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# Urdu Journalism in Bengal (1901-1970): A Historical Study

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University of Rajshahi

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**URDU JOURNALISM IN BENGAL (1901-1970) :  
A HISTORICAL STUDY**



*Thesis submitted to the department of Languages in  
the University of Rajshahi for the degree of  
DOCTOR OF PHILOSOPHY*

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## DECLARATION

I do hereby declare that my dissertation "**Urdu Journalism in Bengal (1901-1970): A Historical Study**" is an original work of mine. This piece of research work is free from adoption or plagiarism. I also declare that the dissertation or any part of it has not been submitted to anywhere partially or entirely to obtain any academic feat from any university or institution.



**Latif Ahmed**  
Ph.D Student

## PREFACE

Urdu was and familiar and a popular language among the people of Bengal long before it was declared court language of India in 1836. It was then spoken and understood in the far-flung and remote places of Bengal.

Even today at least sixteen languages are written and spoken all over the subcontinent viz. Punjabi in Punjab, Pashtu in North West frontier, Sindhi in Sindh, Bengali in Bengal, Marathi in Maharashter, Tamil and Telgue in south India. But Urdu is such a language which is spoken and understood from Peshawer to Ras Kumari.

Skipping over the pages of history we find that the concerts of verse and versification, seminar and symposium about the poets and poetry of Urdu have always been held throughout Bengal, even dates back to the days of Nawab Sirajuddowla. Bengal, specially east Bengal produced a number of luminaries like Abdul Ghafur Nassakh (Faridpur) Inshallah Khan Insha of Murshidabad (1750) Syed Mohammad Azad, Dhaka (1846). Ahmed Husain wafar Dhaka and Khalid Bengali of Kishore Ganj. These men of letters devoted themselves for the cause of Urdu. They produced marvelous and prolific literature, which is comparable to the work of the poets of Delhi and Lucknow, the places of Urdu origin.

Hakim Habibur Rahman from Dhaka was a man of many folds. He was the pioneer of Urdu journal in E. Bengal. He for the first time planted the seed of Urdu journalism in Dhaka in 1906, by issuing a monthly Urdu journal named 'Almashrique' this paper was a beginning and a landmark of

Urdu journalism in this land. Afterwards an incessant and serialized publication of monthly, weekly, quarterly magazines started through out Bangladesh. This successive Journey of Urdu journalism continued up to the recent times.

But so far my knowledge is concerned no serious and organized efforts have been made to focus and file up the journalistic activities in this part of the subcontinent regarding Urdu journalism. Some desultory and trivial articles are found on the subject once in a blue in moon. Even the noted writer Dr. Khurshed Abdus Salam in his books 'Sahafat Pak-o-Hind mien' and 'Karwane Sahafat' has touched upon the subject very cursorily He mentioned merely few names of Bengali and Urdu newspapers and passed over. Nadir Ali Khan, in his book 'History of Urdu journalism' has just mentioned the journals and newspaper which were issued from Calcutta (W.B) Professor Haroon Rashid in his book 'Mahifil Jo ujar gai' has named some Urdu journals and magazines, published from Dhaka, but in a marginalized way. Wahid Qalser Nadvi, a prominent personality among the front line writer who worked in this field has also just tried to name some of the journals and magazines, but his information is very insufficient. Professor Javed Nihal and Shanti Ranjan Bhattacharya who discussed the development and expansion of Urdu in Bengal very elaborately in his book also did not pay any attention to Urdu journalism of this region. Shanti Ranjan has to some extent tried to pen the history of Urdu journalism of West Bengal, but he outlined merely two journals of Dhaka 'Mashrique' and 'Jadu' in his book 'Urdu Sahafat ki Tariekh' Wafa Rashidi in 'Bengal mien

Urdu' and Prof Iqbal Azim in 'Mashriqui Bengal mien Urdu' have just figured out the lives and work of the old and new litterateurs of this region but they have nominally briefed Urdu journalism of this region.

Although Nader Ali Khan, Dr. Khurshud Abdus Salam, Imdad Sabri, Iqbal Azim have written volumes of books on Urdu journalism yet they touched this part of Bengal (Bangladesh) hardly. Although, the history of Urdu journalism in Bangladesh is not very conspicuous or epoch-making and could not thrive as it should have for unbecoming reasons. Whatever it may be from the point of historical backdrop; more or less it has an importance.

To fill up this vacuum I intend to work on this overlooked arena to focus the glorious past of Urdu journalism in Bengal and bring them into limelight who dedicated themselves for this noble cause. I shall try to justify this neglected field of such an important issue.

## SUMMARY

Bengal has always been a centre of political, social and cultural activities. Its panoramic glamour and fertility enthralled the hearts of alien and itinerants. In this region, concerts and congregation of verse and song, dance and music have been celebrating with much ado and enthusiasm through the ages. Bengal has been providing the opportunity of flourishing the ever-new civilizations and cultures within its extremities. Skipping over the pages of history one comes to know that kind hearted and considerate rulers adorned this land and the cruel robber plundered it but Bengal favoured and blessed with all its beneficence and welcomed the new comers cheerfully and open heartedly.

With the advent of the 8th century, Muslims began to enter into India and gradually the whole of the sub-continent came under their subjugation. When Muslims entered into this country, they brought with them a new language, culture and civilization. Among these Muslim victors, there were the Pathans, the Mughals, the Turks, the Arabs and the Persians. Consequently, with the amalgamation and intimacy with the local people came into being a new culture and language which latter on known to be Urdu. Urdu does not originate from or relate to any specific area or province of India. Basically, the language belonged to the army of the state. So, when and where the army moved the language followed them. In the long run, this language found its root into the common people and became their lingua franca. In 1836, it attained the status of the court language of India.

The areas where this language got momentum of development like Delhi, Lucknow, Deccan, were far off from Bengal but it is a ground reality that Bengal contributed a lot to the enrichment and flourishing of this language, specially so far the prose of this language is concerned.

Under the patronization of Fort William College, Calcutta, hundreds of books were either written, compiled or translated into this language. The first and foremost grammar of Urdu "Darya-e-latafat" was written by Insha Allah Khan Insha in 1750 A.C. who was the inhabitant of Murshidabad the then capital of Bengal. The first book of drama "Nawabi Darbar" which was written in Dhaka, and the writer was Syed Mohammed Azad an elite of Dhaka town. Again, the next drama "Bimar Bulbul" was the creation of Ahmad Hasan wafar. This book of drama was also written in Dhaka and was staged at Imamganj, Dhaka too. The very first dictionary of Urdu-English was compiled in Bengal.

In short, initiatives was made for the first time to write books based on knowledge, art and culture, Dictionary, Grammar, History, Geography, Science and Medicine in Bengal. So far Urdu is concerned its relation with Bengali culture and society is more or less two hundred and fifty years old. Meanwhile hundreds and thousands poets and literati were born here. Abdul Ghafoor Nassakh of Faridpur, Bengal, Khalid Bangali of Kishoreganj, Raza Ali Wahshat of Calcutta, Bismil of Sylhet, Hakim Habibur Rahman, Sharful Hussaini, Syed Mohammed Azad, Syed Mahmood Azad were from Dhaka. Not Only the men but the womenfolk also had a good perception and fond of Urdu poetry. There were many poet of Urdu in Bengal. These poets and laureates along with creative work of literature participated in forming and

thriving the way of life of the people of this region as journalists and left a profound and ever lasting impact upon the society. Surprisingly enough that the very first news paper a weekly named 'Jame Jahan Numa' was issued from Calcutta, hundreds of miles away from the birthplace of Urdu. It's first issue came up on the 28th March 1822. Thereafter followed a series of Urdu newspapers, journals one after another viz. 'Al Mashrik', 'Jadu', 'Khawar', 'Paasbaan', 'Angara' from Dhaka, 'Akhter' from Mymansingh, 'Jame Jahan Numa', 'Al-Helal', 'Al Balagh', 'Urdu Guide', 'Nursatul Akhbar', 'Shamsul Akhbar', 'Zamana' of Akram Khan from Calcutta.

Journalism set forth its journey in India, from Calcutta, a city of Bengal in 1780. The first ever paper, which was published in India, was an English language paper 'Hicky's Gazette'. Then a Bengali language paper named 'Samachar Komodi' in the year 1818. Thereafter a service of newspaper in native languages began to appear including Urdu, Hindi, Marathi and Telgu etc. from Calcutta.

Urdu journalism marked off with the publication of 'Jame Jahan Numa' on Wednesday, the 27th March in 1822 also from Calcutta. Though Bengal was far off from the pivotal clime and country of Urdu language and its culture that is from western India namely Lucknow and Delhi where Urdu was born and brought up.

Overwhelming from Bengal, emulating and following the footprints of Bengal the other parts of India U.P., Bihar, Madhya Pardesh, Gujrat, South India, Punjab, and North West Frontier, Kashmir and so on gathered courage to go in for Urdu journalism. This follow up resulted in the

widespread of Urdu journalism all over Indian subcontinent and then beyond the extremities of subcontinent and across the continental boundaries.

In the nineteenth century, more or less five hundred Urdu papers and journals came out all over India. Urdu press is nearly 175 years of age. During all these years, it passed through a very crucial period. But Urdu press played a very active role participating in the freedom movement of India. Urdu press not only awakened the people of India against the imperialist and occupants of India rather Urdu press fought all odds against these forces very effectively and gallantly.

The opening decades of the twentieth century was marked by further growth and maturity of Urdu press. The enlighten people of the subcontinent who were the product of modern education played an important role in sowing seeds of social, political and literary awakening among the people of India. Urdu journalism preached Islam, waged a war against all social evils prevailing in the Indian society. It focussed on the necessity of 'Parda' female education, illiteracy and pervading bad effects of adoption of western customs and tradition in the Indian society Sir Syed Ahmed Khan, 1817-1897, the great reformist of his time and his associate movements and viewpoints got momentum through Urdu press.

Urdu literature also got illumination. Urdu writers produced ever-new masterpiece. The people specially Muslims were convinced and inclined towards modern education. Undoubtedly, Urdu press paved the way not only for a free India but it also polarised the public opinion in favour of a separate homeland of Indian Muslim, that came into being in the name Pakistan on the 14th August 1947.



Urdu journalism started in Bengal in 1906. Its pioneer was Kakim Habibur Rahman. Precisely, Urdu journalism in Bangladesh altogether was shaky because mother language of the majority people of Bangladesh was Bengali. Urban people of Bangladesh had acquaintance with Urdu. These people were much enthusiastically adored it. However, the declaration of Mr. Mohammad Ali Jinna after the creation of Pakistan that Urdu will be the state language of Pakistan in 1948 almost ruined the image of Urdu in Bangladesh.

Partition of India also created many problems in India for Urdu and Urdu journalism, before Partition Urdu was supposed to be an ambassador of Hindu Muslim unity. Beyond doubts it was spoken and written all through the Indian subcontinent and was darling of both Hindus and Muslims. However, the down side of the saga of Urdu and Urdu journalism is that refuted and rejected by its own people. The factor proved to be fatal and death blows so Urdu is the misleading concept that the Urdu is the language of Muslims. This misleading propaganda cornered and detracted Urdu from its forward march.

## ACKNOWLEDGEMENT

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## CHAPTER ONE

### INTRODUCTION

During the reign of the Pathans and the Mughals, the official language of India was Persian but with the downfall of the Mughal Empire and with the annexation of India to the British Empire, the Persian language was gradually discouraged by the new rulers and ultimately it wane its glamour. But at this juncture it was still popular among the nobles of subcontinent. The English looked for a native language to run the administration smoothly and to understand the local people thoroughly. They picked up Urdu which was the lingua franca of the 18th century in India and agreeably spoken among both the Hindus and the Muslims of India. A noted linguist of Bengal Tara Chand writes, "During the eighteenth century Urdu spread to all corners of India and Urdu was the lingua franca, employed by polite society of Muslim and Hindus as the medium of culture and social intercourse."<sup>1</sup> So Urdu was declared the court and official language of India in 1832.<sup>2</sup> Ram Babu Saksena an authentic writer of Urdu literature, applauds Urdu in these words "The substitution of Urdu for Persian as an official language in 1832 A.D. raised the status of the vernacular and considerably enriched its vocabulary as all the terms of judiciary were appropriated by Urdu."<sup>3</sup> An eminent writer of the discipline, Md. Sadeque Husain mentions "Persian which had begun to lose the ground with the coming of the English into power, received its death blow with the establishment of Urdu as the court language in 1836."<sup>4</sup>

The English not only favoured Urdu, they also did a lot for its promotion and development. Fort William College which was established in

1800 in Calcutta, played a vital role in the development of Urdu. Hundreds of books were written, translated and compiled in Urdu in this college.<sup>5</sup> Urdu Prose and grammar were given much emphasis. Much talked about classical literature specially prose was produced in this college under different scholars called '*Munshis*' and till the first decade of the twentieth century, Calcutta was the capital of India and it was also a hub of arts, literature and of other cultural activities of India.

Journalism started off in this Indian city for the first time with the publication of the very first newspaper Hicky's Gazette in 1780.<sup>6</sup> It was an English language newspaper. The first periodical of a native language was the publication of '*Dig Darshan*', a Bengali journal that appeared in April 1818. In reference to that A.F. Salahuddin Ahmed writes '*Dig Darshan*' was the first periodical journal in Bengali or any Indian language".<sup>7</sup> He further says that it was a monthly and edited by John Clark Marshman.

But the '*Samachar Darpan*' the first vernacular newspaper appeared on 23 May, 1818. This paper had the distinction of being the first vernacular newspaper published in India.<sup>8</sup> The full fledged Indian newspaper was '*Sangbad Koumudi*' which appeared in November 1821 and was printed both in English and Bengali.<sup>9</sup> Then followed the newspapers of other languages including Urdu, Hindi, Tamil, Telgu and Punjabi etc.

I chose the topic Urdu journalism in Bengal (1901-1970) for my dissertation only because until now no serious attempt has been made to record the facts and figures on Urdu journalism of this part of the subcontinent. Although much has been written on Urdu journalism but Bengal had always been neglected specially (East Bengal, now Bangladesh) even though the inception of Urdu journalism was from this city of Bengal,

Calcutta. Now and then just a few articles are seen on Urdu journalism of Bangladesh. Of course, it can be taken for granted that Urdu journalism did not have any serious or terrific impact on the entire life and culture of the people of Bangladesh. In wider sense Urdu journalism had no conspicuous journalistic background in this part of the subcontinent as it had in the other parts of India, as it had been a language of a very small community in Bangladesh and confined to some cities and towns only. Nevertheless nobody can deny the fact that whatever it is, it has got an importance from the viewpoint of history. These are the reasons that motivated and stimulated me to take up this topic. I have tried to explain and elaborate the things in the light of available original and secondary sources.

I have divided my dissertation into nine chapters:

1. Introduction.
2. Inception of Urdu and its growth and gradual development.
3. Definition, aims and objectives of journalism.
4. Genesis of journalism and a brief survey of Urdu journalism in the subcontinent and outside the subcontinent.
5. The commencement of Urdu journalism in Bengal (WB).
6. Urdu journalism in Bangladesh.
7. The prominent journalists of Urdu of undivided Bengal.
8. Urdu journalism and its reflection in the society.
9. Conclusion.

The first chapter is introductory. In this chapter I have discussed how Urdu took the place of Persian which was the official language of India and



also it gained so much of popularity that the new rulers of India secured its position as the official language of India.

In the second Chapter I have mentioned in the context of Urdu's historical background, definition, the sources of its origin and gradual development. I have tried to assimilate all these things in this chapter and focused on the difference of opinions about its birth place. In support of my assertion I have cited the references of credible and authentic writers. I have accumulated the information on the contribution of Bengal in the development and expansion of Urdu Journalism.

In the third chapter I have explained the aims and objectives of journalism. The development and prosperity of a country always stemmed from journalism. It depicts the true picture of social and political situation and it reflects the hopes and aspiration of a nation. It locates the loopholes of a society and shows the right path to the people of a country. It reveals the views and perception of country. Journalism also checks and balances the activities of the incumbent government and keeps away the people from immoral practices.

Journalism helps to build society on the right streaks and polarize the public opinion against the mistakes committed by either government or opposition along with the building up of a healthy society and development of a country. It helps to determine the constructive and right direction for the country and its people to go ahead. But on the other hand yellow journalism hampers and misleads both government and society.

In the present context of time tabloid and thrilling journalism appeals general mass very much, but in the long run it is detrimental to the public and to the country as well.

In the fourth chapter I have mentioned the genesis of journalism with special reference to the history of Urdu papers and magazines which were brought out all over India in the nineteenth century. It also reflects upon the role of the Urdu papers played in the context of the independence of the subcontinent, to free the country from the yoke of British imperialism. It also reflect the impact they left on the then Indian society.

This chapter also covers the names of the dailies, weeklies and monthlies which appeared from Bengal (Now West Bengal) in the twentieth century. With the help of different books of the history of Urdu journalism excerpts of the papers, articles, the date of issuance, place, name of editors and the policy of the papers have been discussed in this chapter.

In the fifth chapter I have mentioned the commencement of Urdu journalism in Bengal. With the issuance of '*Jame Jahan Numa*'. Urdu journalism got off the mark on 27th March 1822,<sup>10</sup> as it was the first Urdu weekly not only in Bengal but also in India. I have also tried to outline the contribution of Bengal to the development and enrichment of this language. Urdu Journalism started off from Bengal (Calcutta) although it was far off from the region of Urdu's origin.

In the sixth chapter I have tired to discuss elaborately and exclusively the Urdu papers, journal, dailies and monthlies that appeared from East Bengal (Now Bangladesh) in the last century.

In the seventh chapter I have tried to name some of those unknown and unsung luminaries of both East and West Bengal who spent their lives wandering about the desert of journalism and became victim of oppression and repression of the government. Throughout their lives they served their country and nation but in return they got nothing. They spent their lives in

absolute obscurity and utter poverty and eventually they faded away in the abysmal of darkness for good. Whatever information, I could collect about their lives and services I have enclosed in this chapter.

The eighth chapter sums up the policy and impacts of Urdu press that was left on the then society. Undoubtedly Urdu press played a key role in awakening the people of India both the Hindus and Muslims politically and made up their mind to liberate India from the British imperialism. Urdu press also rectified the Muslim society and made them cautious against the bad effects of adoption and emulation of the Western creed, culture and traditions. Urdu press promoted Urdu literature along with the infusion of the spirit of religions and preaching the principles of Islam effectively.

In the last and concluding chapter I have mentioned the process of the preparation of my dissertation. Now and then I have used Persian and Urdu quotation and excerpts and statements from Urdu books in support of my dissertation but I have also tried to translate them into English to the best of my ability.

I have written this dissertation in English so that the majority of the people could be benefit by it.

**Reference:**

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<sup>1</sup> Tarachand, *History of the Freedom Movement in India. Vol. No.-1*, Publication Division Ministry of Information and Broadcasting Government of India, 1961, p. 192.

<sup>2</sup> Ram Babu Saksena. *A History of Urdu Literature*, Ram Narain Lal, Allahabad, 1940), p. 22.

<sup>3</sup> *Ibid.*

<sup>4</sup> Md. Sadiq Hossain, *History of Urdu Literature*, Oxford University Press, London, 1964, p. 400.

<sup>5</sup> Dr. Javid Nehal, *Bangal Ka Urdu Adab*, Osmania Book Depu, Calcutta, 1984, p. 9.

<sup>6</sup> Dr. Abdus Salam Khursheed, *Sahafat Pakistan-O-Hind Mein*, Majlis-e-Tarakki-e-Adub, Lahore, 1963, p. 25; A.F. Salahuddin Ahmed, *Social Ideas and Social Change in Bengal (1818-1835)* E.J. Brill, Leiden, 1965, p. 52.

<sup>7</sup> A.F. Salahuddin Ahmed, *Social Ideas and Social Change in Bengal (1818-1835)*, Op. cit, p. 80.

<sup>8</sup> *Ibid*, p. 81.

<sup>9</sup> *Ibid*, p. 85-86.

<sup>10</sup> *Ibid*, p. 89.

## CHAPTER TWO

### INCEPTION, GROWTH AND DEVELOPMENT OF URDU

Thousand of years ago Indian people used to speak Tamil, Telegu, Urya but with the access of Aryan into Indian territory. The Aryans drove away the native people towards southern India. The Aryan spoke Sanskrit but Sanskrit lost its originality within a short span of time. This changed language was named *Prakrit*. In the year 1191<sup>1</sup>, during the reign of Raja Bikramajeet, Sanskrit was again reprojected as a state language but other *Prakrits* had become so popular among the general people that gradually it took a shape of literary language. This language was renamed Brige '*Bhasha*' or '*Bhaka*'." This *Bhasha* or *Bhaka* was spoken in north India before the Muslim invasion.<sup>2</sup>

Around 1526 Babar, the Mughal Emperor, laid down the foundation of the Mughal dynasty in India. The Mughals mainly spoke Persian.<sup>3</sup> During the reign of Emperor Shahjahan with the amalgation and interaction with the different nationalities, like Arab, Persians, Turkmen's, French and Portuguese, *Bhasha* took a different shape and a new language came into being which was called Urdu.<sup>4</sup>

Regarding the name of this language Mohammad Atique Siddiqui writes,<sup>5</sup>

”دربار کی زبان فارسی ہے اور عوام اندھستان زبان ہوتے ہیں جبکہ کوئی باضابطہ رسم خط نہیں ہے۔“

(The court language is Persian but general people speak 'Industan' that has not its formal Alphabets or script). Referring the time of Jahaingeer,

Atique Siddiqui further writes, "So far spoken form of 'Hindustani' is concerned it obtained the status of spoken form in 18th century." A general and reliable view about the inception of Urdu is that it began to form its amorphous form when Mohammad Ghouri conquered Delhi in 1193.<sup>6</sup>

### I. Definition

7 "اردو فوج، کیمپ، لشکر کی بولی، وہ زبان جو عربی، فارسی، ترکی، سنسکرت، پنجاب اور انگریزی وغیرہ سے ملکر بنی ہے شاہ جہاں بادشاہ دہلی کے لشکر میں ہر ملک کا آدمی موجود تھا۔ انکی نشو و نما اور خرید و فروخت میں ہر زبان کے الفاظ خاطر خاطر ہونے سے جو نئی زبان پیدا ہوئی اس نے اردو نام پایا۔"

(Urdu means military cantonment and language of Army Urdu language that is comprised of Persian, Arabic, Turkish, Sanskrit and English. In the Army of Emperor Shahjahan there were people of all nations and countries. Their assimilated language that was used in conversation for selling and buying and interaction and intercommunication, a new language came into being and that language was ultimately named Urdu).

In fact, Urdu is the relic of those days when the Muslim victors entered into India.<sup>8</sup> They developed friendly relationship with the local people. This relationship prompted a slight but continued change in the language which was prevalent at that time, *Prakrits* and Sanskrit. People learned the language of each other. This assorted and blended language produced high-ranking poets and laureates. These men of letters yielded and piled up the most lively and precious literature. Thus a new language was born, named and famed as Urdu.

Among the Muslim, the Turks and the Pathans came first followed by the Mughals. Their language was Persian. A good number of Arabic and Turkish, words were also used and mingled in Persian.<sup>9</sup> In this way a large number of Persian, Turkish and Arabic words amassed in '*Brige Bhasha*'. Now this new developing language was understandable to both the Hindus and the Muslims, because this language contained both Hindi and Persian words.<sup>10</sup> And as because the Mughal army was comprised of both the Hindus and the Muslims, so this language got access into the army cantonment and diffused all through the Mughal empire. During the time of Emperor Shahjahan this language was transformed into spoken form in relevance and to the appropriateness of its meaning. This language was known to be Urdu, Meaning 'army' hence in its primitive stage this language was named 'army language'.<sup>11</sup>

Infact Urdu originates from *Prakrit* which was spoken in western India and in the vicinity of Delhi and Meeruth.<sup>12</sup> In course of time with the excessive usage, the harsh words of Sanskrit moulded into phonetically form of language.

When the Mughal Empire became prone to decay, a new nation emerged on the political podium of India and a new dawn peeped through the horizon of India, a new era was to set in with the emergence of the English on the Indian panorama. This was the time when the glamour of Persian language waned and over shadowed Persian by Urdu.

A noted poet of Urdu, Hakim Natiq Luckhnavi, regarding its origin and expansion writes in allegorical manner,<sup>13</sup>

اردو کو ایک ایسا سرچشمہ تصور فرمائے جو شمالی ہند کے پہاڑوں سے جاری ہوا۔ دہلی میں آکر دریا بنا، اس دریا سے بیسوں شاخیں نکلیں ایک بنگال کو گئی ایک بہار کو، ایک اودھ کو اور ایک سمرات کو۔ یہ شاخ تمام دکن میں پھیل کر ایک سمندر بن گئی اودھ میں جو شاخ پٹنہ اس کے پانی کو تمام ہندوستان، خصوصاً آگرہ اور دہلی کے ادیبوں اور شاعروں نے جمع ہو کر لکھنؤ میں صاف کیا اور صاف کر کے تمام ملک میں نہریں دوڑا دیں۔

(Imagine, Urdu just a stream which set out from the mountains of North India, turned into a river when it reached Delhi. From this river scores of branches ramified, one went to Bengal, one to Bihar and the other to Oudh and the rest one to Gujrat. In Gujrat this branch took the shape of an ocean. The branch that went to Oudh, its water was purged by all the poets and laureates specially of Delhi, Agra, assembling in Lucknow. This purged water was made to follow through the canals all over India.)

## II. Urdu was called by different names in different ages

۱۱ ”پوشیدہ نمائند کہ دریں ریختہ کہ شعر سے مست بطور شعر فارسی بہ زبان اردو کے مطلقاً شاہجہاں آباد دہلی کتابے تا حال تصنیف نہ شدہ“

Meer Taqui Meer (1752), one of the greatest poets of Urdu language, has also, called it in his book '*Nuka tush shuara*' '*Urdu-e-Moalla Shahjahan Abadi*'.

Western writers mostly called this language 'Hindustani'. Ameer Khusru (1325) the first poet of Urdu language and the spiritual pupil of Hazrat Nizam Uddin Aulia of Delhi, for the first time wrote Persian mixed Urdu ghazal that was called '*Raikhta*'. Thereafter the word '*Raikhta*' was used for Urdu poetry.

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Dr. Baily mentioned a *shair* of Mosahfi (1750-1824). In this *shair* the poet composed the name of this language as 'Urdu'. Dr. Baily thinks that this *shair* might have been composed in 1776.<sup>15</sup>

خدا رکھے زبان ہم نے سنی ہے میر و مرزا کی  
کئیں کس منہ سے ہم اس مستحق اردو ہماری ہے

### III. Different opinions about Urdu's origin and inception

Some authors are of the opinion that Urdu is the natural outcome of the intimacy and interaction of Persian and Hindi in and around Delhi. Furthermore, it was generally spoken during the reign (1325-1351) of Mohammad bin Tughlaq.<sup>16</sup> The army of Tughlaque took it to the south (Daccan). It is also stated that this language had a deep rooted influence of the language which was spoken in the vicinity of Delhi.<sup>17</sup>

Urdu got the status of official language in 1837 and remained as the official and court language for a long time. According to an English research scholar, this language on one side from Afghanistan upto Burma and from the Himalaya, upto Deccan and on the other side from Peshawar, Karachi upto Dabrogarh, Chittagong and from, Srinagar Badrinath upto Bangalore is spoken and understood.<sup>18</sup>

Dr. Tara Chand argues, "Urdu however was regarded by both Hindus and Muslims of the 18th century as their lingua franca." Dr. Suniti Kumar Chatterji is one of the most famous and an expert linguist of Bengal. He writes about Urdu, "It is a great language in shape of Urdu and Hindi. It enjoys the status of literary language for more than fifteen crore people. And

it is among the big language that is after Chinese and English it is considered to be the most widely used language.”<sup>19</sup>

It is believed that Urdu was a branch of Persian mainly because Urdu began to take root in the army of the Muslim conquerors and in the capitals of the Muslim kings. Secondly the meter of its poetry, alphabets and script is Persian. The reason of its Persian oriented means that Urdu vocabulary contains mostly Persian words.

Ram Babu. Saksena says, In fact Urdu is the branch of that ‘Hindi’ or Bhasha which was spoken in and around Delhi and Meerath for centuries and had link with *Shore-Seni Prakrit* indirectly. This language should rightly be called western Hindi which may be said or considered as the origin and mother of Urdu.<sup>20</sup> A general misperception about Urdu that it is a mixed or promiscuous language in which all those languages are said to be mixed which were spoken in the Bazar of Delhi for years, is not correct.<sup>21</sup>

Ram Babu Saxena says, “From the point of originality and nature Urdu-Hindi are one and the same languages. If there is any difference between these two it is just the process and their way of development. Urdu developed under the patronization of the Muslims and a large number of Persian words mingled in it in contrary to this, Hindi returned to its original source that is Sanskrit. This is the reason that widened the gap between literary Urdu packed with Persian words and literary Hindi is full of Sanskrit words.”<sup>22</sup>

In the later part of the nineteenth century Urdu came under the direct influence of English. This resulted in the enrichment and expansion of Urdu language. A lot of genres of literature like drama, Novel, short stories blended

into Urdu and that "This language became so popular throughout India that it became the court language of India in 1832 in spite of Persian."<sup>23</sup>

"Persian which, had begun to loose ground with the coming of the English into power, received it's death blow with the establishment of Urdu as court language in 1834."<sup>24</sup>

Gopi Chand Narang, a Professor of Urdu in Delhi University believes that<sup>25</sup>

”اردو محبت کی زبان ہے، یہ دنیا جانتی ہے، اسکا اپنا ایک کردار ہے جو جنگ آزادی میں نمایاں ہو کر سامنے آیا اور اسے کوئی جھٹلا نہیں سکتا“

(Urdu is a language of love and fraternity. It is obvious that it has its own character that was displayed and ventured out during the liberation war or struggle of India. Nobody can deny this fact).

26 اردو مذہبوں، متوں، برادریوں اور فرقوں کے درمیان ایک مضبوط یکجہتی کے پل کی حیثیت رکھتی ہے۔ جو لوگ اردو کے مزاج سے واقفیت رکھتے ہیں وہ اچھی طرح جانتے ہیں کہ اردو کا مزاج سیکولر، لبرل، اور انسان دوستی کا ہے۔

(It is a bridge of unity and integrity between the religions, nations and among different section of people of India. The people who know Urdu's nature and its disposition they are optimist that the nature of Urdu is secular, liberal, humanitarian and affable.)

He further says<sup>27</sup>

اردو ایک ہندوستانی زبان ہے۔ ہندوستان کے آئین کے شڈول ۸ میں اس کو دوسری زبانوں کے ساتھ ساتھ قومی زبان کا درجہ دیا گیا ہے۔ اس کا ۶۰ سے ۷۰ فیصد تک سرمایہ ”تدبھو“ یعنی دیسی ہے۔ جو پراکرتوں اور اپ بھرانشوں سے آیا ہے۔

(Urdu is an Indian language. Indian constitution in its schedule no. 8 has given Urdu the status of second national language of India with other languages. Its 60 to 70 percent vocabulary is indigenous has derived from 'Prakrits' and 'Ab-bharansh')

He admits that no doubt Urdu has taken ten to twenty percent words from Arabic and Persian but it does not mean that it is a shade of or second to Persian. He further argues that-<sup>28</sup>

آج کے ہندوستان میں قومی زبان ہندی کا کوئی تصور اردو سے ہٹ کر نہیں۔ اردو اور ہندی میں گوشت اور ناخن کا رشتہ ہے۔ دونوں زبانیں ایک طرح سے بہنیں ہیں۔ ہندوستان کی ۲۰-۲۲ زبانوں میں کوئی دوسری زبان ہندی سے اتنی قریب نہیں جتنی اردو ہے۔ اردو کا روزمرہ اور محاورہ آج ہندی یا ہندوستانی کی بہت بڑی دولت ہے۔ میں اکثر کہتا ہوں کہ ہندی کی سب سے بڑی طاقت اردو ہے اور اردو والوں کو بھی جان لینا اور سمجھنا چاہئے کہ اردو کی بھی سب سے بڑی طاقت ہندی ہے۔ تاج محل پر ہم فخر کرتے ہیں کہ مغلیہ آرٹ کا شاہکار ہے۔ ..... اس پر ہمیں اسی طرح فخر کرنا چاہئے، کیونکہ ہر زبان دلوں کو جوڑی اور ملاتی ہے۔

(In today's India, the image of its national language Hindi is not apart from Urdu, reciprocally Urdu and Hindi languages are interrelated and they are sister like. Among twenty two languages of India no language is so close to Hindi as much Urdu is the usual usage and dialect of Urdu is a great wealth of Hindi or Hindustani today. The greatest strength of Hindi is Urdu and vice versa. He says we are proud of Tajmahal for it is a wonder of the Mughal art. The beauty and splendour of Tajmahal is supposed to be a part of common heritage of Indian culture. Urdu represents this common heritage too. We should be proud of Urdu in the same way, because every language unites the hearts of common people and brings them together.)

According to Gopi Chand Narang<sup>29</sup>

اردو ایک آریائی زبان ہے جو گنگا جمن کی وادی میں پیدا ہوئی اور یہیں سے دنیا بھر میں پھیلی۔ یہ ہندوستان کی  
 بیٹی ہے۔ ..... سوچنے کی بات یہ ہے کہ ہم اپنی ہی زبان کو غیر کیوں سمجھتے ہیں؟

(Urdu is an Aryan language, which was born in the valley of the Ganges and the Jamuna and from here it spread all over the world. It is daughter of India. Now it is the matter of pondering that why we disown our own thing).

“Urdu is popularly regarded to be an off-spring, of Persian, having been ushered into existence in the camps of the Moslem conquerors and the capitals of Moslem Sovereigns in India. People are misled as to its origin by the preponderance of Persianized words, the prosody of its poetry and its script. It is frequently referred to as the language of the Musalmans as opposed to Hindi which is claimed to be the language of the Hindus. An acute controversy has been raging between the protagonists of Urdu and the champions of Hindi over the merits and superiority of one over the other. In the heat of discussion people have forgotten the origin of Urdu. Urdu, by is a dialect origin of the Western Hindi spoken for centuries in the neighborhood of Delhi and Meerut and is directly descended from Saur Senic Prakrit. This living dialect has formed the basis of Urdu the name having been given at a later period. It retains its original and essential character in the grammar, idioms and a large number of Hindi words. They all clearly point to its Indian parentage.”<sup>30</sup> “It is therefore, clearly wrong to say, as is stated by Mir Aman and early Urdu and foreign writers that Urdu is a “mongrel pigeon form of speech made up of contributions from the various languages which met in Delhi Bazaar.”<sup>31</sup> It is true that the camp was

an important factor in the life of this dialect and influenced it so largely as to give its own name.

The earliest writers in India, Terry and Fryer, called Urdu, as then prevalent, 'Indostan'. In the early part of the 18th century writers alluded to the language in Latin as 'Lingua Indostanica' or Hindustanica. The earliest English writers called the language Moors. It was Doctor Gilchrist who is first said to have coined the word Hindustani about 1787 A.D. and made it current although the earliest reference to the word could be traced as far back as 1616 A.D. when Yule first mentions it. 'Urdu-i-Mualla' or the Exalted Army with its transferred significance the exalted Urdu, was the name given by ShahJahan when the language was finally consolidated and made fit as a literary medium. Hindi was long used by older writers of the age of Mir and Mushaffi in its distinction with Persian and in showing the language to be the product of the soil, and not being it foreign tongue.

The alphabets used for Urdu is the same as that of Persian and Arabic with certain changes and additions for those sounds peculiar to Indian language and not found in the former ones. They are-<sup>32</sup>

ز، ح، ق، ک، گ، خ، پ، ت

The prosody of Urdu is the prosody of Persian which is the prosody of Arabic, accent, so important in English poetry, is not thought of as such in Urdu. There is however vowel quantity after the manner of the classical poetry of Greece and Rome. Rhyme (qafia) and double rhyme (Radif) are of great importance in Urdu poetry. The standard metres are nineteen in number but a few are peculiar to Arabic and some have been modified and thus have acquired the appearance of new ones. The metres are obtained

either by repetition of the same foot or by combination and modification of the feet recognized by classical prosodians. The feet are represented after the Persian and Arabic, by the conjugation of an Arabic verbal root, in such a way as to indicate the length and quantity of the feet. The same word is repeated through the entire line with the same or a different conjugational form, so as to represent the various lengths and quantities of the feet. The scansion of verses is in conformity with certain standard metres and it takes into account not only letters which are actually written but also those which are pronounced though not written; while on the other hand no letter which is not pronounced is reckoned in scansion even though it be written becoming elided. Alif-i-Mamduda at the beginning of a word counts as two Alifs, Izafat counts as one letter. The foot in Urdu is called, *Rukn*, literally pillar or post, which supports a house or tent. *Bait* is the name for verse. One half of the couplet is called '*Misrah*', hemistich, or one half of a folding door.

#### **IV. Gradual development of Urdu**

Right from the very beginning of Urdu, it has been following the footprints of Arabic and Persian in every species of literature. Its alphabets and script is more or less the same as those of Persian and Arabic with a few changes. That's the reason why Urdu is labeled as the language of the Muslims. But most linguists do not concede the idea. History is evidence that the Hindu and the Muslim both contributed a lot to the development of Urdu.

Fort William College played a vital role in its development. Specially in the field of prose. Fort William opened the new pavements of the

flourishment of this language. Bengal, specially east Bengal (Now Bangladesh) was far off from the pivotal area where Urdu was mainly spoken. Still Bengal can rightfully be proud of having added some new genres to this language. From the very inception of Urdu there was no prevalence of drama in this language. But none other than Ahmed Husain Wafer, a man from Dhaka, took the lead and set the precedence to have written and staged the first ever Urdu Drama "*Bemar-i-Bulbul*" at Imamganj, in Dhaka.

Dr. Kalim Sahsarami, a great research scholar of modern time, says in his book *Bemar-Bulbul*-<sup>33</sup>

مذکورہ بالا بیانات کی روشنی میں ایک بات اور واضح ہو جاتی ہے کہ اردو ڈرامے کا آغاز بمبئی سے پہلے مشرقی بنگال میں ہو چکا تھا اور یہ کہ ڈرامے باشا بلہ اسٹیج بھی کئے جانے لگے تھے۔

(In the light of above statements it is explicitly proved that Urdu Drama had started functioning in East Bengal long before it started in Bombay. Not only that, Urdu Drama had already been staged in Bengal accordingly).<sup>34</sup>

شکر ت زبان میں کالی داس کا ڈرامہ "شکنتلا" بہت مشہور ہے چنانچہ ۱۸۰۱ء میں مرزا کاظم علی جوان نے فورٹ ولیم کالج کے مند میں اس ڈرامے کا ترجمہ سب سے پہلے اردو زبان میں پیش کیا اس طرح اردو ڈرامے کے آغاز کا فخر سر زمین بنگال کو حاصل ہے۔ جہاں لکھنؤ سے نصف صدی قبل اردو ڈرامے کے ابتدائی نقوش پائے جاتے ہیں اس لئے کہ "اندر سبھا" کا بریل تصنیف ۱۸۵۳ء ہے اور اس طبع زاد ڈرامے کا اٹھایا جانے جب بھی یہ کہنا ہے بے جا نہ ہوگا ۱۸۵۵ء میں گلگت سے "صوتِ ملیہ" کے نام سے ایک طبع زاد نثری ڈرامہ شائع ہوا جس کے مصنف سید ابوالفضل الفیاض تھے۔

(In support of his statement he further says, "Mirza Kazim Ali Jawan translated, the Shakuntala, the famous play of Sanskrit in Urdu in 1801 during the period of Fort William college for the first time. And there the



credit goes to Bengal to begin and promote the Drama in Urdu, nearly a half century ago it started in Lucknow because '*Indra Sabha*' was written in the year 1853. And if the question of published Drama is raised, a Drama named '*Sulat Alamgeeri*' was published in 1875 in Calcutta which was written by Syed Abul Fazal Fayyaz).

But Abdul Ghefoor Shebaz, a noted writer claims that the first drama of Urdu was Md. Husain Azad's '*Nawabi Darbar*',<sup>35</sup> that was published in installment in Oudh Punch, Lucknow in 1878. According to Iqbal Azim Hakim Habibur Rahman also express the same view perhaps *Nawabi Darbar* was the first drama in Urdu language.

Bengal can also be rightfully proud enough to have the first Urdu press in Hoogly in 1801. Its name was Hindustani Press, established by Molvi Akram Ali. Surprisingly enough according to Dr. Shujaat Hosasin only in Calcutta there were at least twenty six presses.

## **V. Contribution of Bengal to its development**

Bengal played a leading role in the enrichment and expansion of Urdu. After the downfall of the Mughal empire, when the English captured power and became the ruler of the country. They preferred Urdu instead of Persian to run the government. This idea spurred on to bring about Fort William College into being and got written many books in Urdu.<sup>36</sup> The famous prose writers of this college were Meer Aman, Meer Afsos, Mazher Ali, Mirza Lutf, Lallu Lalji, Nehal Chand Lahori and few more.

