CHAPTER-III

ROLE OF DARUL ULOOM NADWATUL ULAMA IN THE FIELD OF ARABIC JOURNALISM IN INDIA
Arabic Journalism: At a Glance:

The history of Arabic Journalism goes back to the 19th century. Many editors Arabic journalism were not only journalists but also writers, philosophers and politicians. With unofficial journals, these intellectuals encouraged public discourse on politics in the Ottoman and Persian Empires. Literary works of all genres were serialized and published in the press as well.

European influence:

The first newspapers in the Ottoman Empire were owned by foreigners living there who wanted to make propaganda about the Western world.\(^1\) The earliest was printed in September 1795 by the Palais de France in Pera, during the embassy of Raymond de Verninac-Saint-Maur. It was issued fortnightly under the title "Bulletin de Nouvelles", until March 1796, it seems. Afterwards, it was published under the name "Gazette française de Constantinople" from September 1796 to May 1797, and "Mercure Oriental" from May to July 1797.\(^2\) Its

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\(^1\) Al Amir, S. (2011, April 20) Tourist beating earns six-month suspended sentence. The National. Abu Dhabi, UAE.

main purpose was to convey information about the politics of Post-Revolutionary France to foreigners living in Istanbul; therefore, it had little impact on local population.

In 1800, during the French occupation of Egypt, a newspaper in Arabic, al-Tanbih (The Alert), was planned to be issued, with the purpose of disseminating in Egypt the ideals of the French Revolution. It was founded by the general Jacques-François Menou, who appointed Ismail al-Khashab as its editor. However, there is doubt the newspaper was actually ever printed. Menou eventually capitulated after Alexandria was besieged by British forces in 1801.

The history of indigenous Middle Eastern journalism starts in 1828, when Muhammad Ali, Khedive of Egypt, ordered the local establishment of the gazette Vekayi-i Misriye (Egyptian Affairs), as part of the drastic reforms he was implementing in the province. It was first

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written in Ottoman Turkish and Arabic on opposite pages, and later in Arabic only, under the title "al-Waqa'i'a al-Masriya".¹

**Takvim-i Vekayi (Calendar of Affairs):**

The first official gazette of the Ottoman State was published in 1831, on the order of Mahmud II. It was entitled "Moniteur Ottoman", perhaps referring to the French newspaper Le Moniteur Universel. Its weekly issues were written in French and edited by Alexander Blacque at the expense of the Porte. A few months later, a fireman of the sultan ordered that the gazette be written in Turkish and renamed "Takvim-i Vekayi" (Calendar of Affairs). It was issued irregularly until November 4, 1922. Laws and decrees of the sultan were published in it, as well as descriptions of court festivities.

The first non-official Turkish newspaper, Ceride-i Havadis (Register of Events), was published by an Englishman, William Churchill, in 1840. The first private newspaper to be published by Turkish journalists, Tercümân-ı Ahvâl (Interpreter of Events), was published...

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founded by İbrahim Şinasi and Agah Efendi and issued in October 1860; the owners stated that "freedom of expression is a part of human nature", thereby initiating an era of free press as inspired by the ideals of 18th century French Enlightenment.  

In the meantime, the first private newspaper written solely in Arabic, Mir'at al-ahwal, had been founded by a Syrian poet, Rizqallah Hassun, in 1855, but it had been suspended a year later by Ottoman authorities because of its critical tone regarding their policies. Subsequently, several newspapers flourished in the provinces. A new press code inspired by French law, Matbuat Nizamnamesi, was issued in 1864, accompanied by the establishment of a censorship office.

**Women in the Arab press:**

One of the earliest women to sign her articles in the Arab press was the female medical practitioner Galila Tamarhan, who contributed articles to a medical magazine called "Ya'asub al-Tib" (Leader in Medicine) in the 1860s. The Syrian writer and poet Maryana Marrash

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2. Ibid
seems to have been the first woman to write in the Arab daily newspapers. In 1892, the Lebanese journalist Hind Nawfal published the first monthly journal for women, al-Fatah (The Young Girl), in Alexandria, Egypt.

**Press in Iran:**

The first newspaper in Iran, Kaghaz-e Akhbar (Newspaper), was created for the government by Mirza Saleh Shirazi in 1837. Shirazi had been sent to study in England by the crown prince Abbas Mirza in 1815. It was during his stay that Shirazi became interested in the printing press, which he imported to Iran.

**Press in the Arabian Peninsula:**

The first journals in the Arabian Peninsula appeared in Hijaz, once it had become independent of Ottoman rule, towards the end of World War I. When the region came under the rule of Saudi Arabia, one of these Hijazi journals, Umm al-Qura (Mother of the Towns), became the official gazette of Saudi Arabia. Two other daily newspapers appeared in

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2. Editor. (2008, April 20). The National, the UAE's new quality English newspaper, launches in Abu Dhabi. Media Middle East
the 1930s: Sawt al-Hijaz (Voice of the Hijaz) and al-Madina al-Munawara (al-Madinah the Radiant); their publication ceased during World War II but they both reappeared in Jidda in 1946 and 1947 respectively, the first having been renamed "al-Bilad al-Saudiya".¹

**Cultures of Journalism in Arabic- and English-language:**

Although journalists adhere to some standard practices and conventions globally, specific influences define the practice of journalism within various nations. These include local and regional influences that are concerned with linguistic practices and ideological differences within a particular culture of journalism. Barbie Zelizer defines "culture of journalism" as "seeing journalism through a cultural lens which strategically and pronouncedly interrogates the articulated foundations for journalism and journalistic practice that may be taken for granted elsewhere in the academy".² In this sense, to assume that journalism is a universal practice undermines the existence of varying


complexities and influences that affect the daily practice of journalism in differing nation states.

So, despite there being a standard understanding of journalism practice across the globe through "an all-encompassing consensus among journalists toward a common understanding and cultural identity of journalism," there are, however, different "professional ideologies" which are articulated through journalism cultures\(^1\) and in turn reflect a variety of journalistic practices. Zelizer suggests that although there are arguments that support a universal culture of journalism, the "cultural lens" provides more complexity to this thesis; she argues:

Seeing journalism through a cultural lens creates and proceeds from its own strategic dissonance: despite the prevalence of arguments for journalism's universal nature, the culture of journalism presupposes that journalistic conventions, routines and practices are dynamic and

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\(^1\) Hanitzsch, Thomas (2007) "Deconstructing Journalism Culture: Toward a Universal Theory," in Communication Theory, No. 17, P:368
contingent on situational and historical circumstance. It offers a view of journalism that is porous, relative, non-judgmental and flexible.¹

Taking Zelizer’s argument into consideration, it is therefore problematic to assume there is a universal practice of journalism despite there being standard routines and conventions. Yet to what extent do these practices differ from one culture of journalism to another? And could cultures of journalism differ within the same nation due to linguistic or professional differences? These questions will be explored through the case studies in this paper of two newspapers operating in Abu Dhabi, United Arab Emirates.

There are several newspapers which operate within Abu Dhabi, the capital of the United Arab Emirates (UAE), that reflect the city’s diverse transient and permanent population. However, within this diverse media environment, this study questions whether a distinction exists in the “culture of journalism” between the Arabic and English newspapers operating within Abu Dhabi, which in turn would lead to differing approaches to news making. This paper looks into the English-

language newspaper, The National, which caters to an English-speaking audience—including a large expatriate community, and the Arabic-language newspaper, Al-Ittihad, which serves a local and expatriate Arabic-speaking readership. These newspapers have employed journalists from different countries of origin who have either come from or been trained in an Arab or Western culture of journalism. Through an analysis of a month’s coverage during the period of the 2011 Arab Spring, this research attempts to identify the extent to which these two papers adhere to "universal" standards of practice as identified by Kovach and Rosensthiel’s nine principles of journalism, in order to uncover any differing practices which could in turn reflect a unique culture of journalism for each newspaper given its linguistic and geographical specificities. First, however, it is necessary to gain a better understanding of the influences that shape the various cultures of journalism.

Cultures of Journalism and ‘The National’ Cultures of journalism are shaped through various influences that come into play and in turn produce different media messages. Mark Deuze has conducted a
comprehensive study on various news cultures around the world, where he investigated the cultures of journalism of Dutch, and German, British, Australian and American journalists. Through a consideration of different national contexts, he regards national news cultures “as an intervening variable between people (cf. journalists, sources, or publics) and a given “objective” situation (cf. media events, organizations, infrastructures, and systems) through which citizens inform or are informed, can be seen as partly carried by the broadly defined and operationalized profile of media professionals within a given national context”. In this sense, Deuze argues that there are various factors that influence news cultures that include the journalists who work within that culture, the various kinds of storytelling, and their relation with sources and the public.¹ All these influences are articulated and connected through a national context, thus affecting the making of the news.

Such differences in news making could occur as a result of how journalists conceptualize their roles. Shoemaker and Reese identify the journalist’s opinions and attitudes as having an influence on the media

messages that he/she produces. They suggest that journalists’ “personal attitudes may translate into selections that undermine the political legitimacy of the covered person or event”. In turn, they argue that the inclusion of the journalist’s personal attitude relates to the role that the reporter sees him – or herself undertaking, “whether journalists see their roles as interpreting what others do, disseminating information, or serving as an adversary of the powerful, these roles may determine how they define their jobs, the kinds of things they believe should be covered, and the ways in which they cover them”. The role that each journalist sees him- or she doing can therefore be strongly tied the cultural identity of the journalist. Zelizer, accordingly, suggests that “unlike the institution, which focuses on journalism’s role in the large-scale rendering of power in society, the culture of journalism targets how journalistic practices, routines and conventions take on meaning internally for and among journalists”. In this sense, journalists themselves therefore play a role in being “producers of culture.” Zelizer

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2. Ibid

expands on this further where she argues that "the culture of journalism sees journalists as being "in" a culture, viewing journalists not only as conveyors of information but also as producers of culture". Hence, the culture of the journalist is itself a significant influence in news making, where the journalist not only reflects the journalistic culture that he/she comes from but additionally plays a role in shaping the culture of journalism that he/she works in.

Michael Shudson has mapped "four approaches to the sociology of news" where he identifies the cultural approach, in addition to economic, political and social, as one of the frameworks to understanding news making. Shudson provides some interesting observations when looking into the cultural impacts of news, where he points out that typically journalists tend to "resonate to the same cultural moods their audiences share" which in turn produces media message which the audiences can identify with and accommodate within the boundaries of that cultures. Another factor that affects news making as a

1. Ibid
result of a culture of journalism is the "news judgment"¹ that journalists make in the selection of news. This fundamentally impacts the national news agenda, and in turn what constructs the overall social reality of a nation. Shudson also makes references to language as a point of particularity in relation to culture, since linguistic traditions play a role on the framing of news.

