in 1916. Punjab, U.P., Delhi and Bombay also prohibited his entry under the same law. Bihar was the only state in which he could move without any hindrance. But the moment he reached Ranchi he was kept under house arrest. This detention continued till December 31, 1919. He was released on January 1, 1920.

In 1921 Maulana Azad started a weekly named "Paigham". But it was banned in December 1921 and he arrested. Maulana Azad's detention continued till January 1, 1921. In 1927, Maulana Azad
restarted the publication of "Al-Hilal" and this weekly continued to be published till the end of the year.

Apart from these publications, Maulana Azad was in the forefront in all the major movements for the independence like the Khilafat Movement (1919-23), the Non-Cooperation Movement (1920-22) the Civil Disobedience Movement (1930-32) and the Quit India Movement (1942). He was a strong advocate of undivided India and had the foresight to predict that the Urdu-speaking Muslims of India leaving for either East or West Pakistan will be marginalized by the local population. This has come true today when one looks at the plight of the "Mohajirs" in Pakistan and "Biharis" in Bangladesh.

The Government of India celebrates the Birth Anniversary of Maulana Abul Kalam Azad on November 11 every year as Education Day. Maulana Azad National Urdu University was established at Hyderabad by an Act of Parliament in 1998 for the promotion of Higher Education with Urdu as the medium of instruction. These steps can be described as fitting tributes by the nation to a person who had unchallenged credentials as a freedom fighter, revolutionary journalist,
social reformer, champion of communal harmony and an unparalleled Education Minister.

At a time when it was in the understanding of most Muslims of India that it is an offence against religion to be both a nationalist and a Muslim, Maulana Azad showed us how one could be both at one and the same time. His greatest contribution perhaps lies in the fact that he was chief instrumental in converting a passive and sometimes collaborationist section of the Indian society to become a very active and vocal opponent of the British Raj.

Maulana Abul Kalam Azad stood for a learning society through liberal, modern and universal education combining the humanism of Indian arts and the rationalism of western sciences, a society where the strong are just and the weak secure, where the youth is disciplined and the women lead a life of dignity to a non-violent, non-exploiting social and economic order.

He was the first to raise the issue of the National System of Education which is today the bed-rock of the National Policy on Education (1986) updated in 1992. All educational programs, he said,
must be carried out, in strict conformity with secular values and constitutional framework. He stood for a common educational structure of 10+2+3 throughout India.

The wealth of the nation, according to Maulana Azad, was not in the country's banks but in primary schools. Among the new institutions he established were the three National Academies— the Sangeet Natak Academy (1953), Sahitya Academy (1954) and Lalit Kala Academy (1954).

The Indian Council for Cultural Relations having been established by him earlier in 1950, which has now come up to play a significant role in the academic growth of the country. He assisted Pandit Nehru in setting up the Indian Council of Scientific and Industrial Research (CSIR) and many a chain of Science Laboratories in India.

As Chairman of the Central Advisory Board of Education, an apex body to recommend to the Government educational reform both at the center and the states including universities, he advocated, in particular, universal primary education, free and compulsory for all children up to the age of 14, girls education, vocational training, agricultural education
and technical education and he established University Grants Commission (UGC) in 1956 by an Act of Parliament for disbursement of grants and maintenance of standards in Indian universities. According to him the universities have not only academic functions they have social responsibilities as well.

He was pioneer in the field of adult education. His greatest contribution, however, is that in spite of being an eminent scholar of Urdu, Persian and Arabic he stood for the retention of English language for educational advantages and national and international needs. However primary education should be imparted in the mother-tongue.

For technical education, he strengthened All Indian Council for Technical Education. The Indian Institute of Technology, Kharagpur was established in 1951 followed by a chain of IIT's at Bombay, Madras and Kanpur and Delhi. School of Planning and Architecture came into existence at Delhi in 1955.

As the Minister for Education he insisted that both the Union and the States must share responsibility in promotion of education. He appointed the University Education Commission in 1948 and Secondary
Education Commission in 1952. Between 1947 and 1958, on his initiative the budgetary allocation for Education was raised fifteen fold. Maulana Azad, as it can be inferred from his above quoted statement, was a strong campaigner of peace and a vociferous freedom fighter. He used the power of his writings and public orations to create a national awakening among the masses.