For years together Urdu was very popular in Bengal and used to be a language of aristocrats. It enjoyed the same status in society as English

today. People used to feel pride if they could speak Urdu. In every city of Bengal Urdu was understood, written and spoken even in countryside and far flung remote villages of Bengal.<sup>37</sup>

The English being impressed by the charm of Urdu and its gaining popularity took initiative to patronize it. To achieve the desired goal Fort William College played a significant role. It was established on the 10th of July 1800, in Kolkata.<sup>38</sup>

A substantial number of books were either translated or compiled on various subjects. Dr. Javid Nehal writes in his book, "Bengal Ka Urdu Adab" the total number of books was one hundred and fifty.<sup>39</sup> The Bible was translated for the first time in Urdu. Remarkably comprehensive work specially on Urdu prose was undertaken under the patronization of the college. "First dictionary of Urdu was compiled in Bengal by an English professor of Urdu, Dr Gilchrist in 1790."<sup>40</sup> The first Urdu grammar was also written in Bengal by Insha Allah Khan Insha. He was from Murshidabad and lived in 1807.<sup>41</sup> The Holy Quran was also translated for the first time in Urdu in Bengal.<sup>42</sup>

There was a plethora of poets and poetess of Urdu in every city and town in greater Bengal long before partition of India. Raza All Wahshat one of the celebrated Urdu poet of Bengal is quoted as saying-<sup>43</sup>

کیا جگے کو یاد نہیں کہ سران اردو کے دربار میں کیسے کیسے خوشگوار زبان آور اور عالی خیال بگلی شعراء نے  
اپنے کلام سے مرشد آبا کو رشک دلی لکھنویں رکھا تھا..... ہندو اور مسلمان اردو شعر کہا کرتے تھے۔

(In the court of Nawah Serajuddowla, the most noted and eloquent Urdu poets were present. Poets have made Murshidabad parallel to Delhi

and Lucknow. Both Hindu and Muslims composed poetry and were master of Urdu language).

Some of the famous Urdu poets of Bengal were Hasan Ashifta, Khawja from Sylhet. Hasan in Krishna Nagar, Haider and Ramz in Chittagong. In Jahangeer Nagar (Dhaka) a lot of Urdu poets were there. Among them Mirza Ghulam Husain Ali Shah, Khawaja Abdul Ghafoor, Akhter Hakim, Wahid Ali Ana Meer Hasan Hairat, Sadeque and Saba were renowned poets. Khan, Bahadur Abdul Ghafoor Nassakh of Faridpur (Bangladesh) was the most illustrated poet and prose writer in Bengal.

Nassakh has discovered some names of Urdu poets who unfortunately did not find place in any book of history of Urdu literature earlier. Nassakh is supposed to be the Ghalib of Bengal. Mirza Ghalib himself was so impressed by his work and style that he wrote a letter of commendation to Nassakh when his first Dewan collection of poems 'Daftar-e-Bemisal' was published.

Shams Kalkatvi, son of Nassakh, was also a noted poet and he was a pupil, of Dagh Dehlvi. In Murshidabad Intizar, Khawja Atami, Mukhlis were big names in the history of Urdu poets.

## **VI. Some Stalwarts of Bengal**

Urdu was much popular in East Bengal (Now Bangladesh) specially during Nawabi period Mirza Jan Tapish, Khawaja Haider Jan Shaique, Hafiz Ekram Ahmed Zaigham, Khawaja Abdur Rahim Saba, Aqa Ahmed Ali Isfahani, Mirza Mohummad Askari Aish, Khawaja Abdul Ghaffar Akhtar, Khawaja Ahsanullah Shaheen, Syed Mahmood Azad, Rahman Ali Taish,

Meer Wazeer Ali Nami, Nawab Syed Mohammad Azad, Khawaja Atiqulla Shaida, Khawaja Mohummud Afzal, Ahmed Husain Wafer, Baidar Bakhsh Baidar, Hakim Habibur Rahmx, Rahat Ara Bagum, Sharful Husaini Khawaja, Akhter Suhurwardi used to write in Urdu. These luminaries were all from Dhaka and contributed a lot to Urdu literature by their writings.

Hakim Habibur Rahman was not a poet but a historian, journalist and a biographer. He could speak eloquent Urdu. He has many books to his credit. Among them "*Dhaka Pachas Sal pahle*", "*Salasa-e-Ghusala*", "*Asoodgan-e-Dhaka*" are very famous.<sup>44</sup>

Rahat Ara Begum was a short story writer and a poetess also She has written as many as 24 short stories. '*Shab ki pukar*', '*Bahdur ki Beti*', '*Dil Nawaz*' are very popular.<sup>45</sup>

Syed Mohammad Azad started a new trend of humorous and satirical essay writing in Urdu. He was a playwright also. His famous drama is "Nawabi Darbar" His other contributions to Urdu literature are "New Dictionary" and "*Nama wa Payam*". He was a regular writer in the famous Urdu journal of Indo-Pak "*Oudh Punch*", which, was published from Lucknow in 1887.<sup>46</sup> His elder brother Syed Mahmood Azad was also a good poet.

Khalid Bangali Khalid was from Mymansingh and he was a prolific writer. He used to publish a Urdu journal named "Akhtar" from his home village "Boli". His father Moulana Abdul Hai Akhter was also an epoch-making writer. He wrote at least 55 books in Arabic and. Persian.<sup>47</sup>

Ahmad Wafar was a playwright (1867 Bimar Bulbul). According to Dr. Kalim Shamsarami, a renowned scholar, *Bimar Bulbul* was the first ever drama in Urdu literature which was written and staged for the first time in

Dhaka, Imamganj. Wafar was very intelligent but unfortunately he died at the age of 47. He was also a good poet.

Urdu was not only spoken and understood in Dhaka but it was widely spoken and written through out East Bengal. From Rangpur, Munshi Lakhraj alias Ali Quli was an Urdu author of "*Mufidul Inshah*". Munshi Ghulam Haidar Izzat from Chittagong. Shaikh Ahmed Atish, an inhabitant of Dhaka was a celebrated poet.<sup>48</sup>

Hakim Ashraf Ali Mast from Sythet, Haji Sufi Mian Jan Shad from Tangail. He was the author of "*Mizan-e-Moin*".<sup>49</sup> Safia Banu alias Haji Bibi was also from Sylhet and a poetess had a good perception of poetry. Moulana Abdul Awwal from Sandip had three books to his credit Written in Urdu and were published from Imdadul Islam Press, Dhaka.<sup>50</sup> Moulavi Mohammad Fazil from Faridpur, Bangladesh, composed poetry both in Urdu and Persian. Abdur Rahim from Rangpur, authored a book in Urdu named "*Fazilat-e-Macca*".<sup>51</sup>

Haji Allah Bakhsh Hamid Mujamdur from Sylhet, was a good poet. He has three Dewan (collection of poems) to his credit. Elaichi Banu Talib, was born in Bakarganj Barisal. She was a pupil of Abdul Ghafoor Nassakh.

Beside these laureate there were many from Sylhet and Chittagong. Maulavi Abdul Qadir from Sylhet, Moulavi Mohammad Ali Islam from Chittagong, Moulavi Mohammad Safi, Allah Qadri from Chittagong, Molvi Sirajuddin Siraj from Faridpur, Haji Jalal Bakhsh Safeer and Haji Abdus Sattar both from Sylhet. Syed Najmuddin Husan Nadir from Mymansingh. Moulavi Hafiz Mohammad Ishaque Bardwani, Khalilur Rahman from Noakhali.

Monshi Vishnu Kumar Guha was a man from Dhaka. He translated Ramayan in Urdu and named it "*Shafquat-e-Bradari*". It was published in 1900.<sup>52</sup> Abdul Majed from Noakhali was the author of two books, 'Masaili Usoole Fiqua', 'Tardidul Khutba'. Mahjabeen Khumar was from respected family of East Bengal. She was a ghazal composer, novelist, short story writer and an essayist. She died on 14th April 1950.<sup>53</sup>

Sharfunnesan was a poetess lived in first half of nineteenth century in Murshidabad. She belonged to the court of Nazims of Murshidabad. She composed a beautiful Masnavi which is available in the personal library of Professor Mahfoozul Haque. It is a long Masnavi containing four thousand *Ashar*.<sup>54</sup> Shaista Akhtar did M.A. and got the degree of Ph.D in Urdu from London University. She used to write in renowned paper and journal of Indo-Pak, like '*Harim*', Lucknow, '*Azmat*', Delhi.<sup>55</sup>

Raisi Begum was the daughter of Sher-e-Bangla A.K. Fazlul Haque. She had good hand in Urdu prose and also she was poetess.<sup>56</sup>

Besides these, there were hundreds and thousands male and female poet and poetess in Bengal who could use their pen masterly composing Urdu poetry. Father of Kabi Guru Rabindra Nath Tagore and the national poet of Bangladesh, Kazi Nazrul Islam, had good perception of Urdu.<sup>57</sup>

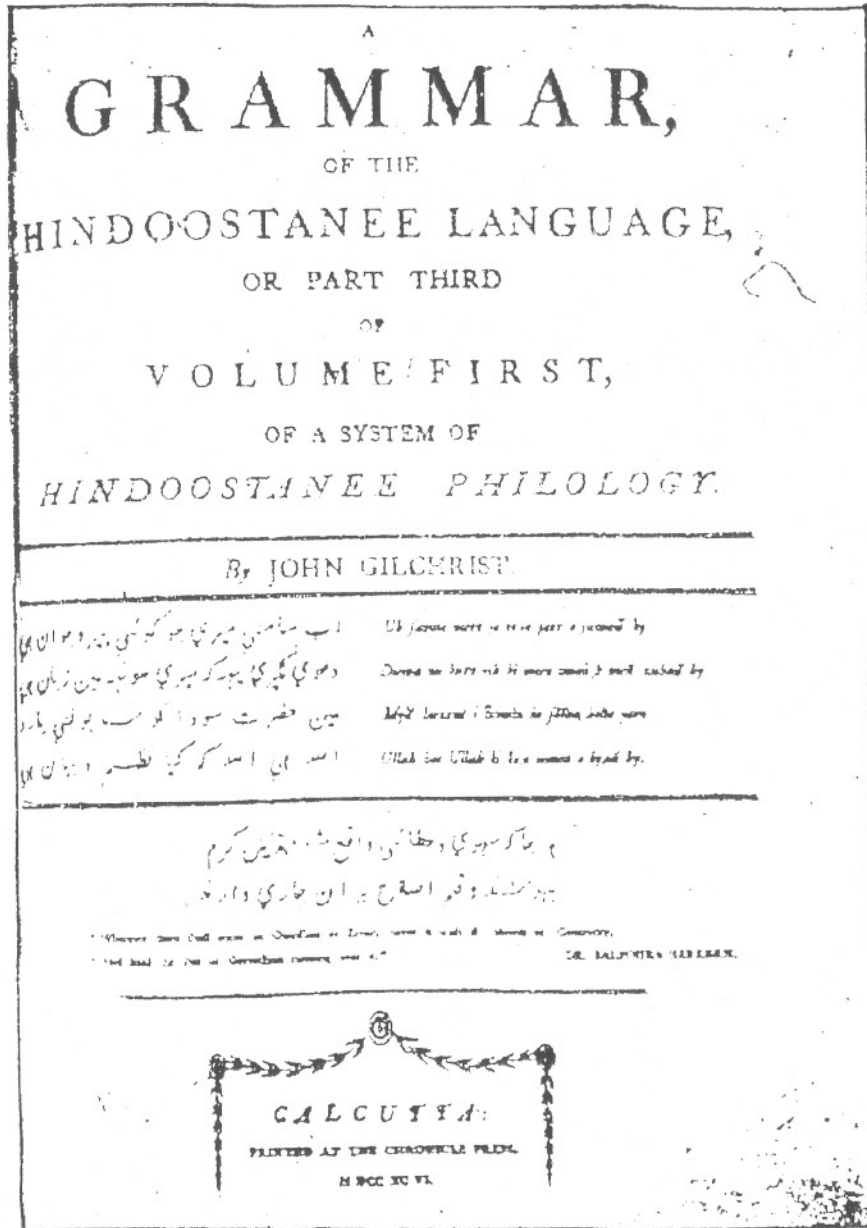
After the downfall of Sultanate of Oudh, the last Nawab of Lucknow. Wajid Ali Sliah Akhtar was brought to Calcutta, Matya Buruj with all his friends and accomplice. This Matya Buruj with regard to the cultural literary activities became second Lucknow.

*College of Fort William*



*1827*

Picture 1: Seal of Fort William College.



گی گرسٹ کے قواعد کے سرورق

Picture 2: Urdu Grammar.



DICTIONARY,  
ENGLISH AND HINDOOSTANEE.

TO WHICH IS PREFIXED

A GRAMMAR

OF THE

HINDOOSTANEE LANGUAGE.

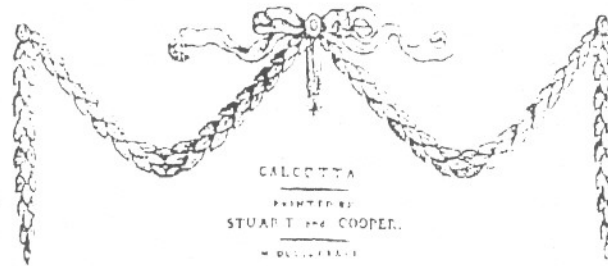
BY

JOHN GILCHRIST

میرزا کہ سبوی و نظامی واقع شود غازی کرم  
بہ شدہ و قلم اصحاب بر آن غازی دارم

Whenever there shall occur an Omission or Error, cover it with the  
Mantle of Generosity, and hold the Pen of Correction running over it.

EE. LALFOUR - MERRIMEN



گل کرٹ کے لغت کے پہلے صفحے کا سرورق

Picture 3: Urdu-English Dictionary Compiled by Gilchrist.

**Reference:**

- <sup>1</sup> Wafa Rashidi, *Bangal Mein Urdu*, Maktabai Asha-ate Urdu, Haidarabad (Pak), 1955, p. 2.
- <sup>2</sup> *Ibid*, p. 3.
- <sup>3</sup> *Ibid*, p. 3.
- <sup>4</sup> *Ibid*, p. 3.
- <sup>5</sup> Mohommad Atique Siddiqui. *Gilchrist our Uska ahad*. Anzomun Tarakki-e Urdu Hind, New Delhi, 1979, p. 9.
- <sup>6</sup> Dr. Syed Mohiuddin Qadire Zor, *Hindustani Lisaniyat* (Lucknow : Nasim Book Depu. 1989), p. 94.
- <sup>7</sup> Alhaz Moulovi Firozuddin, *Firozullughat*, Firoz Sons, Lahore, p. 80; Wafa Rashidi, *Op. cit.* p. 3.
- <sup>8</sup> Dr. Shawkat Sabzwari, *Dastan-e Zaban-e Urdu*, Urdu Acadamy, Sindh, 1960, p. 43.
- <sup>9</sup> Wafa Rashidi, *Op. cit.*, p. 3.
- <sup>10</sup> *Ibid*, p. 3.
- <sup>11</sup> Ram Babu Saksena. *A History of Urdu Literature*, Ram Narain Lala, Allahabad, 1940, p. 1.
- <sup>12</sup> Ram Babu Saksena. *Tarikh-e Adab-e Urdu*, Monsi Tej Komar Pvt. Ltd., 1986, p. 1;  
Dr. Showkat Sabzuari. *Op. citl.* p. 38.
- <sup>13</sup> Dr. Wafa Rashidi, *Op. cit.*, pp. 4-5.
- <sup>14</sup> *Ibid*, p. 5.
- <sup>15</sup> Dr. Showkat Sabzuari, *Op. cit.*, p. 5.
- <sup>16</sup> Dr. Syed Mohiuddin Qadiri Zor, *Op. cit.*, p. 98.
- <sup>17</sup>
- <sup>18</sup> Dr. Wafa Rashidi, *Op. cit.*, pp. 3-4.
- <sup>19</sup> Tara Chand, *History of the Freedom Movement in India, Vol. No. 1*, Publicatin Division Ministry of Information and Broadcastig Government of India, 1961, p. 192.
- <sup>20</sup> Ram Babu Saksena, *Tarikh-e Adab-e Urdu, Op. cit.* pp. 1-2.
- <sup>21</sup> *Ibid*, p. 2.

<sup>22</sup> *Ibid*, p. 3.

<sup>23</sup> *Ibid*, pp. 34-35.

<sup>24</sup> Md. Sadiq Hossian, *History of Urdu Literature*. Oxford Univeisty Press, London, 1964, p. 400.

<sup>25</sup> F.S. Ejaz, "*Insha*" *Gopi Chand Nararg Number*, Insha Publication, Kolkata, 2004, p. 198.

<sup>26</sup> *Ibid*, p. 198.

<sup>27</sup> *Ibid*, p. 250.

<sup>28</sup> *Ibid*, p. 334.

<sup>29</sup> *Ibid*, p. 302.

<sup>30</sup> Ram Babu Saksena, *A History of Urdu Literature*, *Op. cit.* p. 1.

<sup>31</sup> *Ibid*.

<sup>32</sup> *Ibid*, p. 7.

<sup>33</sup> Dr. Kalim Sahsarami, *Bemar-e Bulbul*, Magribi Bangal Urdu Academy, Kolkata, 1987, p. 40.

<sup>34</sup> *Ibid*, p. 43-44.

<sup>35</sup> Moshtaque Ahmed, *Bangal Mein Urdu Drama*, Magribi Bangal Urdu Academy, Kolkata, 1990, p. 49.

<sup>36</sup> Dr. Zavid Nehal, *Bangal Ka Urdu Adab*, Osmania Book Depu, Kalkata, 1984, p. 58; Dr. Wafa Rashidi, *Op. cit.*, p. 16.

<sup>37</sup> Dr. Juvid Nahal, *Op. cit.*, p. 45.

<sup>38</sup> Dr. Obida Begum, *Fort William Colege Ki Adabi Khidmat*, Nusrat Press Publisher, Lucknow, 1983, p. 21.

<sup>39</sup> Dr. Javid Nehal, *Op. cit.*, p. 9.

<sup>40</sup> Mohammad Atique Siddiqui, *Gil Christ Aur Oska Ahad*, Anzoman-e Tarakki-e Urdu, New Delhi, 1979, p. 59.

<sup>41</sup> *Ibid*, p. 11.

<sup>42</sup> Dr. Wafa Rashidi, *Op. cit.*, p. 14.

<sup>43</sup> Jamal Ahmed Siddiqe, *Mazamin-e Wahshat*, Magribu Bangal Urdu Academy, Kolkata, 1982, p. 158.

<sup>44</sup> Syed Iqbal Azim, *Moshriqi Bangal Mein*, Urdu Mashriq Cooperative Publications, Dhaka, 1954, p. 112.

<sup>45</sup> *Ibid*, p. 118.

<sup>46</sup> *Ibid*, p. 85.

<sup>47</sup> *Ibid*, p. 97.

<sup>48</sup> *Ibid*, p. 129.

<sup>49</sup> *Ibid*, p. 132.

<sup>50</sup> *Ibid*, p. 138.

<sup>51</sup> *Ibid*, p. 139.

<sup>52</sup> *Ibid*, p. 157.

<sup>53</sup> *Ibid*, p. 166.

<sup>54</sup> Dr. Wafa Rashidi, *Op. cit.*, p. 252.

<sup>55</sup> *Ibid*, p. 255.

<sup>56</sup> *Ibid*, p. 256.

<sup>57</sup> Jamal Ahmed Siddiqi, *Op. cit.*, p. 165.

## CHAPTER THREE

### DEFINITION AND OBJECTIVES OF JOURNALISM

According to the Oxford Advanced Learner's Dictionary of current English journalism means- "work of collecting, writing, editing and publishing of materials in newspaper and magazines, on television and radio."<sup>1</sup>

Journalism is further defined as "one of the most important professions. It informs citizens about events in their country, the nation and the world. The report of journalists also helps people form opinions about current affairs. Journalists inform the public through several means of communication, especially newspapers, magazines, radio and television. These means of communications are often referred to as the press or news media."<sup>2</sup>

Journalism in its marginalized form in Bengal and other parts of India was there even in the ancient and medieval periods.<sup>3</sup> During the reign of Ashoka the great, inscription engraved on rocks or pillars served as a medium of information. These Rock Edicts and Pillar Edicts were posted all over his empire and even beyond. During the Sultanate period the "*Baridi-Momalik*" or commissioner of intelligence were used to serve the authorities with the information of the sultanate. During the time of Sultanate dynasty in Delhi, the *munshis* or spies of Alauddin Khalji had him informed even of the most trivial things. He appointed the spies and overseers to collect information from far flung and remote places of his kingdom. The Mughal

governments had a network of news services, the *Waqia Navis* (news writer, events, incidents, happening) *Savanih Navis* (Biographer) *Khufia Navis* (secret informant) for serving the royalties with general information. However, due to despotic form of government and impossibilities of reporting objectively, journalism could not flourish in its proper way.

Journalism with its modern concept originates from Europe in the eighteenth century. Due to colonial rule in India, however, it began in Bengal pretty well ahead of all countries of Asia.<sup>4</sup> The history of modern journalism in Bengal was started by a well known servant of East India Company named Augustus Hicky. He published a journal after his own name "Hickys Bengal Gazette", at Calcutta on the 9th of January 1780.<sup>5</sup> An advertisement of the paper read "a weekly political and commercial paper open to all parties, but influenced by none."<sup>6</sup>

In non-literary genres or varieties of literature journalism is the most important one. It is very closely connected to our everyday life and politics. In fact, journalism is the other name of narration of events that happens in our daily life. As the events take place, journalism gets hold of it and places before the public what it infers out of it. It means journalism has a direct link with the people. The people are not only informed of the situation prevailing around them but also the acumen and mental faculties of the people are the nurtured by journalism.

The conspicuous difference between literature and journalism is that journalism links the public directly while literature has some reservations with certain people having the right type of taste for it.<sup>7</sup> Besides that

literature does not describe the events and happenings circumstantially; its mode is perceptive, creative and narrative. Literature improves the sagacity and insights within a man on the one hand and provides happiness and amusements on the other. One more poignant point poses where journalism differs from literature. Literature endues its reader's knowledge and recreation while journalism is a medium and committed to some regulations because it has to lead the society to a certain direction. So the language of journalism can not be the same as that of literature. Its language is simple, intelligible and quick to produce the desired effect. If ornamental language is used in journalism, its mission becomes limited, its approach lessens effectiveness and so the general people are not benefited.

It is very essential for a journalist to use simple, easy, alluring and penetrating language. A journalist collects and reviews current affairs, underlines the necessities of the solution of the problems of prime importance. He analysis and assesses the social, political and economic situation of the country and then conveys the long and short of it to its readers. Thus it discharges its duties to give a guideline to the countrymen.

Journalism does not mean to be a media of merely presenting the news rather it is also a media of entertaining the people.<sup>8</sup> People expect to see the achievements in the field of literature, science, economics, and they also want to know about family welfare programs, sports, and filmdom and explore the opportunities of employment, diversion of mind through the newspapers. So, journalists must pay heed to and focus on those news items which are of interest of the common people.

Journalism is like the eyes of the people through which they see and it is the mind of the people through which they think. Journalism in this modern age, is such a powerful media of mass communication that it works like the oil in the lamp.<sup>9</sup> It stimulates and paves the way for the people to think and act upon and gives impetus for the future course of action. It leaves a profound impact on every sphere of human life. It is an exponent of the cause of people, translates their views, aims and aspirations. It keeps people informed about every incident that takes place on the scenario of social, political and cultural stage. So journalism must be healthy and purposeful. Journalists should keep a wary-eye on those occurrences. Sometimes it happens that people get a very stout impression from particular news of national interest. So it is a paramount and sacred duty of a journalist to produce or break any news keeping in mind the relevancy of national interest and prestige of the country with all its merits and demerits with utmost sincerely and veracity.

Journalism is a pious and prestigious profession. It is an obligatory duty of a journalist to maintain the sanctity of journalism by all its ethical rules and regulation.<sup>10</sup> People related to this profession should keep their minds and hearts open and demonstrate their magnanimity and broad mindedness. They should devote themselves to unraveling the veracity and pursue the way of justice to redress the sorrow and sufferings of the people. They must follow the code of conduct and perform their duty with utmost sincerity. If it is consistent, it flourishes; it helps to uplift the society and amends its flaws.



The newspapers are an inseparable part of our democratic system. By the newspapers, the people were exposed to each other, polarize the public opinion, and protect the public interest. Journalism is the reflection of people views and thinking. It is the sponsor of equilibrium and equality of our social, economical, political, judicial expression of views to act in accordance with one's belief and faith, social harmony, unity, and compassion among the cross-section of people. Healthy journalism is free from communalism, racialism, regionalism and all sorts of bigotry.<sup>11</sup>

Newspapers play an active and positive role in making nation conscious and acquainted with new ideas. It helps thrash out complicated problems and explores the new horizons of developments. Like movie, radio, and television, journalism also conveys us knowledgeable and rare information, plans, and programmes of the existing world. Journalism introduces us to the past and present of the developed nations and the ways and means through which they achieved such progress and prosperity.

Journalism comes forward with valuable suggestions for the development of the society and the country. Through the sober and virtuous literature it creates unity, solidarity and social harmony in between different sects of society and induces the people to march forward on the path of peace and progress.

Today, Journalism faces very acute and crucial global challenges. To fight back these challenges like communalism, fundamentalism, and hegemony of super powers, it needs to focus on these problems with enlightenment, perseverance of mind, care, and meticulousness. To present

the transparent picture of this ordeal before the public is the essence and sprit of journalism. Distortion and fabrication of facts is not of accepted standard journalism. In the crisis and catastrophe, which nations and countries are passing through, journalists should pay heed towards them and manifest them on world forums. The world has reached already on the verge of precariousness. Mankind has amassed and armed itself with such lethal and destructive weapons that the world can be ravaged and deserted in a jiffy. Journalism can also play a positive and active role on this front. It can make the people aware of this alarming and dreadful situation and can help to create a healthy and congenial atmosphere among the nations to destroy these frightful and formidable weapons.

In this existing era as some super powers of the world are apt to pillage the peace and tranquility of the world on the plea of "war against terror" their malicious designs must be identified. It is a fact that some of the sensible and dutiful journalist use their all out vitality to the cause of national building while there are some irresponsible persons in this profession who are biased and have engaged themselves in subversion and anti-state activities. Just as the evil is contrary to good simultaneously subversion is contrary to construction. As a result, the yellow Journalism can affect the healthy journalism, because, very often in the land of evil, a sapling of goodness grows up. Through the ages, there has been a close relation between society and journalism. So, society demands involvement of journalism in socio-cultural field. Journalism should protect all sects of society from reciprocal dispersion and confusion and keeps them united and informed of the activities of socio-cultural development of different regions

and of different countries. To make the people understand, to differentiate between good and bad things, to make them confident and self-reliant to let the people know how to live a disciplined life abiding by the law of land in the responsibilities of journalism.

In this contemporaneous era the paramount aim and objectives of journalism is to unite and safeguard the safety and integrity of the country, bounds of love, fraternity, and tolerance are to be strengthened in the society. Thriving the ethical values and building up the national character are the significant and sacred duty of the journalists.<sup>12</sup>

In the present context of time, the tabloids and thrilling journalism should not be given importance and overrated. The pen must not be used as a means of black mailing the situation. This type of practicing journalism will be synonym of exploitation and missus of power.

Admittedly, it is a fact that now a days journalism has turned into an industry and has taken a shape of business, still it is an effective means of mass-guidance and building up the character of the nation. It has its own dimension, fundamental, moral and ethical codes of law, so it is very important to follow up these rules and regulations with utmost sincerity for boosting up the development of the country. For the achievement of first rate objectives of journalism, a healthy journalism should flourish in the country.

“Swaraj is to a nation what the soul is to the body, and that is indispensable in order to keep a people alive” observed Aurobindo Ghose. He further added “It is not to be obtained from others by begging but people can get it through their own efforts alone.”

The press of undivided India which was formative and in crucial phase in between 1858 and 1910, gradually strengthened its position. After the first war of independence against the occupants in the year of 1857, it unveiled the inherent social evils of the society and dared to expose the wrong policies of British administration.

The enlightened people of the subcontinent, who were the product of modern education, played an eminent role in sowing the seeds of social, political and literary awakening among the people of India. Some of them joined journalistic profession and succeeded in launching the newspapers all through India. Within a very short time they found their profession of journalism very effective for ventilating the personal and general grievances and they also could reflect the mass discontent and mobilize the anti British elements throughout India.

The India press undoubtedly cited as a vehicle of propaganda for reformatory ideas as well. Journalists wrote on social issue like ill-literacy child marriage, superstitions female education. Journals and papers, reported the speeches and lectures of social reformers and political leaders and carried their article.

“The Urdu press played an effective role even prior to 1857 but its contribution during the holocaust of 1857 was quite remarkable.” So the govt. extended its vigil over the Urdu journals and as a result many of them had to cease their publication within a few months.

S.P. Sharma further stated that “Thereafter, some new journals were launched by Hindus from Delhi, Meerut, Agra, Lucknow, Aligarh and

Lahore. Most of them were weeklies and fortnightlies. Around 1861, the Urdu journalism was revived by Sir Syed Ahmed Khan and his followers who were provoked by the heretical writing of their leaders. A large number of journal the Mofidul Khaliq, Aftabi Alam Tab, Mohabbi Reyaya, Abi Hayat-i-Hind, Khairkh-i-Hind, OudhAkhbar and Amalul Akhbar, opened a new world to the Urdu readers.”

**Reference:**

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<sup>1</sup> A.S. Hornby, *Oxford Advanced Learner's Dictionary of Current English*, Oxford University Press, Calcutta, 1989, p. 676.

<sup>2</sup> *The Word Book Encyclopedia, Volume 11*, Word Book Inc. Chicago, London, 1988, p. 168.

<sup>3</sup> *Banglapedia, Volume-5*, Asiatic Society Bangladesh, Dhaka, 1998, p. 413.

<sup>4</sup> *Ibid*, p. 414.

<sup>5</sup> *Ibid*, p. 414.

<sup>6</sup> *Ibid*, p. 414.

<sup>7</sup> Dr. Humayoon Ashraf, *Roohe Adeb*, Urdu Academy West Bengal, Calcutta, July-September, 2001, p. 103.

<sup>8</sup> *Ibid*, p. 103.

<sup>9</sup> *Ibid*, p. 103.

<sup>10</sup> *Ibid*, p. 104.

<sup>11</sup> *Ibid*, p. 104.

<sup>12</sup> *Ibid*, p. 104.

## CHAPTER FOUR

### THE GENESIS OF JOURNALISM AND A BRIEF SURVEY OF URDU JOURNALISM IN THE SUBCONTINENT AND OUT SIDE CONTINENT

Journalism for the first time is said to be institutionalised in Egypt a thousand of years ago during the reign of Pharaoh. The government handouts and notifications, engraved on the stone were hanged on the doorsteps or entrance of the places of worship to let the people know the important news and events and occurrence-taking place within the country. These places were chosen because people mostly gathered there to worship.<sup>1</sup>

Roman and Greek rules also underscored the need of the publication of the news to make people aware of government's orders. These inscriptions have been discovered. This system was also prevalent in India at the time of Ashoka the great and in ancient during the period of Abbaside Dynasty.<sup>2</sup>

During the reign of Ashoka, various sources and departments, which collected the news, were called "Palsani"<sup>3</sup>. The Palsani wrote the news in secret script and sent it by the trained pigeons from one place to another. Thus, this was the beginning of the newspapers or press in India.

At the primitive stage of Islam there was no system of news collection. Hazrat Umar took a step forward in this regard. According to the Arab historian Fakhri, Muawiah introduced "Al-Barid," the mail department.<sup>4</sup> Barid had two function (1) despatching of govt. letters and documents, (2) collection of news<sup>5</sup>.

In this sub-continent the Gaznavi dynasty introduced the Barid system. But during the period of Sultanat this system was modified and revamped Ghayasuddin Balban took active part to improve it. Balban appointed the Barids in the far flung and remote places in his kingdom.<sup>6</sup>

Alauddin Khilji introduced this system for the collection of market price rate. Mohammad Bin Tughlaque innovated communication system furthermore. In the history of India, for the first time horses were used for quick transportation and making deliveries of messages within the provinces of his kingdoms.<sup>7</sup>

During the Moghal period, Babar and Humayun also intensified the communication system but Akbar the great took it to the apex. Communication system was at its peak at the time of Aurangzib Khursheed. Abdus Salam mentions that<sup>8</sup>

یہ نظام اورنگ زیب عالمگیر کے عہد میں اپنے عروج کو پہنچا لیکن عالمگیری کی وفات سے جہاں عہد مغلیہ کا زوال شروع ہوا وہاں نظام خبر رسائی کا شیرازہ بھی بکھرنے لگا۔

But with the downfall of Moghal empire, this system was also affected and hampered.

During the rule of the Mughals in India, the Waquia Navis or an annalist recorded the whole court proceeding and eventful occurrence of the court everyday. And it was read out in the court and important messages, orders were sent to the relevant provinces or other states for the implementation of the order.<sup>9</sup>

Research scholars of journalism affirm that-<sup>10</sup>

صحافت کے بعض محققین نے کہا ہے کہ اورنگزیب عالمگیر کے عہد میں آزاد اور نجی قلمی اخبارات بھی موجود تھے اور عالمگیر نے انہیں آزادی دے رکھی تھی لہذا عالمگیر کے عہد میں آزادی، صحافت موجود تھی۔

(There had been private journalism and newspapers during the period of Aurangzib and that Aurangzib had given reasonable freedom to these institutions).

The statement does not seem to be true. Probably free journalism means the freedom of analysts. In the statements where the word '*Akhbar*' has been mentioned it means the state owned department and the work of analysts who prepared the court proceeding. In the beginning of the last century A.C. Sanial who wrote the article on the history of journalism in "Calcutta Review" has attributed this statement to Khafikhan, quoted him saying that "private newspapers were there during the reign of Aurangzib"<sup>11</sup>. After the death of Aurangzib for a short span of time the organisation of news continued to work but gradually the system was shattered in the years to come.

Syed Abdul Jalil Bilgramee, Syed Mohammed Bilgrami and Meer Ghulam Ali Azad Bilgrami were renowned and high ranking writer who had been attached with the department of news for a long time.

In the latter years, during the time of the Maratha, Haider Ali and Tipu Sultan and other princely states of India had their own source of news collecting and despatching organisations. The news organisation of Hyderabad Deccan worked until 1857.<sup>12</sup>



In Panjab during the period of Maharaja Ranjeet Singh, the system of news producing and conveying was the best one of its kind in the subcontinent.

Journalism is under the obligation of press. For the first time the Chinese discovered press and started publication with stamp marketing system. Nearly a thousand year ago Sonng dynasty ruled between 960 and 1279AD. Under the guidance of Tang rulers a gazette Ti-Pau (News of the palace) was published and it is considered the first newspaper ever published in the world.<sup>13</sup>

Publication started in China but it was developed in Europe. The very first newspaper in Europe was issued from Augus Berg in Germany in 1609. Its name was "Avisa Relation oder Zeitung."<sup>14</sup>

First Indian newspaper "Hicky's gazette" was in English language. It was issued on the 9th January from Calcutta in 1780.<sup>15</sup> Hicky' gazette was comprised of four pages and its size was 12×8 inches. On the 4<sup>th</sup> March 1784<sup>16</sup> "Calcutta gazette" the another paper appeared under the patronization of Indian govt.<sup>17</sup>

In 1785, a paper named 'courier' was issued from Madras.<sup>18</sup> Its editor was Richard Johnson. From Bombay two papers came out in 1790. First was "Bombay gazette" and the other was "Bombay Herald".<sup>19</sup>

There are differences of opinion about the first Urdu newspaper and its date of issuance. Syed Mohammed Azhar, Nadim Sitapuri, a prominent scholar in his book, "Fort William College and Akram Ali" claimed that press named "Hindustani Press" was established in the 18<sup>th</sup> January, 1810<sup>20</sup>, on the bank of rever Hoogly, at Seerampur. Its founder was Akram Ali and

was managed by Molvi Khaliluddin. Dr. Shojaat Husain has also confirmed in his book “Bengal ka Urdu Nasri Adab” that<sup>21</sup>

ڈاکٹر شجاعت علی سندیلوی نے بھی ”بنگال کا اردو نثری ادب“ میں اس حیثیت کا اعتراف کیا ہے کہ بنگال میں سب سے پہلے چھاپے خانے قائم ہوئے اسے ایک حیرت انگیز کارنامہ قرار دیا جا سکتا ہے کہ ریاست بنگال جو اپنی زبان کے تحفظ و ارتقاء کے معاملے میں بہت زیادہ (سینینیٹو) رہی ہے اردو کا پہلا پریس بھی قائم ہوا ڈاکٹر شجاعت علی سندیلوی کے دعوے کے مطابق ”انسویں صدی میں صرف بنگال ہی میں کم و بیش تین درجن پریس قائم ہو گئے۔

Hindustani Press was established in 1810 on the bank of river Hoogly at Seerampur.

Mr. Gurbachan Chandan quoted Nadim Sitapuri as claiming that from this press Molvi Akram Ali issued the first ever Urdu newspaper named “Urdu Akhbar” in 1810<sup>22</sup>-

Hamid Hasan Qadri a noted linguistic also confirmed Nadim Sitapuri’s statement.<sup>23</sup>

پہلا اردو اخبار مولوی محمد اکرم علی نے کلکتہ سے ۱۸۱۰ء میں نکالا تھا۔

Akhter Shahenshahi, an unofficial Dictionary, of Urdu newspapers was issued from Lucknow in 1888.<sup>24</sup> It confirms that a press by the name “Hindustani Press” was established in 1810 in Seerampur on the bank of river Hoogly but there is not even a single word of any “Urdu Akhbar” in this dictionary. Although this dictionary is the basis of Nadim Sitapuri ascertainment.<sup>25</sup>

One more clue is postulated about the earliest Urdu newspaper. This newspaper was said to be in circulation in 1794, during the reign of Tipu Sultan from Mysore. Mohammad Sadique an author of ‘History of Urdu

Literature' quoted Mohammad Saeed Abdul Khaliq as saying that the first Urdu paper was the 'Fauji Akhbar' printed at the government press, established by Tipu Sultan in his capital. A weekly, its distribution was confined to the army our. It pursued an Anti-British and Pro-French policy. After the death of Tipu Sultan, the press was confiscated and the old numbers destroyed.'

Gurbachan Chandra out-rightly brushed aside the idea. Challenging the source and its authenticity, he writes in his book 'Jame Jahan Numa'.<sup>26</sup>

اسی صفحات کی یہ پھوٹی سی کتاب، جسکے مصنف اس کی تصنیف کے وقت حیدرآباد (دکن) میں ایک طالب علم تھے۔ حقیقتاً مایاب ہے۔ خاصی تلاش کے بعد مجھے اس کا نسخہ ترقی اردو بیورو، نئی دہلی کی ڈائریکٹر فہمیدہ بیگم سے میسر ہوا۔ اس کے دیکھنے سے معلوم ہوا کہ مصنف کا ماخذ "بنگلور کے ایک عمر رسیدہ بزرگ کی اپنے مرحوم دادا کی روایت" ہے جس کی تائید میں انہوں نے کوئی مستند شہادت یا دستاویزی حوالہ پیش نہیں کیا بلکہ خود یہ تاثیر دیا ہے کہ آج اس اخبار کا کوئی شمارہ دستیاب نہیں کیونکہ "انگریزوں نے ۱۷۹۵ء میں فتح میسور کے بعد اس کا تمام ریکارڈ تلف کر دیا تھا۔

(A small booklet of only eighty pages was published in 1942 in Haider Ahad Daccan. The writer, Mohammad Saeed Abdul Khaliq was then a student. This book is now scarce. I found a copy of it from the Director, Doctor Fahmida Begum, of the development of Urdu Bureau, New Delhi. I came to know the point after going through the book that the source of this book is based on a narration of an elderly person of Bangalore who quoted his grandfathers' statement. In the support of his statement, the writer, Mohammad Khaliq did not produce any document, any proof or reference rather he gave an impression that no issue of this paper is available presently because the English destroyed all the record after the victory of Mysore in 1799.

Commenting on the authenticity of the statement of Mohammad Saeed Abdul Khaliq, Gurbachan Chandan writes that-<sup>27</sup>

یہ اسلاف کا نظریہ کچھ حلق سے نہیں اترتا۔ ان دنوں انگریز حکام ہر قسم کا ریکارڈ حفاظت سے رکھنے کی راہ پر چل رہے تھے۔ انکا اس زمانے کا محفوظ کیا ہوا ریکارڈ آج بھی لندن، دہلی، کلکتہ اور کئی دوسری راجدھانیوں کے آرکائیوز میں بڑے بڑے کمرے لگیے ہوئے ہے۔

(the theory of destruction is hard to swallow. Because in those days the English were on the way of keeping the record intact. The protected records of those days are available in different archives along with London, Delhi, Calcutta and in other parts of India).

He concludes that-<sup>28</sup>

سلطان کی شہادت کے بعد اس کے قلعہ اور محل سے جو دستاویز برآمد ہوئیں اسکی فہرست میں ۱۷۹ اندراجات ہیں اور یہ فہرست ۱۶۰ صفحات پر مشتمل ہے مگر کسی بھی اندراج میں کسی بھی فوجی اخبار کا ذکر نہیں ملتا۔

(After the death of Tipu Sultan, from his palace and fort of Saranga Patnam, the documents which were found, consist of 160 pages and it contains 179 entries. But in no entry the name of any 'Fauji Akhbar' is found.

Dr. Obaida Begum also outrightly rejected Nadim's statement in her book "*Fort willam college ki Adabi Khidmat*" saying it untrue.<sup>29</sup>

Most of the analysts are agreed upon that "*Jame Jahan Numa*" was the first and foremost Urdu paper that made its first appearance on the 27<sup>th</sup> March 1822, from Calcutta.<sup>30</sup> It was a weekly. After its sixth appearance it merged into the Persian paper and under the same title "*Jame Jahan Numa*" it began to appear as a supplementary of the Persian paper from May 19<sup>th</sup> 1822. But ultimately it had to be closed down on the 23<sup>rd</sup> January 1828, after four year and eight month, publication.<sup>31</sup>

## Urdu Guide

Credit goes to Molvi Md. Kabirudding who was a recipient peace of Justice Award and by origin a Bengali, issued the first ever Urdu daily from Calcutta in 1858 in the history of Urdu journalism. He was its editor also.