One specific point that Shudson argues which is of interest to this study, is that: Most research on the culture of news production takes it for granted that, at least within a given national tradition, there is one common news standard among journalists. This is one of the convenient simplifications of the sociology of journalism that merits critical attention, and might indeed be a point at which a lot of current assumptions about how journalism works begin to unravel.²

It is this particular point that this study aims to explore, since in order to uncover the various factors that inform the construction of meaning in The National, the English-language newspaper, and Al Ittihad, the Arabic-language newspaper, there is a need to assume that

¹. Ibid, P: 188
². Ibid, P: 190
they could possibly operate within two different cultures of journalism despite them operating within the same national boundaries of the UAE. However in order to uncover the various factors that inform the construction of meaning in these two newspapers, there is a need to provide a brief background descriptions of both the history and the media environment of these two newspapers' operations.

The Media Environment in the UAE:

The United Arab Emirates established itself as a nation in the early 1970s through the unification of seven tribal emirates on the Arabian Peninsula. The country has experienced tremendous growth fueled by its vast oil wealth and leadership intent on modernization and attracting Western investment. In 2010, the government estimated the country's population at 7.5 million, which is roughly double its population of a decade earlier. Foreign workers comprise the vast majority of UAE residents. Most observers estimate that Emiratis comprise only 10 to 20 percent of the population.

1. Wam News Agency. (2010, January 25). UAE population this year to hit 7.557 million
Journalism in the United Arab Emirates fits within the parameters suggested by Kai Hafez who states that “Arab media systems are still far away from being institutionalized and well-protected democratic systems”.1 He notes that “media laws are often strict, putting severe constraints on journalists and media organizations”.2 On the press freedom index compiled by the American democracy advocacy foundation Freedom House, the United Arab Emirates sits firmly in the “not free” category. The organization makes its assessment by carefully examining “the legal environment for the media, political pressures that influence reporting, and economic factors that affect access to information”.3 Censorship in the United Arab Emirates is similar to that in many other Arab countries. Media laws in the region provide little protection for the press, leaving journalists to err on the side of caution when reporting on sensitive subjects.

However, some UAE newspapers “do show independence of the government in criticizing the work of various ministries, such as health,
labor, and education". The government or government officials own several television, radio, and newspaper outlets outright, while journalists at other private outlets understand which "red lines" in coverage they should not cross. Journalists who cross these lines can be fined or have their visa revoked.

The news outlets in the United Arab Emirates, while free from direct government control, tend to practice self-censorship because of these concerns. An editor with Dubai's Gulf News wrote that "that the ceiling of press freedom is low" because of the lack of protections for journalists and other factors. The United Arab Emirates foreign population further complicates these issues. While the government exercises control over the traditional media outlets, the Internet is relatively unfettered—particularly news reports from Western-based sources. Foreigners freely rely on the media from their homelands or any other nation via the Internet.

The ruler of Dubai, Sheikh Mohammad bin Rashid al Maktoum, decreed in 2007 that he did not think journalists should go to jail for

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doing their jobs. The decree effectively ended the practice although the laws have never officially been rewritten.

Al-Ittihad (Arabic for the union) is a government-owned paper launched shortly before in the formation of the United Arab Emirates. The newspaper serves as the official organ of the federal government and rulers of the Abu Dhabi emirate. Although reliable circulation figures in the Middle East can be difficult to find, Al-Ittihad is said to have a circulation of around 60,000 copies per issue. Amid this media landscape, the 2008 launch of The National newspaper in Abu Dhabi promised a different kind of newspaper for the Middle East—one that embraced Western-style journalism. The Emirati chairman of the Abu Dhabi Media Company, the government-owned firm that operates the newspaper, said The National “was born out of a vision that recognizes the key role that a free, professional and enlightened press plays in the national development process”. The newspaper hired 200 Western journalists from respected outlets to cover the news in not only the United Arab Emirates, but also the region and the world. The editor-in-chief, the former editor of the British Daily Telegraph, said the paper

would provide quality, must-have reading: when we cover a story, we will own it, in the process creating a national conversation. The newspaper also promised to "help society evolve"—a progressive goal for an Arab media outlet (Timmons, 2008, para. 2). Many media leaders and government officials in the Middle East stress the need for the press to behave responsibly—few would argue that changing society should be part of their mission statement.

The paper vowed to bring a new style of journalism to the Middle East—one that promised more criticism of the status quo, the traditional role of press throughout the world. The creation of the newspaper helped Abu Dhabi's efforts to compete with its rival, the city of Dubai, which sits just 150 kilometers away in its own separate Emirate. The lack of a daily, English-language newspaper blemished Abu Dhabi's rapidly improving image. Prior to The National's launch in 2008, only the Arabic-language, government-owned newspaper Al-Ittihad served the UAE capital. Since then, The National has appeared to achieve some of its aims. With its announced circulation of 60,000 copies per day, the paper looks like any major Western metropolitan daily with an
impressive stable number of domestic and foreign reporters. Given its
government ownership and media environment, the question of whether
The National truly offers its readers a different type of journalism to that
of Al-Ittihad and other Arab media outlets (and thereby operating with a
different "culture of journalism") remains unanswered. This study will
shed some light on the nature of reporting of each of these two
newspapers.

The Reporting of ‘The National and Al Ittihad’

This paper provides a study of the reporting of The National and
Al-Ittihad through a frame analysis, however different to conducting a
frame analysis through issue-specific frames such as the “Arab Spring”
or “the war on terror,” the author opted to adopt a framing approach that
was concerned with “framing as a process”\(^1\) of journalism practice.
Claes H. de Vreese regards “framing as a process” through the “framing
in the newsroom,” which includes internal factors such as editorial
policies and news values, in addition to external factors. Accordingly,
this study uncovers the editorial policies and news values of each of the

\(^1\) de Vreese, Claes H. (2005) “News Framing: Theory and Typology,” in Information Design Journal,
Vol. 31, No. 1, P:51
studied newspapers through an analysis of each paper’s reporting against Kovach and Rosensthiel’s nine principles of journalism, as we will go on to explain below. In turn, this will assist in uncovering the journalistic practices and attitudes in news reporting, thus revealing the nature of the “culture of journalism” through which these two newspapers operate within a national context.

The study of the reporting of The National and Al-Ittihad was conducted through the analysis one month’s coverage—April 2011, one of the most tumultuous months of the year’s “Arab Spring.” Although this is not a comprehensive sample, the data collected offered strong and repetitive patterns which arguably justify a representative sample. This sample month was a period of intense media interest due to the focus on the region’s events. The author and an Arabic-speaking research assistant examined both the news and editorial sections of each newspaper separately, thus comparing the culture of journalism for each newspaper. The framing tools for analysis that were used were based on Tankard “who suggests a list of 11 framing mechanisms or focal points for identifying and measuring news frames” and which are: headlines,
subheads, photos, photo captions, leads, source selection, quotes selection, pull quotes, logos, statistics and charts, and concluding statements and paragraphs.¹

**Principles of Arabic journalism:**

1. Journalism's first obligation is to the truth.
2. Its first loyalty is to citizens.
3. Its essence is a discipline of verification.
4. Its practitioners must maintain an independence from those they cover.
5. It must serve as an independent monitor of power.
6. It must provide a forum for public criticism and compromise.
7. It must strive to make the significant interesting and relevant.
8. It must keep the news comprehensive and proportional.
9. Its practitioners must be allowed to exercise their personal conscience.

The methodology was based on identifying particular frames through which an understanding of cultures of journalism would emerge.

¹ Ibid
Accordingly, there was a need to find some clear “universal” journalism principles in order to identify variations to journalism practice by the two newspapers that would constitute a varied “culture of journalism.” Kovach and Rosensthiel’s nine principles of journalism, which are closely aligned with the practice of Western-style journalism, were found to be a suitable framework due to their “universal” principles of journalism practice. (See Table 1 for the complete principles.) The nine “Principles of Journalism” include commitments to truth and verification, loyalty to citizens, independence from powerful figures and institutions, space for public criticism and compromise, and comprehensive and proportional reporting. The principles also advocate an impartial method of reporting that values verification rather than assertion to create “a reliable version of events”.¹ The newspaper reports were therefore examined to see whether these normative goals of journalism practice were adopted. The frames through which the articles were categorized were identified from four of Kovach and Rosensthiel’s nine principles:

1. Truth and Verification—Is it clear from the reporting that the newspaper is interested in verification and truth telling?

2. Independence from Powerful Figures and Institutions—Do the journalists serve as independent monitors of power?

3. Public Criticism and Compromise—Are the people interviewed allowed to offer criticism and debate issues?

4. Comprehensive and Proportional Reporting—Do the reports offer a comprehensive review of the news, or do they highlight some elements while omitting others?

In carrying out the frame analysis, the researchers examined a paper copy of each issue of the newspaper for the sample month. They used the preceding four questions as a guide while recording detailed observations of each issues' news section. The researchers paid attention to Tankard's 11 focal points including headlines, photo captions, leads and sources. They highlighted instances that offered a reflection on one or more of the preceding four questions, thereby indicating the paper's commitment toward Kovach and Rosenthal's conception of journalism.
The researchers found that the data studied often revolved around these four principles. The four frames, therefore, were found to be the main identifiers of a varied journalism practice in both The National and Al Ittihad, and in turn a different “culture of journalism.”

The analysis revealed that both English and Arabic journalists in the UAE are practicing a style of journalism in which they depart from the Western norms outlined by Kovach and Rosenstiel in several key ways. The following will outline how the reporting of the two newspapers differed in accordance with the four outlined principles of journalism.

1. Truth and Verification

One major difference between the English and Arabic press is the presentation of news. The National features many pages of new reports where the reporters and editors present information and address issues in a manner consistent with the principles of journalism—with the journalist conducting interviews, gathering information, and then delivering the news. The paper’s editorial pages take up the final two pages of the front section and usually just feature commentary on news
reported elsewhere in the paper in an impartial manner. In contrast, Al Ittihad's front news pages contained little news that adhered to such journalism principles as independence, verification, providing a public forum, and offering verified information rather than assertions.

Much of the space in the front of the newspaper is dedicated to pictures of the country's rulers and government press releases with the byline of the official government news agency. The paper only rarely reports the news from an impartial point of view. Instead, the articles in the front section often include opinions from the journalists and rarely contain quotes from those people involved in the news. The paper features four pages of editorial pages, "Wijhat Nathar" (Point of View), where the paper raises the most sensitive and critical issues. This difference in presenting the news represents a disparity in journalistic norms and, in turn, differences in how journalism is produced.

The English-language press provides some examples in which reporters demonstrate both an interest in verifying information and a commitment to truth telling. One National article covered gasoline shortages in some of the smaller Emirates in a manner that offered both
verification and an attempt to discern the true nature of events. The reporter noted that the “a spokesman for the Dubai-based oil firm blamed “logistical problems”.¹

The journalist then interviewed analysts who speculated (and were later proven correct) that the shortages related to a disagreement between Emirates over subsidies. He summarized: “The company has sustained heavy losses in recent years because it has to buy fuel at the international market price and sell it at a regulated, lower price”.² By investigating the claims of the official spokesperson and adding context from other sources, the reporter showed a commitment to verification and truth telling. In comparison, Al-Ittihad did not cover the gas shortage issue in a critical manner.