Maulana Mohammed al-Hasani:

Maulana Mohammed al-Hasani is also considered as one of the earliest Arabic journalists in India. He was well known as Mohammed Mian who lived only for 45 years and in this short span of time he served the community with dedication, fervor and zeal.

Mohammed Mian received his early education under the guidance of his father Dr. Maulana Syed Abdul Ali al-Hasani. From his childhood he very intelligent and skill handed and in his early age his growth and development, in which the basis of morals and thoughts were laid. Most of the works of his training was carried out by his father himself with consideration and under his own long experience. The system of Arabic education he discovered was unique. Despite of paying attention to
grammar he made the language itself the source of learning. The rest of education was completed under the guidance of his uncle Maulana Syed Abul Hasan Ali Nadwi. From his several uncles, he burned a lot of unique things which helped him mould his character in the later stage of life. He adopted his style of living, and made his objective to serve religious as for livelihood, the profession of doctor was inherited. The elders of the family was adopted this profession for craning livelihood. But Mohammed Mian did not accept this suggestion. He was prepared to tolerate the dislike of some relatives but did not adopt this profession because it would hinder in the service of the community Mohammed Mian adopted the style of writing of his uncle that both fined to be similar. In a few years he got associated with the magazine Al-Baas al-Islami, and soon after his attachment the magazine become popular in the Arab. Mohammed Mian contributed tremendous role to the popularity of this magazine. The collection of articles of Mohd. Mian was published under the little of "Al-Islam al-Munatahin" from Egypt and had distinguished position in the influential books of the Arab world. The second collection lifted "Al-Islam Bain La wa Naam" has been sent for publication. Beside Al-Baas, he was also associated with
the fortnightly magazine "Al-Raid" and his columns were times and again copied is different Arabic magazine.¹

In Al-Raid he wrote permanent column "Al-Azwa". In the later stage of his life, he contributed a thought-provoking article which was published posthumously. In Urdu language, Mohammed Mian lent his contribution to the fortnightly magazine "Taamire Hayat". He remained it editor for a long time and continued lending his invaluable articles to it. In addition to 'Taamir-e-Hayat' he was also attached with Nidaye Millat a weekly magazine published from Nadwatul Ulama. For it he wrote articles he wrote articles for monthly women magazine "Rizwan" published from Lucknow. Maulana Mohd. Mian wrote the biography of Hazrat Shah Ilmullah Hasani, the successor of Saadat Hasani.

He also compiled the biography of Hazrat Maulana Syed Mohammed Ali Mongeri. He had passion to arouse the consciousness of Muslim generation and invite them turned true Islamic belief. He designed new schemes and menthols to accomplish his target and penned them in his uniting. According to him there was the requirement

¹. Nadwi, Dr. Ayyub T., Origin and Development of Arabic Journalism in India, Darul Hijrah, Jammu & Kashmir, 1998, P: 129
of a training centre which could generate true Islamic spirit and awareness of life reality. In this regard his last article in Al-Raid “Jamiatul Baasil Islami” represented his thoughts and views.

The movements of Nadwatul Ulama were greatly applauded by him. He advocated its programs and goals for nearly 20 years ago. Maulana Mohammed Mian set up an international organization of which was named was “Al-Rabtatul Islamiyati Dawati” in Arabic and LCIO in English. A fortnightly magazine was issued on behalf of this organization which proved an effective source for generating uniformity and unity in the Muslim youth. Due to several seasons the institute could not for long and had to be closed. Mohammed Mian was excelled in this manners and warriors. He had no grudge against any person. Even at the time of several illnesses there was smile on his lips. He was an affectionate teacher, a good father and a beneficial friend, a good advisor and effective instructor. He helped poor, the needy, and the widows covertly and to the greatest possible extent.¹

¹. Ibid
His relationship with the king was in accordance with the Islamic teachings, and this he had learned from his father and grandfather and his uncle himself was a model for him. If a stranger came to him and told he needed money as he had nothing everything had been lost in such and such situation, he would extend help without caning to support whether it is true a not his behavior with younger was compassionate jovial and magnetic.