During nineteenth century only three Urdu dailies appeared from Calcutta, namely '*Urdu Guide*', '*Paik Saba*' and '*Darul Sultanat*'. Urdu guide for the first time appeared as a weekly on the 18th January 1858 but in later days, after seven year of its publication it became a daily. For sometime, it appeared twice in a week. Emdad Sabri, noted historian writes that Urdu guide in its dying day became a weekly again. It continued to appear upto 1893.

Its policy was moderate but at times it wrote against the incumbent government too. The biggest achievement of this paper is to create credence and sense of responsibility among the Muslims in the aftermath of the holocaust of 1857.<sup>32</sup>

## Darul Sultanat

'*Darul Saltanat*' is the most important Urdu daily paper of nineteenth century. According to '*Akhter Shahenshahi*' an authentic book on Urdu journalism which was published in 1888 from Lucknow, the paper Darul Sultanat came into being the 4th May 1881 from Calcutta, Mathura Prashad Samar was its editor. This paper passed through many ups and downs, but it continued for a long time and was a successful paper in all respect.<sup>33</sup>

## Persian Newspaper

This first newspaper in Persian language was "Maratul Akhbar". It was issued on the 20<sup>th</sup> April 1822 in Calcutta, Raja Ram Mohan Ray was its founder.<sup>34</sup>

### **Bengali Newspaper**

Among the native languages Bengali is the first language which can rightly be proud of being the first language of this subcontinent in which the first ever newspaper “*Digdarshan*” appeared in April 1818 from Seerampur. Bengali journalism kept pace with the time and continued to appear one after another. During 1824 and 1826 there appeared four papers one from Seerampur and three from Calcutta. Upto 1830, total number of the papers was sixteen among which there were three dailies.<sup>35</sup>

### **Hindi Newspaper**

The first Hindi newspaper “*Odant Martando*”<sup>36</sup> was issued from Calcutta on 31<sup>st</sup> May 1826. Its founder was Jugal Kishore Shukla and editor was Manu Thakur. After six months of publication it was closed down. After long ten years silence a new paper named “*Parja Mitra*” started its journey but could not live long. In 1854, a daily of Hindi language newspaper named “*Samachar Sudha Darshan*” came out from Calcutta. In this period at least three papers appeared of Hindi—one from Agra and other two from Banaras (Vanarasi). But the language of these two papers was Urdu, through the script of these two papers was Hindi.<sup>37</sup>

The other papers of regional languages such as Gujrati, Maratha, Punjabi and Tamil came out between the year 1822 and 1857.<sup>38</sup> *Gujrati* “*Bombai Samachar*” in 1822 “*Jamsheed*” in 1831, *Marathi* “*Bombai Darpan*” in 1832, “*Mumbai Akhbar*” in 1855 and *Kohinoor* in 1857.<sup>39</sup> Urdu journalism set out its journey from Bengal. Not only Urdu, Persian, Hindi, Bengali newspapers, Journals, Periodicals all came out from Calcutta. Later on, journalism, specially Urdu, spread all over the Indian sub-continent insofar as out of the sub-continent.

## SOME LEADING URDU NEWSPAPERS OF SUBCONTINENTS

### Delhi Urdu Akhbar

Delhi has always been the highest seat of socio-cultural and education of Pan-India for centuries together. Stalwarts and icons in different field were born in different ages.

Molvi Mohammad Baquar was one of them. He was the father of renowned Urdu scholar Shamsul Ullama Maulana Md. Azad Molvi Baguar who established a press at his home and issued an Urdu weekly named "Delhi Urdu Akhbar" in 1836. Its size was 30×20. This paper used to publish two permanent write ups under the title of "Huzure Wala" and "Huzure Kalan" on its front page. Under the title of "Huzure Wala" a daily court proceeding of Moghal king was published and under the heading of "Huzure Kalan" the proceeding of East India company was recorded on day to day basis.

This paper was quite neutral regarding its policy. It used to chastise both the company and the king. This paper specially used to highlight on educational activities because it was out and out an adherent of modern education. "Delhi Urdu Akhbar" was closed down in 1857 and Molvi Beguar was shot dead by the government. He was the first Urdu journalist who laid down his life for the cause of his country.<sup>40</sup>

**Sayyadul Akhbar:** The initiator and founder organiser of this paper was Syed Mohammed Khan, brother of Sir Syed Ahmed Khan. This weekly paper was issued from Delhi under the editorship of Molvi Abdul Ghafoor in 1837. This paper gave importance to the news items related to the law and judiciary. And so this paper was very much popular among the pleader.

Sayyadul Akhbar ceased to be published round about in 1850. Syayadul Akhbar strongly interpreted the cause of Sunni sect.<sup>41</sup>

**Sadequl Akhbar:** By the name 'Sadeql Akhbar' four papers used to be published from Delhi during the period ranging from 1850 to 1857. Two of them survived only two years but the rest two continued to be published up to 1857. The Sadequal Akhbar under the editorship of Syed Jamiluddin Khan was very popular.<sup>42</sup>

**Karimul Akhbar:** Besides 'Karimul Akhbar' which was issued from Delhi under the editorships of Molvi Karimuddin in 1845, there were seven Urdu papers coming out from Delhi, namely 'Khulasatul Akhbar', 'Khulasatul Ashraf', 'Ziaul Akhbar', 'Akhbar Delhi', 'Waheedul Akhbar', 'Noor Maghrib', 'Noor Mashriq' etc.<sup>43</sup>

**Akmalul Akhbar:** Came into existence just in the aftermath of the revolution of 1857. Its language was very sophisticated like 'Oudh Akhbar' of Lucknow.<sup>44</sup>

## URDU NEWSPAPER OF PUNJAB

### Kohinoor

'Kohinoor' is the magnificent name in the history of Urdu journalism. The paper was so popular that following the footsteps of this paper a large number of papers were named after its name. Instantly: 'Dayer-e-Noor', 'Bagh-e-Noor', 'Riaz-e-Noor', 'Noor Ala Noor' etc. This paper appeared on the 14<sup>th</sup> January 1850 in Lahore and continued to be in circulation for long fifty five years.<sup>45</sup> Its editor was Munshi Harsukh Ray of Sikandar Abad. Referring Nutrajan Khurshid Abdus Salam writes.



“Kohinoor is doing well under the guidance and patronisation of the govt. of India. Its circulation was 227 and it reached 349 in 1854. It was closed down in 1904.”<sup>46</sup>

Sialkot and Multan were two important cities of Panjab where a number of Urdu newspapers were introduced around the same period when Urdu journalism was just passing through initial and incipient stage. ‘Reazul Akhbar’, ‘Chashmai-Faiz’, ‘Noor Ala Noor’, ‘Huma-e-Bebaha’, ‘Khurshid Alam’, ‘Victoria’ were some important newspapers coming out from Siakot during 1850-1856. Victoria paper made its debut on 1853 and continued to appear up to 1925.<sup>47</sup>

**Rafique Hind:** This paper made its appearance in Lahore in 1884. Its proprietor and editor was Mohammed Moharram Ali Chishti. Main objectives of this paper were to create congenial atmosphere among the communities of the country and to inspire the people to be self-reliant. This paper was also committed to defending the public interest and fighting back the excesses done to the people by the government.<sup>48</sup>

**Aftab Punjab:** This paper was introduced on the 1<sup>st</sup> July 1873 and its editorship was assigned to Molvi Nabi Baksh. Its policy was permissible and tolerant in the beginning. Towards the end of the century, it became the spokesperson of fundamental and basis Hindus.<sup>49</sup>

‘Riaz Noor’, ‘Shua-us-Shams’ two papers are worth-mention that came out from Multan in 1852. Similarly ‘Matloul Anwar’ from Gujrat, ‘Gulzar’ from Gujranwala, ‘Khush Bahar’ from Peshawar, ‘Suhai Punjab’ from Rawalpindi, ‘Noor Ala Noor’ from Ludhyana, ‘Nayar-e-Azam’ from Patyala, ‘Bagh-e-Noor’ from Amriatsar, ‘Akhbar-e-Rozger’ from Shimla issued during 1850 to 1856.

Urdu dailies began to appear in Panjab from 1875. In 1884, Munshi Meher Baksh issued 'Shafique Hind'. It was a weekly and thereafter two daily papers named "Shamewisal" and "Nasima-e-Sobah" were issued. Molvi Saiful Haque Adib issued Rahbar-e-Hind from Lahore in 1885. This was a daily paper. In 1888, a famous weekly "Kohinoor" was given the daily status. Kohinoor remained in circulation up to 1904.<sup>50</sup>

In 1871, Pandit Maknad Lal and Gopinath brought a weekly from Lahore named Akhbar-e-Aam. Initially it was a weekly paper but later on it began to appear twice and then thrice in a week. This paper became very popular. In 1894 its circulation reached upto 2500 per edition.<sup>51</sup> After the issuance of twelve years of "Akhbar Aam" Munshi Mahboob Alam issued a few paper one after another. He brought the monthly "Zamindar" and then in 1887, he issued a weekly "Himmat" and in the same year he issued "Paisa".<sup>52</sup> This paper gained so much popularity that the market from where this "Paisa" was issued came to be known as "Paisa Market". Paisa reached to the peak of popularity. So much so that postal department had to establish a post office for despatching "Paisa". Its daily circulation reached upto sixteen thousand per day. It continued to appear upto 1904. In 1902, "Watan" was issued from Lahore. This paper continued to appear for long thirty years. In 1915 this paper became a daily.<sup>53</sup>

In 1904, Lal Dayanath and Chowdhary Ram Dutta issued a paper named "Hindustan". This paper was supporter of congress. Its circulation reached eighty thousand per day. In 1915 two more paper issued from Lahore- "Ramesh" and "Himala". Both the papers faced closure in 1924.<sup>54</sup>

In 1906, Monshi Mohammed Deen Fauque issued a paper named "Kashmir magazine". This paper continued to appear for thirty years.<sup>55</sup>

Presently the oldest paper in Punjab is 'Sanatan Dharm Pracharak' Amrithsar. This paper was brought out in 1880 by Ralia Ram. In January 1901, Sufi Lahsharma Parshad issued Mastana Jogi from Lahore. This is the oldest Urdu monthly. This monthly is still being published by Jamuna Parshad Bhatanagar, the son of Sufi Lakshman Parshad from Delhi.<sup>56</sup>

### **Agra Akhbar**

In 1846 "Sadrul Akhbar" was issued from Agra. "Asadul Akhbar" appeared in 1847. During the same period the paper "Matlul Akhbar" was brought out in Agra. In 1849, two more paper came out in this city- "Qutubul Akhbar" and "Akhbarunnawah" under the patronization of government. of India. Two more papers namely "Nurul Bashar" and "Budhi Perkash" came out. "Budhi Akhbar" was in Hindi. "Safeere Agra" was a prominent paper which came out in Agra in 1856.

Besides this in the year 1856, the following papers were in circulation in Agra- 'Akhbar Husaini', 'Matlul Uloom', 'Sharful Akhbar', 'Nuzhatul Arwah', Govt. Gezette, Mufidul Khalaque etc.<sup>57</sup>

### **Lucknow Akhbar**

The first paper in Urdu which was published from Lucknow in 1847 was 'Lucknow Akhbar'. Two more papers namely 'Tilasm Lucknow' and 'Saher Sameri' also appeared in 1856. Makhzaul Akhbar was also issued from 1856 in Lucknow.<sup>58</sup>

In northern cities of India the following papers were in circulation- 'Sudhakar Akhbar', 'Bagho Bahar', 'Zaireen Hind'. All these papers were issued from Banaras. 'Miftahul Akhbar', 'Jamejamshed', 'Jamejahan Numa'

from Bombay, 'Umdatul Akhbar' from Brailly, 'Fatahul Akhbar' from Aligarh, 'Jame Jamshed' from Meerut.<sup>59</sup>

**Oudh Akhbar:** This paper came into being in the year 1858 from Lucknow. It lasted about a century. It was edited by Nevel Kishore.<sup>60</sup> 'Oudh Punch' was the first humorist Urdu newspaper. For the first time it appeared in January, 1877 from Lucknow. Sajjad Husain was the in-charge of editing. It continued to have been published upto 1912. Oudh Punch became so popular throughout India that as soon as the paper came into circulation, a countless number of papers in a row appeared in its conformation. A 'Punch' emerged in nearly every city and town of India.<sup>61</sup>

Maulana Abdul Halim Sharar introduced a weekly 'Mazhab' on the 1<sup>st</sup> January 1890 from Lucknow. In all respect it was complete newspaper. Abdul Halim pursued the policy refraining the Muslim from politics and support the government programmes. He also tried to make the Muslims aware about the intentions of congress.<sup>62</sup>

'Hindustani'- this paper also came in public in Lucknow in 1883. It was a weekly but years on began to appear twice and thrice in a week. This paper used to comment on prevailing situation and presented its views on political and social problems very effectively. This paper was actually an advocate of the congress.<sup>63</sup>

'Qaiserul Akhbar' was brought about by Munshi Sirajuddin in Allahabad in 1877. It was a weekly paper and would mainly collect the news from English or other exotic papers such as Arabic, Turkish and Persian etc. Ample news was produced relating to international affairs. Internal problems of the country were also highlighted in a satirical manner.<sup>64</sup>

**Ahsanul Akhbar:** This paper was also a weekly and was issued on 6<sup>th</sup> January 1878 from Allahabad. Ahsanul Akhbar pursued a moderate policy in comparison to the other contemporaries. Ahsanul Akhbar used to evade from commenting over the policies of incumbent Govt. It simply gave the news of Islamic world elaborately.<sup>65</sup>

**Kashaful Akhbar (Bombay):** Kashaful Akhbar transpired in Bombay in 1858. Monshi Annam Lucknavi was its editor.<sup>66</sup>

**Showkat Islam (Bombay):** This paper used to appear in Bombay but afterwards came in Haiderabad (Deccan). The paper was quite liberal.<sup>67</sup>

#### URDU JOURNALISM IN SOUTH INDIA

**Shamsul Akhbar (Madras):** This paper appeared in Madras in 1859. In the beginning it came out after every tenth day but afterwards it became a weekly. The paper was edited by Syed Abdus Sattar. It continued to appear for half a century. It gained popularity outside of India in a very short period. The building in Madras wherefrom the paper was printed is still known as "Shamsul Akhbar" building.<sup>68</sup>

**Jarida-e-Rozgar (Madras):** This paper was issued from Madras in 1875. The paper became so popular all over India that the reference and extracts of this paper were published in almost every paper of India. Its editor was Syed Murtaza Shah Qadri, later on Mohammed Abdul Latif assumed the responsibility of editing the paper.<sup>69</sup>

**Qasimul Akhbar (South):** Qasimul Akhbar made its first appearance in Bangalore in 1865, under in the supervision of a well known poet Monshi Mohammed Qasim Najm.<sup>70</sup>

**Mysore Akhbar (Bangalore):** This paper came out in Mysore in 1873. Its price was very reasonable. This paper gained popularity very quickly. The paper was widely known due to its knowledgeable articles and editorials.<sup>71</sup>

**Manshore Mohammadi (Banglore):** Mohammed Sharif introduced this paper in 1872. Main objectives of this paper were to liquidate its opponent papers “Noor Afshan” and “Kawakab Hind” of north Indian Christian owned papers “Noor Afshan” and “Kawakab Hind” were bent upon propagating against Islam.

Urdu journalism began in Haidrabad in 1859, with the issuance of a medical journal.<sup>72</sup>

In 1874, by name ‘Makhzine-fa-waid’, a literary journal appeared and it was edited by Molvi Syed Husain Bilgramee.

The first Urdu newspaper “Khurshid Duccan” went into circulation in 1877. Its editor was Mirza Kazim Ghazi. Afterward in nineteenth century eleven weeklies, four dailies and two papers of Persian language came into being.

The disposition of other paper was something likes this:

<u>Name of the papers</u>	<u>Date of issuance - Editors</u>
Asiful Akhbar, 1878	Narayan Rao
Hazar Dastan, 1880	Md. Sultan Aquil
Shawkatul Islam, 1884	Jami Kartan
Moalim Shafiqu, 1884	Md. Husain
Akhbar Asifi, 1885	Md. Sultan Aquil
Daccan Punch, 1887	Kishan Rao
Afsarul, 1887	Mushtaque Ahmed

Khayal-e-Khoob, 1887	Akbar Salam Arshi
Mahboobul Quloob, 1887	Abdus Salam
Mulkwa Millat, 1895	Syed Ahmed Natique
Nazare Alam, 1896	Qud ratul Muztar
Shafaque, 1880	Syed Hasan Rizvi
Shayyadul Akhbar, 1895	Aqai Syed Aquai Shirazi <sup>73</sup>

### URDU JOURNALISM IN BIHAR

The commencement of Urdu journalism was initiated in Bengal but Bihar being the neighbouring state of Bengal, Urdu journalism took roots in Bihar a bit lately.

The first Urdu newspaper of Bihar is 'Noorul Anwar' which was published in 1853 from Ara.<sup>74</sup> Its proprietor was Mohammad Hashim and Supervisor was Syed Khursheed Ahmed. The first daily newspaper Dine-Bahar of Bihar also was published from the same city Ara in 1876.<sup>75</sup>

The mutiny of 1857 had transfigured the life style of Indians especially of the Muslim. Most of the Urdu newspapers were brought out after 1857 in Bihar. The disposition of the main Urdu papers which were brought out in last half of nineteenth century from different towns and cities of Bihar is as follows-

<u>Name of the papers</u>	<u>Date of issuance - Editors</u>
Azimul Akhbar, 1867	Patna
Akhbarul Akhyar, 1868	Mozaffapur
India Chronical, 1882	Patna <sup>76</sup>

The famous literary journal 'Nadeem' was brought about by Anjum Ree from Gaya in 1831 and continued to have been in circulation up to 1945.<sup>77</sup>

After independence the first Urdu paper which came out from Bihar, Patna, was 'Shanti' in 1949. Next paper issued from Darbhanga. It was a literary journal named 'Naikiran'. In 1954, a journal, 'Tahzeeb' was issued by Suhail Azim Abadi. In these days more than 50 papers and journal were coming out from Bihar. Among them 34 dailies are being published from Patna only.<sup>78</sup>

### **URDU JOURNALISM IN MADHYA PARDESH**

The history of Urdu journalism in Madhya Pardesh encircled one hundred and fifty years. The first Urdu newspaper "Umdatul Akhbar"<sup>79</sup> was issued from this province in 1871. In fact Urdu journalism in Madhya Pardesh began with those journals which were published in Urdu and Hindi jointly. First among these journals was "Maloooh Akhbar" published in 1849 in the authorship of Dharam Narayan which continued to appear upto 1854. The next the "Goaliar Akhbar", came out in the editorship of Munshi Lakshimi Parshad from in 1853.<sup>80</sup>

In 1868, a weekly 'Ratan Parkash' was issued from Ratlam by Molvi Mohammed Husain. Beside this Munshi Abdul Karim issued a 'Moaje Narbada' in 1882 from Hushangabad.<sup>81</sup>

Besides these papers the name of some of the noted papers which, came out from Madhya Pardesh are given bellow:



<u>Name of Paper</u>	<u>Year/Place of Issuance</u>	<u>Editor</u>
Akhlaque	1942, Ajain,	Abdul Ghafour
Aftab Malooh	1959, Khandoh	Mozaffar Hanafi
Rahbare Watan (Daily)	1938, Bhopal	Mahmoodul Hasan Siddique
Nadeem (Weekly)	1935, Bhopal	Mahmoodul Hasan Siddique
Afkar (Daily)	1950, Bhopal	Mahmoodul Hasan
Alhamra (Daily)	1970, Bhopal	Maqsood Emrari
Aftabe Jadid (Daily)	1978, Bhopal	Maqsood Emrani <sup>82</sup>

### URDU JOURNALISM IN FOREIGN COUNTRIES

Freedom loving people of India wanted to liberate their country from the yoke of British Empire at any cost. With this end in view, the newspapers of Indian origin- Bengali, Urdu and Hindi were introduced in foreign countries to articulate their viewpoints more effectively and implicitly. In this respect Urdu played a vital role- 'Turjuman-e-shawque' was issued from Constantinopole, Turkey on the 23rd March 1878. This paper was a fortnightly. It was published in Arabic and Urdu.<sup>83</sup>

**Sultanul Akhbar:** This paper was also issued from Turkey in 1880. It was comprised of eight pages. Its manager was Qader Baksh. "Hindustan" this paper was issued from London in August 1884.<sup>84</sup> The language of this paper was Urdu and Hindi and it was comprised of sixteen pages. Its proprietor was Raja Ray Singh an honorary magistrate of Partabgarh. In 1909 a paper named "Al-ain" was issued from China.<sup>85</sup> One more paper was issued from London named "Indian Socialist".<sup>86</sup>

In 1907, a paper named "Circular Azadi" from America. Its editor was Lala Amernath, Maulana Barkatullah Bhopali who was an Urdu teacher in Tokyo University, Japan. He issued a paper named "Fraternity" from Japan.<sup>87</sup> Tens and hundred copies of this papers were sent to the countries of Far East and the Singapore, Rangoon, Ceylon etc. In 1910<sup>88</sup>, a paper "Sewraj" was published from London. This paper, used to publish in Bangla, Urdu and English at a time. Its editor was Babu Bapan Chandra Pal. Chowdhary.<sup>89</sup>

Rahmat Ali published a paper "Inqilab" from France in 1912. This paper used to be in French and Urdu. On the first November 1912<sup>90</sup>, Molvi Barkatulla, and Hardayalji, issued a paper "Ghadar" from California, America. This paper used to be in Urdu, Hindi, Marathi and Gormokhi.<sup>91</sup> In 1914, a paper named "Jahane Islam" was made public. This paper was published in Arabic, Turkish and Urdu. Molvi Shah Sawaruddin was himself its editor.<sup>92</sup>

Showing the linguistic classification of newspapers published from N.W.P Oudh and the Punjab in 1855.

Language	N.W.P	Oudhs	Punjab	Total
Urdu	54	22	48	124
Hindi	16	3	4	23
Hindi Urdu	3	×	1	4
Marathi Hindi	×	×	×	×
Gurumukhi	×	×	2	2
Urdu English	1	×	×	1
Hindi English	1	×	×	1
Marathi English	×	×	×	×
Arabic	×	×	1	1
Total	75	25	56	156 <sup>93</sup>

# کتابت کتب

نمبر آٹھ مطبوعہ تعلیم جولائی ۱۸۵۷ء

یہ جزو پندرہویں ہوا۔ پندرہویں اور سب سے پہلے آیا ہے۔ یہ مکتبہ سولہویں اور چوبیسویں سال کا ہے۔

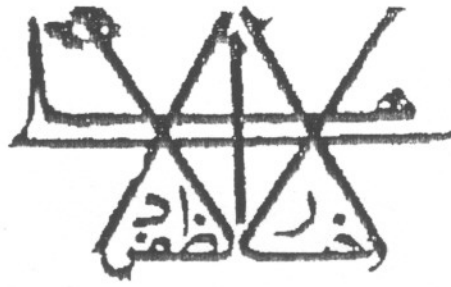
اگر کوئی حصہ کوئی چیز یا فنون جو اس میں کے تو فی مطبوعہ اور لا منتظر ہے کہ سب سے پہلے

آج کل کے مکتبہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔

**تقریب و تعلیم**

اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔  
 اس کا ایک نسخہ سولہویں اور چوبیسویں سال کا ہے۔

Picture 4: Khohinoor, Lahore.



بمابعد ۲۳ شمس الہرسم ۲۳ ہیر سے الزبت سے روزیکشتہ حیرت پوارسہ دور پر امرح سکن چون تو رفت کشمیری اور صمد

ند اولی - ای بیابو ہارسه وطن عالم و دہلی کی اس جگہ کی ہے کہ پراپہ  
 چار پل ایک کوہرت اور ضعیف کانورہ قدرت کدہ علی املاک پیر کا بیابو  
 تقریباً ۲۰۰۰۰ اور سلسلہ اول خاندان کوہرہ و اجساد اپنی قدرت کا اور کا پیکر  
 اور کھینچائی کہ تم تہا اور طویل پراپنی ست کمان پوار اپنی بند دولت  
 طاقتور است پورا اور نہ ہاوں کھنڈر بخت حکم کر ہاوی کھنڈر تک جانے  
 ان اسلام کو قرین لمان پوار کھنڈر ایوں ہاوں کللاک صورتہ مرتدنا  
 مرتدناک و ہلاکین اللعدی پیر او سیکو قدرت ہی تکوین کرا کر کہا  
 اور کثیر کر تعلیل اور تعلیل کی فتح دی کثیر پوار کثیر کو سکت جمادی تیل سے  
 سکلی چا پی دلیں جب کھڑے حیرت چا پی چلتا اور دلیری آبروی چنانچہ  
 دیکھو حال

شکر رہنمائی آتی فتح تہ اوار و نصیر حیرت  
 بہت کرا سے قدر لوقہ قتلہ کا کہ اسس کہ نصیران نام مالک سے  
 الہ آباد میں فتح اسلام ہو کر تو کام سیر لیسہ را تم ستیام ہوئے کہ اس  
 ایک و تہو کہ از تہ بیگ پرا پنی بہت کرا گیا نو درہ آدمی جوانی سے فتح  
 تالین آتھی دیکھ کر تہا پرا پنی گزای کہ رضا اور سہا و سو درہ آلا باد سے باطل  
 ستکھا خراسے کی شہر خاشاک کھڑتا سیر کرا سے لاسا کھڑتا اور  
 خڑتہ اتی پھیر ہا میں ایک گوری نکتہ یا کالی نکتہ کا کہ شہر کستری  
 کھنڈر واکت ہی پیر پیرا تہ ستہ تہا کتھی رولہ اس طرف ہا اور اذ  
 اسلم کا ہتہ نو شہر اسطاعت و اقبال ہا رہے حضرت ظل سبحا کلاند  
 تو اول بنا ستیام پیر تقوین نکتہ سلطنت بنگلور اتھور کا امر کھام و قوم

اخبار الظفر (دہلی اردو اخبار) کا آخری امپور

Picture 5: Dehli Akhbar.

# سلطان الاخبار

لسیر ۲ تاریخ ۳ اشهر ریج المانی روز یک شنبه ۱۲۰۱ قمری مطابق ۱۱ اکتبر سنه ۱۸۳۰ ح

• خبر حال قباد و مشاور •  
 در اخبار بانگال بر کار •  
 اکت است که امروزه •  
 نظری از دره خیر گز •  
 در طال آباد در •  
 خان جنس و •  
 از ریتقا •  
 در •  
 و ساه •  
 نمیکند که •  
 و سواد لمانسنگه و دیگر •  
 حفاظت و بارش اور در کات •  
 لمانه و سلطان محمد خان •

این کاغذ اخبار هست در بنی است و برای •  
 این کاغذ اخبار کلکتہ دور و دور است و دیگر •  
 این اخبار در سنجیران امصار دیگر •  
 این اخبار در سنجیران امصار دیگر •  
 این اخبار در سنجیران امصار دیگر •

Picture 6: Sultanul Akhbar.



Picture 7: Nazm Akhbar, Lucknow.

# THE ALIGURH INSTITUTE GAZETTE

## اخبار سین ٹیفک سوسائٹی علیگڑہ

نمبر 9

۱۲ مئی سالہ ۱۸۶۶ء روز جمعہ

جلد 1

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RIGHT OF THE SUBJECTS.

آزادی صحافت کی ہی ایک بڑا فرائض گورنمنٹ کا اور لوگ اصلی اور چاہتی حق رکھتے ہ

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۱۲

سالانہ نمبرہ اخبار

۱۶

سالانہ محصول

جو لوگ سوسائٹی کے ممبر ہوتے ہیں انکو ہرگز کوئی مالانہ ہونا پڑتا ہے اور کل کتابیں اور اخبار ہر سوسائٹی چاہتی ہے وہ قیمت اکثر ملتی ہے۔

Picture 8: Aligurh Gazette.





بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**اطلاع**

بمستوفیٰ صورتوں اور خرداندازوں و ناظرانہ

**تہذیب الاخلاق**

اس روزہ کی قیمت جس صاحب کو چھوٹے خط و کتابت پر  
 منگورو ہو یا جو مہلوی اس روزہ کی مدد نظر ہو یا کوئی مجلس اور  
 روزہ میں شمول ہو کر اس کو ایک سالہ ہو یا اور چھ ماہ  
 روزہ یا کوئی اور روزہ ہر روزہ ہر روزہ کی قیمت فرسٹا کر تہذیب  
 خان صاحبہ ہر روزہ کی اس آئی ہنس و کتابت والوں اور ہر روزہ کی  
 تمام خط و کتابت ہر روزہ کی آئی ہر روزہ کی ہر روزہ  
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**اطلاع**

مشہور قیمت و مصروف مبالغہ

**تہذیب الاخلاق**

اس روزہ کی قیمت اس روزہ کی ہر روزہ کی ہر روزہ کی ہر روزہ کی ہر روزہ  
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Picture 9: Tahzibul Akhlaque, Aligurh.









# اکمل الاخبار

بیتاں مطبوعہ ۱۹۱۱ء استیلا ۱۱۱۱ روز چار شنبہ مطابق ۱۱ ایبر ماویٰ اولیٰ سالہ ۱۳۱۱ھ

<p>در قیمت اخبار کامل عنایت ذوالی ہوں جو صاحب          ازادہ کرم ہادی کا رسا منت ہو کر اچھا سیمو اور وہا          کے ہندو رسالہ فرماؤنگی اور انہوں منت ہوگا اور          ہی ہے قیمت دو ٹکی قیمت میں اور سال کیا          اور ہر رنگ خبر کے رسالہ میں وہ جو حصول اخبار          دنیا جو کا طبع عبارت مفید عام ہے قیمت اور          خالی آرزو قیمت کے لئے فی طبع ایک ہفتہ</p>	<p>بیتاں مطبوعہ ۱۹۱۱ء استیلا ۱۱۱۱ روز چار شنبہ مطابق ۱۱ ایبر ماویٰ اولیٰ سالہ ۱۳۱۱ھ          اور ہاں اس لئے کہ وہ ہر شنبہ کو طبع ہو کر ہر          کے سامان اور رسالہ ذوی اخبار تمام تمام کو          اور ہاں اس لئے کہ وہ ہر شنبہ کو طبع ہو کر ہر          کے سامان اور رسالہ ذوی اخبار تمام تمام کو          اور ہاں اس لئے کہ وہ ہر شنبہ کو طبع ہو کر ہر          کے سامان اور رسالہ ذوی اخبار تمام تمام کو</p>
<p>اجلے سے نص ہمارا جہ جو ہر          اور ہاں اس لئے کہ وہ ہر شنبہ کو طبع ہو کر ہر          کے سامان اور رسالہ ذوی اخبار تمام تمام کو</p>	<p>اور ہاں اس لئے کہ وہ ہر شنبہ کو طبع ہو کر ہر          کے سامان اور رسالہ ذوی اخبار تمام تمام کو</p>

Picture 13: Akmalul Akhbar.

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<sup>74</sup> Rezwan Ahmed, *Urdu Sahafat*, Editor Anwar Ali. Urdu Academy, Delhi, 1987, p. 169.

<sup>75</sup> *Ibid*, p. 169.

<sup>76</sup> *Ibid*, p. 170.

<sup>77</sup> *Ibid*, p. 170.

<sup>78</sup> *Ibid*, p. 170-171.

<sup>79</sup> Qamar Ashfaque, *Urdu Sahafat*, Editor Anwar Ali. Urdu Academy, Delhi, 1987, p. 163.

<sup>80</sup> *Ibid*, p. 164.

<sup>81</sup> *Ibid*, p. 164.

<sup>82</sup> *Ibid*, p. 164-166.

<sup>83</sup> Imdad Saberi, *Urdu Sahafat*, Editor Anwar Ali. Urdu Academy, Delhi, 1987, p. 64.

<sup>84</sup> *Ibid*, p. 65.

<sup>85</sup> *Ibid*, p. 66.

<sup>86</sup> *Ibid*, p. 66.

<sup>87</sup> *Ibid*, p. 66-67.

<sup>88</sup> *Ibid*, p. 67.

<sup>89</sup> *Ibid*, p. 73.

<sup>90</sup> *Ibid*, p. 74.

<sup>91</sup> *Ibid*, p. 75.

<sup>92</sup> *Ibid*, p. 78.

<sup>93</sup> S.P. Sharma, *The Press : Socio-Political Awakening*, Mohit Publications, New Delhi, 1996, p. 21.



## CHAPTER FIVE

### THE COMMENCEMENT OF URDU JOURNALISM IN WEST BENGAL

The inception of Urdu journalism in Bengal marked with the issuance of "Jame-Jahan Numa" on 27<sup>th</sup> March 1822 in Calcutta.<sup>1</sup> Afterwards a series of papers, journals, magazines were launched or institutionalised throughout Bengal. But the papers appeared and vanished at a regular speed. A lot of reasons were there for this predicament. The prime reason was the monetary problem. Besides that in those days people had less interest in reading newspapers. The people were not able to afford it due to their financial inability. In addition to it, the English rulers never emboldened the native newspapers rather they were always out to impose over new restrictions to suppress them as and when needed.<sup>2</sup>

The papers just issued and vanished. Precisely, the Muslims were always set in advance to oppose the English on every front and that was the reason the Muslims face prey to the oppression and tyranny of the English. And so the Urdu journalism was also affected of this ordeal. Practically the Muslims were driven out from journalism after the holocaust of 1857. With the initiations of revolution in northwest provinces of India most of the Urdu papers faced closure. In 1853,<sup>3</sup> the total number of Urdu newspapers was 35 but in 1858 they were numbered only 12. Among them, half were new and the rest half were old ones. Out of these, twelve papers were under the editorship of Muslim. The English propaganda against the Muslims added fuel to the fire and as a result the non-Muslim paper prospered by leaps and bounds. For example "Kohinoor"; this paper of Punjab cooperated with government and its circulation increased amazingly.

In 1853, the total circulation of thirty five Urdu papers was 2216 and in 1858 the graph of the circulation reached up to 3223. Out of these twelve papers, eleven were of the non-Muslims and only one paper belonged to a Muslim.<sup>4</sup>

“The Tahzibul Akhlaque”<sup>5</sup> which was issued by Sir Syed Ahmed Khan from Aligarh in 1870 played a vital role in thriving away and reshaping the consciousness and manner of thinking of the Muslims. This paper influenced the Muslim mindset very much. It ventilated the Muslims to meet up the new demands and inclination of the time. Tahzibul Akhlaque infused the new spirit of brotherhood and fellow feelings among the Muslims.<sup>6</sup> The level of bigotry lowered down. Prohibition of conformity loosened and the Muslims developed the sense of self-reliance. There was a radical change in Urdu literature and the Muslims inclined towards the modern education Urdu journalism also veered towards a new direction and the feeling of obstinacy and retrogressiveness cooled down among the Muslims.<sup>7</sup> Urdu journalism entered upon a new era with a new zeal. With the increase of literary rate the number of newspaper readers also increased. People got acquainted with new ideas and perceptions.

The daily papers that appeared during this period were “Akhbare Aam”<sup>8</sup> and Paisa. These papers became very popular. “Akhbare Aam” in all respect was a non-sectarian paper. It wrote relentlessly about Hindus and Muslims. Contrary to this the ‘Paisa’ was the advocate of Muslims and an adherent of Muslim movement. Paisa followed the principles and as a result it served for more than a half century.<sup>9</sup>

With the beginning of the twentieth century, the politics of subcontinent and public opinion took a revolutionary turn. Mohammad Ali,

Zafar Ali Khan, Maulana Abul Kalam Azad and Moulana Akram Ali Khan's name and fame spread far and wide in the subcontinent. These people were politician as well as journalist. They opened the avenues of politics through their papers and with the end of First World War India underwent a new metamorphosis.

The three Urdu dailies 'Paisa', 'Awadh Akhbar', 'Sulahkul' stepped into 20th century with a good in circulation. Afterwards some newspapers came into being in Calcutta. 'Guide', 'Baik Saba', 'Darul Sultanat', 'Malikul Akhbar', 'Bengal punch', 'Bahare-Hind', 'Tejaratual Akhbar', Jame Jahan Numa', 'Durbeen', 'Rafique Hind', 'Shamsul Akhbar Gohar', 'Maratul Akhbar', 'Anjumane Islami', 'Khursheed Alam', 'Gulzar Jahan', 'Lakhte Jigar', 'Mera Entekhab', 'Noor Basirat' etc.<sup>10</sup>

Before the partition of the subcontinent, more or less fifty Urdu dailies came into existence in Bengal but most of them had ephemeral existence. As soon as the Indian freedom movement got momentum, more and more papers transpired in the arena of Bengal.<sup>11</sup> The Government kept a vigilant eye on the papers as the freedom movement marched forward. New rules and regulations were promulgated to suppress the voice of freedom loving people.

"The Urdu press played an effective role even prior to 1857 but its contribution, during the holocaust of 1857 was quite remarkable."<sup>12</sup> As a result many of them had to cease their publication within a few months. There might be a few papers, which could possibly evade the brutality and excess as done to them, even then the paper issued and banned. When a paper was banned it would appear by another name within a short time.

In the beginning of twentieth century the following papers and journals were issued from Calcutta including dailies, weeklies and monthlies.

**Ahsanul Akhbar:** According to Dr. Malik Monzoor Ahmed the author of Maulana Azads- "Fikro Fun" The Ahsanul Akhbar was published in 1901, with the cooperation of Maulana Azad, in the very first year of twentieth century. However, Shanti Ranjan Bhattacharya differs with Manzoor Malik. He insists on stating February 1902 as the year of publication of "Ahsanul Akhbar".<sup>13</sup> Shanti Ranjan emphatically says that Maulana Azad was not the editor of Ahsanul Akhbar, rather he just used to write in this paper.

**Lisanus Sidque:** Lisanus Sidque appeared on the 20<sup>th</sup> November 1903 and continued to exist up to May 1905. It was published from Tara Chand Street Calcutta. Shanti Ranjan Bhattacharya referring to a noted scholar of Urdu says that twelve issues of this paper appeared, two issues in 1903, one in 1904 and another one in 1905. This paper existed only for eighteen months. Its objectives were to reform the Muslim society and expedite Urdu language. It was a fortnightly paper but later on it became monthly.<sup>14</sup>

**Al-Helal:** In the beginning of twentieth century in the editorship of Maulana Abul Kalam Azad a paper named Al-Helal was issued on the 13<sup>th</sup> July 1912, from Calcutta.<sup>15</sup>

<sup>16</sup> ۱۳ جولائی ۱۹۱۲ء کا ذکر ہے۔ مولانا ابوالکلام آزاد کے ہفت روزہ "الہلال" کا پہلا شمارہ منظر عام پر آیا جس نے

اردو صحافت میں ایک طرح نو کی بنیاد ڈالی۔

Al-Helal infused a new spirit of life into the Indians especially into the Muslims. The paper used such a platonic and posh way of expression that the people of India had never been acquainted with that.<sup>17</sup>

The voice and intonation of Al-Helal was a different and typical one. Al-Helal startled the whole nation. The paper was brought out with so much pomp and show that it overcastted the whole atmosphere of India. It is landmark in the history of Urdu journalism. The former Prime Minister of India Mr. Jawaharlal Nehru paid tributes to Al-Helal in applause to the contribution of Maulana Azad in his book 'Discovery of India' in these words.<sup>18</sup>

“The year 1912 was notable also in the development of the Muslim mind in India because of the appearance of two new weeklies the “Al-Helal” in Urdu and the ‘Comrade’ in English. Abul Kalam Azad spoke in a new language to them in his weekly ‘Al-Helal’. It was not only a new language in thought and approach but also it was different for Azad’s because of its Persian background. He used new phrases for new ideas and was a definite influence in giving shape to the Urdu language as it is today.”

The Govt. of India was so awe-stricken by the popularity of Al-Helal that it adopted a policy to undermine the paper. Al-Helal time and again was issued and halted. In the last spell, Al-Helal appeared on June 1927 and continued to appear up to December 1927. It was issued from 14, Muhold Street Calcutta. The daily circulation of Al-Helal reached upto thirty thousand per edition.<sup>19</sup>

**Resalat:** Resalat appeared on the 28<sup>th</sup> August in 1914, from Calcutta. Its proprietors were two brothers- Maulana Abul Qasim and Molvi Ghulam Hossain. In its first phase it remained in circulation from 1914 to 1919.