Al-Ittihad showed less of a commitment to verification and truth telling. As mentioned earlier, the paper often runs pictures of government officials and press releases from the government news agency, WAM. Al-Ittihad rarely offers a critical reaction to information supplied by the government and simply runs it without comment or

². Ibid, Para, 11
seeking other opinions. Running a press release from a government agency without any additional reporting shows a lack of commitment to Kovach and Rosentheil’s principles regarding independently monitoring power and the practice of verifying information. In comparison, The National did not publish a press release verbatim during the sample period without at least some additional reporting, showing more of a commitment to the tenets of verification and truth telling. However, on “sensitive” issues (further discussion below), the paper added only the briefest of contextual elements from the government press releases.

2. Independence from Powerful Figures and Institutions

The National’s coverage features examples in which it serves as an independent monitor of power. For instance, the paper included stories that highlight problems with the country’s criminal justice system. One article detailed the case of a woman who went to the police to report a rape and then was held in prison for four months on prostitution charges. The reporter interviewed an official with an advocacy group who decried the police and court decisions in the case. The advocate told the reporter: “The suspects should be brought to
justice and the travel agency or recruiter who brought the Filipina to Dubai should also be held accountable"). Another article also points to an apparent travesty of justice, although the reporter simply reports the facts in objective fashion. The article starts: "A man who kidnapped a Filipina tourist, beat her, and threatened to rape and murder her was sentenced this morning to a suspended six months in prison". The journalist goes on to mention that his uncle took part in the crime but was not charged. While the journalist does not ask for any independent opinions about the quality of justice meted in the case, simply shedding light on the workings of the justice system helps provide a check on government authorities.

Both of these articles represent a clear case of the press acting as an independent monitor of power. No articles were found in Al-Ittihad in the sample studied covering this or similar issues in the court system.

In fact, Al-Ittihad did not regularly cover the court system during the sample month, while, in contrast, The National has a beat reporter who regularly covers court hearings. Court stories often involve sordid

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1. Ibid, Para-13
tales of Emiratis and expats accused of murder, violence, and vice crimes such as drinking and prostitution. Names in crime stories are rarely used because of restrictive media laws. The absence of a courts reporter during this period at Al-Ittihad represents a notable absence in coverage.

In other topic areas, Al-Ittihad does take positions critical of those in power on occasion, but it does so in an oblique manner. One article describes how the UAE’s students fare poorly in global comparisons and notes the existence of a communication problem in the education ministry between what the article describes as those responsible and those in the field. Despite this, the article remains a reflective opinion piece, which does not investigate the issue through interviewing. This type of journalism exemplifies the lack of a clear distinction between editorial writing and the type of reporting rooted in the gathering and verification of information. In addition, the journalist does not identify the personnel involved or attempt to interview department staff in order to obtain their response to these concerns. While the article does ascribe
some accountability to those in power, the failure to name any officials or investigate further limits the effectiveness of this role.

While raising critical concerns about governance, The National also avoids specifically naming those officials in power—although it does name names more often than Al Ittihad. For instance, one article notes that authorities in the capital city of Abu Dhabi are apparently cutting down trees despite their apparent health. One resident complained: It's terrible what they're doing. Up until now, it's been mostly pruning, but to cut down an entire beautiful tree is unacceptable. The article offers similar commentary from flummoxed Abu Dhabi residents but does not attempt either to identify who should be held accountable or to interview someone from the municipal government. Other reports that called for public accountability—including a collapse of a giant festival tent in a sandstorm, a drowning at a beach in Dubai, and broken air conditioners in bus shelters—failed to identify or interview officials in positions of authority. At times, the newspaper even allows unnamed government spokespeople to refuse to comment, meaning that the people hired to talk to the press avoid fulfilling their
roles. In some notable cases, reporters with The National do manage to monitor those in power via specific identification. One article details a dangerous traffic intersection in the northern Emirate of Ras al Khaimah that had caused several deaths. The reporter interviewed the official in charge of traffic in the northern emirate and allowed family members of people killed in the area to respond to his points. This type of public accountability occasionally appeared in other National articles but rarely in Al Ittihad.

3. Public Criticism and Compromise

Both papers aired issues critical of the government and businesses; however, certain limitations apply. In The National, journalists covered university teachers who were upset with hiring practices, residents unhappy with school spending allocation, and other issues mentioned earlier in the analysis. In Al Ittihad, articles discussed the problem of not granting citizenship to foreigners married to nationals, the shortage of Emiratis in certain professions, and the lack of healthy habits among the nation’s youth. Al Ittihad’s journalists would often raise points of criticism but then answer these critiques by noting
the actions already undertaken by the government. As mentioned earlier, Al-Ittihad reporters would frequently address the issues themselves—simply referring obliquely to the concerns of affected parties—rather than finding someone affected and conducting an interview.

In contrast, The National did provide a vehicle for identified residents to raise issues publicly. For instance, one article describes a local university’s decision to transfer employees to another region and then later new hire people to fill their vacated positions. The transferred employees became upset over what they perceived as a needless move and publicly voiced their frustrations. One employee who had already quit her job rather than move said, “I didn’t think I could get any angrier than I already am at my former employer, but this advertisement is a very hard slap in the face”. Some of the current employees were granted anonymity so that they could speak freely without fear of reprisals, and the university’s provost also explained the position of the school. In this sense, the paper provided a public platform for debate, allowing a space for public criticism and compromise. This type of coverage appeared occasionally in The National, giving those parties who were upset with
the status quo a platform upon which to express their issues. Such instances of “public debate” were seen rarely in Al Ittihad, where journalists would more often raise issues on behalf of nameless parties.

4. Comprehensive and Proportional Reporting

While both papers covered many sensitive and important issues for the United Arab Emirates, their reporting often fell short of comprehensive coverage that truly reflected all parts of a particular issue. For instance, The National’s coverage of the regional unrest often proved quite comprehensive. The paper even offered staff-written reports from inside Syria throughout 2011 that provided information about the brutal crackdown in that country. However, the coverage of the Arab Spring did become muted or self-censored when dealing with one nearby political ally—Bahrain. In general, the coverage of Bahrain in both The National and Al-Ittihad was less extensive than the coverage of the other Arab countries dealing with unrest. Coverage of the United Arab Emirates’s arrest of five human rights activists appeared similarly muted. The National only reported on two of the arrests until the government officially acknowledged all five. In contrast, many
international outlets as well as the Dubai tabloid newspaper, 7Days, widely reported the arrests. Indeed, Al-Ittihad surprisingly never published an impartial news story about the arrests, although the editorial pages referred to them. The decision to not publish news of the arrests as they happened reveals the papers' avoidance of the commitment to offer readers a comprehensive picture of events.

Another interesting divergence between the papers concerned the use of the front-page main photo. Nearly every day in April, The National featured a picture from the upheaval in one of the many Arab countries in the region. In contrast, Al-Ittihad editors only chose to use a picture of the Arab Spring on two days during the sample month. The other days in April featured front-page photos of the country's president Shiekh Khalifa bin Zayed al Nahyan instead.

News coverage of business interests is another area where comprehensive coverage appears to be lacking. The National reported on the closure of a roller coaster at Abu Dhabi's Ferrari World amusement park. The article is decidedly one-sided, simply announcing that the coaster and two other rides would be closed indefinitely. The
article neither interviewed any disappointed amusement park patrons nor asked any officials about the cause or length of the shutdown. The coverage, while far from comprehensive, still exceeded Al Ittihad, whose editors chose to ignore the story. Of note, both articles from The National called out here for their lack of comprehensive coverage did not carry a reporter's byline. The absence may indicate reluctance on the part of journalists at the paper to have their names attached to subpar reporting.

Different Cultures of Journalism:

This analysis leads to several interesting conclusions, especially in terms of the nature of the "culture of journalism" for both the Arabic and English newspapers in the UAE. The newspapers vary greatly in their approach to journalism, with The National providing coverage far closer to the ideal outlined by Kovach and Rosensthiel's principles of journalism. The analysis also reveals that the differing presentation of news could lead to differing "ideologies" amongst each newspaper's respective readers, which is regarded as the manner or the content of thinking characteristic of an individual group or culture". The differing
style of journalism of the two papers could therefore offer several subtle disparities in the way each paper’s readers react to issues.

In the English-language reporting, journalists generally acted as impartial observers who sought information and presented what they found. They usually gathered information from sources—residents, government officials, and experts—to create a news report on an issue. However, the Arabic-language reporting featured a dearth of this type of journalism. Much of the “news” was simply photos of events with the country’s leadership and unaltered press releases from the government. The few journalist-written news stories tended to be summaries of issues with no quotes from people offering individual perspectives. Instead, the journalists summarized their take on the issues and offered their own opinions—practicing a journalism of assertion rather than verification. This reveals a differing “culture of journalism” practiced by each paper which falls in line with Zelizer’s argument discussed at the start of this paper on journalists becoming “producers of culture.” In this way, journalists are taking part in shaping the culture of journalism they work in. So when, for example, the journalists writing in the Arabic
newspaper tended to offer their own opinion—and which was more than often hard to distinguish from facts—it can be deduced that the journalist sees him or herself as contributors to the media message itself rather then merely conveyers of information. This echoes what Shoemaker and Reese argue where the journalist’s personal attitude relates to the role that the reporter sees himself or herself undertaking. The Arabic-language press featured twice as many opinion pages where writers would often address news items—including news not covered anywhere else in the paper. The National rarely ran an editorial about a subject that was not covered in an impartial manner somewhere else. This distinct difference between impartial reporting and “assertion journalism” produces a different media message altogether by each of the newspapers, thus reflecting a different “culture of journalism.”