Maulana Syed Ijtiba al-Nadwi:

Maulana Ijtiba Nadwi is also considered as one of the outstanding Arabic journalists in India. He was born in 1932 in the district Basti of U.P. After completing his primary education from the Madrassa ‘Hidayatul-Muslimeen’ he entered ‘Darul Uloom Nadwatul Ulama’ where he completed his higher studies in ‘Arabic Adab’ he discontinued the study and started imparting knowledge. After he went to Damascus University and benefitted from the educational atmosphere prevalent there. He stayed there for five years.

After returning to India, he took admission in Aligarh University where he was awarded by the degree of M.Phil and Ph.D in Arabic with
distinction. After that he put step in the academic field and worked as professor of various universities. He imparted teaching services at Nadwatul Ulama, Jamiatul Imam Mohammed Bin Saood, Riyadh and Jamia Islamia, Delhi. Allahabad University proved to be his last resort and permanently resided there. During his stay in Delhi, the department "Mahadul lughatil Arabiati" become the center of his attention.

Maulana Ijtiba Nadwi was one of the distinguished scholars of Nadwatul Ulama. They could be counted on fingers. He was one of those fortunate who took opportunity to benefit tremendously from educational, literary and missionary activities of Maulana.

He wrote a number of books in Arabic as well as Urdu. Some of his outstanding works are: Shah Waliullah Dehelvi as an Islamic writer, Nawab Siddique Hasan khan Qannauji Bhopali and his educational achievements, Maulana Abul Hasan Ali Nadwi as a writer and preacher, Tabinda Naqoosh, Shariate Islami, women in Islam and many others.

After heart operation by famous cardiologist Dr. Khalilullah, Professor Dr. Maulana Syed Ijtiba Nadwi left this transitory world on the day of Friday, 2008 at the age of 76 years. He led his entire devotedly
serving Islam Arabic language. He was afflicted with heart disease for several years. A few days back his illness intensified and since it was the will of almighty, so he could not live longer. May Allah bestow him high rank in paradise. After the prayers of Maghreb on 16/05/2008 the burial ceremony of Maulana was performed in Jame Masjid of Jamia Milia Islamia, Delhi by his elder brother Maulana Obaidullah Sadi bin Maulana Mohammed Murtaza Mazahiri in which a great number of Muslims participated beside famous personalities such as Maulana Asrarul Haque Qasmi, Dr. Mohammed Manzoor Alam, Maulana Obaiduz Zaman Qasmi, Maulana Hamid Numani Qasmi, Maulana Shafique Ahmad Khan Nadwi, Maulana Dr. Mohammed Ayyub Khan Nadwi, Prof. Akhtarul Wase, Maulana Mohammed Suleiman Qasmi. He left behind a son, three daughters and his wife.

Maulana Ijtiba Nadwi was an extinguished scholar of Arabic in the sub-continent. He had broad and deeper insights into Arabic. He was among those few selected who were always devoted to thinking about the issues of the community. They lived and died for it. He was troubled and perturbed by the condition of the Muslims he had great interest in
the problems and happiness of the Islamic world. The weakness of the Muslim community was apparent before him and he was constantly in search of the solution.

Maulana Dr. Sayeedur Rahman Azmi al-Nadwi:

Dr. Sayeedur Rahman al-A’zmi al-Nadwi is considered to be one of the greatest Indo-Arab thinkers who occupy a unique position in India and the Arab Countries. He is a distinguished writer, learned scholar, experienced teacher, capable administrator heart heated speaker and a world famous journalist who passed more than five decades for the development of Arabic journalism and Arabic language and Islamic studies in India.

Birth and education:

Dr. Sayeedur Rahman al-A’zmi al-Nadwi was born on 14th May, 1934 at Mau, a remote area of the district of Azamgarh, U.P. He was hailed from a noble as well as religious family. His father, Maulana Mohammed Ayyub, was a great scholar and a religious leader of his contemporary period.
Dr. Sayeedur Rahman al-A’zmi al-Nadwi started his early Arabic as well as Islamic education from Miftahul Uloom, a well known Islamic institution of Mau, Azamgarh. After his secondary education in 1952, he moved to Lucknow and got admission in Darul Uloom Nadwatul Ulama at the age of sixteen and obtained his higher education from the department of Arabic Language and Literature. At Nadwatul Ulama he was very much obedient to Sheikh Abul Hasan Ali al-Nadwi and under whose guidance he took his certificate of specialization in Arabic Literature in early 1954.