Some of its issues appeared as monthly. Its editor was Molvi Ghulam Hossain.<sup>20</sup>

**Rafaaquat:** This paper Rafaaquat was issued on 20<sup>th</sup> November 1914. Its proprietor and editor was Moonshi Mohammad Nazimuddin. 'Rafaaquat' published features that were heretic to the British government. Rafaaquat was asked to pay the security money and that could not be deposited and as a result the paper was handicapped.<sup>21</sup>

**Safeer:** Safeer was published for the first time on October 24<sup>th</sup> in 1924. It used to publish mostly the news translated from English paper. Its proprietor and editor was Ali Husain. This paper was also asked to deposit security. Its publication per edition was nearly 1000 copies. Safeer suffered a heavy financial loss and ultimately it ceased its publication in November 1915. But it managed to appear again in 1917 but again faced set back after three issues.<sup>22</sup>

**Tirmizi, Naqqash, Rahbar:** These three papers were the property of Syed Ali Asghar Tirmizi and Syed Habibullah. In 1915 Terimizi was issued under the joint venture of Syed Habibullah and Syed Ali Asghar Tirmizi. After a few edition on 10<sup>th</sup> September 1917 it was closed down. But again on the 28<sup>th</sup> November 1917, a paper named Naqqash was introduced. Both Naqqash and termizi used to appear from Bengal Art Studio Press, Zakaria Street. Shortly after Naqqash was closed, a new paper 'Rahbar' was issued by Syed Habibulla in 1918 from Calcutta. And another 'Rahbar Calcutta' was also issued in 1925. Its editor was Ahmed Bihari.<sup>23</sup>

**The Daily Terjuman:** According to Shanti Ranjan Bhattacharya, the first issue of Terjuman appeared on the 20<sup>th</sup> September 1915. In the beginning its reputation was good but very shortly the paper became eyesore

of the government. In 1916 the paper was asked to deposit Rs. 1000/- as security money. Ghulam Haider Khan, the proprietor paid up the money but he launched "Sadaquat" in lieu of Terjuman. Sadaquat was made public on 27<sup>th</sup> March 1916. This paper gained much popularity because it was an ally of Hindu Muslim unity. Maulana Azad, Shamsul Ulama Mufti Abdullah were regular contributors to this paper. "Sadaqat" was very critical of the government policies so it was closed down on the 31<sup>st</sup> March 1918.<sup>24</sup>

**Eqdam and Rafat:** Eqdam came out on the 17<sup>th</sup> December 1915 from Calcutta. Its proprietor was Md. Nizamuddin Ahmed, B.A. Nizamuddin Ahmed had already brought about a paper named "Rafat" in 1914 but that could not continue due to some unavoidable reasons.<sup>25</sup>

**Jamhoor:** Qazi Abdul Ghafoor issued a paper named "Jamhoor" from Calcutta. It was published from Kolootola and its publication was 800 copies per edition. Its first edition came out on 23 December 1917 under the editorship of Qazi Abdul Ghafoor. The proprietor of the paper was Masood Ahmed a man from Chittagong. It was an interpreter of Muslim fundamentalists. The paper ceased its publication in 1919. Another paper under the same title "Jamhoor" came out in 1928. Its proprietor and editor was Chiragh Hasan Hasrat. Jamhoor lasted up to 1932.<sup>26</sup>

**Asre Jadid:** Asre Jadid was brought out by Shaique Ahmed Usmani in 1918 from Calcutta. The paper lived a quite long life in the history of Urdu journalism in Bengal. Asre jadid was closed in the year 1988. It lived a chequered life. Shanti Ranjan Bhattacharya writes that it is obvious from the government reports that the government for the first time took action against this paper in 1921 and a case was filed under the rules of India act and Shaique Usmani was sent to jail for one year. In 1921 the publication of



Asre Jadid was barred. But it appeared again on 18<sup>th</sup> November 1922. In 1921 this paper was published from Bengal art Studio and its total circulation was three thousand copies per edition.<sup>27</sup>

In 1932 the paper changed its policy and became an ardent supporter of Muslim league. In its incipient days it used to advocate the Indian National Congress Shanti Ranjan explained that-<sup>28</sup>

عصر جدید مسلم لیگی خیالات کا ترجمان نہیں بلکہ کانگریس کا حامی تھا۔

[Asre Jadid was not the spokesman of Muslim League but was an ally of congress].

However, he admits that and quotes Ibrahim Hosh as saying the paper became supporter of Muslim leaguer in 1923. Before partition of the subcontinent this paper was the most widely circulated paper of Bengal.<sup>29</sup>

تقسیم ہند سے پہلے یہ بنگال کا سب سے کثیر الاشاعت اخبار تھا۔ ابراہیم ہوش کے بیان کے مطابق کلکتہ میں سب سے پہلے "عصر جدید" ہی میں ٹیلی پرنٹنگ آفس بنا۔

(For the first time in Calcutta, telephone was established in the office of Asre Jadid and its teleprinter no was BB-3562).

Due to suppressive and tyrannical attitude of government Asre Jadid came under suspension time and again and Shaeque Usmani had to issue a newspaper by the new name. In 1920 he started "Doure-Jadid" and again in July 1924 when Asre Jadid halted he issued a paper "Yahee Jadid" its circulation was only 800 copies.<sup>30</sup>

**The Daily Zamana:** The daily Zamana was brought about by a noted journalist of Bengal Maulana Maahammed Akram Khan in 1920. This paper was brought out from Bengal Art Studio Calcutta Maulana Azad, Maulana



Tamanna Etamadi and Syed Sulaiman Nadvi were its main contributors. Its language used to be very enticing and inflaming as for example a short excerpt is copied here.<sup>31</sup>

32 اٹھو کمر بستہ ہو، ہر فرزند ان اسلام کا رواں تیار ہے فریاد جس بلند ہو رہی ہے، بہت تم کو پکارتی ہے غیرت  
تم کو ابھارتی ہے، واقعات تم کو دعوت نمل دے رہے ہیں۔

(Get ready sons of Islam, the convoy of Islam is ready for departure. The appealing of the ring bell is calling you. Courage is inviting you and honour in inspiring you. Events are inviting you to do something. Zamanan was out and out a radical Islamic paper. The paper declares its policy in these words.)<sup>33</sup>

ہم مسلمان ہیں اور ساتھ ہی ہندوستانی بھی لہذا یہ ہمارا فرض ہے کہ ملک اور ملت کی ترقی و بہبودی پر نظر رکھیں لیکن ہم اسلامی اخوت اور مذہبی اتحاد کو اپنے ملکی تعلقات سے بالکل الگ تسلیم کرتے ہیں اگر کبھی ایسا اتفاق ہو کہ قومی مفاد کا ہمارے مذہبی فرائض سے ٹکراؤ ہو جائے تب ہر مسلمان کا فرض ہے کہ وہ اپنے ملکی مفاد کو قربان کر دے نہ صرف ملک کو بلکہ تمام دنیا کو مذہب پر قربان کر سکتے ہیں۔

[We are Muslims as well as Indian too and it is our duty to be vigilant of the welfare and development of our nation and country but we think that Islamic brotherhood and religious unity cannot be mixed up together with the national interest. If some day national interest comes in the way of our religion, it will be a duty of every Muslim to sacrifice national interest for religion].

**Data ki Shahnai and Ehrar:** Khawja Mohammed Asadullah and Mohammad Ghulam Rasool jointly brought out a daily paper named "Data ki Shahnai" from the 13<sup>th</sup> all well lane, Calcutta in April 1921. The price of this paper was per copy 6 pai and its circulation was a thousand copies per

edition. But after few issues the paper was closed down. Khawja Mohammad Asadullah again issued an another paper named “Ehrrar” and the 3<sup>rd</sup> issue of the paper which appeared on 20<sup>th</sup> November 1921, proved to be the last one because of its provocative language against the governor of Bengal.<sup>34</sup>

**Al-Haque:** “Al-Haque” this daily paper made its public appearance in 1914. It was an evening paper, which ran under the editorship of Fatimi. Molvi Fazlul Haque in the beginning of its publications supported it.<sup>35</sup>

**Daily Al-asr:** This paper was issued by Mohammad Akram Khan in 1922 from 29, upper circular road, Calcutta. Reportedly, its editor was a renowned writer Mohammad Taher Imam Khan. Shanti Ranjan Bhattacharya defers with the idea and says that Taher Imam Khana was only 23 in those days so it is unlikely that Mohammad Akram Khan was himself its editor. According to Shanti Ranjan only two issues of the paper could appear on the 10<sup>th</sup> and 11<sup>th</sup> November in 1922.<sup>36</sup>

**Nai Dunya:** This paper would appear as daily as well as monthly. Its editor and proprietor was Siddique Ansari. Dunya came out from 22, Koolootola, Calcutta in 1924. Its circulation was 500 per edition. This paper was penalised Rs. 250/- and ultimately band in 1930 due to its harsh attitudes towards Hindus.<sup>37</sup>

**Alkamal:** Alkalam was made to public in 1922. It was printed at Al-Balagh press and contained only four pages. Its publication reached upto 1000 copies. The paper was edited by Hakim Rukunuddin later on Molvi Nazir Ahmed became its editor. Shanti Ranjan mentions that the paper was closed in 1923.<sup>38</sup>

**Istaqlal:** Istaqlal came out in 1930 but the paper was very irregular. The proprietor of the paper was Munshi Fahimuddin Ahmed and editor was Maulana Abul Kalam Kamil. It was a supporter of Indian National congress. Istaqlal remained in operation just one year. Its publication was more or less 900 per edition and annual subscription was Rs. 15/=.<sup>39</sup>

In 1939 the paper was asked to pay security money. On the failure of the payment the paper was closed down.

**Anwarul Akhbar:** Wafa Rashida in his book "Bengal mien Urdu" mentioned the date of its issuance 1912 but according to Shanti Ranjan Bh. Ch. it was issued in May 1915. Molvi Mohammad Irsal Hossain used to edit it. It was warned and ultimately closed down due to its fire spitting language in 1916.<sup>40</sup>

**Tasveer:** Tasveer appeared in 1941 as a daily paper but could not continue and became a weekly. Its editor, publisher and printer was S.M.M. Bari. A filmy journal was also issued by the same name. Its proprietor and editor was Abdul Majid Quraishi. Tasveer was published from Koolootola, Calcutta in 1934. Its circulation was 500 copies.<sup>41</sup>

**The Daily Telegraph:** Daily Telegraph came out both in Hindi and Urdu in 1934, from Calcutta. Telegraphs editor and proprietor was Mahabir Singh. One more paper named telegraph was introduced in 1937. Md. Nasimul Haque was its proprietor and Shah Khalilur Rahman was its editor.<sup>42</sup>

**Resalat:** Resalat appeared for the first time on 28<sup>th</sup> August in 1914 from Calcutta. In first spell the paper continued to be published upto 1919. in 1915 for the first time paper ceased its publication but again on 25<sup>th</sup>

February 1917 it appeared under the editorship of Molvi Ghulam Husain. It was issued from Bengal Art Printing press Calcutta. In 1918, under the defence act of India its entry was prohibited into Delhi, Punjab, N.W.F. Province. Prohibition shortened its life and the paper breathed its last. One more paper by the same name came out in 1923 and only two of its issues came out. Its editor was Shiekh Abdul Diwan.<sup>43</sup>

**Dainik Bazar Samachar:** This paper used to publish in both Urdu and Hindi during the period 1927-1938. According to information of Shanti Ranjan the proprietor was Rai Bahadur Jaishu Ram Herender and its publisher was Gubardhan Sharma.<sup>44</sup>

**Rahbar:** The daily 'Rahbar' was issued in 1939 from Kaishab Chandra Sen Street, Calcutta. Its editor was Shah Khalilur Rahman and proprietor was Qamruddin. Rahbar was closed down in 1941. A daily paper "Siyasat" appeared in 1939 from 34/1 Circular lane, Machchwa Bazar, Calcutta. Its publisher was Khawja Gul Mohammad Nawaz and editor was Shawkat Hashmi.<sup>45</sup>

### WEEKLIES

In the twentieth century before the partition of the subcontinent more or less eighty weeklies appeared in Bengal. But most of them could not continue for more than two or three months.<sup>46</sup> Following table shows some of them:

<u>Name of the Paper</u>	<u>Editor</u>	<u>Year of publications</u>
1. Al-Ghalib	Najibur Rahman	1926
2. Etwar Gezzette	Arshad	1939
3. Islah	Abdul Wahab	1940

4. Arun Bharat	Dr. S.R. Lail	1938
5. Urdu	Pervaiz Shahidi	1931
6. Indian News Letter	M. Jafri (Tyson)	1941
7. Awaz	Miss Sudharai	1943
8. Esar	Abdul Wasi & Jamil Mazhari	1935
9. Bachon Ki Dunya	M. Bashir Hasan	1941
10. Baghlol	Najibur Rahman	1926
11. Bedari	Shah Md. Sabri	1931
12. Parada-i-Film	Yakoob Khan	1934
13. Jadid Sitara	Khawja Abdullah	1934
14. Jihad	S. Rahmatullah	1939
15. Khadim Jadid	Ibrahim Hosh	1938
16. Khaaksar	Molvi Sultan Zia	1939
17. Rasad	Moulana Abdul Wasi	1933
18. Raste	Hakim Md. Ibrahim	1938
19. Raean Gazette	Abdul Ghani	1941
20. Rafique-Jadid	Md. Ismail	1938
21. Reformer	Mahabir Singh	1934
22. Sarosh	Rafique Abid	1931
23. Sarfarosh	Syed Mobrak Husain	1931
24. Siraate Mustaqim	Azizur Nabi Khan	1934
25. Zarbe Kalim	Ibrahim Hosh	1945
26. Tamancha	S.W. Shabuddin	1939
27. Gharib Ki Pukar	Amil Chand	1943
28. Filmi Dunya	Y.K. Tarique	1931
29. Qaum	Amil Bandhu	1941
30. Calcutta weekly	Abid Dana puri	1935
31. Mazdoor	Sirajuddin Ahmed	1924
32. Musawaat	M.A. Madan	1924
33. Mulsim Lague	H.M. Kasim	1938
34. Manzoor	Khan Manzoor Ahmed	1940
35. Manzil	Akhter Pyari	1946
36. Nishat	Md. Qamrul Khan	1931

37. Nusrat	Hashmat Afzali	1934
38. Naqqasah	Sofi Md. Murad	1924
39. Naya Sansar	Fatmi	1944
40. National Reformer	Shahtile Sahai Mohatta	1934
41. Hangama	Y.K. Tarique	1932

**Abul Punch:** This weekly was issued in 1930 from Howra. Editor was Hakim Murad Ali Akhter. According to information of Shanti Ranjan B.Ch. this journal continued publication for five years.<sup>47</sup>

**Al-Islam:** Al-Islam appeared in 1939 from Indian Hospital Road. Its editor was Noor Mohammad. This paper could survive only for a year. But once again this paper was issued by the same name in 1940. It was published from 20, Zakaria Street, Calcutta. Abdur Rahim Khan was its editor.<sup>48</sup>

**Angarah:** Angara made its public appearance in 1939 and continued to appear upto 1942. Its proprietor and editor was Abdul Waheed.<sup>49</sup>

**Oriental observer:** This paper started its journey as a monthly. It was published both in English and Urdu at a time. Editor was S. Rahmatulla and publisher Yakoob Khan.<sup>50</sup>

**Bayan:** In 1939, this literary paper was launched from Fairs Lane, Calcutta. But it was closed down in 1943.<sup>51</sup>

**Thokar:** Weekly "Thokar" was a humorous paper. Only five issues of Thokar came out. Zalim Banarsi edited this paper. The price of the paper was written like this-<sup>52</sup>

قیمت فی ٹھوکرا ایک آنہ

[price per kick 8 annas]

**Jahazi:** This weekly appeared from Khizirpur Circular Garden Raod, Calcutta. Mohiuddin was its editor printer Abdul Haque was its publisher. This paper used to represent the men working on Calcutta Dock. It ceased to publish in 1939.<sup>53</sup>

**Chonch:** Chonch was brought out on the 16<sup>th</sup> April 1927 from Calcutta. Chonch was very popular among he readers especially the young ones. It was a humorous weekly. It ceased its publication for the time being in 1934. Chonch was issued on every Saturday. Its proprietor and editor was Inayat Husain, from Delhi.<sup>54</sup>

**Khadim:** Khadim made its public appearance in June 1933. According to Wafa Rashiali the paper was edited by Syed Md. Jafry. Ibrahim used to write in the paper. Other contributors of this paper were Md. Sulaiman, Wasifi Banarsi and Allama Jamil Mazhari. This paper was a filmi and entertaining paper. Khadim breathed its last in 1938. This paper was published from Kamali Press Bolai Dutta Street, Calcutta.<sup>55</sup>

**Darul Hakumat:** Darul Hakumat appeared in 1907 from Darul Hukumat Press-8, Tarachand Street Calcutta. The paper stopped its publication in 1913.<sup>56</sup>

**Rasti:** Rasti was brought out in August 1937 from Calcutta. Its editor and printer was Molvi Md. Bashirul Haque and proprietor was H.M. Ibrahim. Despite its tall talk, Rasti could not continue it more than a year. It was closed in 1938.<sup>57</sup>

**Rafiqul Jadid:** Rafiqul Jadid started functioning in 1935 and was closed in 1938. Its proprietor and editor was Mohammad Ismail.<sup>58</sup>

**Rahnuma:** Rahnuma began publishing as a daily newspaper but shortly after, it was converted into a weekly in 1928. It was edited by Abul Qasim. The total circulation of this paper was one thousand copies.<sup>59</sup>

**Sola-ana:** Sola-ana was launched in Howra on the 26<sup>th</sup> August 1931. Its editor was Johar Ghazipuri. The paper was non-political. The price of Sola-ana was fixed one paisa per copy. The paper was issued from 147/1, Ramkrishnapur Lane Howra.<sup>60</sup>

**Shamsheer Hind:** The weekly was projected in 1924 and was closed in 1926. Its circulation was 500 copies edited by Noor Ahmed. The paper was published from 7, Zakaria Street, Calcutta.<sup>61</sup>

**Sahafat:** Sahafat appeared in 1931. Its editor and proprietor was Md. Khairul Huda. The paper was asked twice to pay security money for its survival. The price of the paper was Rs 1-2 ana.<sup>62</sup>

**Ebrat:** Ebrat transpired on second September 1934 in Howra under the editorship of Zahid Husain Ghazipuri but formerly the paper was edited by Asadulla Khan of Delhi. Ebrat continued to be in circulation from 1934 up to 1964.<sup>63</sup>

**Calcutta Punch:** It was brought to public in 1932 humorous weekly based on movies but it was immediately closed down because of the death its editor premature death.<sup>64</sup>

**Mahe-Tamam:** Mahe-Tamam a literary magazine was issued in 1930 from Koolotala, Calcutta. This paper was monthly as well as weekly. Its circulation was 1500 copies per edition. It comprised of fifty six pages and price was 5 anna.<sup>65</sup>



**Makhdoom:** Makhdoom was off the mark in 1934 from Urdu press, Convenient Road, Calcutta. Wafa Rashidi, names its editor Hamid Maqsood Sabri. But Shanti Ranjan does not agree with Wafa Rashidi. He writes its editors name as Aziz Ahmed Lucknavi. This paper continued to appear for only one year.<sup>66</sup>

**Mazdoor Gazette:** Mazdoor Gazette came out in 1934 from Sahba electric press, Mandir Street, Calcutta. In 1938 its publication reached upto 2000 copies. Its editor's name was Y.K. Tarique and proprietor was Abdul Jabbar. It had a soft corner for communists.<sup>67</sup>

**Nezam:** This weekly appeared in 1941 from Calcutta. Nezam was filmi and literary paper. The proprietor of the paper was Yonus Chowdhory and editor was Syed Azhar Husain. After some edition this paper began to publish from Bombay. Nezam continued to appear upto 1943.<sup>68</sup>

**Naqqash:** Naqqash was launched in February 1941 from Calcutta. Initially it was edited by Rafique Abid Zahidi. Its publication was upto 500 per edition. It was brought about Bolai Dulia Street, Calcutta.

In 1948, a noted Novelist Sheen Muzaffar Puri became its editor. The paper contained 88 pages and price was 8 anna per copy. The paper continued to publish from 1941 up to 1949.<sup>69</sup>

**Nau Ratan:** Nau Ratan was a filmi weekly. It appeared in 1941. Md. Rafa was its editor whose nick name was "Ustad".<sup>70</sup>

**Naimanzil:** It was brought about by Nazirul Husaini in 1946. It appeared only once year. After 1950, again Nazirul Husaini started it but ultimately could not succeed.<sup>71</sup>

## MONTHLIES

In the first half of the twentieth century at least fifty monthly journals came out from Bengal. Some of them lived a longer life as for example; "Jadeed Urdu" Pervaiz Shahidi was its editor. Shames Bangala was another journal which also came out from Calcutta in 1907. After Sixth edition its name was changed. The Word Bangala was dropped and just remained "Shames". Its editor was Badruzzaman in first phase but years after Habibun Nabi Khan solat and Daliluddin became its editor. The files of Shames are available in Punjab University.

The noted journalist and author of "Urdu Sahafat ki Tariekh" Shanti Ranjan B. Charya says that "Jadu" from Dhaka and "Jadid Urdu" were the papers, issued from Bengal played a vital role in the development and enrichment of Urdu extensively. Without mentioning the names of these journals, the history of Urdu literature in Bengal would remain incomplete.

A list is given of these papers which had an ephemeral existence and their popularity was not taken by acclamation very much. So, I just wish to be content to write their names, editors name and year of publication:

<u>Name of the Paper</u>	<u>Editor</u>	<u>Year of publications</u>
1. Angrai	Asif Banarsi	1946
2. Baghban	Syed Md. Husain	1939
3. Payame Sehat	Dr. M.A. Quraishi	1939
4. Tajalli	Zia Azim Abadi	1946
5. Chandan	Ibrahim shah	
6. Reaz	Abul Hasan	1934
7. Shabistan	Y.K. Tarique	1933
8. Shahab	Arshad Azimabadi	1934

9. Sher-e-Islam	Maulana Hafiz	1925
10. Ziaul Hind	Molvi Ziauddin Umar Puri	1902 Feb.
11. Gharib	S.A. Haque	1939
12. Flaish (Hindi+Urdu)	Rami Krasto	1940
13. Gramophone	Yusuf Beg	1934
14. Mashriq	Shames Shaidai	1935
15. Film guide	S.M. Saberi	1933
16. Mayar	Faiz Qadri	1933
17. Naqad	Qamrul Huda Firdousi	1931
18. Naqqarah (comic)		1945
19. Nai Dunya	Wafa Rashidi	1945
20. Jame Jam		
21. Sada-e-Hurmat		
22. Afaq		
23. Nabbaz		
24. Kundm		
25. Ghazi <sup>72</sup>		

Beside the above mentioned names of monthly paper issued from Bengal, the following are some names of those papers which lasted more than a year or those papers that are known for their popularity or merit.

**Aftab:** Aftab was a scholarly and literary magazine and brought out in the year 1926 in the editorship of Chiragh Hasan Hasrat. It was a highly esteemed magazine, because it was contributed by the men of letters like Wahshat Calcatvi Akhter Shirani, Syed Nasir Husain Khayal, Syed Inayat Husain Azim Abadi etc.<sup>73</sup>

**Al-Rafique:** It appeared in 1914. Its editor was Allamah Kaifi Chiryakoti. Historical, religious, ethnical features used to be published in this journal.<sup>74</sup>

**Al-Momin:** Al-Momin appeared in 1923 and continued to publish in 1935 from Banya Pokar Road, Calcutta. It used to appear for sometime as monthly, sometimes weekly and at times quarterly. This paper was self-proclaimed "Al-momin" or Ansari spokesman (a sect of people of India who are mainly attached with the cloth making business nick named "Jolaha"). Its publication came to an end in 1934.<sup>75</sup>

**Aaina:** It went into operation in October 1932 in Calcutta. Editor was Ishaque. Jamil Mazhari and Suhail Azim Abadi used to write in this paper. It appeared up to 1935.<sup>76</sup>

**Tandrusti:** It was a medical journal as appeared by its name. It used to appear in Bangla Urdu and Hindi. The name of Bangali and Hindi version was "Shasthu Smachar" issued from 45, Amar Street in Calcutta. Its editor was Dr. Chandra Basu. It went into operation in 1915.<sup>77</sup>

**Tanveerul Shrique:** This paper was issued in 1908, Dr. Karam Husain Lane, Baliganj, Calcutta. Editing responsibility was entrusted to Molvi Qazi Abdul Mozaffar, Maulabaksh Rizwan.<sup>78</sup>

**Jadid Urdu:** All those journals which were brought out in the early decades of the last century, the Jadid Urdu was the best among them. It was launched in February 1938. Printer and publisher of this journal was Abdul Jalil and editor was Pervaiz Shahidi. According to the Shanti Ranjan, Pervaiz Shahdi did his best for the survival of this paper despite all the opposition of government and other malignancy. It breathed its last in 1950 after twelve years survival and chequered life.<sup>79</sup>

**Jablul Mateen:** Jablul Mateen was a Persian paper that was brought out in 1908 from Calcutta. The paper's policy was anti British and it helped the Indian in freeing India from the yoke of British Empire. In 1913 it appeared as monthly paper in three languages Urdu, Bangla and Persian. But in 1913 it lost its security money and as a result Urdu version became dysfunctional. Its editor was Syed Jaluddin.<sup>80</sup>

**Hoor:** Hoor was a women's journal which made its public appearance in 1923 from Calcutta. Its proprietor was Malik Siddique Ansari and his Mrs. was its editor, for its inaugural edition Jamil Mazhari composed a Nazm. After being suspended for a few days the paper was deinstitutionalised and continued to appear upto 1941.<sup>81</sup>

**Khadimkaba:** Shanti Ranjan writes the date of issuance of Khadim Kaba as per Govt. record is 1923. According to his information its circulation was seventy copies. It was issued from Howra. The monthly paper was closed down in 1925.<sup>82</sup>

**Shifa:** Shifa was a medical journal. Its editor was Md. Usuf. The first issuance came out in March 1926.<sup>83</sup>

**Shams Bangala, Shams:** Shams Bangala was issued in November 1907. Its editor was Molvi Baddiuzzman Badar. Proprietor and organizer was Habibur Nabi Sulat and Daliluddin Ahmed Hasrat. This paper was published in Rizwani Press, 155, Imam Bari Lane, Calcutta. Shanti Ranjan in his book writes that this paper was an ardent supporter of English and used to criticise the public opinion. "Shams Bangal" which became just Shams remained in circulation for a long time. It remained operational even after the independence of India. In later years Shams Shakeri who was pupil

of Shams Kalkatvi son of Abdul Ghafoor Nasakh (Faridpur, Bangladesh) was its editor.<sup>84</sup>

**Akas:** Akas was a filmi magazine which appeared in February 1936 and continued to be published upto 1941. This magazine was edited by M.M. Beg.<sup>85</sup>

**Film Stage:** Film stage was a widely circulated filmi journal. It appeared in 1922 and continued to appear upto 1932. Quoting Syed Mohammad Tarzi, Shanti Ranjan writes that it was the best film magazine ever published through out India. Its circulation reached upto four thousand per edition.<sup>86</sup>

**Film Review:** This filmi magazine was also brought out in 1930 from Calcutta. It was closed down in 1931.<sup>87</sup>

**Naghma-o-Noor:** Wafa Rashidi author of "Bengal mien Urdu" writes its date of issuance 1936 but actually according to Shanti Ranjan it appeared in 1947 and was closed in 1948. Its editor, printer and publisher was Masroor Anwar.<sup>88</sup>

**Negar-e-Bazm:** Negar-e-Bazm was installed in 1913 from Calcutta. It was a non-political and a literary journal. Its total circulation was four hundred copies Negare-e-Bazm's editor was Md. Sajjad Husain, M.A. This journal was closed in 1915.<sup>89</sup>

### **Al-Helal (Daily)**

Abul Kalam Azad who reached to the peak of journalism by issuing Al-Helal was a weekly paper, Maulana Azad tried to run it daily. He issued Al-Helal as daily paper on the 10<sup>th</sup> August 1914. But this venture could not click and it was closed down as a daily paper on the 24<sup>th</sup> September 1914.<sup>90</sup>

### **Paygham, Payam**

Paigham was issued for the first time on 23<sup>rd</sup> September 1921 from Calcutta. It was printed and published from Al-Balagh press, 45 Repon Lane. Its price was per copy 2 Ana and circulation was two thousand copies. Its proprietor was Maulana Abul Kalam but the paper was edited by Abdur Razzak Malihabadi. When Abdur Razzak was jailed for two years, the publication of this paper came to an end.<sup>91</sup>

### **Paigham**

One more paper by the name Paigham was issued from Calcutta in 1921 as a daily paper. Its printer and publisher was Md. Jalaluddin and proprietor, editor was Md. Idris.<sup>92</sup>

### **Roznama Payam**

When Paigham of Maulana Azad was going into operation, Abdur Razzak Malihabadi proposed the papers as 'Payam'. But Maulana Azad could not be convinced of the idea. But in later years, 'Paigam' appeared as daily paper in 1927 from Calcutta. By the same name a weekly paper was also brought out in 1930. Its publication was one thousand copies and edited by Mollah Jan Mohammad.<sup>93</sup>

### **Haftawar Hind**

Hind came into being in 1934 in Calcutta. Generally it contained 22 pages. Abdur Razzak Malihabadi edited it. He was an ardent supporter of communism and dead against imperialism and fundamentalism.<sup>94</sup>

### **Roznama Hind**

Sanjan Helal Bharti in his article "Eaik Bebak aur Raueshan Zameer Sahafi" writes about Roznama Hind that Maulana Abdur Razzak issued the

paper in 1929. Along the Khilafat movement this paper went into operation. The first page of the paper of Hind was earmarked for Islamic World. People getting on the road, waited for the paper so that they should read the news of the Islamic world. According to the writer Sanjan Helal Bharti, Hind's objectives to achieve independence of India and to establish of socialism.<sup>95</sup>

### **Roznama Hind Jadid**

It appeared in 1932, which was edited by Abdur Razzak Malihabadi. This paper was preacher of socialism and was very much critical of government and at the same time it was an advocate of Islamic views.<sup>96</sup>

### **Roznama Al-Hind and Rozana Hind**

When Hind was suspended Jamil Mazhari and Hekim Naimul Haque brought out Al-Hind in 1931. But its publication was disrupted and came to an end after two months. Rozana Hind was launched in 1929 and celebrated its silver jubilee in 1954. In 1954, its editor was Ghulam Sarwar Negar. Noted journalist Abdur Razzak Malihabadi edited earlier Rozana Hind but he stood off from its editorship due to the disagreement with its owner, in 1957. It continued to appear upto 1984.<sup>97</sup>

### **Haftawar Ujala**

Maulana Abdur Razzak Malihabadi being deserted from Rozana Hind started Ujala in 1947. 'Negar' Lucknow writes in its July 1948 edition that Ujala was issued from Calcutta on 15<sup>th</sup> August 1947. It was a political weekly even after partition of India the paper maintained its policy and time and again received warning from authorities. In Ujala, beside political article literary essays were also published. Now the incumbent editor is Abdur Razzak's son Ahmed Saud Malihabadi.<sup>98</sup>



### **Roznama Azad Hind**

Along with the publication of Ujala, Abdur Razzak issued a new daily named 'Azad Hind' in 1948 from Calcutta. 'Azad Hind' was warned by the government of India. Its policy was all the same like 'Azad Hind', for a few days Waliullah, a renowned journalist edited it. Ibrahim Hosh was signed to edit it upto 1954, after Waliullah left for Dhaka.<sup>99</sup>

### **Roznama Al-Haque**

It was an evening paper. Its proprietor was Molvi Syed Moizuddin and Fatemi used to edit it. It was an ardent supporter of Molvi Fazlul Haque who was dead against Muslim League. However, according to Shanti Ranjan the paper became an ally of Muslim League. The paper was very popular and its circulation in 1948 was two thousand but it reached upto ten thousand in 1951. This paper was suspicious in the eyes of government and so severally warned. In 1958, this paper became inactive forever.<sup>100</sup>

### **Al-Haque**

Shanti Ranjan writes that one more paper Al-Haque was printed at universal press, Dhaka, in 1929 and was published from Pakoria, district Mymensingh (Bangladesh). It was in advocacy of 'Sahitteya Samity' of Pakoria, Mymensingh. It was basically, a Bangali paper but few pages of it was allotted for Urdu. With the partition of Indian subcontinent in 1947 Urdu journalism in Bengal amply suffered a set back. The journalists who were the pillars of Urdu journalism in Bengal, after the partition left India and either migrated to Pakistan or to some other countries. Thus there was a serious vacuum of experienced and efficient journalists in Bengal. With transportation of population, Urdu language and literature was also inflected

heavily. Rather the culture and the civilization which was rightly named in the truest sense of the term the Muslim culture and those organisations and institutions, which were supposed to be the source of aspiration and the trustee of this culture, were particularly or totally perished. Especially Urdu journalism was worst affected.<sup>101</sup>

According to all the papers and journals, which were in operation before partition in Bengal, those papers, became dysfunctional or were transferred into the hands of inefficient or ill skilled persons. The rest of papers some how or other continued their operation in the most unfavourable circumstances were the 'Rozana Hind', 'Azad Hind', 'Asrejadid', 'Akhbar-e-Mashsique', 'Iqra, Imroz', 'Ghazi, Shan-e-Millat' etc.

After partition of India more or less fifty monthly papers were issued from West Bengal but most of them had a very short run. Only few of them as 'Jadid Urdu' remained in circulation till 1982. 'Zarb-e-Kalim' Calcutta, 'Nasheman' (Matya Buriy), 'Bazme-Hind' (Asansol), 'Roohe-Adab', Calcutta, 'Fanoss', 'Digest Calcutta', 'Ilmi Digest Calcutta' etc.

Now after the independence of India the following dailies weeklies and monthlies, were issued from Calcutta. So far twenty-six dailies were issued from Calcutta. But most of them could not survive even a year.<sup>102</sup>

Name of paper	Place of issuance	Editor	Year of publications
1. Insaf	Calcutta	Syed Azizuddin	1951
2. Paigham	Calcutta	Abu Mohammad Idries	1951
3. Jamhoor	Calcutta	Md. Wasim & Md. Wasimul Haque	1961
4. Rahbar	Calcutta		1950

5. Rahbar Alam	Calcutta	Wali Asghar	1970
6. Rahnuma	Calcutta	Hamid Mohammad Neazi	1952
7. Sitama	Calcutta	Rafi Ahmed Fidi	1952
8. Muhaz	Calcutta	Md. Mustafa	1972
9. Naqqash	Calcutta	Yunes Nazri	1951
10. New Mujahid	Calcutta	Abid Faizabadi	1951

### Aabshar

Aabshar was issued from Calcutta in 1954. Its editor was Ibrahim Hosh. Mostly the paper consisted of four pages. After being published for twenty nine years its end came in 1983. 'Azad Hind' on this cassation wrote on the 7<sup>th</sup> June 1983<sup>103</sup> under the caption-<sup>104</sup>

ایک اخبار کی موت ..... انتیس سال تک شائع ہونے کے بعد کلکتے کا ایک اردو اخبار "آبشار" بھوک اور  
انفاس سے مر گیا۔

(A newspaper died of hunger and poverty after a publication for long twenty-nine years.)

### Akhwat

The paper came into being on 1st August 1957. For the four first years its editor was Nazrul Husaini then, Waqar Mashriqui took this responsibility. Akhwat was issued from Calcutta but within a year, it was closed down on 22<sup>nd</sup> September 1962.<sup>105</sup>

### Nai Manzil

The paper appeared in 1950 from Calcutta. Its editor was Nazirul Husain.<sup>106</sup>

### **Imroz**

Its date of issuance was 1951 and the paper used to publish from Calcutta, 9/B, Bolai Datta Street, Calcutta.<sup>107</sup>

### **Angarah**

Angarah was issued in 1939 from Calcutta. Invariably it was irregular, and remained always in hot water all through its existence due to its controversial policy. It was an evening paper and Abdul Wahab Ghazi Islahi was its editor. Angarah was shutdown in 1958.<sup>108</sup>

### **Sangam**

In its incipient stage, the Sangam published from Patna (Bihar), in 1970. But in later years its editor brought it to Calcutta. The office of Sangam in Calcutta was at Machlode Street, Calcutta.<sup>109</sup>

### **Akas**

The first issue of Akas came out on 11<sup>th</sup> February 1966, from Calcutta. For some time it appeared as weekly and at times monthly until 1970. Its editor and proprietor was Shahzad Salim. Primarily it was a film magazine but afterwards it became a political one. In 1967, this paper managed to publish a special issue on a film personality. Dilip Kumar number and in 1969, it published Iqbal supplementary successfully. From February 16, 1979, this paper turned into daily paper.<sup>110</sup>

### **Ghazi**

Ghazi was made to public in 1965. Abdul Wahab Ghazi Islahi issued this paper and brought out fifty editions of this paper successfully then Wagar Mashriqui took over the charge of it.<sup>111</sup>

### Karwan

It was an evening paper and was published from Calcutta but never appeared regularly. In 1950, government imposed restriction on this paper at least for one year. On the 15<sup>th</sup> August 1951, it registered its come back but ultimately it was closed forever in 1952. Karwan was printed at Easter Art Press, 12, Bolai Datta Street and was published from 24, Zakaria Street, Calcutta. Its circulation was at least two thousand.<sup>112</sup>

### Hawra Times

It made its maiden appearance in 1970 from Howra, Calcutta. Qaisr Shamim was its editor. In the beginning it was issued as weekly then fortnightly and lastly became a daily. This paper was published at Bharat Art Press, Noor Ali Lane, Howra. It comprised of four pages and was an evening paper.<sup>113</sup>

Some of the weeklies, which were launched in Calcutta after the partition of India until 1970.<sup>114</sup>

Name of paper	Year of publication	Editor
1. Aftab	1948	Shah Syed Azizuddin
2. Asre Jadid	1950	Shawhat Usmani
3. Perwaaz	1951	Khalil Ahmed Qraeshi
4. Aag, Calcutta	1952	Raisjafri
5. Angrai	1952	
6. Aik hi Rasta	1951	Anwar Ali
7. Aman	1954	
8. Sagar	1951	A. Islam
9. Mazdoor ki Kahani	1951	Md. Ilyas
10. Manzil	1950	Hasan Abbas

11. Tofan	1951	Abul Kalam
12. Raftaar-e-Alam	1963	Fateh Farukl
13. Joker	1969	Md. Ashraf
14. Sadai Hurriat	1966	Nazirul Husain
15. Payal	1966	Kasim Raza Munjaree
16. Mabadou	1966	Iqbal Ekrami
17. Minar	1970	Md. Ali Shahab
18. Bairag	1974	G.S. Jugnui
19. Mohaz	1972	Md. Shahzada Salim
20. Nedai Jung	1974	Iqbal Azmi
21. Naqshe Hayat	1972	Syed Alafis Ahmed
22. Anjum	1971	S. Motiur Rahman
23. Rabita (Aasansol)		Moztar Azmabadi
24. Akhbar-e-Maghrib		Abil R.A.

### **Aasar**

The Aasar was the sunday edition of Aabshar which appeared as a filmi as well as literary journal from Calcutta. Ibrahim Hosh was its editor. This paper was very popular among the literary circle but due to the non-availability of advertisement, it suffered a heavy financial loss, and as a result the paper had to be closed down.<sup>115</sup>

### **Arzoo Hind**

The first issue of 'Arzoo Hind' appeared on 3<sup>rd</sup> April 1966. Its editor and publisher is Javed Hesan.<sup>116</sup>

### **Armaghan**

Armaghan appeared in 1962 from Calcutta under the editorship of Syed Ahmed Hashimi. It continued to appear for two years.<sup>117</sup>

### **Sports Screen**

It appeared in the year 1970. Its editors were Anwar Javed and Arshad Shakil. It could service only for three years.<sup>118</sup>

### **Sportsman**

It was a sports journal. Sajjad Hamid and S.M. Zafar Imam brought it out in 1964. It continued to appear upto 1966. For sometime it appeared as a fortnightly. Sportsman published some very fine article specially on football.<sup>119</sup>

### **Tahreek-e-Millat**

Tahreek-e-Millat for the first time issued in the year 1968 from Calcutta as a fortnightly magazine. In 1972 it became a weekly but after one year the paper was out of print.<sup>120</sup>

### **Chapat**

Chapat was a jocular paper as it sounds by its name. It made its maiden appearance in 1950 from Calcutta but it could not live a happy life and ran down within a year of its publication. Shanti Ranjan says that-<sup>121</sup>

چیت سے بہتر کوئی فرائیہ پرچہ نہیں نکلا۔

(No jocular paper came out from West Bangal better than Chapat)

### **Abdul Weekly**

This paper was new mode within itself because it laid down a new trend in Urdu journalism. It was liked very much for its cartoon. Abdul Majeed who was humorist was a heart and soul of it. It was issued from Bolai Dutta Street, Calcutta. It appeared on the 13<sup>th</sup> November 1953 but could not last for long.<sup>122</sup>

### Film Weekly

This paper was brought out and edited by Shanti Ranjan B.C. in 1956 from Calcutta. Shanti Ranjan continued to edit it for two years, later on its management was handed over to Wasimul Haque and then to his younger brother Jasimul Haque.<sup>123</sup>

### Kundan

Kundan transpired in 1958. On every Sunday, it appeared from 24, Zakaria Street, Calcutta, but it never appeared regularly. It continued to publish till 1963. Its editor was Yunus Naziree.<sup>124</sup>

### Wasta

It was published by an organisation of Aasansol named Markaze Adab Aasansol. Initially it was a weekly but years later became fortnightly. Its editor was Syed Esrarul Haque.<sup>125</sup>

## MONTHLIES

After 1947 up to 1970 a countless number of Urdu weeklies came out from Bengal but those weeklies could not last more than a year. The list of such journals is given below.<sup>126</sup>

Name of paper	Year of publication	Editor
1. Akhwat	1963	Waqar Mushriqui
2. Anjuman	1964	
3. Ailan-e-Nao	1959	Jalaluddin Qadir
4. Aafaq	1958	Shafi Nashet
5. Paigham	1952	Ashique Hasain Fahmi



6. Tajul Farman	1967	Ahsar Hafiz
7. Jame Kausar Jadid	1966	Asshadul Qadir
8. jame Nao	1967	
9. Jahan Ara	1964	Nazimul Husain
10. Darde Dil	1966	Walo Siddiqui
11. Dilchasp	1953	
12. Dulhan	1953	
13. Saqui	1947	Lautfur Rahman
14. Sadai Hurriat	1966	Nazirul Husain
15. Zarb-e-Kalim	1948	Pervez Shahidi
16. Film Review	1963	Anis Saaz
17. Mojjassama	1966	S. Rafi
18. Nedai Watan	1965	M. Abul Hasan Khan
19. Nigar Alam	1967	Jamal Ahmed Siddiqui
20. Saileb	1947	Latifur Rahman

The following journals lasted more then a year.