In turn, the study has identified different approaches by each newspaper to citizen engagement. For example, the Arabic press’ lack of quotes from residents also creates a unique perspective, where residents have little reason to have an opinion or be engaged regarding government decisions when they never read quotes from average citizens.
like themselves. While the Western journalists routinely interview the “man on the street” to gauge public opinion, this technique never appeared in Al-Ittihad during the sample month. The absence of citizens’ quotes may have a dramatic affect on public engagement in political life. The government recently held an election for members of the Federal National Council, a deliberative body that airs issues for national discussion, and has stated publicly its desire to see the country’s residents more involved in issues facing the country. Dr. Anwar Gargash, the government minister in charge of the election, said: “It is not enough to remain as bystanders on the national debate but to be actively engaged”. The newspaper’s failure to provide room for average comment and criticism appears to work against the government’s broad goal at increased participation. In this sense, the Arabic journalism is failing to offer a forum for public criticism and compromise,” one of the aforementioned principles of journalism, rather it appears that Al-Ittihad tended to work within its cultural and political contexts of operation that is reflected in its journalistic practice. This was also often found in the practice of journalism found in both the English and Arabic newspapers

in regards to journalists operating to serve as an independent monitor of power. While the outlets do regularly cover issues regarding the government and business, they often do so obliquely. For instance, the newspapers will raise issues about government agencies, but then fail to point out exactly who is in charge or seek a response from an official. In some cases, the newspapers even quote public relations officials from the agency without offering their name. Business coverage often seemed to fail to meet the standards of independent monitoring of power. Articles about problems with businesses such as Blackberry and Ferrari World tended to gloss over troubles. This finding is in keeping with other commentary that leadership frowns upon tough business reporting because it could hurt the economy of the UAE. Both English and Arabic journalists appear reluctant to cover business news with the same vigor as their Western counterparts. In this example, there were similarities between both cultures of journalism due to them operating with the same national context. The issue of power is one that places a strong influence on the practice of journalism, and is one that would gain considerable effect within a national context on all media platforms operating within its borders.
Speaking of power, both newspapers failed to adequately cover the arrests of its own citizens during the “Arab Spring.” The details of the arrests were quite murky and the government didn’t official acknowledge them until more than a week after the first detention. A news media operating in a free environment would have seen many opportunities for daily stories on the arrests—family, friends, and co-workers could have been interviewed and government officials could be routinely questioned for updates. Instead, both media outlets remained quiet except when public officials or the state news agency made a statement. Yes, The National has in some ways delivered its promised new type of journalism to the Middle East. But this familiar style of journalism—failing to report on the questionable actions of the security forces—is all too familiar in the Arab world.

Despite overarching influences of power within a national context over all forms of “cultures of journalism,” differences were detected between Al-Ittihad and The National, as discussed above, thus providing notably differing cultures of journalism. Overall, this study set out to ascertain whether a distinction in journalistic practice between the
Arabic and English newspapers within Abu Dhabi existed and, in turn, determines whether a difference (if one existed) could lead to a distinction in the “culture of journalism” of each newspaper. The goal was to better understand the underpinnings of each newspaper’s journalistic culture operating within the same national media environment. In accord with these questions, this study found that both The National and Al-Ittihad adopt differing journalistic cultures, due to linguistic and cultural influences. In turn, this paper sees that “cultures of journalism” not only exist from one country to another but also remain valid with the same national context, and in turn reveal a more complex and contextual journalism environment. This analysis could lead to many opportunities for future study in also other contexts to see if there are correlations between the findings of this study and other “cultures of journalism” operating within the same nation state.
Role of Darul Uloom Nadwatul Ulama in the field of Arabic Journalism in India

Nadwatul Ulama has an immense contribution to the development of Arabic Journalism in India. It has been playing an important role from its inception. Darul Uloom Nadwatul Ulama is considered to be the center of Arabic language and literature. In India as soon after its foundation the teachers and students attached with Arabic. This institute tried its best to create educational atmosphere. It achieved the objectives to an extent that if an Arab came here he would not find himself in a strange place. The institute produced a number of excellent scholars namely, Allama Syed Suleiman Nadwi, Maulana Masoud Alam Nadwi, Syed Abul Hasan Ali Hasani Nadwi etc. So much great attention was paid to Arabic that the institute published the magazine Al-Ziya which was an instant success and was highly appreciated by the scholars.

When someone talks about the role of Nadwatul Ulama nobody can deny Al-Baas al-Islami as it is the light of Arabic journalism in India.
Al-Baas al-Islami:

Causes of publishing Al-Baas al-Islami:

There are many important causes of publishing al-Baas al-Islami. Here, I want to highlight some of important causes as follow.

The victory of Israel and defeat of Egypt:

If we see the background of Al-Baas al-Islami we may return to the past events. The country was surrounded with decline and destruction and they had to abandon the throne. Military revolution rose in Egypt and the scholars as well as leader paved the way for renaissance when Jamal Abdul Nassir was allude its leader, he joined hands with general Naguib and took in the bloody movement, but letter on due to succumbing to mental illness he got separated from him and Jamal Abdul Nasir took the possession of Egypt as military dictator. The superstitious and Islam enemies bowed their heads before him and even the public considered him and accepted him as liberator, great leader and according to Egyptian terminology Innal Asaliman Ghalabi (mightier has everything) come into manifestation.
When Jamal Abdul Nasir became the dictator, efforts were made everywhere that the Islamic would follow his constituted rules in these endeavors the Jews played a vital role. They conspired underground to population the name of Jamal Abdul Nasir all over the world. He was declared as the liberator of Arab and a great leader and it was attempted to arouse the consciousness of the Arab. The Christians and the Jews living in the Arab welcomed heartedly the nationalism of Arab. The Jew chiefs got more close to it and gradually made hidden pact with them to dominate Jerusalem. There was no importuning conductive to realize their malicious mission of occupying and invading Jerusalem. Very cunningly they prepared a battle map which was fabricated so as to achieve the motive Jamal Abdul Nasir agreed with it and kept this matter hidden and covert to act upon it. And at the time which was suitable for the Jews, Jamal Abdul Nasir stopped his commander to much only to satisfy the public. On the 9th of June, 1967 was auspicious Friday when the dream of Israel was accomplished? They occupied Aqsa mosque and the Muslims all over the world indulged in inferiority feeling defeated.

\[\text{\footnotesize \text{\cite{1}} 48 Year of Affection (Urdu) by Dr. Saeedur Rehman Azami Nadwi}\]
Indeed, this was an ill-omen and gloomy movement in which this events had taken place.

Hazrat Maulana Ali Mian in his book “the tragedy of Islam would” writes as follows:

“The day of 9 June, 1967 was the movement when all the Muslims everywhere had their heads down with shame they hesitated to meet their eyes with passers had occupied very important geographical and military headquarters of Islamic world, and most of its cities had been included in Israel. The most tragic and devastating fact is that first Qibla is under their hand and according to their greatest religious leader”¹ they have got opportunity to enter Jerusalem after 2000 years. This was the first Friday after 800 years when the Muslims did not worship in Beitul Maqdis. Before this during crusade battle it was in the hands of crusaders only for 90 year but until Salahuddin Ayyubi again occupied upon it back, the Muslims did not get relief. They did not sit at rest. In the Islamic calendar Friday is a very auspicious day but the Friday of 29/1387 brought the message of misfortune, the misfortune

¹ ibid
with the Muslims had not confronted today all the eyes are wet and every heart is distressed, every home is filled with grief and every one considers him worthy of condolence.

Many desperate ones hoped that situation might change due to delay longevity of battle. Many experts opined that if the Arab stored firm for few days against the Jews they could turn the condition. The other governments were supporting this belief. The world is revolving around hope, this was a ray of hope in the dance cloudy which had shined by positive thought, but this wavering lamp of hope got blown when the Arab which was the forerunner of battle and candidate of Arab leadership, accepted the truce without any condition.

All these events so dramatically happened and were so sudden that the entire Islamic world remained dazed, its faculty of perception paralyzed, because the countries which themselves had hoisted the flag and jumped into the battle ground had now accepted defeat. Next day saw a different atmosphere, and the feeling of disgrace as well as failure was giving unbearable pain to the Muslims, and was humming the sorrowful couplet.
Arab nationalism and its magic

There was no ideology of Abdul Nasir himself but influence by nationalist and leaders he expressed the opinion freely that Arab word is fact, its citizens whether related on belonging to any religion on cask fallow under the category of Arab nationalism which is such a great movement under which flag stand without discrimination all citizen of Arab belonging to every caste, creed and gender, and this nation is not weak like any other one of the would lather its roots are driven deep down and spread to the concept of Arab nation stands as torch bearer for every religion, philosophy and system of life. Its teacher are the messengers of god and those who believe in them are those who did so in the prophets and messengers.

This and either ideas of the some kind were propagated beautiful be Jamal Abdul Nasir and his supporters and injected them in the heart of youth. The Arab started considering the Jews their friends and started deleing Arab nationalism a blood relation with them, here it would be interesting to note that the wife of Jamal Abdul Nasir was a Jew and remain on her religion until the end of her life. The day of 5 June, 1967
was an occasion of celebration not only for the Jews but those also who gifted Baitul Maqdis to them in silver plate. No matter how tremendously upset and sorrowful were the Muslims and how low and base they felt, but the traitors were happy and jubilant.

Such example infidelity and hypocrisy is difficult to be found in the entire Islamic History. This magic of Arab nationalism is not stark contradictory to Islamic teachings and commandments but is also not acceptable for the religious modesty of a common Muslim. A short period subsequent to the events of 5 June, 67 Jamal Abdul Nasir had cardiac arrest and he died a mean and disgraceful death. But the magic he left behind was so deep, attracting and appealing that the journalism there left no stone unturned in lauding and applauding him. An Egyptian new paper wrote, “O Jamal Abdul Nasir, o prophet of nationalism prophet of movement your body and soul rose to heaven on the day of ascent and you met angels in the way who got included in your journey. whether the tears turn seat into an ocean, whether ocean turns into ink, still it is impossible to make your condolence so because such person are fan above and exalted from works and speech.
At present many Arabs have suspended their belief in Arab nation, and now openly doubt whether there is collective Arab mission. Those recently swept by the Islamic activism prefer to think of themselves first and foremost as Muslim and to without apology. At times their lexicon has turned into derogatory label, implying wastefulness, in competence and subservience. Other Arabs plainly prefer to be as Egyptians, Syrians, and Jordanians. Arabism first rose in 19th century not as a direct reaction to western rule, but as a critique of the Ottoman Empire, whose reach had extended even most of the Arabic speaking peoples since the early 16th century. For nearly four hindered years, these Arabic speakers had been fully reconciled to their role in empire the rest of the empire was in Istanbul and its rest domains were administered in Ottoman Turkish.\(^1\)

But ottomans professed Islam, as did the overwhelming majority of their Arabic speaking subjects than state evolved was partnership in Islam Muslims who spoke Arabic retained a pride in their language. And they took pride in their genealogies which linked them to Arabia at the down of Islam. But that very fidelity to Islam bound them to Muslim who spoke other languages and prided themselves on either genealogies

\(^1\) Ibid
and who brought new vitality to the defense and expansion of Islam—since the 15th century, the Ottomans showed precisely this vitality, harnessed to Islamic goal that had carried Islam to the very gates of Vienna. With relative decline in Ottoman power especially in 19th century, the foundation of this symbiosis began to weaken. The great Ottoman carpet was being rallied up at both ends. By Europe’s great powers, locked in imperial rivalry, and by the discontented Christian subjects of Ottoman rule in Europe whose struggles for independence took a nationalism form. The Ottomans embarked on a success of westernizing informs but eventually lost their footing in the Balkans, north Africa etc. as the empire dwindled so did the confidence of its remaining subjected and some discounted even appeared in the remaining Arabic speaking provinces of the empire, in Africa, a discontent that would come to be known as the Arab awakening many controversies still surround the nature and extent of this content, but generally it is agreed to have drawn upon two sources. First, there were the minority communities of Arabic speaking Christians, much influenced by the European current, who worked to transform Arabic
into a medium of missionary work. According to late Maulana education is an investment in the development of a total human personality. It is also an effective instrument of social, economic, and political change. It supplies the required trained manpower to the community to run its professions, services and economy. If correctly applied, it may also help in creation a just society and an accelerated development of the younger generation in the intellectual, spiritual, culture and aesthetic fields.