In 1958, he travelled to Baghdad, the capital city of Iraq, where he took his education under the guidance of Allama Taqiuddin al-Helali al-Marakashi, the then professor of the Teacher’s Training Programme of Baghdad University. He stayed there around eleven months.

Dr. Sayeedur Rahman al-A’zmi al-Nadwi was awarded the degree of Doctor of Philosophy (Ph.D) for his thesis “Shua’ra al-Rasul fi Daui al-Waqi’ wa al-Qaridh” from Nadwatul Ulama in 1992. He carried out his entire research work under the handful guidance of Sheikh
Mohammed al-Rabe’ al-Hasani al-Nadawi, the famous Indo-Arabic litterateur of Nadwatul Ulama.

**Literary Life:**

After returning from Baghdad, Dr. Sayeedur Rahman al-A’zmi al-Nadwi joined Nadwatul Ulama in 1955 as a teacher where he got a wide literary atmosphere to pursue contribution to the development of Arabic as well Islamic Literature.

Dr. Sayeedur Rahman al-A’zmi al-Nadwi also served at Nadwatul Ulama as an administrative supervisor for two years and three months in between 1991 to 1993. In 1993, he became the Dean of Arts and Literature of Nadwatul Ulama and after the death of Sheikh Abul Hasan Ali al-Nadwi on 31st December, 1999, Dr. Sayeedur Rahman al-A’zmi al-Nadwi was appointed as the Muhtamim of Nadwatul Ulama. And till today he is carrying out his responsibility in a great manner for this prestigious institution.
Dr. Sayeedur Rahman al-A’zmi al-Nadwi as a journalist:

Besides the multi-faced administrative personality, Dr. Sayeedur Rahman al-A’zmi al-Nadwi was also one of the greatest journalists of Indo-Arabic literature. He established Arabic Research Periodical ‘al-Ba’s al-Islami’ with the help of his bosom friend, the renowned Arabic scholar and writer, Sheikh Mohammed al-Hasani in 1955 onward and he became the Co-Editor of this periodical. After the death of Sheikh Mohammed al-Hasani in 1978, he became the Editor in Chief of this research periodical and till date he is holding this post. He is also holding the post of the Co-Editor of Indo-Arabic Magazine ‘Al-Rayid’ from its inception in 1959.

Various Portfolios of Dr. Sayeedur Rahman al-A’zmi al-Nadwi:

Dr. Sayeedur Rahman al-A’zmi al-Nadwi involves him in various national and international institutions and organizations. Presently he is holding the following portfolios:

1. Founder Member of the World Islamic Literary Organization, Riyadh, K.S.A.
2. President of the South Asian Branch of W.I.L.O., Nadwatul Ulama, Lucknow

3. Vice-President of Dini Ta’lim Council, U.P., India

4. Founder Director of Integral University, Lucknow, U.P.

5. Speaker (Khatib) of Jama’ Masjid, Darul Uloom Nadwatul Ulama, Lucknow

Awards of Dr. Sayeedur Rahman al-A’zmi al-Nadwi:

As a successful litterateur, Dr. Sayeedur Rahman al-A’zmi al-Nadwi is awarded many national and international rewards and prizes. Among the prestigious awards the President of India Award is mention worthy which he receives in 1994 for his outstanding performances in the field of education and Arabic Journalism. He made various educational tours to Saudi Arabia, Egypt, U.A.E., Kuwait, Nepal, Pakistan, Singapore, Turkey, Bangladesh, Fiji, Australia, Omen, Syria, Iraq, Qatar and many other countries across the globe.
Literary contribution:

Dr. Sayeedur Rahman al-A’zmi al-Nadwi is a prolific Indo-Arabic writer who contributed a lot for the development of Arabic as well as Urdu Literature in India. His outstanding books are as follows:

1. Sa’tun Ma’ al-A’rifain (Arabic, in two Vol.)
2. Shu’ra al-Rasul fi Dau al-Waqe’ (Arabic)
3. Ahmad bin Irfan al-Mujahid al-Shahid (Arabic)
4. Al-Muhaddith Habibur Rahman al-A’zmi (Arabic)
5. Asbab Sa’adah al-Muslimin wa Shaqaihim (Arabic)
6. Manhaj al-Da’ah fi al-Islam (Arabic)
7. Al-Hafiz ibn Taimiah (Arabic)

Although Dr. Sayeedur Rahman al-A’zmi al-Nadwi has a multi-faced personality in various field but he is very popular as a journalist. He is a pen bearer of the monthly Arabic Research Periodical ‘al-Ba’s al-Islami’ published from Darul Uloom Nadwatul Ulama, Lucknow, from its inception in 1955. He is also holding the post of the Co-Editor of Indo-Arabic Magazine ‘Al-Rayid’ also published from Darul Uloom Nadwatul Ulama from its inception in 1959.
Dr. Sayeedur Rahman al-A’zmi al-Nadwi published thousands of research and scholarly articles in ‘al-Ba’s al-Islami’ in respect of literature, religion, advice, reform etc from the beginning to date. Some of his articles are as follows:

1. Al-Adab al-Athim, issue: 3, 1955
2. Al-Shair allazi Ahbابتu Hu (al-Sharif al-Radhi), issue: 4&5, 1956
3. Al-Syed Jamaluddin al-Afghani, issue: 7&8, 1956
4. Al-Syed Mustafa Lutfi al-Manfaluti, issue: 12, 1956
5. Mardhe Iblis, issue: 3, 1956
6. Al-Sahafa al-Arabiah, issue: 4, 1957
7. Al-Ameer Khusru (Shairul Hind al-Mubda’), issue: 7&8, 1957

If we look the history and the research as well as the scholarly articles of al-Ba’s al-Islami we may found writings of Dr. Sayeedur Rahman al-A’zmi al-Nadwi in its every issue.
UNIT-IV

IMPACT OF ARABIC JOURNALISM IN INDIA
In several developed countries, media monopoly has developed in a big way, eroding diversity, pluralism, and the values of serious journalism. The situation in India is rather different, as is appropriate to a stage of media development when ageing, economic maturity, and the problems of maturity have not yet set in. But here too monopolistic tendencies and aggressive market practices aimed at aggrandizing market share and killing competition have manifested themselves in the press and, to an extent, in the news television sector. There is clear evidence of hyper-commercialization, which takes a heavy toll of journalism.

It also led to some critical debate on a wider phenomenon – paid news not as a rogue practice but as a deeper and industry-wide phenomenon that was not confined to election coverage. Sainath offers this handy definition: ‘Paid news is run to pass off an advertisement, a piece of propaganda and advertisement...pass that as news, and pretend that it is news that is “paid news”. Paid news does not disclose to the reader that this information has been paid for’.

The New Yorker writer, who has written its Annals of Communications column since 1993, also learnt about another business innovation originating from India's largest newspaper-publishing company but now fairly common in the media industry—'private treaties', a program under which newspapers offer ads to smaller and medium-size companies in exchange for equity. The conflict-of-interest implications of this initiative for editorial coverage of these companies by the newspapers have been much discussed among journalists and critics of the Indian media industry. They even attracted the attention of the Securities and Exchange Board of India (SEBI); in a 2009 letter to the Press Council chairman, it warned that 'private treaties may lead to commercialization of news reports since the same would be based on the subscription and advertising agreement entered into between the Media group and the company. Biased and imbalanced reporting may lead to inaccurate perceptions of the companies which are the beneficiaries of such private treaties'.

This brings me back to the point that the two states—the fortunes of the news industry and the state of journalism—ought not to be
conflated. Manipulation of news, analysis, and comment to suit the owners’ financial or political interests; the downgrading and devaluing of editorial functions and content in some leading newspaper and news television organizations; systematic dumping down, led by the nose by certain types of market research; the growing willingness within newspapers and news channels to tailor the editorial product to sub serve advertising and marketing goals set by owners and senior management personnel; hyper-commercialization; price wars and aggressive practices in the home bases of other newspapers to overwhelm and kill competition; advertorials where the paid-for aspect of the news-like content is not properly disclosed or disclosed at all; private treaties; rogue practices like paid election campaign news and bribe-taking for favourable coverage. If this is what it takes to have thriving newspapers and other news media, then there is something seriously wrong with this growth path.