### **Awaz-e-Mashriq**

This journal came out in 1948 and remained in operation up to 1950. The editors name was Qadri Taban. It was a literary journal.<sup>127</sup>

### **Bazmien Hind**

This journal was brought out in 1960 from Aasansole and continued to appear for three years. Its editor was Baligh Aasansolvi. The laudable achievement of this paper is that it brought a special number of the most popular and masterpiece creations of Indian and Pakistani writers. This book size journal had 204 pages and it published in book form in 1963.<sup>128</sup>

### **Pracheen Bharat**

This journal was the spokesman of the research institute of Calcutta. This journal published in Urdu, Hindi and English together. Its editor was Nekhil Narayan Sharma. It appeared in 1951 and continued to appear down to 1954.<sup>129</sup>

### **Husn-o-Sehat**

The paper was made to publish in 1963. Actually this paper was an interpreter of 'Unani Dawakhana'. It is still in circulation and comes out from 4, Aamtale Lane, Calcutta.<sup>130</sup>

### **Deewar**

It appeared in 1970 in Baranpur District Bardoman and continued to publish for two years. Editor's name was Mohammad Idris Baranpuri. It was a standard literary journal.<sup>131</sup>

### **Roohe-Adab Digest**

This journal was issued in 1966 from Calcutta and continued to operate for two years. Editor was Nazirul Huisaini.<sup>132</sup>

### **Saaz**

Saaz came out in 1961 and continued to appear for three years. It was a filmi and literary journal. Its editor was Aziz Asrani. He was a good poet.<sup>133</sup>

### **Sab-de-Gul**

It was issued from Calcutta in 1969 by Alam Barwi. It was a literary journal. Shanti Ranjan B.Ch. was its honourary editor.<sup>134</sup>

### **Soz**

Soz Sikanderpuri was its proprietor cum editor. It came into being in 1963 and continued to publish until 1969. It has the credit to bring out some special issues as for example indigenous number in August 1966. Afsana N (short story) in August 1968 and Ghazal number in 1964. It was issued from 28, Madan Mohan Barman Street, Calcutta.<sup>135</sup>

### **Shaheen**

This paper was brought out by Khayal Muradabadi Khan Chughtai. It continued to appear for seven years. It was a flimi literary and political journal.<sup>136</sup>

### **Shola**

It appeared in 1948 and remained in circulation for three years. Its editor was Raza Mazhari Kazmi.<sup>137</sup>

### **Shifaul Mulk**

Shifaul Mulk was a medical journal which was published in 1965 from Calcutta. According to the information of Shanti Ranjan this paper lasted upto 1974.<sup>138</sup>

### **Shahood**

Shahood was brought out in 1970 from 24, Paryana, West Bengal. It never appeared regularly. Shahood Alam Afaqui was its editor.<sup>139</sup>

### **Fanoos Digest**

'Fanoos' came out in 1965 from Calcutta and continued to appear up to 1968. Firoz Sultan Fjaz was its editor. Presently he is editing 'Insha'.<sup>140</sup>

### **Karo Bari Dunga**

The first issue of "Karo Bari Dunya" was brought on December 1948 from Calcutta. Its editor was Hasan Mozzafar Puri.<sup>141</sup>

### **Kasuti**

'Kasuti' was appeared in 1948 from Calcutta and continued to appear upto 1950. It was lilerary and filmy journal. Kasuti was voluminous journal. This journal is reported to have published coloured pictures for the first time.<sup>142</sup>

### **Kaleed Khazana**

The journal appeared in 1964 from Calcutta. Its editor was Md. Sami.<sup>143</sup>

### **Kahani**

Kahani was launched in April 1958 from Calcutta. The paper had a reputation to have published only short stories. Its editor was a reputed story writer Nishatul Imam. Shanti Ranjan B.C. was incorporated in its editorial board for sometime.<sup>144</sup>

### **Moawin**

Moawin was published from Calcutta in 1951. It was also a filmy cum literary magazine. It breathed its last in 1951. Editorial responsibility was on the shoulder of Mazhar Imam.<sup>145</sup>

### **Moment**

This journal appeared in 1968 from Calcutta. In its editorial board there were Yusuf Faiz Jalgipuri, Andalib Zahra and Syeda Farhat Kazmi.<sup>146</sup>

### **Nasheman**

Nasheman was brought about by 'Urdu Society' Matya Buruj. Its date of issuance was November 1952. Only five issues came out of it. Zaheer Hashmi, Mohammad Usman, Mohammad Mirza Saber, Nadeem were its editors.

A short assessment of fortnightly, quarterly magazine, which appeared from Bengal from 1947 to 1970, is given here.<sup>147</sup>

### **Sports-O-Tafrih**

This paper was brought out in 1963 and continued for three years. Badrul Hasan was its editor and publisher, and printer was Sami Ahmed. It was published from Noor Ali Lane, Calcutta.<sup>148</sup>

### **Sports Aur Film**

This paper appeared in 1962 from Calcutta. This magazine continued to be in circulation upto 1978. Sami Ahmed was its publisher and its editor was Badrul Hasan.<sup>149</sup>

### **Bakhshiyat**

Bakhshiyat was brought out by a trading company in 1970 from Calcutta. Along with the information of medicine and features of other interesting subjects together were published in this magazine.<sup>150</sup>

### **Jame Kauser**

This journal came out in 1966. It was a religious paper and edited by Ali Arshad Quadri and Zia Jalwi. The paper was closed down in 1973.<sup>151</sup>

### **Kha-te-Hayat**

It appeared in 1948 from Calcutta and continued to appear at least for two years.<sup>152</sup>

### **Shoromik Warta**

The government of West Bengal, free distribution among the labours of Calcutta, brought out this paper. This paper at its initial stage was used to appear in Bengali and Hindi but in later years it started to appear in Urdu also. On 16<sup>th</sup> August in 1970 four pages of Urdu were tagged with it. Shanti Ranjan B.C. was the editor of the pages of Urdu. It continued to appear more or less five years.<sup>153</sup>

### **Memaar**

This journal went into operation in 1958 as a fortnightly. In 1969 for sometime it appeared as a weekly and again became a fortnightly. Lasted one more year and then was closed down. In its editorial board there were Rabia Sultana, Nawshad, Wali Siddiqui Sultanpuri and Md. Hosain Shames etc.<sup>154</sup>

### **Maghribi Bengal**

This paper was a spokesman of the government of West Bengal. It has the credit of being published for long thirty years. Beside government news it carried political and literary features. According to the information of Shanti Ranjan B.C. after partition of India, only five papers and two monthlies came out from Bengal.<sup>155</sup>

1. Chiragh Raah
2. Sathi Children magazine
3. Na-e-Dhare

4. Ghuncha
5. Guldasta

But these journals are not worth mentioning because their publication restricted after four or five issues. Probably seven quarterly magazines seem to have appeared from West Bengal after the birth of Pakistan and India. Among these journals 'Himalia', 'Aks-e-Noor', 'Medical Parchar', 'Homeopathic Science', etc.

'Himalia' the only issue of it came out in 1966. 'Aks-e-Noor' Calcutta 'Medical Perchar' Calcutta and 'Homeopathic Science', Calcutta. Non of these journals could be brought out more than three editions. The first issue of 'Aks-e-Noor' came out on August-October 1968. The first issue of 'Homeopathic Science' came out in July 1969. 'Medical Parchar' its first issue came out in April-June 1968.<sup>156</sup>

A number of Urdu papers and journals published in the early twentieth century. According to Gurbachan Chandan in 1927 the total number of Urdu newspapers was more than Bengali papers. But today, not only the total number of publication of Bengali papers is more than Urdu papers rather the publication of only one Bengali paper 'Ananda Bazar Patrika' is nearly four lakh. The position of Urdu journalism was fourth in accordance with total number of all papers in 1984. And as per the publication of Urdu dailies and weeklies, the position of Urdu journalism was second in comprising of total publication of all paper, in India in 1984.

Thus, this assertion is not far from truth that during 1930 and 1940 most of the papers and journals published from West Bengal, Calcutta. Here is a probable list of journals and the name of editors and year of publication that used to publish from the beginning of the last century.

	Name of papers	Daily or Weekly	Editor	Year of publications
1.	Jame Jahan Numa	Weekly	Haree Dutta	March, 1822
2.	Urdu Guide	Weekly / Daily	Kabir Uddin / Ahmed Bengali	1958
3.	Jagdip Bhasker	Weekly / Daily	-	
4.	Tamisai Sukzan	Guldasta	Wazir Ali Wazir	1882
5.	Mahan Ente Khab	Guldasta	-	
6.	Tejaratal Akhbar	Weekly	Md. Ehsanulla	1880
7.	Manazisul Akhbar	Guldasta	-	
8.	Noor Basiral	Monthly	Md. Abdul Ghafoor Shahbaz	1880
9.	Sultanul Akhbar	Guldasta	-	
10.	Darul Sultanat	Monthly	Md. Ehsanulla	1885
11.	Gohar	Weekly	Kakeem Mohal Nazir Cheshti	
12.	Doorbeen	Weekly	Mirza Nasruddin	1885
13.	Nairange Alam	Guldasta	Maulana Abul Kalam Azad	
14.	Al-Helal	Weekly	Maulana Abul Kalam Azad	1915
15.	Al-Balagh	Weekly	-	
16.	Gushane Naw Bahar	Weekly	Abdul Qadir	
17.	Lesanusidque	Weekly	A.K. Azad	1930
18.	Alam Afroz	Weekly	-	
19.	Paigham	Weekly	A.K. Azad	1921
20.	Jame Jamsheed	Weekly	-	
21.	Maratul Akhbar	Weekly	Raju Ram Mohan Ray	
22.	Shamshul Akhbar	Weekly	-	
23.	Martomdu	Weekly	-	
24.	Bangal Punch	Weekly	-	
25.	Lakhte Jigar	Guldasta	-	
26.	Urdu Akhbar		-	
27.	Anwarul Akhbar	Guldasta	-	1912
28.	Payam		Abdur R.M. Abadi	
29.	Jamhoor		Qazi Abdul Ghaffar Chirya Koti	1918
30.	Naya Zamana		Maulana Akram Khan	
31.	Aftab		Chiragh Hasan Hasrat	1929
32.	Resalat		Abul Qasaim	1917
33.	Mazdoor	Daily	Abdul Jabbar / Y.K. Tarique	1933
34.	Inqilab Nama		Allama Kaifi Chirya Koti	1948
35.	Naqqash		Abdul Jabbar Tarique	



Name of papers	Daily or Weekly	Editor	Year of publications
36. Eqrar		Asad Banarsi	
37. Hangama	Weekly	Y.J. Tarique	1930
38. Urdu	Weekly	Pervez Shahidi	1931
39. Khadim	Weekly	S.M. Jaffri / Ebrahim Hosh	1932
40. Makhdoom	Weekly	Hamid Maqsood Saber	1939
41. Chandan	Weekly	Abid Danapuri	1934
42. Mahetamam	Weekly	Jamil Mazhari / Sohil	1935
43. Aina	Weekly	Azim Abadi	1935
44. Naghma-O-Noor	Weekly	Jamil Mazhari / Azim Abaid	1935
45. Sahba	Weekly	Sarwar Anwar	1936
46. Jadid Urdu	Weekly	Mahmood Tarzi	1938
47. Cacutta Punch		Pervez Shahidi / Younes Ahmar / Ahsan Ahmed Ashk	1928
48. Asre Jadid	Weekly	Mahmood Tarzi	1938
49. Asre Jadid	Daily	Shaiq Usmani	1918
50. Naidunya		Shaiq Usmani	1927
51. Hind	Daily	Qatil Ansari	1918
52. Al-Haque		-	1927
53. Azad Hind	Daily	Ahmed Saeed Malihabadi	1945
54. Angarah	-	-	1922
55. Film Review	-	-	-
56. Naw Ratan	Weekly	Md. Rafi	1941
57. Film Stage	-	-	-
58. Ebrat	Weekly	Johar Ghazipuri	1941
59. Chonch	Monthly	-	-
60. Nai Manzil	Weekly	Nazirul Hussain / Bakshi Lahri	1945
61. Hunter	-	-	-
62. Naya Sansar	Weekly	Jahan B.A.	-
63. Naqqarah	Joculous	-	1945
64. Zarbe Kalim	Weekly	Ebrahim Hosh / Ishamim Phulwari	1945
65. Nai Dunya	Weekly	Wafa Rashidi	1945
66. Akhwat	-	-	-
67. Rahbar	Weekly	-	-
68. Angrai	Weekly	Asif Banarsi	1946
69. Amirul Akhbar	Four day	Ghulam (Manager)	-
70. Emroz	Weekly	-	-

Name of papers	Daily or Weekly	Editor	Year of publications
71. Chapat	-	-	-
72. Tajally	Weekly	Zia Azim Abadi	1946
73. Ujala	Weekly	Ahmed Saeed Malihabadi	1948
74. Sangam	Daily	Ghulam Sarwar	-
75. Sailab	Weekly	Latifur Rahman	-
76. Muawin	Monthly	Jabir Firozपुरi	-
77. Nabbaz	-	-	-
78. Saaz	Monthly	Aziz Ansari	1962
79. Kundan	-	-	-
80. Soz	Monthly	Soz Sikandarpur	1964
81. Akhbar Mashriq	Daily	Wasimul Haque	-
82. Mulkumillat	-	-	-
83. Eqra	Daily	Umar Hayat	-
84. Abshar	-	-	-
85. Howra Times	-	-	-
86. Mazdoor	-	-	1951
87. Arzoc Hind	-	-	-
88. Kisan Mazdoor	Weekly	Mohammad Ali	-
89. Film Weekly	Weekly	-	1957
90. Helal	-	-	-
91. Ghazi	-	Waqar Mashriqi	-
92. Jame Jan	Fortnightly	-	1963
93. Tarannum	-	-	-
94. Sadai Hurmat	-	-	-
95. Afaq	-	-	-
96. Akas	-	Karim Raza	-
97. Shahood	Monthly	Shahood Alam	1971
98. Roohe Adab	Quarterly	Md. Hafiz Nezamuddin	1983
99. Raftar Alam	-	-	-
100. Maghribi Bengal	-	-	-
101. Dastak	quarterly	Azim Shamim	1994
102. Daure Jadid	Monthly	-	-
103. Bakhshiyat	-	-	-
104. Kahani	-	-	-
105. Saqi	-	-	-
106. Fanoos Digest	-	-	-
107. Dastawaiz	Monthly	Qutub Shaheen	1962

Name of papers	Daily or Weekly	Editor	Year of publications
108. Image	Monthly	Kamil Hamidi	1979
109. Naqsh-e-Hayat	-	Alif Ansari	1979
110. Sabdegul	-	-	-
111. Husnuschat	-	-	-
112. Aqdar	-	Zafar Ozanari	1968
113. Warqwarq, Asansoal	Monthly	Md. Eshtiaque / Md. Reyazuddin	1979
114. Ayat, Calcutta	-	-	-
115. Enqilab, Calcutta	-	-	-
116. Ghuncha	-	-	-
117. Insha	Monthly	F.S. Ejaz	-
118. Bazme Hind, Asansoal	Monthly	-	-
119. Bagoola	Kalni	Shabnam Baranpuri	-
120. Aqab, Asansoal	Kalni	Mahboob Anwar	-
121. Deewar	Kalni	Saif Samastipuri	1971
122. Bazme Hind, Asansoal	Monthly	-	-
123. Waqar	Kalni	Muslim Iqbal / Anwar	-
124. Pahchan, Asansoal	Quarterly	Naim Ashfaq	1980
125. Daryaft	Kalni	Maulana Ejaza Arfi	-
126. Taur, Asansoal	Monthly	-	-
127. Tajdid, Calcutta	-	Naim Anis Saber	1995
128. Moharrik	Fortnightly	Qayam Anis	1980
129. Mashrrik Millat	Weekly	-	1962
130. Surah	-	-	-
131. Asbat-O-Nafi, Calcutta	Quarterly	Asim Shahnawz Shibli	1995
132. Eshwar Allah, Asansoal	Fortnightly	Iqbal Ansari	1998
133. Mizgam	Quarterly	Naushad Momim	1999
134. Dastkhat	Two Monthly	Akhter Barakpuri	1999
135. Aqibat, Calcutta	Monthly	Nasim Faique	2000
136. Takhleeque, Calcutta	Two Monthly	Fahim Anwar	2000
137. Arzo-o-Sama, Calcutta	Monthly	Dr. Jamil Haider Shad.	2000
138. Embesat, Asansoal	Quarterly	Dr. Eshrat Betab	1997 <sup>157</sup>



## جام جہان نما



اردو زبان میں نمبر ۱۰۲، تاریخ ۱۰ اکتوبر سنہ ۱۸۶۱ء

<p>داخل ہوتے صاحب عالم بہادر سے فرمایا کہ یہاں حاضر ہو مگر دولت چار گھوڑے کی گاڑی میں سوار ہو حسن الخم کو کہ دو مکان صاحب عالم بہادر کے رہنے کے واسطے ارادت ہوا تھا مہاراجہ فرمایا ایک بیٹا اپنی اور ایک بیٹی کو دوسرے کی بھر ممل سرامین آئے اور اس باغ کی آرائش سے بہت سرور ہوئے اتنے عرصے میں نواب معتمد الدولہ جو حضور کے حکم سے رزیدنت صاحب کی خدمت میں رہتے تھے حضور میں آئے حالات گزارش کر کے صاحب عالم بہادر کے ساتھ رخصت ہوئے اور حضرات بھرپے پر سوار ہو موٹی مہل کو تشریف لے گئے اور ایک جوان انٹانس کا سرفراز مملتا عبد کو بھجوا دیا امرت ال عرفین بیگی سے بس نلو امین خاص کو لہجے سے منگو کر</p>	<p>لہجہ کی خبر اخبار کے دیکھنے سے معلوم ہوا کہ ایک دن حضرت بادشاہ نے دو شاہد رواں ستر بیس لاکھ صاحب کی بی بی کو مہربانی سے عنایت کر بھجوا چوہدرار نے ایک اشرفی انعام ہائی منبر اسماں بھج صاحب بڑے صاحب کی طرف سے استقبال کو تشریف لے بادشاہ کی سوا ایدی رزیدنتی کو لہجے کو متوجہ ہوئی کو لہجے کے متعل کہ اپنی سچا ہون کی جہ باخبر سے کوری تھی ان سے ہونے موافق دستور کے سلامی کئی رزیدنت صاحب کو لہجے سے نکل حضرت کو انور ملے گئے حاضر کی کھلائی خلوت میں کہہ باتیں ہوئیں معتمد الدولہ بھی حاضر تھے حضرت عطر لے بلدی مالی کو جہنے اصلی میوے کی ڈالی گزارا بی تھی بالکے روپے انعام دے دان سے سوار ہوئے مملتا امین</p>
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Picture 14: Jame Jahan Numa.



جام جهان نما



شماره ۱۷۴، پنج ماه اکتوبر سنه ۱۲۵۰ هجری قمری او از چهارشنبه

European Gentlemen, who may wish to be supplied with this Paper, either for their own perusal, or from a benevolent desire to diffuse knowledge among the native members of their establishment, may be supplied with it, on application to TARACHUND DUTT of Calcutta, at three Rupees per Month, including the Oorloo Supplement.

<p>خبر تشریف اداری جنس                  صاحب از انگلستان                  ششم اینگاه جناب سر جان فرانسس                  یکی از حاکمان عدالت سوپریم کورٹ نکلند                  رونق اثری این دارالاماره شد و شاک                  سلمی از قلعه بتلر بیر سیر                  خبر پروم</p>	<p>شماره ۱۷۴، پنج ماه اکتوبر سنه ۱۲۵۰ هجری قمری                  مستر بر آو دل صاحب سکرتز کوشنر                  شاه جهان آباد                  مشراب آو داس صاحب استنت ایضا                  شهرور دینا صاحب                  بهادر کوشنر رن جیف                  چهارم اینگاه افرروز سفینه سواری سپ                  سالار معظم البیبر گهات پانر پال لنگر                  انراض سو ازان و پیلا مادوروت                  الساعل قلعه جبل مستب استاده                  بود جناب مردج از میان هر دو صف                  کلاشد بللند تشریف بردو کول ایز ازان                  قلعه صوب دستور اداب سلمی ازان                  نوپ بتلر بیر سیر</p>
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Picture 15: Jame Jahan Numa.

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<sup>128</sup> *Ibid*, p. 273.  
<sup>129</sup> *Ibid*, p. 274.  
<sup>130</sup> *Ibid*, p. 274.  
<sup>131</sup> *Ibid*, p. 274.  
<sup>132</sup> *Ibid*, p. 274.  
<sup>133</sup> *Ibid*, p. 275.  
<sup>134</sup> *Ibid*, p. 275.  
<sup>135</sup> *Ibid*, p. 276.  
<sup>136</sup> *Ibid*, p. 276.  
<sup>137</sup> *Ibid*, p. 276.  
<sup>138</sup> *Ibid*, p. 276.  
<sup>139</sup> *Ibid*, p. 277.  
<sup>140</sup> *Ibid*, p. 277.  
<sup>141</sup> *Ibid*, p. 277.  
<sup>142</sup> *Ibid*, p. 277.  
<sup>143</sup> *Ibid*, p. 277.  
<sup>144</sup> *Ibid*, p. 278.

<sup>145</sup> *Ibid*, p. 278.

<sup>146</sup> *Ibid*, p. 278.

<sup>147</sup> *Ibid*, p. 278.

<sup>148</sup> *Ibid*, p. 280.

<sup>149</sup> *Ibid*, p. 280.

<sup>150</sup> *Ibid*, p. 281.

<sup>151</sup> *Ibid*, p. 281.

<sup>152</sup> *Ibid*, p. 281.

<sup>153</sup> *Ibid*, p. 281.

<sup>154</sup> *Ibid*, p. 282.

<sup>155</sup> *Ibid*, p. 282.

<sup>156</sup> *Ibid*, p. 283.

<sup>157</sup> Jaheer Gazipuri, *Roohe Adab*, Editor Mohammad Nijamuddin, Maghribi Bangal Urdu Academy, Calcutta, July-September, 2001, p. 55-61.

## CHAPTER SIX

### URDU JOURNALISM IN BANGLADESH

Bangladesh was far off from the region where Urdu was prevalent that is Delhi, Lucknow but as far as Urdu is concerned, the people of this area had deep fascination for Urdu all through the ages. They have always been active participants in literary debates and discussion of Urdu. This land has produced such high prolific poets and litterateur that this language will always be proud of them for the services they have rendered to Urdu.

This land produced the men of letters like Abdul Ghafoor Nassakh who received applaus and letter of commendation from Ghalib, who was the greatest poet of Urdu of all times.<sup>1</sup> Kazi Mohammed Sedeque Akhter (Hoogly), Khalid Bangali (Mymansing), Kishorganj Syed Mohd. Azad, Syed Mahmood Azad, Hakim Habibur Rahman from (Dhaka). They shall always be the source of pride and inspiration for Urdu. They will always be remembered so long the reference of Urdu goes on in the history of languages.

Mohammad Sedeque Akhter mentioned in his memoir "Aftab Alamtab" that there were three thousand eight hundred poets and poetess and litterateurs of Urdu all over Bengal.<sup>2</sup>

The foremost Urdu grammar was written in Bengal (Inshallah Khan, Insha Murshidabad -1750).<sup>3</sup> This immature plant of Urdu prose grew and thrived in Bengal. In Bengal first ever Drama 'Bemar Bulbul' (Ahmed

Husain Wafer, Dhaka) and 'Nawabi Darbar' (Mohammad Husain Azad, Dhaka) were written and staged in Imamganj, Dhaka.<sup>4</sup> First English Urdu Dictionary was compiled in Bengal (Gilchrist, Calcutta 1790).<sup>5</sup> The last but not the least journalism got its going from Bengal. The first ever Urdu newspaper made its maiden appearance on the 27th March 1822, from Koloo Tola, Chandan Street Calcutta.

The total number of the dailies and periodicals issued from West Bengal was 50 (fifty).<sup>6</sup> The total circulation of these papers was one lakh seventy three thousand. In the year 1882, newspapers in 12 (twelve) different languages were published from the estate of West Bengal. Among these publications the position of Urdu newspapers as per its number and circulation was fourth. This vogue of journalism much influenced the neighboring estates such as East Bengal (Bangladesh), Bihar, Uttar Pradesh and better parts of India.

To trace out Urdu journalism in Bangladesh we have to look back into the past. Waheed Qaiser Nadvi, a prominent research scholar says in his article "Mashriqui Pakistan Ki Urdu Sahafat"<sup>7</sup>

مشرقی پاکستان کی اردو صحافت کا تفصیلی جائزہ لینے کیلئے ہمیں ماضی کی طرف نگاہ دوڑانی ہے۔ اُحاکہ میں ۱۹۰۶ء سے پہلے کسی بھی زبان کے اخبار یا رسالے کے اجرا کا پتہ نہیں چلتا ہے۔ البتہ کلکتہ اور میرام پور سے ۱۸۶۰ء کے لگ بھگ دو ایک ہفت روزہ اخبار جاری ہوئے مگر ایک تو یہ مقامات کلکتہ سے دور تھے دوسرے ان اخبارات کا تعلق بعض زمینداروں کی اپنی ذات اور اپنی پبلٹی سے تھا اسلئے ان کے نام صرف تاریخوں میں باقی ہیں۔

(No clue is found of publication of any journal or paper of either language in Dhaka before 1906. He further comments that two journals (he

did not name the language) were issued from Khulna and Seerampur in 1860, but these journals are just found in the books of history.

The statement of Waheed Qaiser Nadvi does not seem to be true because a lot of Bengali journals and periodicals were issued from east Bengal (Now Bangladesh) as far back as in the mid of nineteenth century. 'Faridpur Darpan' was brought out from Faridpur in 1861. Its editor was Elahi dad Khan.

A table is given below to show the different journal and periodicals which appeared time to time from different places of Bangladesh. (East Bengal).

<u>Name of paper</u>	<u>Editor</u>	<u>Place of issuance</u>	<u>Year of publications</u>
1. Faridpur Darpan	Elahidad Khan	Faridpur	1861
2. Parilo Barta Baho	Molvi Anisuddin Ahmed	Dhaka, Manikganj	1874
3. Akhbare Islamia	Md. Naimuddin	Tangail	1884
4. Ahmadi	Abdul Hamid Khan Yousuf Zai	Tangail	1886
5. Hindu Mosalman Sammiloni	Munshi Ghulam Qadir	Jessore, Magora	1887
6. Hitkori	Mir Mosharrof Hossain	Kushtia	1890
7. Tangail Hitkari	Muslihuddin Khan	Tangail	1892
8. Kohinoor	S.K.M. Md. Rowshan Ali	Kushtia	1898
9. Musalman Potrika	Mahtabuddin	Jessore	1901
10. Sultan	M. Naziruddin Ahmed	Sirajganj	1901
11. Basuna	Shiekh Fazlul Karim	Rangpur	1908 <sup>8</sup>

### AL-MASHRIQUE

In the year 1906, when the division of Bengal was declared to facilitate the administrative set up, Dhaka was made the capital of East Bengal. A community did not like this division. The specific Press was out for the reunion of Bengal. They left no stone unturned to get the division of Bengal cancelled. At this crucial juncture there was not such a paper of the Muslim that could resist the movement of some papers. Hakim Habibur Rahman, one of the prominent elites of Dhaka city came forward and transfigured the situation by issuing an Urdu monthly journal named 'Al-mashrique' from Dhaka, in 1906. Prof. Dr. Kulsoom Abul Bashar, Department of Urdu and Persian, Dhaka University, commenting on the personality of Hakim Habibur Rahman writes in her article "Mashriqui Bengal ki Sahafat ka Sange Meel".

9 مشرقی بنگال کی تاریخ حکیم صاحب کی شخصیت کو کبھی فراموش نہیں کر سکتی۔ ان کا نام سدا سنہرے الفاظ میں بحیثیت طبیب، عالم، ادیب، مورخ، شاعر، سیاسی رہنما، ماہر لسانیات اور صحافی زندہ جاوید رہے گا محدود ذرائع مالی مشکلات، طباعت کی پریشانیاں بھی ان کی اوجہزی اور پختہ ارادوں کو متزلزل نہ کر سکیں انتھک سعی و کوشش کے بعد انہوں نے اکتوبر ۱۹۰۶ء میں ڈھاکہ کی سرزمین میں اردو صحافت کا سنگ میل رکھا۔

(The History of East Bengal can never forget Hakim Habibur Rahman. His name will be written in golden letters. He was the man of many folds, litterateur, historian, poet, political leader, philologist and journalist. Limited resources, monetary crisis, printing problems could not shake up his ambition and firm determination. He laid down the foundation of Urdu journalism in October 1906, in Dhaka and materialized his long cherished dream with the issuance of Al-mashrique).

It was the first ever Urdu journal 'issued from Dhaka. At its preliminary stage it was monthly but later on was converted into weekly. A few copies of this paper are safe and available in Dhaka University library. Among these are November 1906, April 1907, April 1908. The paper was originally printed at Rezwani press, Calcutta and distributed, from Ahsanul Matab, Dhaka.<sup>10</sup> But subsequently it was printed from Salimi Press Chhota Katra, Dhaka.<sup>11</sup> Its subscription was Rs. 2/- for general people but Rs. 5/- was fixed for the opulent and high Government officials.<sup>12</sup>

The main contributors of this paper were Abdul Faiz, Abdul Ali, M.A. Syed Mahmood Azad, Syed Sharfuddin Jahangeer Nagree, Shah Mohammad Akbar, Molvi Nizamuddin and Khawja Momtaz Jahangeer Nagri. Habibur Rahman was himself its chief editor.<sup>13</sup> The paper continued to appear more or less for two years.

The inscription which appears on the cover page of every issue of Al-Meshrique reads like this: *صوبہ جدید مشرقی بنگال و آسام کے مسلمانوں کا اکلوتا فرزند*.

“The only dutiful son of the modern province of Bengal and Assam.”

It manifests that Al-Meshrique was the herald of the Muslims of Bengal and Assam. Al-Meshrique was rife with the articles of historical, political, Islamic and Literary importance along with the other interesting news items of common concern. Al-Mashrique gives thanks to its honourable readers and contributors who funded and made Al-Mashrique's appearance possible. Their names have also been given on page no. 1.<sup>14</sup>

Under the caption “The historical significance of the capital of Dhaka,” a brief historical account of Dhaka and its suburbs appeared on



page No. 5. The proceeding of Mohamadern Anglo-Oriental educational conference, held in Aligarh in 1886, has been presented and briefly commented by its editor Hakim Habibur Rahman.<sup>15</sup>

In the same issue under the title "In present position" the deplorable condition of the Muslim of Pan-India has been reflected and the attention of the well-wishers of the nation has been drawn to read this passage and to ponder how to rectify this prevailing predicament.<sup>16</sup>

He further said in this article that-<sup>17</sup>

سب سے بڑی وجہ ہماری خرابی اور بد نصیبی کی یہ ہے کہ ہم میں ایک جماعت ایسی پیدا ہو گئی ہے جو ہر وقت اسلام میں رخنہ زنی کیلئے آمادہ ہے نئی روشنی کے نوحوانوں میں نماز ایک فضول چیز سمجھی جاتی ہے۔ روزے میں لائٹ ریفرشمنٹ کی تحریک ہوتی ہے۔

(The biggest problem of us is that a class in our society has emerged that always creates hindrance in the way of Islamic life and culture. -This class of new generation thinks 'Namaz' as an absurd and silly stuff. During Ramazan, the movement of light refreshment is rampant and in full swing).

On page 18, a serious disease "Ahwa", its diagnosis and treatment has been discussed in detail. Some extracts of news from the papers and some local news have been revealed on page no. 19, on page 25 in which the readers of the paper have been congratulated for ensuing Eid. They have also been requested and their attention has been drawn to the notification issued from the Nawab of Dhaka to come out of Dhaka town and perform their Eid prayers in the famous maidan of Paltan.<sup>18</sup>

Finally some selection of poetry including 'Rubayat', 'Nazm' and 'Ghazal' have been presented viz. 'Jare ki sobah', 'Maulavi aur Master' etc.

A Ghazal of famous Urdu poet Momen has been published. Its first Hemetch is-<sup>19</sup>

نگاہیں مجھ پہ پڑتی ہیں حیا کی  
غضب ہے غیر سے شوخی ادا کی

In editorial note the policy and objectives of the paper have been highlighted under the title of “Almashrique ke maquasid”, which is the outcome of editor's pen-<sup>20</sup>

المشرق کے مقاصد: بنگلہ و آسام میں مسلمانوں کی قومی زبان اور انڈیا کی لنگو افریقا (اردو) کی توسیع اشاعت کے ساتھ ساتھ مسلمانوں کی دینی اور دنیوی فلاح کی فکر کرنا اور رعایا اور گورنمنٹ کے تعلقات میں غلط فہمیوں کے انسداد کی کوشش کرنا اور بالائے ہند کے برادران مذہب سے تبادلہ خیالات کے ذریعہ رابطہ اتحاد اور تعلقات اخوت کو مضبوطی سے قائم کرنا اور مسلمانان ہند میں اتحاد اور یکجہتی کی روح پھونکنا جو بلا اردو کے ناممکن ہے اسکے خاص مقاصد ہیں۔

(To work for the expansion and publication of Urdu which is the national language of the Muslims of Bengal and Assam and the lingua franca of India to work for religious as well as worldly betterment of the Muslims, to try to clarify the misunderstanding between the. relation of the public and government to establish the firm relation of unity and integrity after consultation with upper Indian Muslim brethren and also to infuse the spirit of Unity among the Muslims of Pan-India, which is impossible without Urdu, are the objectives of Al-Mashrique).

“Muslims and politics” “Honorable Mr. Gokhle ki teen speeches” are not only the best articles but also manifestation of Hakim Habibur Rahman’s political insight and farsightedness. Feeling the pulse of the people and the need of the time he tried to infuse the political awareness

into the Muslim community and cautioned them about the looming danger. In these articles he drew the attention of the government to think over the problems of the Muslims and solve them.

In the issue of April 1907, commenting over the speeches of Mr. Gokhle, a congress leader who made some objectionable speeches in Allahabad, Lahore and Aligarh slating Muslim community, Hakim Habibur Rahman replied him very intelligently and explicitly in a befitting manner. He condemned his malicious attitudes and expressed dismay over the ill-feeling of Mr. Gokhle towards Muslims community. Hakim Habibur Rahman criticizes Mr. Gokhle and points out that this sort of Mr. Gokhle's comments are tantamount to playing down and tarnishing the image of Muslim in the eyes of public and the Government. With the view of religious and ethnic point the Al-Mashriq is of high order. In the article "Hamari maujooda Halat" Mr. Abul Fazal and Mohammad Abdul Ali revealing the social and ethnic pitfalls of Muslim community have explained how the Muslims could attain their lost glory and how it was possible to rectify the Muslim community. They have also defended the cause of Muslim women's education.

Al-Mashriq, from the point of literature and history, has had a distinction. In the historical background, its article, "Dhaka ki Tareekhee Azmat" is very comprehensive, informative and substantive.

Besides, historical, political and literary features it was also bedecked with the verses of different poets. Local and sub-continental news items and other features of common concern were placed in a very decorative style in this magazine.

### ‘JADU’

The journey of Urdu journalism which began under the patronization of Hakim Habibur Rahman in East Bengal (Bangladesh) in 1906, came to an end with the closure of “Almashrique” despite his desperate efforts. “Mashrique” was the foremost journal published from Dhaka. Its mentor was Hakeem Habibur Rahman but it had a very short run. It breathed only two years.<sup>21</sup> But difficult and unfavourable circumstances could not refrain Hakeem Shahib from flying into passion. Hakim Habibur Rahman mustered his courage and with renewed zeal and fervour he brought about a monthly journal “Jadu” in January 1923.<sup>22</sup> It is obvious from the available issues and volumes of ‘Jadu’ that Mr. Mohammad Adil was assigned to edit the journal in the primitive stage of its issuance. But in later years the name of Hakim Habibur Rahman was also incorporated in the board of editors as appeared in the issue of March 1926.<sup>23</sup> Some of its issues are safe and available in Dhaka University library. I have gone through these issues; November 11, 1923, February 1924, March and August 1924, January 1925, June and July 1925 and March 1926.

Professor Kulsoom Abul Bashir, department of Urdu and Persian, University of Dhaka in her article ‘Bangladesh Ke Chand Aham Jaraed’ (Some important Urdu journal of Bangladesh), referred to the book by Professor Iqbal Azim in which he claimed that ‘Jadu’ began to appear in 1921. Dr. Kulsoom has negated his statement. She is absolutely justified in doing so. The issue of ‘Jadu’ November 11, volume No-1 of 1923 is the evidence that it appeared in November 1923. Dr. Kulsoom has further stated in her article that ‘Jadu’ continued to appear up to 1930. I think this notion is founded on supposition and narration. She could not produce any

documentary evindence. In the light of available evidences it can instantly be said that “the Jadu” had appeared more or less three years as Professor Salma has asserted in her article. Mr. Shanti Ranjan Bhattacharya has confirmed Dr. Salma’s text-<sup>24</sup>

انہوں نے (حکیم حبیب الرحمن) عین شباب ہی میں ۱۹۰۶ء میں ماہانہ ”المشرق“ شائع کیا تھا۔ اس وقت یہاں کے مسلمانوں میں کچھ پڑھے لوگ نہ ہونے کے برابر تھے اور اردو داں لوگ بھی بہت کم تھے۔ ایسی تاریک فضا میں ”المشرق“ کو بڑی ناکامی کا سامنا کرنا پڑا۔ اپنی چند ایک اشاعتوں کے بعد اس رسالے نے اپنی سانس توڑ دے مگر نوجوان حکیم صاحب اردو کے نشے میں چور تھے۔ ان پر اس ناکامی نے کوئی اثر نہ کیا انہوں نے دو بارہ ہمت باندھ کر ۱۹۲۳ء میں ماہنامہ ”جادو“ شائع کیا جو ڈھائی سال تک نہایت کامیابی کے ساتھ چلتا رہا۔

The available issues of ‘Jadu’ confirm that ‘Jadu’ consisted of 30-35 pages and Professor Salma has also in her article affirmed it. The articles published in ‘Jadu’ mostly used to be historical, political and of literary nature. To keep up the public interest, poems, specially ghazals and short stories were also purveyed in jadu. Jadu was published under the supervision of Shiekh Rahman Baksh, from Rahmania Press Mahawattoli, Dhaka. Its distributor was Khawaja Mohammad Moazzam who distributed Jadu from Dilkusha, Ramna, Dhaka. Annual Subscription of Jadu was Rs. 2.6 Ana, along with the postage.<sup>25</sup>

The main contributors from Bengal were poets: Khawaja Mohamnad Bedar Baksh Jahangeer Nagree, Naeem, Azhar Hossain Azhar, Alim Jahangeer Nagree, Shams Baghdadi Madanipuri, Ghafoor, Sharfuddin Sharf, Syed Momtaz Bakht Moulana Syed Wahab Badar Ali.

Hafiz Nazir Ahmed, Hakim Habibur Rahman, Syed Mozafar Nadvi, Abdul Wahab, Khawaja Shahabuddin were among the prose writers. To popularise *Jadu* these people tried utmost and they were successful.

A serialised article named “Mushtari ke khutoot, Nassakh ke nam” was published in instalment *Mushtari* was a dancer as well as a poetess. She had developed a friendly relation with Abdul Ghafoor Nassakh but in course of time friendship transformed into affair.<sup>26</sup>

To begin with, these letters have literary value. Moreover, with the publication of these letters, certainly some hidden facts of Nassakh’s life came into limelight. Otherwise these facts would have always remained in dark.

“Kutub Khana Rampur”<sup>27</sup> ‘Tazkira-i-Shurai Dhaka’, these two articles were very informative and interesting. Going through these articles one can easily assess the number of Urdu poets and poetess in East Bengal and can guess the interest of general people towards Urdu.

In this regards the article having the title of “Islahe Urdu” and Moulana Fida Ali Khan’s article “Lugha-te Urdu” were a serious attempt to enrich and enhance the circle of Urdu in this region.

Other than the article of literary and linguistic value, the articles of historical importance also are visible in ‘*Jadu*’ for example, “Qilae-Dhaka” by Hakim Habibur Rahman in September issue 1923 and *Kutob Khana* by Hafiz Mohammad Nazir Ahmed in the issue of September 1923. “*Ishtarakiat*” by Moulvi Syed Mozaffaruddin Nadvi in the issue of November 1923. ‘*Kutob Khana Rampur estate*’ by Hafiz Nazir Ahmed in the issue of August 1924, “*Englistan mien pahla Irani safeer*” and

“Angrezon ke Tijarti Kothi Dhaka mien”— all these articles were of historical attachment and importance.

In the name of Oscar Wilde a regular column named was introduced “Khayalate Preshan”. The contention of the column was based on some saying and jokes. It was a great source of amusement for the general people and by the way, the people have been introduced to the hard facts of day to day life. This regular column meant to teach people under the cover of light amusement. Some excerpts of this serial are quoted here.

زیادہ بچہ اگر خطرناک ہے تو خاموشی بھی کم مشکل آفرین نہیں۔<sup>28</sup>

(If chattering is dangerous then keeping silence is much tougher)

بسا اوقات بہت نام ہے، عدم اور دور اندیشی کا مگر اکثر اوقات دور اندیشی بزدلی کا پردہ بن جاتی ہے۔<sup>29</sup>

(Generally ‘courage’ means lack of farsightedness but very often ‘farsightedness’ becomes a shield of cowardness)

The aims and objectives of ‘Jadu’ as has been revealed in its editorial note on page 32, in the sixth issue, volume 11 of June 1925 were more or less same as those of ‘Almashrique’.

It aimed to create a literary awakening in the literary circle of Bengal and to encourage the people of Bengal who had the affiliation with Urdu and to bring them into lime light from anonymity. Its objective was also to remove the misunderstanding of the Muslims of other parts of India about Bengal and to revive and present the work on Urdu literature of Bengali stalwarts.



'Jadu' was successful in achieving its objectives. It played a significant role in social awakening of Muslims in Bengal. Especially its literary importance can not be ignored. Through the journal a lot of local personalities were introduced to the people of other parts of undivided India. In the absence of this journal the local literary personalities might have been in darkness. They would have not been able to prove their efficiency in the field of literature and would have died before they would come into the lime light.