History provides many examples where a small community has used its suspensor education as a means to ensure for itself a position much higher than what its numerical strength would have otherwise given it. No education system operates in vacuum; if it works in a given social, political and ethical milieu. Both the western and the socialist systems of education have tried to produce citizens fully compatible with their valve system and social and political consciousness. They do not allow anyone to disturb their scheme of things in this field. So strong are the constraints placed by the socio-political establishment both in the east and west? The need to satisfy a person’s spatula craving is not felt.

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1 Dr Saeedur Rehman Azami- an Exemplary Personality by Syed Azhar
This is, in fact a negation of an important field of human thought and activities. An educational system which overlook or negates the spiritual cravings of the individual by cutting him from his religious mooring does make a man of a society root less. It may produce excellent engineers, competent learned philosophers but it would fair to imbibe in the young generation righteous and ethical sensibility without which other capabilities are not of much are avail, even enlightened westerns thinkers realize this weakness of their system. It stands to reason that if education is supremely concerned with the quality of people it needs the inspiration of some vision of what human beings right to be; some nation of what is a good kind of person.

Despite facing financial hurdles, Al-Baas al-Islami achieved a distinguished position. As mentioned earlier the first newspaper in the history of Arabic journalism was published Lahore. Then a period came when no Arabic newspaper was issued for a long time until 1955 AD when Maulana Syed Mohd. Hasani Nadwi established a literary committee and published Al-Baas al-Islami. It became popular very soon.
Maulana Syed Mohd. Hasani was the editor of the magazine coordinated by Maulana Sayeedur Rahman Azmi Nadwi, and Dr. Maulana Ijtiba Nadwi. Al-Baas al-Islami came into public in the year 1955 and since then it has been issued as representative of Nadwatul Ulama. The present editor of the magazine is Dr. Sayeedur Rahman Azmi Nadwi and Maulana Syed Mohd. Wazeh Rasheed Nadwi.

All the personalities considered the magazine a religious service and did not make it a source for hoarding wealth. They always wrote the truth fearlessly. And in due to that reason it had to fall prey to the government conspiracy.

The Objectives of Al-Baas al-Islami:

1. To generate religious awareness in the new generation and to put all possible effort in this direction.

2. To invite the Muslims community to adopt true belief. Most of the articles written were related to this issue.

3. To provide good and useful information about Islam.

4. To defend Islam in every possible way whether the criticism is from the west or others.
5. This magazine has always been criticizing infidel customs and ideology.

6. To prevent intrusion of the western culture, and to disclose their conspiracies.

7. To present the main news of Islamic world in brief and with analysis.

8. To propagate Arabic language in India, to introduce it and to generate its interest.

9. To introduce the Islamic personalities and to discuss in their inventions and efforts.

10. To promote and propagate the Dawah of Nadwatul Ulama.

**Features of the magazine Al- Baas al-Islami:**

Every magazine has some characteristics and they are shown and expressed in its articles, views and opinions. Some features of Al- Baas are given below:

1. Al-Baas al-Islami was the representative of Muslim community, their issues and problems

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1 Evolution & History of Islamic Journalism in India by Dr. Salimur Rehman Khan, Pg- 390
2. This magazine has always presented the true image of Islam.

3. In the writings of this magazine, attention has been paid to the effective style, contemporary issues, and current affairs.

4. In the editorials of the magazine contemporary issues have been mostly considered.

5. Defense of Islamic movements of the Arab countries as Ikhwanul Muslimeen and propagation of their ideology.

6. Special attention given to the news related to the Arab countries.

7. This magazine has always published articles without discrimination on Akhwanul Muslimeen, Darul Uloom Deoband, and Madrassa Ahle Hadith

8. The magazine has published articles on various occasions.

The status of Al-Baas al-Islami in Islamic Journalism:

The magazine Al-Baas al-Islami holds an important status due to its standard and popularity in different educated groups of Hindu-Arab. It is published on behalf of Nadwatul Ulama- a center for Arabic learning. Its editor has always been appointed from the excellent writers
in Arabic. All the important personalities of Islam have been contributing it with their views on various topics. The magazine has successfully bridged the gap between India and Arab countries produced by the lack of language understanding and cultural ties.

**Name of Some Articles Published in Al-Baas al-Islami:**

1. **Credible Rules of Islamic Commandments** by Sheikh Abdul Aziz Bin Baz
2. **Effects of Islamic Message on Human Civilization** by Mohd. Maruf
3. **The Sacrifice of Arab Youth** by Maulana Syed Abul Hasan Ali Hasani Nadwi
4. **Glorious Religious Movement** by Maulana Syed Abul Aala Maududi
5. **Islamic Awareness** by Mariam Jamila
6. **My Observations in Afghanistan** by Saleh Mehdi Samrai
7. **We Abuse Turks & Follow Their Foot Steps** by Noman Samrai
8. **Return of Islamic Civilization** by Abul Haleem Owais
9. **Christianity- a National Religion** by Abdul Majid Daryabadi

11. How to Play your Role in Current Age by Mohd. Hasani

12. Psychological Change in the Life of Omar Bin Abdul Aziz (rah) by Amaduddin Khalil

13. Cultural Issues of our Society by Mohd. Syed Ramazan

14. Teachings of the Prophet (PBUH) by Maulana Syed Rabey Hasani Nadwi

15. Islamic Civilization against Sovereignty by Maulana Sayeedeur Rahman Azmi

16. Misfortune of Jews and Sources of Test by Abdul Rehman Mohd. Dursi

17. Congratulation to joy on Victory of Truth by Nazim Nadwi

18. Among Artificial & Real Humans by Maulana Mohd. Taqui Ameeni

Al-Baas al-Islami and the Arab World:

Soon after its publication the magazine Al-Baas became popular in the Arab countries such as Iraq, Iran, Libya etc. Its articles were published in various newspapers. This magazine achieved more than
compacted success in the educate class of the Arabs. The editor of magazine "Al-Rabta Al-Islamiya, Mecca Mukarramah, Writes about 'Al-Baas al -Islami", that the magazine published from a great Islamic institute of India represents the Muslim community and defends their contemporaneous issues considerably well. This magazine always pays attention to the delicacy of ideas, authenticity of facts and clarity of words. It has fought fearlessly against the infidel attacks of customs and traditions. The orator of Masjid -e- Haram, Sheikh Abdul Khayyat says that he has right to participate in the magazine because of its clarity, truth and seriousness of issues. Ties with the Arab countries because of distance, so the Arabic was limited to the educated class which comprised of people who were well - versed in spoken and written Arabic.

Al-Raid:

Another outstanding contribution of Nadwatul Ulama to the Arabic journalism in India is Al-Raid. It has a great role to the growth and development of Arabic journalism in India.
Importance of "Al-Raid"

The magazine Al-Raid has achieved a distinguished status in the Islamic World. In the beginning, it was limited to a few numbers of educated groups but graduate its distribution reaches to the Arab countries and registered there its presence. The Arabic speaking class has been immensely influenced by its uniqueness of issues; delicacy of opinions and dirty of views. With the cause of time its circulation is increasing every day. More and more people are subscribing.

Names of Some Articles published in "Al-Raid":

Some of the important articles that were issued in the magazine "Al-Raid" are given below.

1. Growth of Muslim society - by Syed Kutub Shaheed
2. Life of the prophet (PBUH) in the light of Qura'\n - by Mohammad Tayyab Qasmi
3. Some Time with Islamic moved by Jamaluddin Atiya
4. Don't make Islam a Source for worldly Achievement - by Maulana Syed Mohammad Hasani
5. Modern sovereignty - by Dr. Maulana Sayeedur Rahman Azmi
6. Training for Islamic movement in Pakistan By Maulana Syed
Mohammad Wazeh Rashid Hasani Nadwi
Some Prominent Journalists of Nadwatul Ulama:

From the beginning Nadwatul Ulama has a unique record of producing various scholars in the field of literature, Hadith, Tafsir, Fiqh, Aquaid, Usul and many other fields of arts and science. In the field of Arabic journalism in India it has a great deal. It produced a numerous journalists. It is not possible here to discuss about all of them but I want to highlight some of them who left no stone unturned for the development of Arabic journalism in India.

1. Allama Shibli al-Numani:

Shibli Numani was born on Wednesday Shawwal 10, 1273/June 3, 1857, on the day when freedom fighters broke open gates of Azamgarh district jail, freeing many of its prisoners and capturing the district treasury, setting the scene for the troubled political times Shibli was to live through. After studying with well-known scholars, Shibli joined MAO College in 1883 and remained there until Sir Sayeed’s death in 1898. He was a renowned oriental scholar on the staff of the College, and Sir Sayeed had great respect for his scholarship and academic skills, giving him access to his personal library. Although Shibli had close
association with Sir Sayeed, he was at loggerheads with him on political matters and supported the Indian National Congress (INC) from its inception in spite of Sir Sayed's hostility. Shibli's interest in the study of the early history of Islam and the democratic structure of the Pious Caliphate may explain his inclination towards the INC. In a debate at the Students' Union of the MAO College in 1892 on the theme "Is democracy a better form of government than autocracy?" Shibli emphatically supported democracy and his forceful advocacy won the majority of students' support.

Numani was offered and joined a teaching position at the university on February 1, 1882. He taught Persian and Arabic languages at Aligarh for sixteen years where he met Thomas Arnold and other British scholars from whom he learned firsthand modern Western ideas and thoughts. He traveled with Thomas Arnold in 1892 to Syria, Egypt, Turkey and other countries of the Middle East and got direct and practical experience of their societies. His scholarship influenced Thomas Arnold on one hand, and on the other he was influenced by Thomas Arnold to a great extent, and this explains the modern touch in
his ideas. In Cairo, he met noted Islamic scholar Sheikh Muhammad Abduh.

After the death of Sir Syed Ahmed in 1898, he left Aligarh and became an advisor in the Education Department of Hyderabad State. He initiated many reforms in the Hyderabad education system. From his policy, the Osmania University of Hyderabad adopted Urdu as the medium of instruction. Before that no other university of India had adopted any vernacular language as the medium of instruction in higher studies. In 1908 he left Hyderabad and went to Lucknow and became the principal of Nadwatul Ulama introduced reforms in the school's teaching and curriculum. He stayed at the school for five years but the orthodox class of scholars became hostile towards him, and he had to leave Lucknow for his birthplace, Aligarh in 1913.

Earlier at Nadwa he wanted to establish Darul Musannifin or the House of Writers but there he could not do this. He bequeathed his bungalow and mango orchard and motivated the members of his clan and relatives to do the same and succeeded. He wrote letters to his disciples and other eminent persons and sought their cooperation.
Eventually one of his disciples, Syed Suleiman Nadwi fulfilled his dream and established Darul Musannifin at Azamgarh. The first formal meeting of the institution was held on November 21, 1914, within three days of his death.