Actually, some of these tendencies, which have grown qualitatively worse over the past decade, go back in time. They have caused anxiety to two Press Commissions, to the Press Council of India
from time to time, and to a host of practitioners in the field. The issue has been sharpened and highlighted recently by trenchant and tireless public criticism of the ways of the press from the chairman of the Press Council, Markandey Katju. The retired Supreme Court judge, who came with strong credentials as a champion of free speech on the bench, began his term in late-2011 by highlighting ‘three major defects in the Indian media’. He listed them as frequently diverting attention from serious socio-economic issues to non-issues and trivializing news, dividing the people by putting out communal or other divisive messages, and promoting superstition and obscurantism instead of rational and scientific ideas. He also criticized what he considered to be the relatively low intellectual level of a majority of journalists, their poor general and domain knowledge, and their lack of ‘desire to serve the public interest’. He called on the Indian media, print as well as broadcast, to take the progressive path the print media charted in Europe’s Age of Enlightenment. He revealed that he had written to the Prime Minister suggesting that the Press Council Act be amended to bring the broadcast media under the purview of the Council and also that it be given ‘more teeth’, including penalizing powers. Not everybody agrees with these
bold generalizations and sweeping assertions but, in my opinion, the Katju critique has been valuable for keeping the focus on relevance and quality issues.

Article 19(1)(a) of the Indian Constitution guarantees freedom of speech and expression as a fundamental right. This right, hard won in the freedom struggle against a highly repressive and censorious British Raj, is unamendable. Freedom of the press is not explicitly mentioned by the Constitution but the Supreme Court of India has, through judicial interpretation, read it into Article 19. It has held that freedom of the press is a combination of two freedoms—Article 19(1)(a), ‘the freedom of speech and expression’, and Article 19(1)(g), ‘the freedom to practice any profession, or to carry on any occupation, trade or business’. The first is clearly the principal component.

Unfortunately, freedom of speech and expression is hemmed in, and to a significant extent undone, by Article 19(2). This provides for restrictions on the fundamental right by law—some reasonable, most not. Notable among the unreasonable restrictions that remain on the statute book or in practice are the law of criminal defamation, the
undefined power of contempt of court, unmodified legislative privilege, the outrageous law of sedition (124A of the Indian Penal Code), other illiberal provisions of the IPC (especially 153A), the Unlawful Activities (Prevention) Act, and other draconian laws enacted in the name of fighting extremism and terrorism.

Further, media freedom in India is considered 'incomplete' because the print media and the broadcast media have not been placed on an equal constitutional and legal footing. The higher courts have not judged it necessary to confer Article 19(1)(a) protection on radio and television.

Newspapers in independent India have functioned under a legal regime of registration; since there is no licensing, they cannot be de-licensed. By contrast, private satellite television channels and FM radio stations function under a licensing system and can be taken off the air for alleged serious transgressions of the rules laid down by the Ministry of Information and Broadcasting. Paradoxically, while newspapers have the Press Council, a statutorily established watchdog, some would say a watchdog without teeth, there is no legal regulatory framework for
private satellite television channels, which have attracted growing public
complaint that they are a law unto themselves. Add to this the fact that
the huge terrestrial television network remains a state monopoly and the
private FM radio stations are not allowed to do news and current affairs,
which remain the monopoly of All India Radio, and you, have an idea of
how complicated it gets.

Free speech has come under serious pressure in India. Consider
these examples from the past quarter-century.

As the journalist Salil Tripathi put it earlier this year in a tweet at
the Free Speech Debate site: ‘Biggest threat: combination of state
passivity, antiquated laws, and existence of ‘the right to feel offended’

The right to be easily offended – genuinely offended or offended for the
sake of an ideological or political cause – he might have added, had
Twitter allowed him more than 140 characters.