To explore the precious treasures of historic importance of Bengal and to make them public had enabled 'Jadu' to survive within Bengal and it received applause from renowned persons and people of other parts of India too.

### 'AKHTER'

Mahmudur Rahman Siddiqui, better known as Khalid Bengali, was one of the persons who pioneered Urdu journalism in Bengal. Khalid Bengali was born in 1891 in a remote village Bolai of Mymanshing (Keshorganj).<sup>30</sup> He also died there in 1944. Khalid Bengali had a profound knowledge of Arabic, Persian and Urdu. He loved Urdu passionately. He could write Urdu very eloquently. He was not only a poet rather we should say a master of both prose and poetry.

He considered Urdu as an inherited language of the Muslims of India and a lingua franca of all the Muslims of world over. That is why he says-<sup>31</sup>

ایشیا کی کوئی قوم مسلمانوں کے اس پندار کی حریف نہیں ہو سکتی کہ اردو اسلامی زبان ہے اور اسکے موجد مسلمان ہیں۔ اسنے مسلمان چاہے دنیا کے جس گوشے میں ہوں جس حالت میں ہوں جہاں کہیں بھی ہوں اردو کے رشتہ دار ازل ہی ہیں۔



(No Asian nation can deny the fact that Urdu is the ancestral language of Muslims. Muslim are the founder of this language).

It can not be stated what he did for the betterment and expansion of Urdu specially in Bengal. His love for Urdu is proven with the issuance of an Urdu journal "Akhter" from his village Bolai - a far-flung area of Bengal where the people could not speak chaste or idiomatic Bengali language, let alone Urdu.

Akhter was printed at Waheed Press, Wahidullah Lane, Calcutta-3 and was distributed from Bolai, Kishoreganj. Khaled Bengali published the journal 'Akhter' in the loving memory of his father Maulana Abdul Hai Akhter. Abdul Hai Akhter was also a great scholar of Urdu, Arabic and Persian of his time. He is said to have been an author of fifty five books in Persian, Urdu and Arabic.<sup>32</sup>

The first issue of "Akhter" could transpire in 1924 and it contained sixty four pages only. Khalid was very much aware of the difficulties he could face after the issuance of "Akhter" and therefore, he wrote in its inaugural note-<sup>33</sup>

انتر اردو رسالہ ہے اور مجھے اس سے انکار نہیں کہ اس کی اشاعت ایک ایسے مقام سے ہو رہی ہے جہاں اس رسالے کی زبان یعنی اردو صرف بعض حلقوں میں سمجھی جاتی ہے اسلئے انتر کے مستقبل کی نسبت کوئی ایسی پیشین گوئی جو موافق اور خوشگوار ہو نہیں کی جا سکتی۔

(Admittedly Akhter is being issued from a place where very few people understand the language of this journal. So, regarding Akhter any fair and wholesome prediction will be premature and unjustified).

'Akhter' was brought out in 1924 and was acclaimed in the literary circle. Its aims and objectives were not to earn money but to amuse and entertain. He writes-<sup>34</sup>

”اخر“ کی اشاعت کیلئے مجھے مجبور کیا وہ خود میرا ذاتی ”شوق و ذوق“ ہے۔  
بنگال میں پاکیزہ اور سلیس اردو کی ترویج و اشاعت اختر کا واحد مقصد ہے۔

'Akhter' means 'star'. It twinkled once and like a star it went into hiding for good. But 'Akhter' paved the way for a healthy Urdu journalism in Bengal.

Explaining aims and objectives of "Akhter", Kahlid comments that the reason of its issuance is my own penchant and avidity but the principle and the only reason of Akhter's issuance is to enrich and enhance the neat and easy privilege of Urdu in Bengal.<sup>35</sup>

Unfortunately, the very first issue of 'Akhter' proved to be the last one. But it shone like a star and paved the way for a healthy Urdu journalism in East Bengal. 'Akhter' was purely a literary magazine. It had nothing to do with the politics. On the cover page of 'Akhter' was inscribed-<sup>36</sup>

خدا حسن ہے یا حسن خدا ہے۔

A Shai - of Momen was also quoted-<sup>37</sup>

ان نصیبوں پہ کیا اختر شناس  
آسماں بھی ہے ستم ایجاد کیا

'Akhter' was a standard and literary magazine, because its contributors were the men like Niaz Fatehpuri Mirza Sultan Ahmad

Wahshal Kalkatvi, Natiq Lucknavi, Dilgeer Allahabadi, Aziz Lucknavi, Waquif Bihari, Ma-el Allahabadi and Bismil Brailvi.

Although, the only issue of Akhter could appear once but it received acclamation within Bengal and abroad. The renowned poet and essayist Salimullah Fahmi comments in his article-<sup>38</sup>

خالد کے نثر کے مضامین ۲۴، نظمیں ۴۰، اور غزلیں ۱۵۰ سے زیادہ ہیں، قطعات، رباعیات اور مثنویوں کی مجموعی تعداد تقریباً ۲۵ ہے۔

(In prose, Khalid has 24 essay to his credit, 40 poems and more than 50 ghazals, 'Katat and Rubayat' and Masnavis are more than 25).

<sup>39</sup> اختر ہائی ایک رسالہ انہوں نے بولائی جیسی جگہ سے نکالا۔ یہ ایک بڑا ادبی کارنامہ تھا۔ اس ماہنامے کے صفحات مشہور و معروف ادیب و شعراء ناطق، وحشت، نیاز فتح پوری، دلگیر اکبر آبادی، ماسک الہ آبادی وغیرہ کے کلام اور مضامین سے رنگین ہوتے تھے۔

(He issued a journal named 'Akhter' from a place like Bolai. It was a great literary feat. The pages of the monthly were bedecked with the verses and write ups of the big wing personalities like- Natiq, Wahshat, Neyaz Fathhpuri, Mail Allahabadi, Dilger Akbarabadi etc.

Iqbal Azim in his book 'Mashriqui Bangal mien Urdu' writes about the heroic deed of Khalid in these words-<sup>40</sup>

خالد بنگالی کی زندگی کا سب سے بڑا کارنامہ ان کا جاری کردہ ماہنامہ "اکھر" ہے جو انہوں نے اپنے والد محترم مولانا عبدالحی اختر کی یادگار میں شائع کرنا شروع کیا تھا۔ یہ رسالہ اب اس صوبہ کے آدلی نواور میں شہر کیا جاتا ہے۔ اسلئے اس "کوہ بے ستوں" سے کسی ماہنامہ کا اجزاء اس زمانے میں "جوئے شیر" کے لانے سے کم نہ تھا۔

It was the greatest task of his life to issue a monthly 'Akhter' in the remembrance of his father Abdul Hai. Now this journal is considered in the

literary rarities of this province. Because to bring out any monthly journal from this land was not less than a Herculean task.

In the first issue, the article, which were published were as below:

1. Sahail Yeaman - Saifi Bengali.
2. Kai-nat-wemash- Khan Bahadur Mirza Sultan Ahmed, Lahore
3. Elham, Moulana Molvi Abdul Ala Natiq Luucknavi (Ghazal).
4. Afkar-e-Mael-Ma-el-Allah ahadi.
5. Rushhate-Aziz-(Ghazal)-Mirza Md. Hadi.
6. Khayale-yar. Syed Shad Nizamudin Dilgeer Akbarabadi .
7. Mota-e-bat: Niaz (ghazal) Niaz Fatepuri.
8. Khayala-te-Preshan: Maulana Niaz M. Niaz.
9. Ekshair : Nadir Marhoom Ath-gaonvi-Bengali.
10. Ekshair - Ahmed Azimabadi.
11. Hayat-e-wahshat. Wahshat kalkatvi.
12. Jazbate Delgeer (ghazal) Delgeer Akbarabadi
13. Ae-Pani: Dr. Abdul Ghafoor Bismil Brailvi.
14. Rokhsar Yasmin: (Afsana) Qamar Fatehpuri.
15. Reza-e-gul (Adabi Khotut) Wakef Bihari
16. Mahsoosat-e-waqif (Ghazal) Wakaf Bihari
17. Hafwate-khalid (Ghazal)- Khalid Bangali.
18. Moasir. Aligarh. Monthly par Pabsrah

19. Asrate-Alam-(Ghazal) Alam Luckhnavi.

20. Jazbaate Hazera- Khalid.<sup>41</sup>

### AL-ULLAMA

Al Ullama was brought out in Nawakhali in 1939. It was published both in Bengali and Urdu. The initiator of this monthly magazine was Nawakhali oil mills and general trading company Ltd. Its printer and publisher was Md. Mustafa Husain Nomani and its editors were Rashid Ahmed and Mohammed Mustafa Husain Nomani himself. It was basically a religious magazine but at times it used to write against the incumbent government.<sup>42</sup>

### “MASHRIQUI PAKISTAN”

“Mashsiqui Pakistan” was the first trilateral day Urdu newspaper which appeared from Dhaka on 11 March 1948.<sup>43</sup> According to the Waheed Qaiser Nadvi-<sup>44</sup>

مشرقی پاکستان کی اردو صحافت کا تفصیلی جائزہ لینے کیلئے ہمیں ماضی کی طرف نگاہ دوڑانی ہے۔ ڈھاکہ میں ۱۹۰۶ء سے پہلے کسی بھی زبان کے اخبار یا رسالے کے اجرا کا پتہ نہیں چلتا ہے۔ البتہ کھلنا اور سیرام پور سے ۱۸۶۰ء کے لگ بھگ دو ایک ہفت روزہ اخبار جاری ہوئے مگر ایک تو یہ مقامات کلکتہ سے دور تھے دوسرے ان اخبارات کا تعلق بعض زمینداروں کی اپنی ذات اور اپنی پبلٹی سے تھا اسلئے ان کے نام صرف تاریخوں میں باقی ہیں۔

(No clue is found of any newspaper of either language appearing from Dhaka or the whole East Bengal before partition. This credit goes to only Urdu that the first Urdu trilateral day Urdu newspaper was issued from Dhaka. In those days all the English or Bengali newspapers issued from Calcutta and after partition some papers were just planning to transfer from Calcutta to Dhaka).

Mashsiqui Pakistan came out under the supervision of Dr. Shadani. No copy of these papers is available now. Waheed Qaisr Nadvi writes about this paper-<sup>45</sup>

‘مشرقی پاکستان’ کے نکلنے میں جناب ڈاکٹر عندیب شادانی، جناب مولانا ظفر احمد عثمانی، اور نہال احمد سہسرامی کا خاصا ہاتھ ہے۔ مولانا عثمانی، ڈاکٹر شادانی اور نہال احمد سہسرامی کے مشترکہ سرمایہ سے یہ اخبار جاری ہوا۔ ڈاکٹر عندیب شادانی کو اس اخبار کا نگران مقرر کیا گیا اور مولانا ظفر عثمانی صدر جمعیت علمائے پاکستان کے صاحبزادے قمر احمد عثمانی کو اس اخبار کا پہلا چیف ایڈیٹر مقرر کیا گیا۔ کچھ دنوں بعد راقم الحروف کو بھی اس اخبار کی ادارت میں شامل کر لیا گیا۔ جناب قمر عثمانی اور میں نے اس اخبار کو چلانا شروع کیا۔ انتظامی امور اور طباعت وغیرہ کے انتظامات کی ذمہ داری نہال احمد سہسرامی پر تھی جو اس کام میں بڑی دل چسپی لے رہے تھے۔

(The issuance of “Mashsiqui Pakistan” was the joint effort of Dr. Shadani, Maulana Zafar Ahmed Usmani and Nehal Ahmed Sahsarami. Dr. Shadani was appointed its supervisor, son of Maulana Zafar Usmani (President of Jamiate Ulamai Pakistan) Qamar Usmani was its chief editor. After few a days the undersigned was also included in its editorial board Qamar Usmani and myself started to publish the paper. Nihal Ahmed Usmani was responsible for all printing affairs).

Dr. Kulsoom Abul Bashar writes in her article- ‘Beesawin Sadi mien Bangladesh mien Urdu Sahafat’-<sup>46</sup>

یہ اخبار ‘عزیز آرٹ پریس’ میں چھپتا تھا جس کے مالک ایس کے عزیز صاحب تھے۔ جنہوں نے بعد میں یہاں کا سب سے پہلا روزنامہ ‘پاسہاں’ نکالا۔ اخبار ‘مشرقی پاکستان’ کا دفتر حکیم حبیب الرحمن روڈ پر حکیم صاحب مرحوم کے ہی مکان میں تھا۔

(This paper was printed at Azia Art Press, Dhaka. The owner of the press was S.K. Aziz. The office of Mashsiqui Pakistan was at the house of Hakim Habibur Rahman in the old city of Dhaka).

Explaining the importance of this paper Dr. Shadani quoted as saying-<sup>47</sup>

اردو کا سب سے پہلا اخبار "مشرقی پاکستان" مارچ ۱۹۴۸ء میں ڈھاکہ سے نکلتا شروع ہوا۔ میں اسکا ڈائریکٹر تھا۔ اور قمر عثمانی ایڈیٹر، ہفتہ میں دو بار شائع ہوتا تھا۔ چونکہ یہ اخبار عوام الناس کے جذبات و خیالات کا ترجمان تھا اور ارباب حکومت کی کوتاہیوں پر بے باکی سے تنقید کرتا تھا اس لئے نہ صرف ڈھاکہ میں بلکہ پورے مشرقی پاکستان میں بہت جلد مقبول اور ہر دل عزیز ہو گیا اخباری کاغذ ان دنوں کافی مہنگا تھا پھر بھی جس طرح ممکن ہوا سال بھر تک اخبار کو جاری رکھا۔ جب کاغذ نایاب ہو گیا تو چار و ناچار اسے بند کرنا پڑا۔

(The first Urdu paper 'Mashsiqui Pakistan' began publication from Dhaka in March 1948. I was its director and Qamar Usmani was its editor. It would publish twice a week. As though, this paper was interpreter of public and as it had a keen eye on the improvidence of Government activities, the paper became very popular among the mass. In those days newsprint was very dear, even then somehow or other the paper remained in circulation for a year but when the newsprint became scarce, ultimately the paper had to be closed).

### THE DAILY PASBAN

Pasban was brought out on 8th June 1948. It was the only Urdu Daily Newspaper which lasted twenty one year. Its publication came to an end in 1968. Its first editor was Wahiduddin hunter then Ghulam Ahmed took over the editorship. Mustafa Hasan and Rafi Ahmed Fedai also edited the Daily Pasban during the dying days of it.<sup>48</sup>

According to Dr. Abdus Salam Khurshid 'Pasban' was not a complete paper because its context was insufficient. Calligraphy was ordinary and printing was agreeable to some extent and the sources of this paper were

limited.<sup>49</sup> Even then the paper has got a historical importance. This paper was the messenger of all social political and literary activities for the Urdu knowing people throughout in erstwhile East Pakistan.

The paper ran a very popular column 'Shisha wa tisha'. It was a jocular column as under this caption the prevailing situation and occurrence of day to day life was presented in jocular and satirical manner. Few columns of 'Pasban' were earmarked for the news clippings. The news which was published in other Bengali or English paper was presented in this column.

### 'KHAWAR (SUN)'

After the closure of trilateral day paper "Mashsiqui Pakistan" which was the out come of Dr. Shadani hard effort, he was very shocked at its closure. To recompense and fill up the vacuum created by the closure of "Mashsiqui Pakistan" he again brought out a monthly journal named "Khawar" (The Sun) in April, 1952.<sup>50</sup> The issuance of Khawar was an epoch making incident in the history of Urdu journalism in this part of Bengal.

It drew the attention of the contemporaries and received their applauses. Brijmohan Dutta Kaifi, a renowned poet and scholar of Urdu language, emboldening Shadani writes-<sup>51</sup>

"خاور" آپ نے نکالا بہت اچھا کیہ خدا اس کو پروان چڑھائے۔ آپ کی مساعی مشکور سے امید ہے کہ رسالہ روز بروز ترقی کرتا جائیگا اب بھی وہ صوری و معنوی خوبیوں میں اپنے کسی معاصر سے کم نہیں۔

You have brought out a fine journal "Khawar". May Allah prosper it. I hope this will improve and bear fruit of success under your continuous efforts.



It is said that of all those Urdu journals and magazines which came out from East Bengal (Bangladesh) the 'Khawar' was the most prestigious and of high standard. 'Khawar' came out under the supervision of Dr. Wajahat Husain, popularly known as Shadani who had been the Dean faculty of Arts, Dhaka University for three times. He was a professor of Urdu and Persian department of Dhaka University, 'Khawar' was made public in April, 1952. It was the property of 'Khawar' Corrective Society Ltd. Monthly 'Khawar' was printed at Young Press under the patronage of Khawar society and was distributed from 31, Nilkhait Road, Dhaka.<sup>52</sup>

The paper continued to have been published for one year without a break. It contained sixty four pages.

About the issuance of Khawar Shadani himself writes-<sup>53</sup>

۱۹۵۲ء میں چند اصحاب کی کوششوں سے "خاور" کو ایڈیٹیو سوسائٹی قائم ہوئی اور اپریل ۱۹۵۲ء میں سوسائٹی کی طرف سے "خاور" کا اجرا عمل میں آیا۔ ادارت فرمائش میرے سپرد کئے گئے۔

(In 1951, with the help of some of my friends Khawar society was formed and in April 1952, the journal 'Khawar' came into being. I was entrusted with the task of editorship).

Dr. Shadani explaining the aims and objective of Khawar says-<sup>54</sup>

مست پاکستان کے مشرقی اور مغربی حصوں کے درمیان ہزاروں میل کا فیصلہ ہونے کی بنا پر دونوں خطوں کے باشندوں میں جو ایک قسم کی مغائرت اور بے گانگی پائی جاتی ہے اور جو بد قسمتی سے آہستہ آہستہ بڑھتی ہی جاتی ہے اسے اپنائیت اور یکاگنی میں تبدیلی کرنے کی خواہش ”خاور“ کے اجز کا باعث ہوئی ہے۔ پاکستان کے دونوں بارواں بعد المشرقین کے باوجود اگر آپس میں مل سکتے ہیں تو اس کی صرف ایک ہی صورت ہے کہ طرفین کو ذہنی طور پر زیادہ سے زیادہ ایک دوسرے کے قریب لایا جائے۔ ایک دوسرے کے حالات اور خیالات سے ناواقف، باہمی غیریت کا سب سے بڑا سبب ہے۔ اگر یہ مٹ جائے تو یقین کیجئے کہ مشرقی اور مغربی پاکستان ایک چہرے کی دو اکھیں ہوں گی جبکہ نقطہ نظر رومی طور پر ایک ہوتا ہے۔ اپنی بساط بھر ”خاور“ کی کوشش یہ ہوگی کہ مشرقی پاکستان کے دامن میں ادب، تاریخ اور کلچر کا جو قیمتی سرمایہ موجود ہے مغربی پاکستان کی قابل قدر اور لائق فخر چیز کو مشرقی پاکستان کے سامنے لائے تاکہ طرفین میں یہ احساس پیدا ہو جائے کہ اس طرف اور اس طرف خدا کی جتنی نعمتیں موجود ہیں وہ کل کی کل ہم سب کی ہیں۔ ہمارا یہ ذہنی قرب اور اتحاد، نہ صرف ہمارے کلچر کی ترقی بلکہ خود ہماری ریاست کے استحکام کا بھی سبب بن سکتی ہے۔

(There! the lying distance of hundred of miles between the two wings of Pakistan and due to this distance there prevails a sense of repugnance and unfriendliness between the people of two wings. Unfortunately this gap is widening day by day. To change this state of affairs into rapprochement and uniformity was the result of the issuance of 'Khawar'. If the two wings can be united despite being poles asunder, then there is only one way to bring them closer to each other mentally. The misunderstanding and gap of information is the main reason of this repugnance. If it is removed, believe me East and West Pakistan will be two eyes on the same face, whose viewpoint will always be one and the same).

The utmost endeavour of Khawar will be to bring historical, cultural literary and whatever, treasure East Pakistan has, to the people of West Pakistan and whatever West Pakistan has to be introduced to the people of East Pakistan so that both the sides may realise whatever Pakistan has, the people of each wing are equal partner of those assets. This closeness of mind and unity among the people not only will develop our culture but this will also be the cause for reinforcement of solidarity and unity of our estates.

'Khawar' from April 1952 up to March 1953 continued to appear regularly without a break. A regular column 'Bazmen Khawar' was started in 'Khawar'. In this column Dr. Shadani used answer to the question of general people and also introduced the contributors to the people. The main contributors of 'Khawar' were- Nawab Jafar Ali, Asar Lucknavi, Hamid Hasan Qadri, the renowned (philologist) Ehtesham Hasan (A critics) Dr. Syed Abdulah renowned scholar Dr. Ebadat Braelvi, Dr. Abul Lais Siddiqui, Professor Al-Ahmed Suroor, Taher Farooque, Professor Arshad Kakovi, Saaqib Kanpuri, Syed Abul Khair Kashfi, Qazi Abdul Wadood, Imtiaz Ali Khan Arshi, Jamal Mazhari, Syed Waquar Azim and renowned humorist Showkat Thanvi and Dr. Kalim Shahsarami former Professor and scholar of Department of Languages of Rajshahi University.<sup>55</sup>

Dr. Shadani tried heart and soul to carry on the publication of this journal even after he had a loss of Rs. 1500/= after three or four issues of 'Khawar'. Never-the-less, he continued to publish the journal but eventually it faced its ultimate closure in March 1953.

Dr. Shadani had no interest in politics and he never tried to indulge into it. But in those days Pakistan was passing through an ordeal of its history. In fact, Shadani wanted to ease the political upraise through the literary soothing. He applied this mechanism in 'Khawar' regardless of his non-affinity with politics.<sup>56</sup>

Among other articles, the ascertaining articles were purveyed in this journal. Moreover, the best chef d'oeuvre of Bengali language dubbing into Urdu were presented in this journal to add sheen of the paper. The credit and culture of East Bengal was portrayed through 'Khawar' with much fervour for the Urdu readers of the other parts than Pakistan. For example, "Machhi" by Qazi Nazrul Islam, short story; "Aadu Bhai" by Abul Mansoor, "Perchhaeen" by Joter Moyi Devi, "Gul Nelofar" by Showkat Usamn, "Dhaner gaan" by Alauddin Azad.<sup>57</sup>

Dr. Shadani had a good reputation as a critic in the literary circle and that is why he had earmarked a few pages of Khawar for review and analysis of the books and articles.

Besides, he ran a column tilted, "Dawate Fikr". The objectives of the article were to make Urdu script more easy and popularise his suggested system. He gave some suggestion to change the manuscript of Urdu. But his suggestion drew flake from his own contributors as it is revealed in the letter of Shawkat Thanvi addressed to the editor Shadani.

Shawkat Thanvi a famous punter in Urdu literature, addressed a letter to 'Khawar' editor in a very satirical manner. But Shadani showing a great magnanimity published this letter in 'Khawar'. The letter reads like this-<sup>58</sup>

اندلیب ساہب کا نام. شوکت تھانوی کاخت 'خاور' دوپرچے ملے. دیکھ کر تبیبت خوش ہوئی اور کچھ لکھنے کی تحریک تو پیدا ہوئی. مگر یہ سمجھ میں نہ آتا تھا کہ کیا لکھا جائے جسے پڑھنے والے پڑھیں ہیں. دوسرے نمبر میں سہما انتالیس پر آپ کا مزموں داوت فکر دیکھ کر کے کیا کہ وہ لکھو جو آسانی سے پڑھا جا سکے. آپ نے رسم الخط کی بحث چھیڑی ہے اور بہت آسان طریقہ نکالا ہے..... الخ.

## DILRUBA

Monthly Dilruba was issued from Dhaka in August 1952. This journal was issued in three languages at a time- Bengli, English and Urdu. Its editor was Abul Hasnat Abdul Qadir from Mymansingh. He issued this journal in the remembrance of his loving wife Dilruba who died in her forties.<sup>59</sup>

The first issue of Dilruba appeared from 3, Pyari Das Road, Dhaka. Only seven issues of this magazine came out. The last issue of May and June jointly appeared in 1953.<sup>60</sup>

This journal as revealed in its issue no. 2 and volume no. 2, contained 30-35 pages. The price of the paper was fixed within Pakistan Rs. 6/- and for India Rs. 7/- and general buyers price was 8 Anna per copy. The office of "Dilruba" was at 3, Pyari Das Road, Dhaka.<sup>61</sup>

'Dilruba' was purely a non-political and a literary journal. 'Dilruba' mainly published Nazms (poems), Ghazals and short stories. The main contributors of this journal were Shamim Mozaffarpuri, Ayaz Asami, Umme Amara, Jan Banarsi etc.

Professor Haroon Rashid in his book "Mahfil jo Ujar gai" writes about the editor of 'Dilruba' that he was of a Bengali origin and he did not

know Urdu properly. But in the issue of Dilruba, February 1953, appears a composed Urdu version of Bengali poem by his name. Some lines of this poem are quoted here-<sup>62</sup>

میں نے تجھے ڈھونڈا ہے  
 ہفت سال کی مدت میں  
 آکاش کو روندنا ہے  
 پوچھا ہے پتہ تیرا  
 ایک ایک ستارے سے  
 خاموش ہیں سب لیکن  
 کچھ منہ سے نہیں کہتے  
 فردوس کے انسوں سے  
 پتھر ہیں نئے پیٹھے۔

In the same issue under the caption of 'Apni Batien' the aims and objectives of the publication of Dilruba have been illustrated very elaborately in this way.

63 قیام پاکستان سے اب تک جن حضرات نے یہاں اردو کی ترویج کا بیڑا اٹھا رکھا ہے وہ بری طرح احساس برتری کے مرض میں مبتلا ہیں۔ فضلی صاحب ہوں یا ڈاکٹر شادانی سب اسی کے شکار ہیں۔ در حقیقت یہی وہ حضرات ہیں جنکی غلط پالیسی اور روئے کا سبب یہاں کی نرم مٹی میں اردو آج تک جڑ نہ پکڑ سکی۔ آگے چلکر اور کہتے ہیں کہ مشرقی بنگال میں غریب اردو کی جان خریدیں پر کافی ضربیں لگ چکی ہیں ان میں سے ہر ضرب اپنوں ہی کی لگائی ہوئی ہے۔ اگر مولوی عبدالحق اس سرزمین پر اردو کو ہمیشہ کیلئے دفن کر دینا چاہتے ہیں تو اور بات ہے ورنہ اگر وہ اسے زندہ دیکھنا چاہتے ہیں تو ہم ان سے درخواست کریں گے کہ وہ یہاں آکر خود بدلے ہوئے حالات کا جائزہ لیں کھرے اور کھوٹے کو پرکھیں اور جن حضرات کا ہم نے اپر ذکر کیا ہے ان سے صلاح مشورہ کے بعد ایک نیا لائحہ عمل تیار کریں۔

(The main objective of the publication of 'Dilruba' is to strengthen the relation between East and West Pakistan and to maintain the unity and integrity between the two wings. Molvi Abdul Haque, more or less shares the same feelings and emotions as we do in regard to the development and expansion of Urdu in this region. To achieve this goal the measures that have so far been taken are completely ineffective and wrong. In East Pakistan the prevalence and expansion of Urdu is not possible forcibly. It needs the consent of the people and have to be dealt with tolerance and kindness. Right from the very beginnings since Pakistan came into being the people who have been associated with and have undertaken the responsibility for the enhancement and expansion of Urdu in this region are suffering from superiority complex. Be it Mr. Fazli or Dr. Shadani, all are pursuing the same policy.

In fact these are the people whose wrong vision and policies are deterrent in the way of taking root of Urdu plant in this soft earth of Bengal. Poor Urdu has already suffered a lot of injuries in Bengal on her person. It has been inflicted by its own people. If Molvi Abdul Haque wants to bury Urdu in this land for ever then it is all right but if he wants to let it survive, we request him to come over here and see the situation by himself and consult with the people mentioned above and renew a guideline for future course of action).

A satirical article captioned 'Khatmal' (bug) has very interestingly been presented by Ayaz Asami. Bugs are a constant source of vexation for the human being and the way they tease people, has been narrated humorously and effectively. The writer finished the article with a note of

fear and expressing his unwillingness to enter into the heaven if he notices the presence of bugs there.<sup>64</sup>

Lastly a poem 'Sonahra Bengal' (Golden Bengal) by Jam Banarsi has been published the first stanza is given bellow-<sup>65</sup>

سنہرا بنگال  
یہ کشت زاروں کی پر کیف بھیننی بھیننی مہک  
دہلی دہلی ہوئی شبنم کی بارشوں میں فضا  
دلوں کے نیچے کھاتی ہوا کے جھولوں میں  
یہ پیگ لیتی ہوئی مست زمزموں کی گھنا

This journal was named after and brought out in the remembrance of editor's wife 'Dilruba'. The inscriptions on cover page of the magazine testifies to it. The inscription reads like this-<sup>66</sup>

رتم اللہ  
بیگم دلربا قادر  
دختر سخاوت حسین خان، زوجہ عبد القادر، مادر شمیم قادر، باشندہ سملن سنگھ پاکستان، وفات ۳ ستمبر ۱۹۴۶ء.

On the second page of the magazine appears a picture of his wife Dilruba. On the inside of the last page appears the picture of her tome on which her date of demise and place of burial (Mymansingh) has been engraved in Urdu as follows-<sup>67</sup>

یادگار بیگم دلربا قادر

(Begum Dilruba Qadir dgutehr of Sakhawat Hossain Khan, wife of Abdul Qadir, Mother of Shamim Qadir. Inhabitant of Maymonsingh Pakistan. Date of demesi 3rd September 1946).



### Ab-o-gill

'Ab-o-gill' means water and earth. This quarterly magazine started to appear in 1960 from Dhaka. Its editor was a renowned poet and film maker Suroor Bara Bankvi. The office of the paper was at 2, North Brook Hall, Dhaka. Its price was fixed 8 anna.<sup>68</sup> The journal contained eighty pages.

'Ab-o-gill' had nothing to do with politics. All articles published in this paper were of literary sort. Mostly Ghazal, Nazm and short stories appeared in this magazine.

The main contributors of the paper were Abid Danapuri, Anwar Farhad, Momtaz Naqvi, Banu Akhter Shahood, Umme Amara Afsar Mahpuri, Adib Suhail, Waheed Qaiser Nadvi.<sup>69</sup>

Analytical essay on books and journals were also published. In the issue of December 1960, an article on Dr. Shahidullah, a renowned literate, poet, scholar and linguist, was written by Waheed Qaiser Nadvi. A short excerpt is given below-<sup>70</sup>

یہ ۱۹۵۳ء کی بات ہے کہ میں بوگرا (مشرقی پاکستان) میں بقر عید کی نماز پڑھ رہا تھا۔ آزادی کے بعد یہ پہلی بقر عید تھی اسلئے بڑے جوش و خروش سے منائی جا رہی تھی۔ نماز کے بعد ایک صاحب تقریر کرنے کھڑے ہوئے۔ مجمع نے شور مچایا کہ کھڑے ہو کر تقریر کیجئے۔ مقرر نے لاڈا پیکر پر بڑی شستہ اردو میں کہہ کہ میں کھڑا ہو کر ہی تقریر کر رہا ہوں۔ میں نے اپنی جگہ پر گھٹنوں کے بل کھڑے ہو کر دیکھا تو نظر آیا کہ واقعی مقرر صاحب کھڑے ہوئے ہیں۔ انکا قد مشکل سے چار فٹ اور چند انچ ہوگا۔ ان کی لمبی ڈارھی، تجرتی سینٹھوں والی اونچی انور کیپ، سفید شیردانی علی گڑھ کٹ پانجامہ اور لمبی لمبی زلفیں انکو مجمع میں ممتاز کئے ہوئے تھیں۔ یہ تھے مشرقی پاکستان کے نامور بنگالی ادیب و شاعر ڈاکٹر شمید اللہ ایم اے پی ایچ ڈی، ڈی لٹ انکا نام تو بہت سنا تھا مگر ان کی زیارت پہلی مرتبہ عید گاہ میں ہوئی۔

(“This is the incident of 1947. I went to say my Baqreed prayer in Eidgah maiden in Bogra. This was the first Baqreed which was being celebrated after the partition of India with much fervour and enthusiasm. After the Namaz was over, a gentleman came up to address the people assembled there. All on sudden, the crowd began to shout “stand up, stand up”, speak standing. The speaker in a very chaste Urdu said on loudspeaker.” “I am speaking standing up.” I saw kneeling on my knees, the speaker was standing. But his height was hardly 4 feet and some inches. His beard was long. He was dressed in Gujrati like long cap, white sherwani and Aligarh Pajama (trouser). All these things made him stand out in the crowd. This was the renowned Bengali poet (scholar) scholar and linguist of East Pakistan).

#### **NADEEM (Companion)**

Nadeem was issued in 1960 under the supervision of Dr. Shadani. Its editor was his competent pupil Arshad Kakoi and sub editor was Hasan Azimabadi. Nadeem is said to have been the best journal from every yardstick, that published from Dhaka. Twelve issues of Nadeem came out.<sup>71</sup> The last issue appeared in April 1962. All the copies of Nadeem are available in Dhaka University library in Arshad Kovi collection.<sup>72</sup>

Nadeem was purely a literary magazine. The policy of the paper was to get acquainted with the Urdu knowing people to Bangali language and culture. This is the reason why the exclusive introduction of the poets and laureate and their works moulded into Urdu was presented to the Urdu readers. In other words, Nadeem, seems to bring the people of the then East and West Pakistan closer.

Nadeem in its issue of July 1960, brought out a special Nazrul number, the national poet of Bangladesh and known world over, as a poet of Bengali language. In this issue Nadeem highlighted some untold and unseen aspects of Nazrul's life along with a commentary on his literary works.<sup>73</sup>

The price of Nadeem was fixed at 8 anna per issue and annually Rs.10/-. The journal was issued from 3, Purana Paltan, Dhaka.<sup>74</sup> The paper was comprised of 80-90 pages. In the journal along with Nazms, ghazals and short stories, ascertaining essays and commentaries on books and journals, letters of renowned personalities were published too.

In the inaugural issue of Nadeem, the editor has mentioned and outlined its policy in this way-<sup>75</sup>

ندیم نے ابتداء سے اس کی کوشش کی ہے کہ وہ اردو داں طبقے کو بنگلہ ادب اور اس کے رجحانات اور یہاں کی زندگی کے تمدنی پسوؤں سے روشناس کرائے اردو داں کو قاضی نذر الاسلام سے واقفیت دلانے کیلئے ندیم نے اپنا خاص نمبر قاضی نذر الاسلام بھی نکالا۔ ادبی و علمی مضامین کے علاوہ اس رسالے میں نظمیں، غزلیں، ترجمہ اور تبصرے شائع ہوتے تھے۔

(A new era ushered in East Pakistan. It is an urgent and vehement need of time to introduce and to have acquainted with each other. Fortunately, some people who are well versed in both Urdu and Bengalli have gathered in Dhaka. They have done a lot of work. They have dubbed the master stroke of Bengali literature into Urdu and vice versa. They have created a good fellow feeling among the people of East and West Pakistan. Right from the very inception and emergence of 'Nadeem' it has tried to let the Urdu knowing people know the trend and aspects of life style and literature of Bengal).

Despite unfavourable circumstances this paper continued to remain in circulation for one year and received acclamation from abroad and within the country.

### **DAILY SITARA**

The Daily Sitara started its publication in 1955. Munshi Ahmed Ali Badayooni issued it. Initially it was an evening paper. A year after Aziz Ahmed bought it and transformed it into a morning paper. Rafi Ahmed Fidai was its editor. After few a months this paper faced closer.<sup>76</sup>

### **DAILY ANGARA**

Daily Angara was transpired in 1954. Its initiator was Usuf Razvi. It was an evening paper.<sup>77</sup>

### **HANGAMA**

Hangama was also an evening paper. Ghulam Ahmed issued it. It ran for a few days.<sup>78</sup>

### **INQUILAB**

The editor of 'Pasban', Ghulam Ahmed being deserted from Pasban started it in 1954. It was one of the good Urdu newspapers coming out from Dhaka. It remained in circulation for about a year.<sup>79</sup>

### **THE DAILY SAR AFRAZ**

Usuf Naqvi took initiative to make 'Sar Afraz' a daily from weekly on 27<sup>th</sup> October 1965. 'Sar Afraz' continued to appear as a daily Urdu newspaper till March 1968.<sup>80</sup>

### HAMARI AWAZ

In 1949, Usuf Naqvi started 'Hamari Awaz'. It continued to have been published for a few months.<sup>81</sup>

### THE DAILY WATAN

Watan started its journey on the 6<sup>th</sup> December 1969. Its editor was Nasim Ahmed. The last issue of 'Watan' appeared on the 12<sup>th</sup> December 1971. This was the last Urdu daily that appeared from Dhaka.<sup>82</sup>

### WEEKLIES

#### 'AMIN'

'Amin' was a fortnightly journal. It was edited by Shamim Phulwari and Khalid Irfan Rampuri. It came out in 1949. Four or five issues of it came out.<sup>83</sup>

#### 'MANSHOOR'

'Manshoor' appeared in 1954. It was a literary and religious weekly. Four issues of it appeared. Wadheed Qaiser Nadvi was also associated with this paper.<sup>84</sup>

#### 'SAR AFRAAZ'

It was a weekly but latter on became a daily. Syed Mohmmmed Naqvi was its editor.<sup>85</sup>

#### 'MIZAN'

Salman Usmani made 'Mizan' public from Saidpur, Rangpur in 1954. In 1958, it began to appear from Dhaka. In its editorial board there were

Waheed Qaesir Nadvi, Imtiaz Farooqui along with Salman Usmani. This paper continued to appear for one year.<sup>86</sup>

#### **'SABRANG'**

Sabrang was issued from Dhaka in 1960. In its editorial board there were Professor Azhar Qadri, Rafi Ahmed Fidai and Ishtiaque Ahmed. This paper continued to appear only a year.<sup>87</sup>

#### **'AL-MOHAJIR'**

Al-Mohajir was a magazine. This magazine made its appearance from Chittagong in 1952. It was edited by Zafar Tabrizi, and Professor Fakhruddin Razi. Moulana Nasim Bihari was also associated with this weekly.<sup>88</sup>

#### **'SHAHAB'**

Maulana Nasim Bihari initiated it. It made its public appearance in 1953 from Chittagong.<sup>89</sup>

#### **'CHITRALI'**

Chitrali was a film magazine. It appeared in 1966 from Dhaka. Hamidul Haque Chowdhary was its initiator. Shair Siddiqui and Zainul Abedin got into touch with its editorial board up to the last days of Pakistan it remained in operation. Chitrali was widely circulated paper through out the then East Pakistan.<sup>90</sup>

#### **PAYAME MASHSIQUE**

'Payame Mashrique' weekly magazine appeared from Chittagong. Khalid Fakhri Alahabadi was its editor.<sup>91</sup>

**‘SAHIL’**

Sahil appeared from Khulna, Bismillah press, Khulna.<sup>92</sup>

**‘BASARAT’**

It appeared from Dhaka in 1968. Its editor was Abdul Halim Qais.<sup>93</sup>

**‘HAQEEQAT’**

This weekly was brought out in 1968 from Dhaka. The editor was Usuf Rezvi.<sup>94</sup>

**‘QAUM’**

Qaum made its appearance from Khulna in 1970. It continued to appear for about a year.<sup>95</sup>

**‘INSAF’**

Insaf was managed by Jamat Islam. It appeared in 1970 for election campaigning and there after it was closed down. Badre Alam was its editor.<sup>96</sup>

**‘RODAD’**

Rodad appeared in 1970 from Dhaka. It was a spokesman of National Awami Party. It continued for a few months.<sup>97</sup>

**‘JARIDA’**

After closing down of ‘Rodad’, ‘Jarida’ was started by Nowshad Noori. This paper was also an interpreter of national Awami Party. it continued to appear up to 1971.<sup>98</sup>

## MONTHLY

### ‘MOFAKKIR’

Mofakir, the first monthly journal was issued from Dhaka after the independence of Pakistan. Its editor was Nehal Alam Sahsarami.<sup>99</sup>

### ‘SHAHEEN’

Shaheen appeared from Rahmatulla Model High School, Dhaka, in 1950. Its editor was Farogh Ahmed. This journal continued to appear for about a year.<sup>100</sup>

### ‘RAFTAR’

Syed Usuf Hasn Rizvi issued ‘Raftar’ in 1950. The only issue of this journal appeared. This journal was to some extent progressive and a free lance thinker. So, ultimately it was banned.<sup>101</sup>

### ‘MASHAL’

After the closer of ‘Raftar’ its editor Syed Usuf Hasan issued ‘Mashal’ from Dhaka. Twenty nine issues of this magazine came out.<sup>102</sup>

### ‘NASHEMAN’

Ayaz Asami brought out a monthly ‘Nasheman’ from Dhaka in October 1951. Only two issues of Nasheman could be brought out.<sup>103</sup>

### ‘FANKAR’

Akhter Lucknavi brought out a journal named ‘Fankar’. Six of its issue came out.<sup>104</sup>



### **'RUBAB'**

Ahmed Saadi a well known short story writer brought about a monthly journal Rubab from Saidpur, district-Rangpur.<sup>105</sup>

### **'KARNAFALI'**

The first issue of 'Karnafali' came up in Chittagong in 1967. Its editor was Kawish Umar.<sup>106</sup>

### **'RAWISH'**

This journal was filmy journal. It appeared in 1962. The Chief editor of this journal was Salim Nigar and editor was Kawish Omar. Only a few issues could be brought out.<sup>107</sup>

### **'AL-ALAM'**

This journal came out from Parbatipur, Rangpur in May 1948. Its editor was Wasi Alam. Perhaps the only issue could be brought out.<sup>108</sup>

### **'DASTAK'**

The first issue of Dastak came out in February 1969, from Santahar. Editor in chief M.A. Shahid and his deputy was Shamim Kashfi and Irfan Azmi.<sup>109</sup>

'Shua' was brought in Dhaka in May 1970. In its editorial board the four names are seen Israf Kalkatvi, Azhar Azmi, Israr Prem Nagri and Jamil Shakre.<sup>110</sup>

### **'QUAMI DIGEST'**

This journal made its appearance in 1970. Khalid Fatmi was its editor.<sup>111</sup>

### **'KHARAM'**

Came out from Asadganj, Chittagong in October 1964. Four issues of the journal came out. The last issue appeared in July 1965. Asghar Rahi was the editor of this journal.<sup>112</sup>

### **'SHAHKAR'**

'Shahkar' came out from Dhaka in January 1969. Seven issues of this paper appeared. Its editor was Ahmed Badar and Shami Waqar.<sup>113</sup>

### **'DAIRA'**

'Daira' made its first appearance from Dhaka in 1970. The was edited by Shahid Kamrani. It was issued from Sutrapur Press, Dhaka. Its office was at Sher Shed Suri Road, Mohammadpur, Dhaka.<sup>114</sup>

### **'QALAMKAR'**

It was a quarterly magazine. Its editor was Suroor Bara Bankvi. It appeared in 1961. In editorial board there were the names of Ataur Rahman, Jamal Umme Amara Akhter Banu Shahood and Anwar Farhad.<sup>115</sup>

### **'AZME NAW'**

Only one issue of 'Azme Naw' from Pabatipur, Rangpur could be published in December 1969. Its editor was Shaheen Bader and Ahmed Saadi.<sup>116</sup>

### **'BADBAN'**

This journal was a part of 'Bazme Adab' Medical College, Dhaka. It was a literary and scholarly magazine. The last issue came in 1969. Its editor was Shabbir Hasan and Assistant editors were Najm Ara, Manager

Sajjad Gilani, S.M. Zafar, Surraya Khalid, Manzar Alam, Ashfaque Elehi and Sajid Aftab.<sup>117</sup>

### **‘MASHRIQUE’**

The journal appeared in 1951 from Chittagong. The editor of Mashrique was Kawesh Brailvi.<sup>118</sup>

### **‘DABISTAN-E-MASHRIQUE’**

It was the last journal which was issued from Dhaka in April 1970. It was also a non-political paper. It just presented a selection of nazm, ghazal and short stories. Ali Haider Malik compiled it and it was printed at sitara press, Dhaka. Its size was double crown 1/16 and contained 492 pages.<sup>119</sup>

Besides all these magazines and journals, a good number of journals came out from different schools and colleges from all over the then East Pakistan. As for example Jagarnath College Magazeni, Qaide Azam College Magazine, Dhaka College magazine, Chittagong College magazines, Rajshahi College Magazines etc.