Shibli’s genius had its flowering in Aligarh University when he came into contact with Sir Syed Ahmed and British scholars. Both Shibli and Sir Syed Ahmed wished for the welfare of Muslims, and wanted to have Western thinking and style come along with it. However, Sir Syed wanted to save the Muslims from the wrath of the British rulers after their active participation in the War of Independence, called the “Sepoy Mutiny” by the British colonialist rulers, whereas, Shibli wanted to make them self-reliant and self-respecting by regaining their lost heritage and tradition.

Shibli was a staunch supporter of Pan-Islamism. He wrote poems and articles decrying the British and other Western powers when Turkey was defeated in the Balkan Wars and he urged the world Muslims to unite. In 1913, when the British Administration in India stormed the Kanpur Mosque, Shibli condemned them.
According to some scholars, Shibli was against the Aligarh movement. He opposed the ideology of Sir Syed and that is why he was debarred from the services of MAO College. Kamleshwar wrote a novel ‘Kitne Pakistan’ (How Many Pakistan?) and in that novel he portrays Maulana Shibli Numani as a narrow minded Muslim theologian. In another book, ‘Ataturk Fi Karbala by Dr. Arif ul Islam’, the author alleged that Shibli was not happy with Sir Syed’s policies and ideologies and was involved vehemently against Aligarh movement. It is a false propaganda that he was till his last breath closely associated with Aligarh Muslim University.¹

There does not appear to be evidence of any difference of opinion between Shibli and Sir Syed either in the former's writings or correspondence during the life-time of the latter. Shibli's first critical reference is not to Sir Syed but of Hali with reference to "Hayat-i-Javed" which Shibli referred as "sheer hagiography" (sarasar madah sarai). It was only later, i.e. after 1907 that Shibli made many critical references to 'Aligarh College' and occasionally to the founder Sir Syed.

¹ Rudad-i-Nadvatul Ulama, Entazami Press, Kanpur, 1894, p.27.
From these writings one is inclined to agree with the reasons assigned by Shaikh Ikram for this change of attitude. These are Shibli's desire to show that the traditionalist model of Nadwa was superior to that of Nadwa. One of the primary objectives of 'Al Hilal' was "Aligarh ke Aiwan-i-Ghulami ko girana. Shibli and Azad's desire that promotes of the proposed Muslim University should not give up the demand for an all India affiliating jurisdiction.

Shibli was great supporter of progress of science and education in the West. He wanted to inspire the Muslims to make similar progress by having recourse to their lost heritage and culture, and warned them against getting lost in Western culture. In keeping with this goal, he wrote the following books:

2. Muqadmat-Seeratun Nabi
3. Al-Farooq : Biography of Hazrat Omar Farooq (R.A.)
4. Al-Ghazali
5. Al-Mamoon
6. Seerat-un-Noman
7. Swaneh-Maulana Roomi
8. Al-Kalam
9. Ilmul-Kalam
10. Safar Nama Room-Misr-o-Shaam
11. Sherul-Ajam -5 Volumes
12. Kuliyat-e-Shibli (Urdu)
13. Kuliyat-e-Shibli (Farsi)
14. Mawazenah Anees-o-Dabeer
15. Al-Inteqar
16. Auragzeb Alamgeer per Ek Nazar

Lot of injustice has been done to Shibli. While Maulana Aslam Jairajpuri pointed out errors in "Sher-ul-Ajam", it was not mentioned that Shibli was the first to write biography of Maulana Rumi. Though differences between Sir Syed and Shibli are highlighted but it has not been pointed out that in spite of Sir Syed’s opposition to the writing of “Al-Farooq”, Shibli never complained about it. He lamented that Shibli’s Persian poetry was never tested on its merit and was wrongly associated with his acquaintance and close friend with an enlightened intellectual
lady of the time Madam Atiya Fyzee. He refuted Shaikh Mohammad Ikram’s claim in this regard and subtly highlighted delicacy of Shibli’s thought molded into his Persian poetry.

Allama Mohammad Shibli Numani is considered as tallest figures among the Muslims of Indian subcontinent who died at an age of 57 but his academic and social work put him way above to people who were far senior and elder to him. Even though the college did not progressed as expected by any standard but got significance because of its founder. His venture Darul Musannefin which was also renamed as Darul Musannefin, Shibli Academy, did a wonderful job in realizing the dreams of its founder. After the Independence of India and breakup of the country, it lost one of the main pillars Maulana Syed Suleiman Nadwi who migrated to Pakistan and strong supporter Nizam of Hyderabad but still survived many hick ups. The new team of Darul Musannefin, Shibli Academy, under the leadership of its Director Prof. Ishtiyaq Ahmad Zilli is trying to bring it back on its feet and restore the past glory. Allama Shibli Numani has a versatile personality but his mostly known for his academic work. Hope people of academia will
work on other dimensions of his personality and give him his deserving stature of a reformer rather than just academician and theologian.

Shibli Numani was an exception to the rule in that he was not in line of Delhi Ulama-Sufis of the Naqshbandi order, although his thoughts were influenced by Shah Waliullah. He was, however, an alim concerned with the reform of the Ulama so that they could be the effective guides to the Muslim community, a scholar who wrote and published prolifically and who nurtured younger authors, leader in the movement to advance the Urdu language as a modern vehicle of expression, and an educator associated with Aligarh College and with the reformist Madrassa of the Nadwatul-Ulama in Lucknow. Shibli was the Muslim Rajput from Azamgarh district in the eastern reaches of the then United Provinces. Although his younger brothers went to Aligarh, Shibli was given a classical Islamic education. His teacher was Maulana Muhammad Farooq Chirayakoti, a rationalist scholar who was an outspoken opponent of Sir Syed. This aspect of Shibli's background perhaps explains his ambivalent relationship with Aligarh and Sir Syed. The Chirayakot connection is significant. David Lalyveld notes that
Chirayakot was the center of 'a uniquely rationalist and eclectic school of ulema', who studied Mu'tazalite theology, the early Arab development of Greek science and philosophy, as well as such languages as Sanskrit and Hebrew.

Shibli, therefore, had reasons to be both attracted and repelled by Aligarh. Even after he had secured a post as a teacher of Persian and Arabic at Aligarh, he always found the intellectual atmosphere at the college disappointing, and eventually left Aligarh because he found it uncongenial, although he did not officially resign from the college until after Sir Sayeed's death in 1898. Shibli had an original mind that combined rationalism and clarity of expression with an aesthetic sensibility. These characteristics are apparent in his writing style and they doubtless attracted him to the young Azad, and vice versa.

In early 1890s Shibli traveled extensively in West Asia, visiting educational institutions and libraries in Turkey, Egypt, and Syria for his own research and meeting scholars, including Sheikh Muhammad Abduh (1849-1905) in Cairo and other Islamic reformers. After leaving Aligarh, Shibli worked for a time in the educational service of the
Nizam's government in Hyderabad, but finding that also uncongenial he returned to north India, where he became the secretary and guiding light of the Madrassa of the Nadwatul Ulama in Lucknow.

The Nadwa, founded in 1893, was an association of Ulama who had various institutional affiliations. One of its moving spirits was Maulana Syed Muhammad Ali Mongeri, a learned Naqshbandi who continued the mission of promoting Muslim solidarity that was initiated by Shah Waliullah. The Nadwa was formed to bring about the reconciliation of eastern and western learning of Deoband and Aligarh, as it was not to unite the Ulama in the task of spreading and defending Islam. To do this, Nadwa avoided the divisive issues and called upon the Ulama to sink their differences and to improve communication among them by holding annual meetings. The Nadwa was not always able to avoid divisions in its ranks or at its meetings, however, as Shibli later found out. In 1898, the Nadwa founded a Madrassa, the Darul Uloom, with the intention of incorporating the best of Islamic and western learning in its curriculum, in order to produce a new breed of modernized Ulama. Under Shibli's direction, the school earned a
reputation for sound scholarship, published a journal, Al-Nadwa, and collected an impressive library. It also secured British government patronage to build an imposing edifice by the bank of the Gomati, and to institute the teaching of English and mathematics.

Ultimately, the Nadwa gave up its notions of uniting occidental and oriental knowledge and concentrated on Islamic scholarship, and on the dissemination of biographical and historical writing in Urdu. Shibli's own writings set the pattern for the latter. His works included biographies of the caliphs Mamun and Umar, the jurist Imam Abu Hanifa, al-Ghazali, the poet Rumi, and the Prophet Muhammad, and two works on theology. These works introduced into Urdu the methods of Western historiography and biography, but were also defensive in that they responded to western and Christian criticisms of Islam and Muslim heroes. Shibli also wrote poetry, literary criticism, including a monumental study of Persian poetry, and numerous articles and letters. His style was clear and straightforward, with a tendency to romanticize the Islamic past in the interests of promoting Muslim pride and solidarity. In the last year of his life, 1913-14, Shibli left the Nadwa
under fire from an opposing faction and retired to his home in Azamgarh, where he started an academy, the Darul-Musannefin, again to promote historical scholarship and publication in Urdu.

In the aftermath of Shibli Numani's death his favourite pupil including the renowned Syed Suleiman Nadwi, dedicated themselves to nurturing and building on his legacy. Syed Suleiman Nadvi completed Shibli's unfinished 'Seerat un Nabi' and together with others built Darul Musannefin in Azamgarh into a most illustrious institution of learning, research and publications in the area of Islamic thought and civilization that it became in the next few decades.

However, after 1947 Shibli Numani's name has suffered neglect by people outside his close circle and outside the Muslim community of Eastern U.P. For instance the Muslim qaum has not given Shibli the all-India stature that others like Sir Syed Ahmad Khan, Maulana Mohammad Ali Jauhar, Maulana Azad with whom he came be easily ranked among the Muslim luminaries of the last 150 years. Aligarh Muslim University and Nadwatul Uloom, Lucknow, the two institutions that he served for so long with so much untiring zeal and devotion and
where he made so much contribution have not done much to perpetuate his memory.

It was only recently that Aligarh Muslim University built a student’s hostel in his name; but they did not name any of their better institutes, the library or one of the colleges after Shibli. Similarly Nadwatul Uloom did not name any of its significant organs after him. Hardly any Muslim community university has named any major awards in Shibli’s name.

2. Maulana Syed Suleiman al-Nadwi:

Syed Suleiman Nadwi is considered to be one of the greatest Arabic journalists of India. He was born in a well-known Syed family of Desna, a village in the district of Patna (Bihar India). He received his early education from his elder brother and joined the Arabic Madrassa at Phulwari Sharif and later enrolled himself in the Madrassa-i-Imadad, at Darbhanga.

In 1901, he joined the Darul Uloom Nadwatul-Ulama, Lucknow, and completed education in 1908; Allama Shibli Numani has been among his teachers. In 1906, he joined the staff of Nadwa; a magazine
brought out by the Darul Uloom. In 1908, he was appointed a lecturer in the Darul Uloom, and for two years worked as an assistant to Allama Shibli Numani who was engaged in the preparation of his well-known work, Seerat-un-Nabi (meaning, life of the Holy Prophet) the major part of which, in fact, was completed in six volumes by Syed Suleiman himself after the death of his illustrious teacher.