This paradoxical situation demands well-considered, progressive
reform. The aim of such reform must be to expand the scope of media
freedom – but also to ensure professional and social accountability. But
it is well to remember that media freedom cannot survive, let alone thrive, unless free speech can be safeguarded in society at large.

Advancements and globalization of digital platforms and social media technologies is empowering people across the globe to participate, and share content online. India has experienced technology as a vehicle in aiding social change through social media. The growth of social media outlets is changing behaviors, perceptions, and attitudes as the ease and growth of online social technologies induce audiences to become digital activists; changing user behavior from passive to active, non-participatory to avid participation, and enabling users with a voice that was otherwise unknown or untapped. The power of social media and its impacts on individuals, businesses, and society in India has provided an equal opportunity to voice thoughts, opinions, and share information. The increase of usage and ease of entry provides an attractive interface for anyone to become a creator or advocate of information and ideas by using blogs, micro-blogs, social sharing, and networking sites.
Now I want to concentrate on the impact of Arabic journals in India. The most outstanding impacts are as follows:

**Social Media for Peer to Peer:**

The popularity of social networks has created a new trend of social sharing where individuals can recommend to groups of people products, services, information and ideas. The online peer-influence factor virally spreads as visible feedback channels engage, encourage and promote peers to be more participative and interact. It's no surprise that micro-blogging sites like Twitter share the breaking news faster than the traditional media channels, as more and more people are using it not only for live streaming of their personal events but most importantly as an information sharing medium and a collective knowledge sharing channel with other people across the world.

**Social Media for Business to Consumer:**

For brands and marketers, social media introduces both opportunities and challenges. Brands are now able to listen to and address both compliments and complaints made by fellow or future consumers enabling the brand or marketer to respond to and interact with
the public. In India, eight out of 10 people from urban areas who buy cars use the internet to search for information on brands and products before making a purchase. A major driver for businesses to use the social media marketing is the low-cost model compared to traditional marketing channels. Predictions for Business to Consumer marketing via social media in India indicates that more marketers will be adopting social media strategies as a new marketing medium and engagement channel to interact with current and prospective consumers. For businesses in India, monitoring social interaction behaviors, brand reputation, and current and prospective consumer expectations will help the company to build long-term relationships, create loyal communities of brand advocates, and engage in a dialogue with people interested in the product, brand, or service.

Social Media for Social Change:

Social media has empowered people in Indian society to spread perspectives on social causes and change, participation in digital activisms, and support and information sharing in crisis situations.
Cultural adoption and availability/understanding of technology prove to be an obstacle for many in underdeveloped areas of India.

**Social Media and Behavior:**

The increase in the use of social media sites will allow for researchers to observe the behaviors of the population engaging in social media. Understanding behaviors will allow for researchers and businesses to track behavioral change patterns, market trends, content consumption patterns, and social changes through technology. Through better placement of advertisements to targeted audiences, monitoring behaviors via social media will help companies reduce the total number of ads served for the same or better result, thus reducing costs. In addition, through web analytics and modeling derived from website user behavior companies will be able to translate the data into actionable business intelligence that can be implemented to deliver better results.

**Text-Based Social Media:**

Mobile text and application capabilities, such as SMS and Twitter, are becoming more affordable and available, thus adoption of mobile social networking across India increasing. Subscriber growth in India
will continue, driven by rural expansion, entry of newer operators, 3G and cheaper handsets. Flat-rate data plans will also accelerate the use of mobile media. InformationWeek has projected a significant transformation in Media, Technology & Telecommunications over the next 10 years because of Wireless Social Networking Revolution. Technology, Media & Telecom represents approximately 5% of global GDP, and with the growing population in India, Indians are expected to have a better chance of capitalizing on developing social media mobile trends.

Citizen Journalism:

The power of citizen journalism became ever so present during the 2008 Mumbai terror attacks. Indian media has been increasingly willing to integrate citizen journalism in its news coverage and India is expected to see a continuation of these trends throughout 2009.

Indian General Elections:

Social media, online and mobile, will serve as an inflection point in the general elections in India. Interaction with the younger generations in India has launched a popularity and engagement to “get out the vote”.

Specifically, Twitter and other mobile based applications will play an important role in future general elections, both in the campaigning and in the coverage of the elections.