حکیم حبیب الرحمن

Picture 16: Hakim Habibur Rahman, pioneer of Urdu Journalism in East Bengal.

# المشرق

بیتان پورہ این وقت پاری کہ ازین پاری اور

صوبہ بھارتی: کمال آسام گھلانوں کا رکن اسلامی قلمی اطلاق باریعی مضامین اور اخباری اور پبلیشنگ کما ہوا سرگزین

عام لوگوں کو روپیہ سالانہ	۱۹۰۶ء	بابت ماہ اپریل
رہسارہ گورنمنٹ پبلیشنگ سالانہ	۱۳۲۵ھ	مطابق ربیع الاول

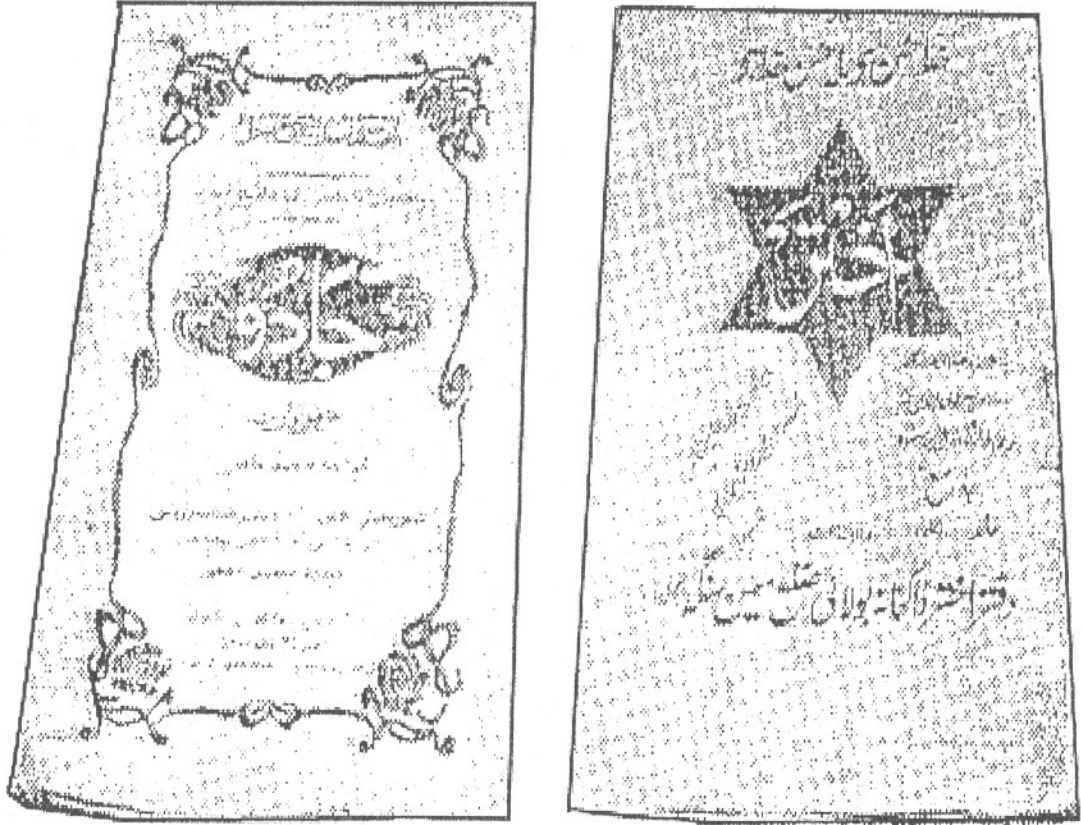
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ایڈیٹر

## مکتبہ مولوی محمد الیاس خان اسکن

### فہرست مضامین

حضرت آزاد و مقبول	رباعیات آزاد -	پڈیٹر	جامی خواجہ شہباز
غزل از مولوی خواجہ محمد نادر صاحب	غزل از خواجہ ممتاز مہا نگرنگری	پڈیٹر	انریبل سٹرگو کھنڈے کی تین ایچ
غزل از جناب فقیر			علی انگریزی اردو بنگلہ انار و کاجاتاج
			المحل و اطراف

Picture 17: Al-Mashrique (1906), first Urdu weekly published from Dhaka.



مشرقی بنگال کے دو قدیم اردو جزیلے

Picture 18: Jadu (1923), Dhaka, Akther (1934), Mymensingh.

آغاز سنہ ۱۹۶۰ء

جلد نمبر: ۱

شمارہ نمبر: ۶ و ۷

AKG

ماہنامہ نداء  
جون و جولائی ۱۹۶۰ء  
(خصوصی اشاعت)

معاون	مدیر	نگراں
حسن عظیم آبادی	ارشاد کاکوی	عندلیب شادانی
دس روپیہ	.....	زیر لائن خصوصی
چھ روپیہ	.....	زیر لائن عمومی
۳۰ روپیہ	.....	فی شمارہ

مقام اشاعت: نمبر ۳، پیرانا پلٹن، ڈھاکہ کا نمبر ۲

Picture 19: Nadeem (1960), Dhaka.

ادارہ مصنفین پاکستان

(اردو سب ریجن مشرقی پاکستان)

کا

ترجمان

شش ماہی قلم کار ڈھاکہ

نمبر (۱) شمارہ (۱)

جنوری ۱۹۶۱ء

ادارہ

صلاح الدین محمد

بالواختر شہزاد

عطا الرحمن جمیل

ام عمارہ

الوزق آباد

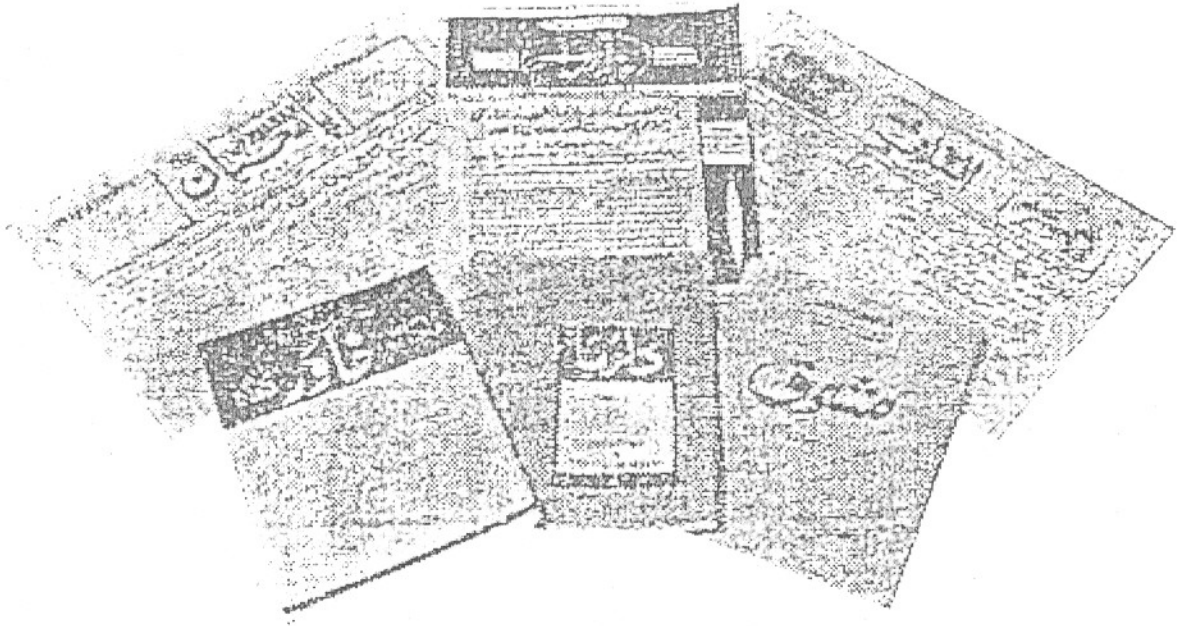
اڈیٹر: سکور بارہ بنکوی

نگران: احسن احمد اشک

قیمت ۳ روپیے

قلم کار ڈھاکہ کے اس شمارے میں شائع ہونے والے مضامین قلم و نشر کے جملہ حقوقی مصنفین محفوظ ہیں





Picture 21: Some paper publish from Dhaka during 1934-60.

سنہ ماہی

# ابو گیل

ڈھاکہ

شمارہ

دسمبر ۱۹۶۰ء

ایڈیٹر - سرور شاہ رندگوشی

فی پریچہ  
۸، آنے

پتہ

۲۱- تارکھ بروک ہال روڈ- ڈھاکہ (مشرقی)

Picture 22: Ab-o-gil, Dhaka, 1960.



شماره ۲-۳

دلربا

جلد ۲

Picture 23: Tomb of Dilruba Begum, Mymensingh.

## Reference:

- <sup>1</sup> Jamal Ahmed Siddiqui, *Majamin-e Wahshat*, Magribi Bangal Urdu Academy, Calcutta, 1982) p. 191.
- <sup>2</sup> Wafa Rashidi, *Bangal mien Urdu*, Maktabai Asha-ate Urdu, Haidarabad (Pak), 1955, p. 37, Dr. Sharif Hossain Kasimi. *Ghalib Namah*, Dehli : July-1982, p. 213-233.
- <sup>3</sup> Mohammad Atique Siddiqui, *Gil christ our Oska Ahad*, Anzoman-e Tarakki-e Urdu, New Delhi, 1979, p. 11.
- <sup>4</sup> Dr. Kalim Sahsarami, *Bimar-e Bulbul*, Magribi Bangal Urdu Academy, Calcutta 1987, p. 47.
- <sup>5</sup> Mohammad Atique Siddiqui, *Op. cit.*, p. 59.
- <sup>6</sup> Shanti Ranjan Bhattacharya, *Bengal mein Urdu Sahafat Ki Taridh*, West Bengal Urdu Academy, Calcutta, 2003, p. 108.
- <sup>7</sup> Waheed Qaiser Nadvi 'Mashriqui Pakistan Ki Urdu Sahafat' *Naqoosh*, , March, Karachi, 1963, p. 275.
- <sup>8</sup> Mostafa Nurul Islam, *Bangla Shomashamaik Pattrer Jibon-O Jonamat 1901-1930*, Bangla Academy, Dhaka, 1977, p. 427-440.
- <sup>9</sup> Kolsom Abul Bashar, 'Mashriqui Bangal Ki sahafat Ka Sange Meel Al-Mashriqui', "*Mahnama Roushon Adab*", Delhi, December, 1992, p. 11.
- <sup>10</sup> Hakim Moulovi Habibur Rahman Ahsan, *Al-Mashriq*, Dhaka, Vol No-1, issue-2 November 1906, p. Title Page.
- <sup>11</sup> Hakim Moulovi Habibur Rahman Ahsan, *Al-Mashriq*, Dhaka, April 1907, p. 24.
- <sup>12</sup> *Ibid*, p. Title Page.
- <sup>13</sup> Hakim Moulovi Habibur Rahman Ahsan, *Al-Mashriq*, November 1906 *Op. cit.*, p. Title Page.
- <sup>14</sup> *Ibid*, p. Editarial Note.
- <sup>15</sup> *Ibid*, p. 5.
- <sup>16</sup> *Ibid*, p. 11.
- <sup>17</sup> *Ibid*, p. 11-12.
- <sup>18</sup> *Ibid*, p. 25.
- <sup>19</sup> *Ibid*, p. 28.

- <sup>20</sup> *Ibid*, p. 31.
- <sup>21</sup> Kolsom Abul Bashir, 'Mashriqui Bangal Ki sahafat Ka Sange Meel Al-Mashriqui', *Op. cit.*, p. 12.
- <sup>22</sup> Professor Dr Umme Salma, 'Jadu.' *Farogh-e Urdu lucknow*, Lucknow, January-February, 1984, p. 5, Shanti Ranjan Bhattacharya, *Op. cit.*, p. 187.
- <sup>23</sup> Professor. Dr Umme Salma, *Op. cit.*, p. 5.
- <sup>24</sup> *Ibid*, p. 5.
- <sup>25</sup> Khaza Mohammad Adil. (Ed.) "Jadu", March, 1924. Vol No-2, Issue No-3, p. Title Page.
- <sup>26</sup> *Jadu*, September, 1923, p. 12.
- <sup>27</sup> *Jadu*. Vol No-3, Issue No-6 June-1925, p. 7.
- <sup>28</sup> *Jadu*, September, 1923, p. 16.
- <sup>29</sup> *Jadu*, Vol No-2, Issue No-2, February, 1924, p. 23.
- <sup>30</sup> Syed Iqbal Azim, *Mishriqui Bangal mien Urdu*, Mashriqui Co-Operative Publications, Dhaka, 1954, p. 97.
- <sup>31</sup> *Ibid*, p. 100.
- <sup>32</sup> *Ibid*, p. 97.
- <sup>33</sup> *Ibid*, p. 99.
- <sup>34</sup> Showaib Azim, 'Mahnama Akhter Bolaie Ek Tafsili Jaeza' *Sahifa*, January-March, 1984, p. 79.
- <sup>35</sup> Shanti Ranjan Bhattacharya, *Op. cit.*, p. 171.
- <sup>36</sup> Showaib Azim, 'Mahnama Akhter Bolaie Ek Tafsili Jaeza' *Op. cit.*, p. 78.
- <sup>37</sup> *Ibid*, p. 78.
- <sup>38</sup> Shanti Ranjan Bhattacharya, *Op. cit.*, p. 175.
- <sup>39</sup> Showaib Azim, 'Mahnama Akhter Bolaie Ek Tafsili Jaeza' *Op. cit.*, p. 83.
- <sup>40</sup> Syed Iqbal Azim, *Op. cit.*, p. 98.
- <sup>41</sup> Showaib Azim, 'Mahnama Akhter Bolaie Ek Tafsili Jaeza' *Op. cit.*, p. 82-83.
- <sup>42</sup> Shanti Ranjan Bhattacharya, *Op. cit.*, p. 175.
- <sup>43</sup> Dr. Abdus Salam Khurshid, *Sahafat Pakistan-e Hind mien*, Shafique Press, Lahore, 1963, p. 517.
- <sup>44</sup> Waheed Qaiser Nadvi, *Op. cit.*, p. 275.

- <sup>45</sup> *Ibid*, p. 276.
- <sup>46</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat." *Hamari Zaban*, Dehli, February, 2000, p. 16.
- <sup>47</sup> *Ibid*, p. 16.
- <sup>48</sup> Professor Haroon Rashid., *Mahfil jo Ujar gai*, , Zain Publication North Nazimabad, Karachi, 2002, p. 271.
- <sup>49</sup> Dr. Abdus Salam Khurshid, *Op. cit.*, p. 516.
- <sup>50</sup> Professor Haroon Rashid, *Op. cit.*, p. 277, Showaib Azim, 'Mahnama Khawar Dhaka- Ek Tafsili Jaeza' *Shifa*, January-March, 1984, p. 66.
- <sup>51</sup> Showaib Azim 'Mahnama Khawar Dhaka- Ek Tafsili Jaeza', *Op. cit.*, p. 89.
- <sup>52</sup> *Ibid*, p. 66.
- <sup>53</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 16.
- <sup>54</sup> *Ibid*, Showrib Azim 'Mahnama Khawar Dhaka- Ek Tafsili Jaeza', *Op. cit.*, p. 67.
- <sup>55</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 16.
- <sup>56</sup> *Ibid*, p. 16.
- <sup>57</sup> Showrib Azim, 'Mahnama Khawar Dhaka- Ek Tafsili Jaeza', *Op. cit.*, p. 75, 83.
- <sup>58</sup> Dr. Kolsom Abul Bashar, 'Bangladesh Ke Chand Aham Urdu Jaraed' *Qaumi Jaban*, Anjoman-e tarakki-e Urdu, Karachi, 1990, p. 36.
- <sup>59</sup> Professor Haroon Rashid, *Op. cit.*, p. 277.
- <sup>60</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 18.
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<sup>69</sup> *Ibid*, p. 2.

<sup>70</sup> *Ibid*, p. 68.

<sup>71</sup> Professor Haroon Rashid. *Op. cit.*, p. 278.

<sup>72</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 18.

<sup>73</sup> Arshad Kakai, *Nadim*, Porana Palton, Dhaka, June-July, 1960, Nazrul Number.

<sup>74</sup> *Ibid*, p. 1.

<sup>75</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 18.

<sup>76</sup> Professor Haroon Rashid, *Op. cit.*, p. 271.

<sup>77</sup> *Ibid*, p. 271.

<sup>78</sup> *Ibid*, p. 272.

<sup>79</sup> *Ibid*, p. 272.

<sup>80</sup> *Ibid*, p. 272.

<sup>81</sup> *Ibid*, p. 272.

<sup>82</sup> *Ibid*, p. 272.

<sup>83</sup> *Ibid*, p. 273.

<sup>84</sup> *Ibid*, p. 273.

<sup>85</sup> *Ibid*, p. 273.

<sup>86</sup> *Ibid*, p. 273.

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<sup>88</sup> *Ibid*, p. 274.

<sup>89</sup> *Ibid*, p. 274.

<sup>90</sup> *Ibid*, p. 274.

<sup>91</sup> *Ibid*, p. 274.

<sup>92</sup> *Ibid*, p. 275.

<sup>93</sup> *Ibid*, p. 275.

<sup>94</sup> *Ibid*, p. 275.

<sup>95</sup> *Ibid*, p. 275.

<sup>96</sup> *Ibid*, p. 275.

<sup>97</sup> *Ibid*, p. 275.

<sup>98</sup> *Ibid*, p. 276.

<sup>99</sup> *Ibid*, p. 276.

<sup>100</sup> *Ibid*, p. 276.

<sup>101</sup> *Ibid*, p. 276.

<sup>102</sup> *Ibid*, p. 276.

<sup>103</sup> *Ibid*, p. 277.

<sup>104</sup> *Ibid*, p. 278.

<sup>105</sup> *Ibid*, p. 278.

<sup>106</sup> *Ibid*, p. 278.

<sup>107</sup> *Ibid*, p. 278.

<sup>108</sup> *Ibid*, p. 278.

<sup>109</sup> *Ibid*, p. 279.

<sup>110</sup> *Ibid*, p. 279.

<sup>111</sup> *Ibid*, p. 279.

<sup>112</sup> *Ibid*, p. 281.

<sup>113</sup> *Ibid*, p. 281.

<sup>114</sup> *Ibid*, p. 280.

<sup>115</sup> *Ibid*, p. 280.

<sup>116</sup> *Ibid*, p. 280.

<sup>117</sup> *Ibid*, p. 280.

<sup>118</sup> *Ibid*, p. 281.

<sup>119</sup> Professor Kolsom Abul Bashar, "Beeswin sadi mien Bangladesh mien Urdu Sahafat", *Op. cit.*, p. 18.



## CHAPTER SEVEN

### SOME LUMINARIES OF URDU JOURNALISM

نام نیک رفتہاں ضائع مکن<sup>1</sup>

تا نباید نام نیک پاکدار

Above mentioned couplet apparently means: you must not disregard the glorious deeds of your ancestors lest you should be disregarded by your predecessors as well. The poet in these lines tries to draw the attention and lay down the stress upon the fact that we must not forget the outstanding glorious deeds of our ancestor and try to materialise the pattern and modalities of their life into our life.

But the existing position of Urdu journalists is very dejecting. No biographical information is available in the books of the history of those unsung Urdu journalists who not only laid down the foundation stone of Urdu journalism but also fought an unflagging war all through their lives against British rule and served the jail terms for the better part of their lives.<sup>2</sup>

It is observed that the people who were the architect of modern society and ventilated the new avenues of decent life, infused the spirit of living a modest life as a free citizen of a free country. They spent their last days of life in extreme poverty as an obscured and forlorn fellow. Urdu journalism started with the issuance of 'Jame Jahau Nuam' in 1822. Hari Har Dutta and Sada Sukhalal laid down the foundation stone of Urdu journalism in Bengal.<sup>3</sup> With the publication of 'Jame Jahan Numa' Urdu papers and journal began to appear through out India. On the sky of Urdu journalism a countless and in numerous stars studded, dazzled the eyes of

millions and disappeared in the abysmal of darkness for ever. Among them some are quite obscured but no detail information is available about those who are in lime light also. We know very little information about Sada Sukhlal and Hari Har Dutta who brought the first Urdu monthly 'Jame Jahan Numa' from Calcutta. Hari Har Dutta applied on 8th March 1822, seeking permission for the issuance of the first Urdu newspaper. Thus, the 8th March 1822 is the birthday of Urdu journalism.<sup>4</sup>

Hari Har Dutta was from an opulent family of Bengal. He was an inhabitant of Calcutta. His father and grandfather both were journalists in profession. His father's name was Tara Chand. A street is still known after the name of his father in Calcutta. His grandfather was a Dewan in customs house Calcutta for a long time.<sup>5</sup> Tara Chand Incorporation of Bhawani Charan Banerji brought out a Bengali weekly named Sangbad 'Koumudi' in 1819.<sup>6</sup>

Hari Har Dutta had a very cordial relation with Raja Ram Mohan Roy. Hari Har Dutta was involved in the movement against the prevalence of 'Sati'. He wanted to gear up the movement of abolition of 'Sati' through the 'Koumudi' but his partner Bhawani Charan did not like the idea and Hari Har Dutta broke away from 'Koumudi' and started his own paper 'Jame Jahan Numa' as the first ever Urdu newspaper.

He also worked earlier as a Clerk in the custom office of master general. He knew Persian, Urdu and English along with his mother language Bengali. Gurbachann Chanda describes him as an adventurous and dashing.<sup>7</sup> He would not give in to anybody easily and tried to fight back to the last. He would always welcome new challenges. Urdu in those days was a language in which no man before him dared to bring out a newspaper or a journal.

The family of Hari Dutta was a Pro-English and he himself was an employee of East India Company and loyal to the company but it is evident from declivity and acclivity of his newspaper that he was by nature a man of free thinking and knowledge seeker and an adherent of science and arts. His newspaper's editor was at his full liberty to choose and publish the news whatever he wanted to uplift the standard and importance of the paper.<sup>8</sup>

### **Sada Sukhlal**

No sufficient information is available about Sada Sukhlal like Hari Har Dutta who made sincere effort to make 'Jame Jahan Numa' the first ever Urdu paper public. Sada Sukhlal was appointed its editor.

Gurbachan Chandan writes in his book 'Jame Jahan Numa' about Sada Sukhlal that he belonged to Agra<sup>9</sup> citing the example from 'Guldasta Ekhlague' in which Sada Sukhlal himself wrote 'Akbrabadi' as suffix to his name. Akbarabad is an old name of Agra.<sup>10</sup>

Sada Sukhlal came to Calcutta in search of employment and joined Fort William College as a 'Munshi'. He earned a good name as a Munshi, his diction was quite different from others. He authored more or less eighteen books to his credit.<sup>11</sup>

He either compiled, translated from English or Persian. All these books are available in London, India office library.<sup>12</sup>

He knew English, Sanskrit, Persian and Urdu. He again shifted from Calcutta to Agra while he was seriously ill due to overwork. He sought permission and blessings from his readers and well-wishers through his papers 'Jame Jahan Numa'.<sup>13</sup>

کئی دونوں سے جسمانی امراض اور دماغی بوجھ میں مبتلا ہے۔ ہاتھ کام کرنے سے معذور ہیں اور دل کسی طرح بس میں نہیں۔ گو وہ کافی عرصے سے اخبار نگاری کا اپنا کام بساط بھر کرتا رہا ہے۔ لیکن اب ضروری ہے کہ وہ اپنے کرم فرما قارئین سے درخواست کرے کہ جب تک وہ شفا یاب نہ ہو جائے وہ اس کی معذوریوں کو درگزر کریں۔

In Agra he started teaching English to the Indians with the end in view he wrote an English Grammar and named it 'Miftahul Anwar'.<sup>14</sup> For the beginners he wrote one more English primer "Qawaid Angrazi".<sup>15</sup>

Sada Sukh Lal published two newspapers from Agra. One was in Urdu and its name was "Anwarul Absar" and Hindi paper's name was 'Budhi Perakash'. Sada Sukhlal edited both these papers. These papers were issued during 1852 to 1853. Both these paper were the exponent of female education.<sup>16</sup>

Gurbachan Chandan quoted Gorsan Tasi, a French orientalist as saying that two papers one in Urdu named "Aina Elm" and the other in Hindi named "Wastant Darpan" were issued from Agra's neiboughering city Allahabad under the supervision of Sada Sukhlal. This paper continued to be published in 1857.<sup>17</sup>

### **Moulvi Kabiruddin Ahmed Khan Bahadur**

Shamsul Ulama Molvi Kabiruddin Ahmed Khan Bahadur, by origin was a Bengali Muslim. His mother Language was Bengali but he was well versed in Urdu, Arabic, Persian and English. He was a perfect gentleman and a man of character. He was very pious, every body loved and respect him. Moulvi Kabiruddin was a member of Asiatic Society of Bengal. Not only that, he became 'justice of peace' of Calcutta in June 1873.<sup>18</sup> He established a press named "Mazharul Ajaib". The Foremost Urdu daily the "Guide" was published in his press. "Urdu Guide" the first ever Urdu daily

according to the information of Shanti Ranjan B.C. appeared for the first time in 1885 from Calcutta.<sup>19</sup> So the January 1885 is the birth day of First Urdu daily. Moulvi Kabiruddin was its editor.<sup>20</sup>

Molvi Kabiruddin was not only a journalist but he was also an author of "Urdu Lughat" and a "Jantri" Calendar which was published in 1869. The 'Loghat' contained 126 pages. From his "Mazharul Ajabs" press a lot of books were published namely "Masnuyat Sauda" "Urdu-Moalla", "Aqde-Gul" and "Tabqat-Mohsina".<sup>21</sup>

In later years he changed the name of his press and named it "Urdu Guide" in 1882.<sup>22</sup>

#### **Mohammad Abdul Karim B.A.**

Mohammad Abdul Karim was originally from Sylhet (Bangladesh). His father's name was Mohd. Nabi Mia. His mother language was Bengali but he knew Urdu, Hindi, Arabic, Persian and English. He was born in Sylhet on the 2nd August 1863. He was a member of Bengal Legislative Council.<sup>23</sup>

Abdul Karim passed his B.A. from Presidency College Calcutta in 1886.<sup>24</sup> He was married in the family of Hafiz Shah Mohammad Hatem, who was a renowned Sufi of Bengal. He started his career as an Assistant Inspector of schools and then he was promoted to the rank of Inspector in the same department in 1912. He was a life fellow of Calcutta University.<sup>25</sup>

Mohammad Abdul Karim was the editor of a prominent Urdu weekly and later on he became editor of a daily named "Darul Sultanat".<sup>26</sup> This newspaper continued to appear for fifteen years. Earlier "Darul Sultanat" was just a weekly.

He wrote many books, among them “Tarekh-e-Hind” became very famous. His name is also attributed ‘Charitra Abhidan’, a Bengali book. He was the president of “Tulba Conference”, Sarhat in 1919, Calcutta Presidency Muslim League Conferences in 1928 and 1930. His greatest contribution is that he donated a building to the Muslim students that valued Rs. 50,000. He died in 1943.<sup>27</sup>

### **Maulana Mohammad Akram Khan**

Maulana Akram Khan was born in Hakimpur, District 24-Pargana in 1868. His father’s name was Al-haj Ghazi Maulana Abdul Bari. Maulana Akram was well versed in English, Bengali, Urdu, Persian, Sanskrit and Arabic. His parents died on the same day being attacked with Cholera. He was brought up by his maternal uncle and was educated at Calcutta and Patna.<sup>28</sup>

He entered into the career of a politician by participating in All India Educational Conference held in Dhaka in 1906. Maulana Akram Khan whose mother language was Bengali, started to publish an Urdu daily named “Zamana” in 1920 from Calcutta.<sup>29</sup> In 1921 one more daily newspaper “Sevak” he started. It was a weekly newspaper but afterward it became a daily. The daily “Azad” which was issued from Dhaka, was his marvelous achievement in journalism. Earlier he had brought out a Bengali Newspaper ‘Mohammadi’ in 1903 and weekly ‘Ahlehadis’.<sup>30</sup>

Anjumane Ullama-e-Bangala established in 1908. He was the Chief Secretary of this organization. A.K. Fazlul Haque, Abul Kalam Azad, Maulana Abdullah Baqui, Maulana Moniruzzaman Islam, Dr, Shahidulla were also members of this organization.<sup>31</sup>

For his political belief and furry speeches he served jail terms time and again. In 1924, he presided over the meeting of provincial Congress in Serajganj. In 1926, he became the President of provincial congress committee. In 1927, he broke away from congress and became Secretary of new party "Banga Proja Somittee" during 1930. While serving a jail term, he translated the 'Holy Quran Sharif'. In 1941,<sup>32</sup> he was chosen the President of Muslim League of Bengal. After Partition of India, he came to Dhaka and became President of "Anjumane Taraqqiae-Urdu". In 1962, he gave up politics.<sup>33</sup>

Maulana Akram was not only a devoted and born journalist but he also trained and produced some politicians like Maulana Shafique Ahmed Usmani, who was, the editor of "Asrejadeed". 'Asrejadeed' was the oldest Urdu newspaper in Bengal. It lasted more than sixty years. Maulana Akram Khan died at the age of 105 in Dhaka in 1969.<sup>34</sup>

### **Maulana Abdulla Kafi**

Maulana Abdullah Kafi was born in Baradman at his maternal uncle's house. But his ancestral country is Bangladesh. He belonged to Sultanpur in Chittagong. His father's name was Abdul Hadi. Abdullah Kafi learnt Urdu and Persian from his mother then was admitted in Madrasa Alia Calcutta. In 1919, when he was reading at Saint Gorge College in Calcutta, he joined Khilafat movement during those days, he developed a cordial relation with Abul Kalam Azad.<sup>35</sup>

He worked with Maulana Akram who was the spokesman of Khilafat movement. He joined Maulana Akram as his deputy for editing his "Zamana", when Maulana Akram was arrested and was put behind the bar, Abdullah Kafi worked as the Editor in chief of "Zamana".<sup>36</sup>



cooperation with Masood Ahmed of Chittagong as the editor. He was an eye-sore of the English because of his free writing against the English rulers and ultimately he was expelled from Bengal and he left Calcutta for Delhi in 1919. In 1935 he started a daily paper named "Payam" from Haidarabad (Deccan). He also worked with Maulana Abul Kalam Azad and Dr. Ansari. He died in 1956 at the age of 68. 'Laila-k-khotoot', 'Majnu ki dairy', 'Safar Nama', 'Naqshe Farhang', 'Aasar Abul Kalam Azad', 'Teen Paise Ki Chhokri', 'Aasar Jamaluddin Afghani' and 'Hayate Ajmal' these pieces of his writing are his best creation in Urdu.<sup>41</sup>

### **Shah Khalidur Rahman**

Shah Khalidur Rahman was a very pious and a practicing Muslim. He used to work with a number of newspapers at a time. He used to edit 'Jamhooor' but also worked as a translator in "Azad Hind". He started working with Jamhooor of Chiragh Hasan Hasrat in 1931. He was associated with 'Telegraph', 'Rahbar' and 'Chonch' etc. He happened to be a cheerful, humorous and prolific writer as well as a responsible journalist.<sup>42</sup>

### **Maulana Shaique Ahmed Usmani**

Maulana Shaique Ahmed Usmani was born in Braine, district of Bhagalpur in 1894. He was educated at Dewband. After getting back from Dewband, he started a weekly named "Sabilul Ershad" but it could not meet with success. In 1918, he issued a newspaper named "Asrejadid" according to Ebrahim Hosh, he was an orthodox Muslim. He caused the people of Calcutta to be inclined towards the creation of Pakistan through writing of this paper.<sup>43</sup>



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It was the greatest achievement of this paper. He left India just after Pakistan came into being. Shanti Ranjan B.C. quoted Md. Sedique, a Calligraphist, as saying that Maulana started working in "Daure-jadid" after he came back from Dewband. As for with regard to his involvement with "Self rule" and Khilafat movement he was sent to jail. He met there with Netaji Subhash Chandra Bose. Maulana Usmani taught Mr. Chandra Bose Urdu and learnt Bengali from him.<sup>44</sup>

Ebrahim Hosh a journalist and editor of "Asre jadid" who had worked with him expresses his feeling about Shaique Ahmed Usmani in these words-<sup>45</sup>

انہوں نے بسنت علم کو کبھی منہ نہیں اٹھایا۔ اپنے تمام کارکنوں سے خواہ کسی بھی درجے کا ہو، بھائیوں اور  
 رشتہ داروں کی طرح ملتے تھے۔ کبھی کوئی نا ملائم بات زبان سے نہیں نکالتے تھے۔ شگفتگی اور ہزل سنی ان کی گفتگو کا جز  
 غالب ہوا کرتی تھی۔ کسی سے بھی منہ ملانے سے مار نہیں تھا۔ کوئی تکلف نہیں کرتے تھے۔ عربی، فارسی اور  
 اردو پر کامل دستاورد رکھتے تھے اور اسی پائے کے خطیبوں میں ان کا شمار ہوتا تھا

(He never touched wine. He met whole hearted with all his subordinates regardless of their class and position, like his own brothers. He never used harsh words. Cheerfulness, humour was a part of his personality. He never refused or felt reluctant to meet anybody. He maintained no formality. He had a thorough knowledge of Arabic, Persian and Urdu and was a good orator).

However, at the fag end of his life, he attacked with Leprosy in Karachi, Pakistan. Shaique Ahmed was not merely a journalist he was a novelist, an essayist and a short story writer as well. He was very impressed by Sharat Chandra Chatterji. He translated some of his novels, short stories into Urdu from Bengali. "Chand Tara", "Bari Apa" Doost Ki bewi", "Mohni" are his famous novels.<sup>46</sup>

He was also involved in publication business and established an organization named "Shaique Ahmed Usmani & Sons". He published Nawab Naser Hussain's books "Mughal and Urdu" in 1933 from publication press. He issued a monthly entitled "Nashtar" from Calcutta in 1922. He went to Pakistan in 1948.<sup>47</sup>

### **Maulana Abdul Jabbar Waheedi**

Maulana Abdul Waheedi was born in Bihar but he came to Calcutta in search of his livelihood. He was very pious and practicing Muslim. He joined "Asre Jadeel" in 1934. He worked there as an editor and distributor. Maulana Abdul Waheedi was a helping hand of Shaique Ahmed Usmani. He is said to be a Special Correspondent of 'Asre Jadid'. During the riot of 1946, he was shot dead in Calcutta.<sup>48</sup>

### **Gohar Ghazipuri**

Gohar Ghazipuri was from Ghazipur. That is why he writes Ghazipuri as a suffix to his name. But his real name was Zahid Husain. He was a dedicated journalist of his time. He brought out "Ebrat" that continued to be published from 1934 upto 1964. He also edited "Angara" in absence of its editor Abdul Wahab Ghazi Elahi. During his old age he settled down in Howrah and lived a very humble life. He practiced homeopath and had a good name in Urdu versification. His wife was also a poetess and laureate. Zahid Husain died in 1983 in Howrah.<sup>49</sup>

### **Md. Ishaque Amratsari**

Md. Ishaque was a renowned journalist, poet, critics, essayist and laureate. A number of his essays, poems and critical essays were published in various periodical, magazines, contemporary and paper. His critical

essays were often used to publish in 'Negar' published from Lucknow, the most authentic journal of its time. For Some time he was attached with "Hind" of Abdur Razzak Malihabadi. He used to edit "Muslim Gazette" and 'Aina' of Calcutta. In 1925 he joined Muslim League and then went into retirement. He died in Pakistan.<sup>50</sup>

### **Y. K. Tarique**

Y. K. Tarique Whose real name was Yakoob Khan, was a dedicated and reputed journalist. He was the brother-in-law of Mahmood Tarzi and elder brother of poetess Farida Kashani. He brought out a number of monthlies and weeklies from Calcutta.

Syed Mahmood Tarzi writes about him. During thirty five year stay in Calcutta I never saw such a prolific writer. He used to writer by different names such as Y. K. Tarique, Tamim Rashidi, Sharad Millee, Sharkoob Afridi and Khalid Ebrahimi. He died on 23<sup>rd</sup> September 1942.<sup>51</sup>

### **Partu Lucknavi**

Partu Lucknavi was born in Lucknow in 1908. He was a pupil of Allama Arzoo Lucknow. His real name was Syed Mohammad Agha. In 1941, a weekly 'Nezam' issued from Calcutta and he became its editor. He went to Bombay with 'Nezam' when it transferred from Calcutta to Bombay. In Bombay, he joined film industry as a film lyricist and dialogue writer. 'Bhaijan' and 'Shekar' were his hit films.<sup>52</sup>

### **Rafique Abid Zahidi**

Rafique Abid was a good Calligraphist. He worked for many papers as a calligraphist. He was a good poet and essayist. His writings published in almost every contemporary leading Urdu newspapers of India. His novel

(Markai-Shams) became very popular. He attached himself with the daily paper "Kamran" "Naqqash". In 1934 he himself bought out a weekly named "Sarosh" from Calcutta. But the paper could not continue more than two years. He left Calcutta for Bombay in 1965.<sup>53</sup>

### **Siddique Ansari**

Siddique Ansari was from Agra. He used to work as a Calligraphist in the most of Urdu newspapers in Calcutta. He was permanently attached with "Asre-jadid" of Maulana Shaique Ahmed Usmani. His wife Mrs. Siddique Ansari was also a poetess and journalist. She used to edit the weekly "Hoor". Siddique Ansari himself brought out a newspaper "Nai Dunya" in 1924, at the age of forty.<sup>54</sup>

### **Waheeduddin Noor**

According to the Ebrahim Hosh "Waheeduddin Noor had a good reputation for issuing and closing down the news papers. He issued "Al-Helal" "Hunter Punch" and "Makhdoom" but all of them were closed down shortly. He also issued a weekly named "Tamancha" in 1939 and one monthly paper named "Baghban" in 1939.<sup>55</sup>

### **Chiragh Hasan Hasrat**

The real name of Chiragh Hasan Hasrat was Daliluddin Ahmed. He took Chiragh Hasan Hazrat as his literary name in 1910. His Homeland was Dhaka, Bangladesh and his father's name was Moulvi Mohammad Faiz Baksh.<sup>56</sup>

His father was a teacher in Hoogly. Later on he joined a Madrasa, Calcutta. Hasrat was born in Calcutta in 1887. He was educated in the city of Calcutta and soon he became inclined towards Urdu poetry and became

pupil of Abul Qusim Shames Kalkatvi, son of Abdul Ghafor Nassakh, the poet of Urdu from Faridpur, Bangladesh. He used to lived in Hyderabad, Delhi and Madras. Besides the monthly 'Aftab' he issued a daily newspaper named 'Waqt' from Calcutta when Abul Kalam Azad reissued his reputed weekly paper Al-Helal in 1927. Chiragh Hasan Hasrat was included in his entourage.<sup>57</sup>

### **Badrazzaman Badar**

Badruzzaman Badar was a reputed poet, laureate and journalist. He was born in Calcutta. His novel "Ahsan" became very popular which was published in 1923. He was also an inspector of Cooperative Society in Narayanganj, Dhaka. He knew English, Urdu and Bengali squarely. He used to write in Hakim Habibur Rahman's "Jadu". He died around 1940. He was editor of "Tanveerul Mashriq". So long, he was in Calcutta he used to write in "Shames Bangala". He was a regular contributor of "Jadu" from Dhaka.<sup>58</sup>

### **Raisuddin Faridi**

Raisuddin Faridi was among the prominent journalists of Indo-Pak subcontinent. He spent a better part of his life as a journalist. He started his career as a journalist in the newspaper 'Helal', in Bombay. He also edited "Iqbal" and "Khilafat". He then went to Hyderabad and became joint editor of "Shoaib". During his stay in Hyderabad he was entrusted the responsibility of editing of "Inquilab" ..... he was a nationalist but ..... gradually he became moderate. When he took charge of "Rozana Hind" ..... Calcutta. The paper was already set to decay. Despite his desperate efforts, he could not beef it up. Besides writing social and political essays, he used to write short stories. He is also known as a poet.<sup>59</sup>



### **Ebrahim Hosh**

He was born in Baisakh Bagan, Calcutta in 1918. But his forefathers were from Gorakhpur. He spent the major portion of his life as a journalist. He started his career when he was quite young. His association with journalism continued until his death. During this period, he attached with so many newspapers that he could not name those papers. He worked with "Azad Hind", "Aabshar", "Asaar", "Roznama Hind". He spent a very thrilling days when he was in "Azad Hind".