Young Salesman's first article, Waqt (Time) was published in the monthly Urdu Journal Makhzan edited by Sir Sheikh Abdul Qadir. In 1905, Maulana Shibli came to Lucknow as Secretary of Nadwa. Suleiman came under the influence of Shibli whose literary heir he was destined to be. There was another person at Nadwa at this time that came from Calcutta. He was none but Abul Kalam Azad. Both Suleiman and Azad were favourite pupils of Maulana Shibli Numani. Soon Suleiman was chosen to carry on Maulana Shibli's work. In 1906, he graduated from the Nadwa. Shibli appointed Syed Suleiman sub-editor of journal, An-Nadwa. In 1908, Suleiman Nadwi was appointed an instructor of Modern Arabic and Dogmatic Theology at Darul Uloom Nadwa. The annual convocation of the Nadwatul Uloom was being held in a packed
hall at Lucknow in 1907. The conferring of degrees in this well-known institution of religious education was to be followed by Dastar Bandi (Investiture of academic gowns and turbans) ceremony, which was being presided over by Khawaja Ghulam-us-Saqlain, a renowned scholar and son-in-law of Maulana Altaf Husain Hali and was attended by Mohsin-ul-Mulk and other intellectual luminaries of the time. Meanwhile, someone got up from amongst the audience and addressing Maulana Shibli Numani, questioned the scholarship of the students who had graduated from the institution and their proficiency in modern Arabic. The Maulana, being a celebrated historian, accustomed to confront his adversaries with incontrovertible facts, asked a young graduate to deliver a speech on any given topic. The student got up and delivered a masterly speech in Arabic on certain aspects of modern philosophy. His command over the language, the sublimity of his ideas and his excellent delivery, astounded the president and all those present there. The speaker was the young Suleiman, who was destined to become one of the greatest historians and the greatest biographers of the Prophet of Islam during his times.
In 1924, he, on the invitation of King Ibn Sa'ud, headed a delegation of celebrated Muslim leaders to Makkah to participate in the 'Motamar-i-Alam-i-Islami'. Delegations of almost all Muslim countries had participated in the conference and Syed Suleiman Nadwi had been elected the vice-president of the conference.¹

The greatest achievement of Syed Suleiman Nadwi was the establishment of 'Darul-Musannefm' (meaning, House of Writers) also known as the Shibli Academy at Azamgarh which became the pioneer in the field of literary and historical research in the subcontinent. He attracted around him a large number of talented scholars who carried on the literary mission of his illustrious teacher, Shibli Numani, with unabated zeal.

This institution of learning founded in 1914, continues to spread its luster throughout the subcontinent and during the last 87 years of its existence has published some outstanding works on diverse branches of knowledge. Syed Suleiman Nadwi was a prolific writer who wrote books on history, biography, literature and travelogue. His greatest work is the

¹ Puraney Chiragh by Maulana Syed Mohammed Rabey Hasani Nadwi
'Seerat-un-Nabi' (Life of the Prophet of Islam) which has hardly any parallel in any language of the world. This work holds the position of reference and has since been translated into several languages, and is the most widely read book on the life and teachings of the Holy Prophet (PBUH).

In 1910, he produced a very important biographical work, 'Seerat-e-Aisha, which is the most authentic book on the life of the Mother of the Believers Hazrat Aisha Raziallahu Anha.

The services of Syed Suleiman Nadwi were recognized and his greatness as a great scholar was acknowledged during his lifetime. The Muslim University, Aligarh, conferred on him the degree of D. Lit in 1941. After partition of India, Syed Suleiman Nadwi migrated to Pakistan in June 1950 and settled in Karachi. He was appointed Chairman of Taleemat-e-Islami Board to advise the Islamic aspects of Pakistan's constitution. He died on November 22, 1953 in Karachi at the age of 69.

Syed Suleiman Nadwi has written many valuable books and some of his books proved to be best selling. Till now people across the globe
get guidance and light of knowledge from his books. Some of his books are mentioned below:

1. Sirat-un-Nabi
2. Durûs-ul-Adab
4. Rahmat-e-Aalam
5. Naqûsh-e-Sulaimân
6. Hayât Imâm Mâlik
7. Ahl-us-Sunnah-wal-Jamâ'ah
8. Yâd-e-Raftagân
9. Barid Farang
10. Seir-e-Afghanistân
11. Maqâlât-e-Sulaimân
12. Umar Khayyam
13. Rahmat E Aalam


Syed Abul Hasan Ali al-Nadwi was the greatest personality that India has ever produced in the field of Arabic language and literature. He
occupied a unique place among the scholars and litterateurs in the Arab World. He was born and brought up in a village called Takia Kalan, Raebareli District, Uttar Pradesh, India, on 6 January, 1914. The name of his father is Abdul Hay ibn Fakhruddin Al-Hasani. His lineage traces back to Al-Hassan ibn Ali ibn Abu Talib (may Allah be pleased with him). His grandfather, Syed Qutbuddin Muhammad Al-Madani, immigrated to India in 677 AH. His father was a renowned scholar of India, who wrote many famous books like Nuzhat Al Khatir, reprinted as Al Ilamu bima Fi Tarikhil-Hund min Alam in eight volumes, Al Hind Fi Al 'Ahd Al Islamy, Ath-Thaqafah Al Islamiyyah Fi Al Hind etc. His mother (may Allah bestow mercy on her soul) was one of the honorable great mothers and great instructors who wrote some books, memorized the Qur'an, and wrote poetry.

His education was started by his mother with teaching of Holy Quran and then formal education of Arabic and Urdu was started. When he was nine years old, his father was died (1923 AD). The responsibility of his education then came to his mother and his elder brother Maulana Hakim Syed Abdul Ali al-Hasani, who was himself a medical student.
after graduated from Darul Uloom Nadwatul Ulama and Darul Uloom Deoband. He began his formal Arabic education under the guidance of Allama Khalil Arab in 1424 A.D. factually he completed his Arabic studies under him. In 1926 he got admission in Nadwatul Ulama. He attended the Dars of Hadith by Allama Muhaddith Haider Husain Khan and Sahiyan-Sanana-Abudaud and Sanan-Tirmzee word by word from him.

In 1926 he attended and impressed the one and all by his Arabic conversation. The Arab guest made him their companion on the tour of the city as a guide and in 1927 he took admission in Lucknow University. He obtained the degree of Fazil from the university.

He studied the select Urdu literature which helped him in his Dawah work. In 1927 he learnt English language which helped him to study English books on various Islamic topics and gain useful information directly. He received the teaching in the commentary (Tafseer) in selected surah from his Sheikh Maulana Khalil Ahsan and studied the complete Tafseer of Al-Quran at Lahore in 1932 by Maulana Ahmad Ali Lahore.
In 1932 he also stayed few months at Darul Uloom Deoband where he took lessons from Shiekhu1 Islam Mualana Husain Ahmed Madani in Sanan Trimzi and Sahih Bukhari. He also took advantage of his stay and learnt commentary and Quranic science and subjects. He also took lesson in Fiqah from Shiek Aizaz Ali and in Tajweed as per the reference of hafs from Qari Ashgahr Ali Sahib.

In 1931 he wrote his first article on Syed Ahmad Shaheed at the age of 17 years, which was published in the journal Al-Manar edited by Syed Rashid Raza of Egypt. In 1934 he was appointed as a teacher in Nadwatul Ulama. He taught Tafseer, Hadith, Arabic literature, History and Logic and in 1938 his first book the life history of Syed Ahmad Shaheed was published which became popular amongst the Deeni and Dawah circles. In 1939 he journeyed to acquaint himself with the centers of Islamic importance in India in which he met Maulana Shiekh Abdul Qadir Raipuri and the great reformer Maulana Mohammed Ilyas Kandhlawi and kept a continues contact with them and obtained spiritual training from the former and following the later, learnt the Dawah work and the work for reformation of Muslims.
He undertook many journeys for it and continued such journeys for quite some time. He was invited by Jamia Millia in 1942 to where he delivered a lecture which was later published by the title of "Deen-wo-Mazhab". In 1943 he established an Association by the name of ‘Anjuman Taleemat-e-Deen’ and delivered Lectures on Tafseer and sunnah which became very popular particularly in Modern educated persons and persons in Govt. service.

In 1945 he was selected as a member on the administrative council of Nadwatul Ulama and in 1951 he was proposed as deputy Director Education Nadwatul Ulama by Allama Syed Suleiman Nadwi and was appointed and after the death of Allama Syed Suleiman Nadwi, he was made the Director of education in 1954 and in 1951 he founded his famous movement Payam-e-Insaniyat. And in 1955 he became the editor of the journal Al-Baas al-Islami. Moreover he founded Academy of Islamic Research and Publications in 1959 and in the same year he became the editor of Al-Raid. In 1961 after the death of his brother Dr. Abdul Ali Hasani, he was appointed the General Secretary of Nadwatul Ulama. In 1963 he became the editor in chief of Nida-e-Millet. Likewise
he became the advisor of Urdu journal ‘Tameer-e-hayat’ in 1963. He was in the editorial board of the Arabic Journal "Al-Zia" of Nadwatul Ulama in 1932 and the Urdu journal Al-Nawa 1940 and published a Urdu Journal Tameer in 1948 and took the responsibility of editorial of a journal from Damascus in 1959. Moreover, he was the chief controller of all the above papers which were published from Nadwa.

In 1962 the first inaugural session and foundation of World Muslim League in Mekkah Mukarama in which His Royal Highness the King of Saudi Arabia Saud Bin Abdul Aziz and head of Libyan Idress Samosi was present Hazrat Maulana performed the duties of secretary at that session. And in 1963 at the inauguration and foundation of Madina University Madina Munawara, he was made the member of the advisory council and remained as member till the administration was changed.

In 1980 he received the King Faisal Award for his book Maza Khasrul Alam beinhetatil Muslimeen. He is first non Arab to receive this prestigious award.
His works:

His Arabic, Urdu, and English works exceeded seven hundred; of his most prominent Arabic writings are:

1. Nazharat Fi Al Adab,
2. Rawa’i’ Iqbal,
3. Shakhsiyat wa Kutub,
4. Fi Masirat Al Hayah,
5. Qasas min At-Tarikh Al Islamy,
6. Qasas An-Nabiyyin
7. Rawa’i’ min Adab Ad-Da’wah, and
8. Maza Khasrul Alam Beinhatil Muslimeen

He passed away on Friday, 23 Ramadan, 1420 AH, corresponding to 31 December 1999 in Raebareli, India.

4. Maulana Rabey al-Hasani al-Nadwi:

Another outstanding Arabic journalist of India produced by Nadwatul Ulama is Maulana Rabey al-Hasani al-Nadwi. He was born on 30\textsuperscript{th} of August, 1929 in Takia Kalan, Raebareily. He is related with the branch of Saadat which is called Hasani and Husaini. His genealogy
reaches to Syed Hasani Mufti Hazrat Hasan (R) who was married to the daughter of Hazrat Husain, Syeda Fatima. Her son was Syed Abdullah Al-Mohzi. The father of Maulana Rabey was a landlord. He took his primary education at his home. Then he took admission in Darul Uloom Nadwatul Ulama and benefitted a lot under the guidance of his young uncle Hazrat Maulana Syed Abul Hasan Ali Hasani Nadwi. Writing about the period of student ship, he says, "I was the blessed one who got opportunity to remain class to Hazrat Maulana until his demise. He was my uncle.

After Almiyat and Fazilat at Nadwa, he took lessons from Mashaikh of the time including Sheikh Abdul Qadir Raepuri, Sheikhul Hadith Hazrat Maulana Zakaria, Sheikhul Islam Hazrat Maulana Husain Ahmad Madani. Hazrat Maulana Syed Mohd Rabey Hasani had dimensional personality, educations and action, balance, oratory and writing deep insight into literature.

After acquiring education Maulana was appointed at the post of teacher of Arabic literature. In 1955 he was made the supervisor of kulliyatu lugha (College of Language). After the demise of Hazrat
Maulana Ali Mian in 1992 he has been carrying out the duty of rector of Nadwa since his demise. Dr Abdullah Abbas Nadwi writes in the preface of Maulana’s book “I think if Maulana had not compiled this book, a huge shortcoming would remain in the Islamic world. He fulfilled the rights of his uncle and also lent great service to Muslim community”.¹

His compilation of Arabic book include Al-Adabul Arabi Mansurat, Muallim Insha, Tarikhul Adabil Arabi, Fizalali Seera, Qammatul Ummatil Islamiya, Maqulat Fisharisti wal Majma, Risalatu Munasibat.

In Urdu his compilations are: Tohfa Ramzan, Jaziratul Arab, two months in America, Nuqooshe Seerat, modern time and Muslims, Maulana Syed Abul Hasan Ali Nadwi, Fi-Watanil Imam Bukhari, Mukhtarul Sheril Arabi, Al-Adabul Islami, Waqiatul Saqafil Islamia, Masailul Islamia, Tabaqatu Ummatil Islamia, Muslim and education, geography of Islamic countries, the holy Quran a guide for mankind.

¹ Hazrat Maulana Syed Mohammed Rabeeey Hasani Nadiwi- Life & personality by Abdul Hannan Nadwi
5. Syed Mohammed Wazeh Rasheed Hasani Nadwi

Maulana Syed Mohammed Wazeh Rasheed Hasani Nadwi is one of the distinguished personalities of the contemporary age whose popularity is spread not only all over India but the Islamic countries as well. He was born in 1935 in Raibareily of Utter Pradesh in a spiritual family circle of Shah Ilmullah Hasani. He is the nephew of Allama Abul Hasan Ali Nadwi and real brother of Syed Mohammed Rabey Hasani Nadwi. He received early education in Raibareily at Madrassa Ilahia and then he took admission in Darul Uloom Nadwatul Ulama where he acquired excellence in Arabic language and extended valuable contribution in the development of Islamic culture. In the year 1951 he graduated and went to Aligarh University for higher education, there Maulana obtained degree in English language. His teachers who played important role in molding his character were Hazrat Maulana Abul Hasan Nadwi, Maulana Nazim Nadwi and Maulana Abdul Hafiz Malaywi. These teachers encouraged him to write in Arabic and guided him in this purpose and his academic life started in the year 1953 where he served as Arabic translator till 1973. During this service he got opportunity to study sociology and he learned more about western
culture, its politics and social features and challenges which the west faced. He also had deep study about the revolutions and ideologies that lay affect on human life. In addition he translated into Arabic many dramas, stories broadcasted from Delhi radio station. On the basis of these solid experiences he was appointed at the post of teacher of Arabic at Nadwatul Ulama in 1973 and since then he has been devotedly carrying out the duty. Maulana played an outstanding role in the promotion of Arabic journalism in India. He also worked as the editor of Arabic magazine 'al- Raid' and assistant editor of 'al- Baas al-Islami both published from Nadwatul Ulama. Allah almighty had bestowed him with unique skill in the art of journalism. Some of the designations he is serving at present are as follows:

1. Assistant General Secretary of Alami Rabta Adab Islami
2. Secretary of al- Majmual Islami al- Ilmi
3. Member of Abul Kalam Azad Board, Lucknow
4. General Secretary of Madarsa Flahul Muslimeen, Raebareily
5. Secretary of Dare-Arafat Raebareily
He took part in number of seminar and lectures held in Cairo, Lahore Mecca Mukarrama, Oxford University, Riadh and Istanbul. In recognition for his valuable contribution in journalism he has been conferred upon the president Award and it is a fact that Sheikh Mohammed Wazey Rasheed Hasani tried his best to gift a valuable literary asset to the world. He translated into Arabic the books of Shiekhul Hadith Maulana Mohd. Zakariaya Kandhulwi and titled Fazailul Quranil kareem and Fazailul Salate Nabi Kareem. In addition he rendered the books of Abdul Bari titled Deen wal Uloomul Fasliya.

Some of the books written by Maulana are given below:

1. Adabus Sauhatul Islamia
2. Ad- Dawatul Islamia wa Minhajuha fil Hind
3. Harkatut Taalimil Islamia fil Hind
4. Tarikhul Adabil Arabi
5. Min Sanatil Mauti Ila Sanatil Qararati
6. Harkatu Saalatil Islamia
7. Al- Imam Ahmad Bin Irfan Shaheed
8. Masadirul Adabil Arabi
Another journalist of Nadwatul Ulama is Maulana Masoud Alam Nadawi who was a young and matured student of Darul Uloom Nadwatul Ulama. He was a tall and had athletic texture, complexion fair, broad forehead, slathering but was efficient with pen that he had taken the exam of final year and was excellent in Arabic literature. He was excellent in Arabic literature and translation. Even while studying he wrote his daily activities in Arabic, and everyone was familiar with his attachment of Arabic.

In the list of distinguished columnist of the magazine, Maulana Abdul Rahman Kachagnri Nadwi, Maulana Mohammed Nazim, and
young luareate Abu Yousuf Bihari were on the top. The volumes of the magazine are still safe in the office. From the time of his learning, Maulana Nadawi had highly influenced by Khilafat movement and its ideology. Among us his study was deep and rest. He had revolutionary mind and had intense hatred against the British neigh. He would design schemes for the progress of education development of the student. In this regard it was decided to set up study centers and groups. I have a letter concerning this matter shell safe with me and is a memorial asset. The letter was writing to me by the late Maulana Nadwi it clearly reflect the loftiness of aim and literary excellence, it would be relevant to present the contents of the letter here.

7. Maulana Shamsul Haque Nadwi

Maulana was born in Yahyapur, Pratapgarsh (UP). After receiving education up to middle school, he completed basic education of Arabic-Persian in the Islamic Madrassa Baqiatul Uloom, Pratapgarh. In July 1954 he took admission in Darul Uloom Nadwatul Ulama, Lucknow and obtained the degree of Fazilat in the year 1962.
Since the time of admission at Nadwa he was greatly attached to Hazrat Maulana Abul Hasan Ali Nadwi (Rahimau Allah) and he would study his articles with avid interest. Hazrat Maulana too dealt with him with affection and compassion. So after qualifying he was appointed at the teacher which continued to 40 years. Meanwhile he translated various articles and books of Hazrat Maulana (ra). The notable book is “The Diary of Sharqul Ausat” which is the translation of Hazrat Maulana’s travel to Egypt. He also translated the book Mazhab wa Tamaddun to Arabic titled “Bainal Deeni wal Madinati”. Soon after receiving education he started writing articles to “Taamire Hayat” and from the year 1979 he remained in the editorial board.

Books authored by Maulana

1. Diary of Sharqul Ausat
2. Hadithe Nabvi
3. Qayamat ka Manzar
4. Paighame Member wa Mehrab
5. Islami Akhlaq wa Seerat
6. Tadbir Hadith, 1,2
7. Taqwiyatul Iman

8. Maulana Syed Mohammed Luqman Nadwi- in the perspective of his life and services

9. Bainal Deen wal Madina

10. Chiraghe Rah

11. Exemplary leader- translated from the book of Maulana Abdus Salaam Nadwi

Some Examples of his Writing:

The Deception of Nafs:

My brethren the ego (Nafs) of man is wicked and deceitful. It always makes false promises and boastings that the desire of Nafs have become subjected to him. It should be asked the proof and its proof is only that he doesn’t move of his own will but as Shariat says. If he is active in following Shariat, then it says the truth. If he is the slave of anger, then he is a dog in the form of man and if he is the slave of belly, then he is an animal and if he is the slave of dirty desires then he is a pig and if the slave of clothe and cosmetic, then he is a woman in the form of a man. But the person who moulds himself according to the Shariat
and continually takes the test of Nafs and has given his reign in the hand of Shariat so that he moves when it orders and stops when it says so. Then at the time it could be said that his qualities have come under his subjection.

The effect of Surrounding

A person is mingled in the color of the surrounding he lives in and his mind and heart run in it. When he goes into the other surrounding, he feels strange and awkward and feels pain and troubled. Hazrat Mujaddid sahib states when a son of the tannery drier passed by the perfume shop he could not tolerate the fragrance and became unconscious. When the father brought the old tannery he came to his senses. Same is the condition of today’s dirty atmosphere the person being brought in it feels restless in a good and cultured atmosphere which seems to him like a burden on shoulder.

The Promise of Protecting Islam

Allah Almighty has promised to protect Islam and the last Prophet (PBUH) has given good tidings that until the Day of Judgment a group shall be present in the world who shall be on the right path and struggle
for the same. Allah will keep on manifesting the tiding in every age. Generally people consider the rulers and kings as the protector of religion and get pleased on their victories feats but the events tell that if this power of physical government is deprived of religious spirituality, then the same government becomes the source of promoting the evil power of enemies. Every page of history is filled with this proof but the spiritual power is not dependent on that of physical government. Islam got revealed in this form and its development in India seems to be occurring in this manner.

**Fear your Sins more than your Enemy**

Keep on fearing the desires of your soul in comparison to your enemies because in my opinion the sins are more dangerous than the treachery and deception of enemies. When we are face to face with our enemies the support of Allah is with us because of their sins.

If such would not be the case we shall have no power to challenge and fight them as our preparation and our number is inferior to their preparation and number. If we become equal to our enemies in sins then they will prove dominant in power and everything. If we don’t overcome
the enemies by having the support of Allah, we can’t overpower through our physical power and fear the enmity of any one as much as you fear disobeying Allah.

You don’t care for looking after physical things more than you care for avoiding sins. Remember Allah has appointed angels to protect you. And don’t say that your enemies can’t overcome you even if you commit sins. Many nations have passed over who because of their sins the people worse than them have been dominated over them. So you seek refuge to Allah against your Nafs as you seek His help against the enemies.