His constant association with journalism made him excelled in this craft. But his poetic creativity was seriously hampered.

Appreciating his literary and journalistic services All India 'Meer Academy' honoured him with "Sanade Imtiyaze Meer". Again, West Bengal Urdu Academy awarded him "Malihabadi" award on his literary and journalistic contribution. He was not only a progressive and creative poet but also a poet and prose writer of 'Calcatian Urdu' (The Urdu, which is spoken among the labour class of Urdu knowing people of Calcutta, which is usually called Calcatian Urdu). Collection of poems in Calcatian Urdu "Jindegi Ka Mela" (a carnival of life) was made to public in 1959.<sup>60</sup>

### **Rais Ahmed Jafri**

Rais Ahmed Jafri hailed from Allahabad. He was born in 1930 in Mahangaon. He worked as a News Editor with 'Azad Hind' for thirteen years. He was just a translator and editorial writer. He was in this business for long fifty years. He was bold and fearless journalist. He spells out the things whatever he thought right and proper.

His admissible creations are

1. "Allahabad Se Calcutta Talk" (A travelogue)
2. Kalkatta Ki Monaliza (Allegorical feature)
3. Adam Fray (an essay)
4. Apse mileae (feature)
5. Urdu ka Ajaib ghar (a ..... of urdu)
6. Akhbarat ka Hal (All about Urdu News Papers).<sup>61</sup>

### **Nazirul Husaini**

Nazirul Husaini was born in 1927 at Kakinara in 24-Pargana. His Fathers' hometown was Gorakhpur but came to settle in 24 pargana. Nazirul Husaini could not attain higher education. He was simply matriculate. But he was capable of reading and writing English.

He fought with the poverty to the last although he was a government employee but unfortunately he was terminated from his service after partition of India for unknown reasons. He joined journalism as the profession and worked with a number of Urdu papers. He himself brought 'Akhwat' papers with the financial help of others. "Akhwat" was his biggest achievement.

He also managed some literary papers – "Nai Manzil" in 1950, "Jahan Ara" in 1964, "Sadae-Hairat" in January 1966. He was also a poet.

1. Nikhat-o-Naghma
2. Meer Karwan are his best known literary creation.

Nazirul Husaini died on the 19, August, 1972.<sup>62</sup>



### Iqbal Ekrami

Iqbal Ekrami was born in Johnpur in 1912 and died on 3rd April 1981 at his birth place. He started his journey as a journalist as a staff in Wahiduddin Noor's "Al-Helal". After that he never looked back. He worked in "Mazdoor", "Thokar", "Ittehad", "Chapat" and "Nauratan" and lastly he joined "Emroz". He had the credit to edit "Chapat".<sup>63</sup>

In 1966, he brought out a Comical Weekly paper "Mabadaulat". But it could not succeed, having been published few edition, it was closed down.

Ebrahim Hosh, his friends writes about him in his memoir "Yadon Ke Jharon Kon Se".

64 اقبال اکرامی ایک ایسے مرنجیاں مرنے والے دوست نواز، خلیق اور ملسار انسان تھے جس سے آج تک کسی کو شکایت نہیں ہوئی

(Iqbal Ekrami was very friendly, social and affable. Nobody had any complain against him, we had professional jealousy but we have always been friendly with each others).

### Shahzada Salim

His real name was Salim Akhter. He was from Punjab. His father and other relatives had business involvement but he had some different taste other than business. He started his career by writing film scripts and in different journals. His essays published in "Azad Hind" in 1960, but exceedingly Salim brought out "Akas", "Rahbar Alam", "Mohaz" and "Daud" etc. He was sent to jail in 1965 after Indo-Pak war. In jail, he wrote a book named (When Mosalmano Per Qayamat Tuti).<sup>65</sup>

**Md. Yonus Nazari**

Yonus Nazari was born in Darbhanga, Bihar. But he was a permanent resident of Calcutta. He was basically a Calligraphist but he was in a habit of issuing newspapers. He brought out "Naqqash" in 1941. This weekly gained much popularity among its readers. Beside, "Naqqash" and daily "Karwan" he brought out "Kundan". He died on 21st January 1964 in Calcutta.<sup>66</sup>

**Ahsan Muftahi**

Ahsan Muftahi's real name was Husain Ahmed. His father's name was Hafiz Abdul Ali Ansari. Ahsan's home town was in Maunath Banjan, in U.P. He was born there in 1938. He was a teacher before he joined in journalism. Now he is editing "Almashsique". He has a good reputation as a journalist. He authored some books among them "Qande Shiraz" is best known.<sup>67</sup>

**Syed Habib**

During the days while Maulana Azad and Maulana Mohammad Ali were disheveling the parcel and embers of journalism in Calcutta one more journalist appeared in the scenario of journalism. His name was Syaeed Habib. His uprightness and rectitude can not be compared to any of the journalist of his time.<sup>68</sup>

He was a Kashmiri by origin but with his parents he was residing in frontier. Like Qazi Nuzrul Islam, he also joined to British army and went to Hong Kong. But he picked a quarrel with an Englishman and came back to India and joined a newspaper named 'Sadaqat' but shortly he issued his own paper 'Naqqash'. When the incident of Kanpur occurred he spited fires against the British and as a result his paper 'Naqqash' was banned. Then he

brought another paper 'Rahbar' this paper also met the same fate and Syed Habib was also sent behind the bar. When he came out of this catastrophe he managed to bring about a new paper named 'Naqoosh' but this paper could not continue and he went to Lahore. In 1919 he issued from Lahore 'Siyasat'. On the forehead of this paper a 'Shair' of Allama Iqbal had always been written-<sup>69</sup>

”بٹس سے دینے والے اسے آسمان نہیں ہم  
سو بار کر چکے تو امتحان ہمارا“

He never gave in to the English. His paper 'Siyasat' was closed down and he died in extreme poverty in 1952.

### **Syed Hasan**

Syed Hasan was from a Nawab family. He was very good at English. He was also a good orator and wrote English masterly. He used to edit the 'Independent' of Moahru. His relation with Gandhi, Azad Hakeem Ajmal was excellent. He had to leave the country having been entangled a personal affair. He went to America but did not forget his motherland. He brought out a paper there 'Yade Watam' on the pattern of Azad Al-Helal. It gained popularity within a short time. It was printed and flashed with coloured pictures and was sent secretly all over the world. Because its entry into India and also to some other countries was prohibited. But unfortunately it could not continue more than two years, because printing and publishing of an Urdu paper in the country like America was a great problem.<sup>70</sup>

### **Abdur Razzak Malihibadi**

Abdur Razzak was the pioneer of Urdu journalism. He had many talents and was a man of many folds. He was a fearless journalist, translator, powerful writer, a nationalist, sincere reformer, farsighted politician. Least but not the last, he was an excellent. Theologian, an enlightened innovator, and a freelance thinker. Maulana left a profound impact over literary journalism, and national politics when some one to review his journalistic qualities comes to the conclusion that his goodness, righteousness were prime aspect of his personalities. His writing does not simply reflect his ideals and way of thinking but it carries such a power and mechanism that inspires the people to attain determined and desired goal. The objective of his journalism was not to earn money. His intention was to create awareness and enlighten the people against age-old beaten track of superstition and to infuse the spirit to come out of dismay and hopelessness. These were the sentiments that took him to Turkey, Mecca and Egypt. He remained there and engaged in journalism and literary activities. He hosted the flag of patriotism and freedom of thought through his writing.<sup>71</sup>

In Egypt, he laid down the foundation of 'Anjumanne Khuddame Ittehdde Kaba'<sup>72</sup> to unite the people of India and raise into them the feeling of patriotism. Having the same passion, he went to Constantinople and met there Ghazi Anwar Pasha and expressed his desire to get requisition into the army but his plea was rejected on certain legal obligation though his feeling were much applauded.

In Turkey, he worked in the weekly of Anwar Pasha's 'Jahane Islam'. This paper was published in Arabic, Turkish and Urdu from Turkey. Mean while, 1st World War started. Although Turkey was neutral in this war, but

Britain capturing the two ships of Turkey by Britain compelled her to indulge into the war.

Abdur Razzak could not keep himself away from chastising Britain. He wrote an essay condemning Britain in the strongest language. For this perpetual act, the paper was banned to enter into India. As a result 'Jahane Islam' had to be closed down.

He left Turkey for Egypt and started a coffee house with a very small amount of money but the shutters had to be pulled down of this coffee house on reporting as a house of 'ill fame'. Then he began hawking but English spices were always haunting him, while he was in Egypt rumour spread that Malihabadi was in constant touch with Lala Hardayal and Molvi Barkatulla of 'Al-Ghadar' and he has been writing articles regularly for the publication in 'Ghadar' to instigate the Indians living in America against the British government.

However, when the work was over, he came back to India and looked for a patriot and a leader who could translate his passion into reality. He met Maulana Mohammad Ali Johar and Hasrat Mohani. Eventually he came in touch with Maulana Abul Kalam Azad with his cooperation he brought out the weekly 'Paygham' from Calcutta.

The people of India for the first time saw the magic of Mulana Abdur Razzak. He wrote so powerful editorials in Paygham and drove a campaign against the English that the throne of the British Empire began to tremble. The edge of Maulana Abdur Razzak was more sharpened when he brought out his own paper the daily 'Hind' in 1929. The front page of this paper was earmarked for 'Islamic World'. The people gathered on the road and waited to get the 'Hind' so that they could know the latest news of Islamic world.

The paper was so popular in those days.<sup>73</sup>

Maulana was a man of very strong nerve. He was not scared of his death. He used to say-<sup>74</sup>

”اللہ میاں اس کو جلدی مارتے ہیں جو موت سے ڈرتا ہے۔ موت سے نہ ڈرو گے تو ملک الموت تم سے ڈرنے

لگے گا“

(To think about one self is foolish. if Allah is willing and needs you to keep you here and if not he will call you back).

### **Md. Ali Johar**

Maulana Mohammad Ali was born in 1878. He was graduated from Oxford University, England. He studied Urdu and Persian at home but later on he was transferred to Brailly High School. Then he was sent to Aligarh for higher studies. He secured 1st position in B.A. exam and topped in whole of the university in 1896. He also appeared for the I.C.S. exam but luck did not favour him. He was the first Indian to become the secretary of student organisation in Oxford University.<sup>75</sup>

After the completion of studies he got an prestigious post in Rampur State. He spent few years in Baroda, Gujrat also. In 1910, he resigned the service and decided to step into the arana of journalism and politics. Very shortly, he become the champion of both. He was the best among the few journalists of India. He issued his first English newspaper on the 14th January 1911. He had the command over Urdu and English equally. Urdu was his mother language but he was no less capable in English too. A London based reporter of the Times of India writes about his authority over English-<sup>76</sup>



He issued an English newspaper 'Commode' from Calcutta. The main objectives of Commode were to make the English people aware about the prevailing political situation and the determination of Indian people to fight for the freedom of their country. However, the people of India could not have much dividend from the English newspaper so he decided to fulfil his long cherished desire to bring out an Urdu paper so that the people could be led in the right direction. Specially, the Muslims who did not know English to he issued an Urdu paper 'Hamdard' from Delhi on 1st June 1913.

In the freedom struggle of India Urdu journalists took a salient part against British Empire. They discovered and raised the slogan 'Inqilab Zindabad' so effectively that no other of Indian newspapers of any other language can cite such example. Maulana not only as President of congress but also as a journalist through his writings created a havoc among the occupants.

'Hamdard' became popular among all strata of people. Its publication reached up to twenty five thousand per edition simply because its editor was the man like Maulana Mohammad Ali Johar. Moreover, it had got the cooperation of the best writers of the time. Its editorial board comprised of the men of letters like Qazi Abdul Ghaffor, Syed Jalib Dehlvi, Mohammad Farooque Diwan Gorakhpuri. Ehteshamuddin etc. Moulana Shibli Nomani, Altaf Husain Hali, Allama Iqbal, Maulana Hasrat Mohani, Arzoo Lucknavi, Maulana Shawkat Ali, Khawja Hasan Nizami, Maishar Lucknavi and Prem Chand were its main contributors.<sup>77</sup>

Maulana Mohammad Ali was undoubtedly a shining star on the sky of Urdu journalism. His magnificent contribution to Urdu journalism can not be forgotten. His journalistic career will always be a mentor for the generation

of the journalists to come. His life implanted the awareness, self respect, courage, unity and conduct of good behaviours.

### **Maulana Azad**

The name of Maulana Azad was Abul Kalam Mohiuddin Ahmed. His chorngramic name was Firoz Bakht. He was born in Mecca, August in 1888.<sup>78</sup> He was the youngest among three sisters Zainab Begum, Fatema Begum Arzoo, Hanifa Begum Abroo and one brother Ghulam Yasin. His father's name was Maulana Khairuddin.<sup>79</sup>

During the reign of Zaheeruddin Babar his forefathers migrated from Herat to Qusoor (Punjab) and settled here in 1530. In 1855, his grand father (Maternal) decided to go to Hijaz due to the political unrest in India. Maulana's father Maulana Khaisuddin went also with him. Azad was born there.

However, his father came back to India for the treatment of his fractured leg settled down in Calcutta. His mother died here in 1896. Abul Kalam's mother language was Arabian but he learned Urdu and Persian. He was educated at home and he availed the opportunity to become the pupil of the dignities and man of letters like Molvi Yakub, Molvi Nazirul Hasan, Molvi Mohammad Ibrahim, Maulana Mohammad Umar and Shamsul Ullama, Maulana Saadat Husain. Maulana Azad happened to be very intelligent. At the age of fifteen having been graduated from education he tilted towards the composition of poetry. This led him to issue "Nai Range Alam". This Guldasta (selection of poems) inspired him for Urdu into the profession of journalism in 1899. At the age of fifteen, he got reorganization as an orator and an essayist. His essays were so popular that those published in the paper like 'Makhzan', 'Armoghan', 'Ahamul Akhtsab', 'Nai Range Alam', 'Almisbah' and 'Tohfai Ahmedi'.



Azad for the first time got the chance to work in 'Khad Nang Nazar'<sup>80</sup> as an Assistant Editor, which was issued from Lucknow to prove his abilities. 'Lesanus Sedque' which he himself issued from Calcutta in 1903 made him widely known all over India.<sup>81</sup> For some time he took responsibility of editing 'Wakil'<sup>82</sup> which came out from Amritsar and for six months he got himself attached with editing of 'Darul Saltanat' which also came out from Calcutta.<sup>83</sup>

After the death of his father in 1908, he abandoned journalism. He went on outing to the Middle Eastern countries. On getting back from foreign trip he went through writings of Sir Syed Ahmed Khan, Hali and Shibli thoroughly. These writings left a deep impact on his mind. Beside, this the piteous and miserable condition of the Muslim of India made up his mind to participate in Indian politics. To expose his ambition he needed a medium. So, he issued the weekly 'Al-Helal'. This paper took him to the apex of popularity as a journalist. Al-Helal came out from Calcutta on the 13th July 1912.<sup>84</sup> 'Al-Helal' appeared with so much splendour and lustre that people became enamoured of it. He received applauses from every nook and corner of India. But the paper had a very short run. It had to be closed down in 1924. It reappeared once again but could not last more than six months and closed down on 9th December 1927.<sup>85</sup>

Azad, to translate his political views and convey them to the people, issued 'Al-Helal', 'Al-Balagh' and 'Paygham'. He adopted journalism in a way that established his individuality and authority within a very short time. Azad simply did not make the people aware of their political plight. He also taught them the lesson of Quran and Sunna through his writings. But he could not accelerate and enhance his contribution to literature, religion and

journalism in proportion to what he could have had or the people expected from him only because of his total involvement in politics.

### **Pervez Shahid**

Commonly known as Pervez Shahidi but his real name was Ekram Husain. He was born in Lodhi Katra, Patna. He passed his Matriculation examination from Calcutta and did his Post-graduation from Patna University. He is now permanent resident of Calcutta.

Earlier he was a teacher of Urdu in Midnapur College and then he joined Repon College in 1939 as a professor. He edited monthly 'Jadid Urdu' from Calcutta for long twelve years.

He is also a poet. He has written Nazm, Ghazals but he loved to compose 'Rubai'. The 'Jadid Urdu' made its public appearance in 1938 and it was the best of Urdu papers.<sup>86</sup>

### **Jamil Mazhari**

His name was Syed Kazim Ali Kazmi but used Jamil as his pen name and in literary circle he is known better as Jamil Mazhari. He was born in 1905 in Azimabad (Patna). During his childhood he came to Calcutta with his father Maulana Khursheed Hussain Kazim. He did his M.A. in Urdu from Calcutta University.

For a long time he was attached with 'Asre Jadid' in Calcutta. He used to write in this paper a column under the caption 'Mohmalaat' means 'nonsense' by adopted name 'Kuchagard' vagabond. He joined as Deputy Director of Publicity, Government of India in 1941 but later on he joined Patna University as a professor of Urdu.<sup>87</sup>

### Kafi Cheryakoti

His real name was Mohammad Mobin Abbasi and Pen name was Kaifi. He was born in Waleedpur Azamgarh in July 1890.<sup>88</sup> He comes of a family of Sufis and Saints. His generalogy links with Hazrat Nezamuddin Aulia of Delhi. Cherayakoti which earned the name as the grace of India due to its scholars and great men of science and arts who were born here and served their people.<sup>89</sup>

His father's name was Maulana Mohammad Farooque who was the teacher of Allama Shibli Nomani Kafi Chirayakoti completed his education at the age of sixteen. He knew fifteen languages. He could compose poetry in Urdu, Hindi, English, Arabic and Persian.<sup>90</sup>

He started his career as a journalist with a literary monthly 'Mahnama Al Elm' from Azamgarh in 1916. He was later assigned to edit Institute Gazette of Muslim University in 1918. He was an active participant in National Politics for the freedom of the country.<sup>91</sup>

In 1921, he issued a political monthly 'Mah-keyan' from Gorakhpur. He also worked with Maulana Akram Khanin Zamana and in 'Roznama Inqalib', 'Zamana' of Syed Sajjad Husain Allahabadi. Afterwards Kaifi issued a weekly 'Turjuman' and a daily 'Khadim', monthly 'Kalim' and a weekly 'Istaqbal' etc. He was honoured with the title 'Subhanul Hind' by the government of Egypt. Kaifi Chirayya Koti for his paper 'Inqilab-e-Zamana' received commendation messages from the bigwigs of India.<sup>92</sup>

Maulana Mohammad Ali Johar says-<sup>93</sup>

میں مولانا کیفی کے در کا غلام ہوں مکتے میں مولانا کا قیام اہل مکتے کے لئے باعث برکت ہے۔

(I am a slave of the door step of Maulana Kaifi. His staying in Calcutta is the blessing for the people of Calcutta).

Mahatmama Ghandi comments about his paper 'Roznama Inqilab'-<sup>94</sup>

اخبار روزنامہ "انتخاب زمانہ" ما ملک اور قوم کیلئے بہت مفید ہے۔ کامیابی کی دعا کرتا ہوں۔

(The Roznama 'Inqilab Zamana' is useful for the country and the nation I pray for the success of it).

Pandit Motilal Nehru father of ex-prime minister of India Mr. Jawahar Lal Nahru says-<sup>95</sup>

مولانا کفی ہندوستان کیلئے مایہ ناز ہیں

(Maulana Kafi is a pride of India).

Moulana Abul Kalam Azad praising him says-<sup>96</sup>

اخبار 'انتخاب زمانہ' میں آپ کی جادو نگاری اردو داں حلقے اور علماء کے لئے قابل رشک ہے۔

(Your writings in your paper 'Inqilab Zamana' has magical effectiveness over the Urdu knowing people and it is enviable for the Muslim theologians).

### **Israil Ahmed**

Israil Ahmed started his journalistic career from Rangoon, Burma. He was the inhabitant of Brailly. When Burma was attacked by Japan, he came back to India and began to reside in Calcutta. In Calcutta he remained attached with 'Al-Heque', 'Asre Jadid', 'Azad Hind'. He worked with 'Aazd Hind' upto 1965. After Indo-Pak war in 1965, he came to Dhaka. When Bangladesh came into being, he went to Karachi via Kathmanadu. He was a powerful and competent journalist.<sup>97</sup>

### **Abid Danapuri**

Abdul Mabood was his name but generally he is known as Abid

Danapuri. His father's name was Maulana Halim Abdur Rauf Qadri Danapuri. Abid Danapuri had a keen interest in poetry as well. In 1935, he acted as Assistant Editor in weekly magazine named 'Calcutta Weekly'. From 1939, he worked in different papers as a translator and Deputy Editor in Calcutta. He was the Special Correspondent of North West of India. He also involved in politics and became Joint Secretary of Muslim League of Calcutta.<sup>98</sup>

### **Rafi Ahmed Fedai**

No detail information is available about Rafi Ahmed Fidai. Shanti Ranjan writes about him that he was an inhabitant of Patwara Bagan, Calcutta and he was the editor of an evening newspaper of Calcutta 'Al-Haque'. He used to write for the papers of Calcutta.

In 1951, he migrated to Dhaka and for some days, he edited the 'Daily Pasban'. Afterwards he joined education department of Pakistan army. After liberation of Bangladesh, he went to Pakistan.<sup>99</sup>

### **Hakim Habibur Rahman**

Hakim Habibur Rahman son of Maulana Mohammad Shah Badsha Mia was the inhabitant of Sawat (N.W.F.P.). He went to Dewband for Islamic Studies, there he met as classmate the renowned Theologian and cleric Maulana Shawkat Thanvi. After completion of his studies he came to Dhaka. It was the time of Khawja Ahsanulla Nawab of Dhaka. Badsha Mia made Dhaka his Permanent residence.

Hakim Habibur Rahman was born in Dhaka in 1888. He was educated at Kanpur and Lucknow. He was cotemporary of Hakim Ajmal, the famous Hakim of Indo-Pak subcontinent. Hakim Habibur Rahman had a unique

proficiency in 'Tib'. His clinical eye was sharp. He looked the presidents and told them that they were suffering so and so disease and his comments came to be true.<sup>100</sup>

He had many talents. He was a Hakim, Historian, Journalist social reformer and a Politician. He was also a poet. His penname was Ahsan. He could not be successful as a poet, but he was a good orator. He was one of the pioneers of Urdu journalism in East Bangal (Bangladesh).

He issued the first Urdu monthly 'Al Mashriq' from Dhaka in 1906. But it did not last for a long time. He again tried in 1921 by issuing 'Jadu'. He died on the 23rd February 1947.<sup>101</sup>

### **Mohammad Azad**

Syed Mohammad Azad was born in Dhaka in 1846.<sup>102</sup> His forefathers were the migrants from Iran. His father's name was Syed Asadudin Haider. Aqa Ahmed Ali Isfahani was a renowned savant was Azad's teacher.

After completion of his education, he joined government service and reached upto the rank of Inspector General of registration. In reward of his services he was honoured 'Khan Bhadur' and 'Nawab'. Sir Mohammad Ahsanulla Shaheen, Nawab of Dhaka and Akbar Allalahadi a renowned poet were his friends. He died in 1877.<sup>103</sup>

Nawab Syed Mohammad Azad was one of the best essayists of his time. He was the main contributor of 'Oudh Punch' a history making newspaper in Urdu journalism. The root cause of the success of this paper is said to have been its contributor namely Syed Mohammad Azad 'Nawabi Darbar', 'Nama-O-Payam', 'Khayalate Azad' and above all 'Nai Dictcanary' are his best literary creation. He was a regular columnist in

'Oudh Punch'. Through his diction, he introduced a new style of humours and satirical write up.<sup>104</sup>

'Awadh Punch', 'Agra Akhbar', 'Agra Durbeen' and English newspaper 'Rais' are the evident of his knowledge of English and learning the western of literature as well.

### **Khawja Mohammad Adil**

He was born in Dhaka in 1904. His father's name was Mohammad Azam. He was a descendent of a Nawab family of Dhaka. Khawayia Nasimudden, former Governor General of Pakistan and Khawayia Habibulla were his brothers.

He learnt Arabic, Persian from his grand father Khawja Mohammad Atiqulla. He was very comfortable in English writings and speaking. He helped Hakeem Habibur Rahman in compilation and collection of materials for his books "Asood Gane Dhaka" and 'Massjede-Dhaka'. But his greatest achievement is to editing 'Jadu' which was in circulation in 1921. He was also a poet and had a good perception in English literature.<sup>105</sup>

### **Andalib Shadani**

His real name was Wajahat Husain and Shadani was his surname. But he never used his pen name in his poetry. He passed Munshi Alim and Munshi Fazil from Rampur (Punjab University) in 1920, 1921 respectively. He got first position in through out the university studies. He did Matriculation in 1923 and Intermediate in 1925. He passed B.A. examination as a private candidate from Punjab University. He got his master degree in Persian from the same university in 1934, he was awarded Ph.D Degree from London University.<sup>106</sup>



Shadani started his practical life as a school teacher in Hoshiarpur in Punjab in 1921. In 1928 he joined Dhaka University as a senior lecturer in Urdu and Persian. He was elected the Dean of Faculty of Arts in Dhaka University for two terms.<sup>107</sup>

He earned a good name as a short story writer, as a translator and as a Ghazal composer. Shadani confessed that he never wrote even a single 'Shair'. Hemstitch that did not reflect his personal life.

Undoubtedly his ghazal are very melodies and lyrical and catchy. But as a critic he faced music of not only common people but also of the known critics of Urdu.

Professor Iqbal Azim writes about him that he (Shadani) spited out the words about the revered poets and writers so harshly and ruthlessly, are very indecent and improper.<sup>108</sup>

However, he did a lot of things for the development of Urdu in the then East Pakistan. For the first time he issued a daily newspaper 'Mashriqui Pakistan' in 1948 and later on one more monthly journal named "Khawar" in 1952. He knew many languages including Arabic, Persian, Urdu, English, French and Latin.<sup>109</sup>

### **Khalid Bengali**

Mahmoodeer Rab Siddiqui was popularly known as Khalid Bengali. He was the inhabitant of village Bolai, Dist.-Kishoreganj. His forefathers came from Arab during the rule of Humayun.

His father's name was Abdul Hai Akhter. He was also great savarant and had fifty five books to his credit in Persian and Arabic. Khalid was born in 1891 and died in 1944.<sup>110</sup> Wafa Rashid writes about him that he was a



powerful writer and also a good poet. He used to write in 'Naqqad' published from Lahore. He was well versed in Persian and Urdu. He loved Urdu passionately and used to say that Urdu was an ancestral language of the Muslims.<sup>111</sup>

In 1924 Khalid brought out a monthly magazine from his village Bolai, Kishoreganj. But due to the lack of finance and non-availability of readers, he had to close it down.

### **Arshad Kakoi**

Arshad Kakoi was originally from Gaya, Bihar. His village home is Kako. That is why he writes his name 'Kakoi'. According to Wafa Rashidi his date of birth is 1929. Iqbal Azim writes his date of birth 1930. He passed his honours examination in Urdu from Patna University in 1949 and placed in first class.<sup>112</sup>

In 1951 he passed M.A. in Urdu from Dhaka University and got first class. His pen name was Arshad. He was good at prose and poetry. He was a competent pupil of Dr. Shadani. He has a collection of poems named 'Sang-o-Saman' and some critical essays to his credit.

He started his literary career from 1944. His essays have been published in Nadeem (Gaya), Tarraqui (Banglore). Ajkal Delhi, and in 'Khawar' Dhaka. His book (Ajke Naqqad) is based on critical essays. Before the dependence of Bangladesh he was a Lecturer in Urdu in Dhaka University. In 1960, he issued a monthly journal named Nadeem from Dhaka. He was its editor and the journal became very popular. It remained in circulation for one year.<sup>113</sup>

### **Suroor Barah Bankvi**

**Saidur Rahman Suroor Barah Bankvi** was born in Bara Banki Uttar Pradesh near Lucknow, in a village named Mela Raiganj in 1926. In 1951 he was invited to attend a Moshaira. He was overwhelmed from this land so much that he settled here. He was a poet and also a renowned filmmaker. He wrote songs for so many Urdu films which were produced in Bangladesh among them 'Chakri' was the best hit. He is also known as an essayist. He issued a six monthly journal 'Qalam Kar' in 1960. He himself was its editor. It is a high prolific standard literary magazine but it ran into trouble due to financial problem.<sup>114</sup>

### **Waheed Qaiser Nadvi**

Waheed Qaiser Nadvi was from Gaya, Bihar. He was born in Gaya in 1927. According to his own statement his grand father (maternal) was the cousin of Moulana Altaf Husain Hali, a renowned scholar in Urdu. He was educated at Lucknow. Waheed was a regular contributor to the 'Moarif' published from Azamgarh. He also worked for 'Alamgeer', 'Nairange Khayal', 'Kausar', 'Zamana', 'Madina', 'Mahe Noa', 'Saqi' and 'Quamizoban' of 'Nawa-e-waqt' and 'Asre Jadid' from Calcutta.

After the partition of India, he migrated to erstwhile East Pakistan. He was actively attached to different newspapers and journals, which were issued from Dhaka. A weekly journal 'Meezan' which was issued from Saidpur, Rangpur was later transferred to Dhaka and Waheed Qaiser took up the responsibility of editing it in 1958. It drew attention of the people for its quality of printing and contents in all respect. But due to its mismanagement it was closed down.<sup>115</sup>

### **Kalim Sahsarami**

M. Kalim Sahsarami was born in Sahsaram, Shahadabad, Bihar in 1925. He passed his matriculation examination in 1946 from Patna University. He obtained his B.A. degree from Dhaka University. He is very much fond of books. I never saw him sitting idle whenever I visited him. I always found him either reading or writing.

His ascertaining and critical essays have been Published in 'Shair' in Bombay, Negar in Lucknow, Asia, Naizindigi, Khawar, Mofakir, Shaheen and 'Nashaiman' He used to edit 'Sahbai Urdu' during his studentship in 1950. He issued a journal 'Tofan' from Patna. He himself was its editor. He retired as a Professor of Urdu and Persian from Rajshahi University in 1995.<sup>116</sup>

### **Hamid Mahmood Niazi**

Mahmood Niazi was from Lucknow. He was appointed as News Editor of 'Asre Jadid'. He remained attached with this newspaper for a long time. Daily 'Rahnuma' was edited by him. His greatest achievement was 'Khelari'. This paper becomes very popular. It had very exclusive coverage of film and sports. But due to his illness he deleted journalism and migrated to Pakistan.<sup>117</sup>

### **Basant Kumar Chatterji**

By origin he was a Bengalee but he went to settle in Punjab. He started his career as a journalist with "Nai Roushni" which used to come out from Delhi. For few days he worked for 'Rozana Hind' and 'Asre Spelling'. During his stay in Calcutta he also worked for other papers, 'Nai Dunya' and daily 'Partab'.

After liberation of Bangladesh he came to Dhaka. He wrote a book about the struggle of Bangladesh.<sup>118</sup>

### **Taher Siddique**

Taher Seddique's home district was in Allahabad. He came to Calcutta to become a doctor but he turned into a journalist. He was a very fickle minded man He never did any thing persistently. He used to write short stories along with a columnist. In 1952, he went to Delhi to join 'Nai Dunya'. But he eventually gave up journalism and became a pleader.<sup>119</sup>

### **Fateh Farrukh**

He was an inhabitant of Patwar Bagan in Calcutta. He has been working for 'Razana Hind', 'Azad Hind', 'Asre Jadid' 'Al-Haque' and 'Imroz' in Calcutta. He brought out his own newspaper "Raftar-e-Alam" in 1960. He never sat quietly. He worked in different departments. He died in Pakistan in 1989.<sup>120</sup>

### **Rezwanullah Alami**

He was born in Azamgarh but most of his time passed in Calcutta. He started his career as a journalist with 'Asre Jadid' and worked with this paper for a long time. In 1960, he got service in United States Information Service. After the India-Pakistan war of 1965, he came to Dhaka and he left 'Asre Jadid' and joined 'Azad Hind'. He was also a good poet. During his stay in Calcutta, he worked for 'Asre Jadid' 'Azad Hind' and also for other newspapers. Now he is living in Delhi but under the caption now and then he writes for 'Azad Hind' from Delhi.<sup>121</sup>

### **Shahab Lucknawi**

His name was Syed Mohammed Ali. Shahab was born in Lucknow in

1925. He was a government employee but when he was terminated from services he worked different jobs. At last he came into contact with journalism in 1960. Most of his time he passed with 'Asre Jadid' and 'Rozana Hind'. Once he was elected councillor of Calcutta Municipal Corporation. By nature he was very friendly and mixed with the people freely. His fathers name was Syed Abdul Ghani. He died in Calcutta.<sup>122</sup>

### **Muneer Neazi.**

Syed Muneer Neazi was his name. He hailed from Ghazipur. He was born in 1936. He obtained his graduation degree from Banaras University. He entered upon the career of a journalist in 1959 and started to work in "Daily Azad", 'Quami Morcha, and 'Hindustan'. He also worked for 'Azad Hind', in Calcutta, as a News Editor in 1970. He wrote for 'Hind' also.<sup>123</sup>

### **Ahmed Salim**

Ahmed Salim was horn in 1933 in Sahsaram in Bihar. He was a poet as well as a journalist. He started his career as a journalist with Raftar-e-Alam. Besides, Raftare-e-Alam he used to write for other newspapers too. But he is known better as an artist than a journalist. He had a good hand in Hindi also.<sup>124</sup>

### **Amanullah Mohammad**

Amanullah Mohammad was one of the able bodied journalists of his time. He began his career as a journalist with English paper the then 'Pakistan observer' in Dhaka along with an Urdu Daily 'Pasban' which appeared from Dhaka. Then he joined 'watan' of Dhaka. After liberation of the country in 1971, he went back to Calcutta and joined 'Azad Hind' and 'Aabshar'. He also worked for the newspaper that came out from Calcutta.

He was an active journalist. He was born in 1946. His father's name was Md. Sharifullah's. Amanullah is an M.A. in Political Science and resident of Hawra.<sup>125</sup>

### **Raz Azim**

Jane Alam is his real name. He was born in 1932. His father's name was Molvi Abdul Qadir. He came in the professor of journalism in 1956. He worked for 'Al-Heque' 'Akhwat' 'Asrejadid' and 'Eqra'. He did his masters degree and Ph.D. from Calcutta University.<sup>126</sup>

### **Badre Alam Nezami**

Sheh Badre Alam Neazi was born in 1930, in Sahal, Ghazipur (UP). His father's name was Shah Nezamuddin. In 1936, he joined 'Asre Jadi', 'Imroz' and 'Akhar-e-Mashrique'. Later on he came into contact with 'Azad Hind'. He worked as a journalist as long as forty years and editor. He is also a poet. He wrote specially about the Mesli locality (Mohallab), 'mosqus', 'Imama Bars' and about other a historical places. These articles were mainly published in 'Akhbar Mashrique'.<sup>127</sup>

### **Nezamul Hussaini**

Nezamul Husaini is from Sultanpur (UP) but he permanently resides in Calcutta. He started his career as journalist with 'Akhwat'. He worked with 'Rozana Hind', 'Azad Hind' and 'Ghazi'. Now he was attached with 'Roohe-Adab' of West Bengal Urdu Academy. He has completed his Master degree in journalism from Calcutta University.<sup>128</sup>

### **Showkat Azim**

His full name is showkat Ali Ansari. He was born in Hoogly in 1958 but he originates from Balya (UP). His father's name is Ahmed Ali. He was

awarded by Utter Pradesh, Urdu Academy for his book 'Insaniyat Zinda Lai' presently he is working in west Bengal Urdu academy, Calcutta as a proof reader but as a journalist he had started his career with 'Akhbar Mashriq' and 'Aabshar'. He is well versed in Bengali as well.<sup>129</sup>

Beside above mentioned journalists there are some young and energetic journalists who are working at the moment with different journals and newspapers. Among them are: Sajjad Nazar, Anyatm Azim Abadi, Ambar Shamim, Qayyoom Warsi, Mansooruddin Faridous, Salamat Mirza, Javed Akhter, Zafar Ali Khan, Md. Alamgeer, Tauqeer Alam, Samiullah, Afzaal Iqbal, Rashid Akhter, Md. Jahangeer and Jamal Ahmed. Sajjad Nazar and Anjum Azimabadi are basically poets and laureate. Ambar Shamim has also made a place for him and he is editing a quarterly journal. The rest of them are working enthusiastically and hopefully they will someday emerge as successful and leading journalists in the days to come.<sup>130</sup>



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- <sup>2</sup> Dr. Mohammad Kajem, "Unswi Sadi mein Bangal ki Urdu Sahafat", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 120; Anwer Ali Dehlovi, *Urdu Sahafat*, Urdu Academy, Delhi, 2000, p. 20.
- <sup>3</sup> Garbachan Chandan, *Jame Jaha Numa*, Maktabai Jamia Millia Ltd., Delhi, 1992, p. 71; Shanti Ranjan Bhattacharya, "Bangal mien Urdu ke chard Sahafi", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 17.
- <sup>4</sup> *Ibid*, p. 17.
- <sup>5</sup> *Ibid*, p. 18.
- <sup>6</sup> *Ibid*, p. 18.
- <sup>7</sup> Garbachan Chandan, *Op. cit.*, p. 78. 82.
- <sup>8</sup> *Ibid*, p. 82.
- <sup>9</sup> *Ibid*, p. 88.
- <sup>10</sup> *Ibid*, p. 92.
- <sup>11</sup> *Ibid*, p. 95.
- <sup>12</sup> *Ibid*, p. 95.
- <sup>13</sup> *Ibid*, p. 91.
- <sup>14</sup> *Ibid*, p. 90.
- <sup>15</sup> *Ibid*, p. 90.
- <sup>16</sup> *Ibid*, p. 88; Dr. Abdus Salam Khorsheed, *Sahafat Pakistan-O-Hind mien*, Majlish-e-Tarakki Adab, Lahore, 1923, p. 125.
- <sup>17</sup> Garbachan Chandan, *Op. cit.*, p. 95.
- <sup>18</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh*, West Bengal Urdu Academy, Calcutta, 2003, p. 44.
- <sup>19</sup> Shanti Ranjan Bhattacharya, "Bangal mien Urdu ke chard Sahafi", *Op. cit.*, p. 19.
- <sup>20</sup> *Ibid*, p. 19.



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- <sup>21</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 45.
- <sup>22</sup> *Ibid*, p. 46.
- <sup>23</sup> Shanti Ranjan Bhattacharya, "Bangal mien Urdu ke chard Sahafi", *Op. cit.*, p. 22.
- <sup>24</sup> *Ibid*, p. 22.
- <sup>25</sup> *Ibid*, p. 22.
- <sup>26</sup> *Ibid*, p. 22.
- <sup>27</sup> *Ibid*, p. 23.
- <sup>28</sup> *Ibid*, p. 26.
- <sup>29</sup> *Ibid*, p. 24.
- <sup>30</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 118.
- <sup>31</sup> Shanti Ranjan Bhattacharya, "Bangal mien Urdu ke chard Sahafi", *Op. cit.*, p. 25.
- <sup>32</sup> *Ibid*, p. 26.
- <sup>33</sup> *Ibid*, p. 26.
- <sup>34</sup> *Ibid*, p. 26-27.
- <sup>35</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 119-120.
- <sup>36</sup> *Ibid*, p. 120.
- <sup>37</sup> *Ibid*, p. 120.
- <sup>38</sup> *Ibid*, p. 120.
- <sup>39</sup> *Ibid*, p. 123.
- <sup>40</sup> *Ibid*, p. 124.
- <sup>41</sup> *Ibid*, p. 128-129.
- <sup>42</sup> *Ibid*, p. 129-130.
- <sup>43</sup> *Ibid*, p. 139-140.
- <sup>44</sup> *Ibid*, p. 140.
- <sup>45</sup> *Ibid*, p. 141.
- <sup>46</sup> *Ibid*, p. 142.

- <sup>47</sup> *Ibid*, p. 142.
- <sup>48</sup> *Ibid*, p. 142-143.
- <sup>49</sup> *Ibid*, p. 149.
- <sup>50</sup> *Ibid*, p. 162-163.
- <sup>51</sup> *Ibid*, p. 163-164.
- <sup>52</sup> *Ibid*, p. 165-166.
- <sup>53</sup> *Ibid*, p. 166-167.
- <sup>54</sup> *Ibid*, p. 145-146.
- <sup>55</sup> *Ibid*, p. 169-170.
- <sup>56</sup> *Ibid*, p. 176.
- <sup>57</sup> *Ibid*, p. 176.
- <sup>58</sup> *Ibid*, p. 202.
- <sup>59</sup> *Ibid*, p. 239.
- <sup>60</sup> *Ibid*, p. 241, 248; Dr. Yusuf Taqui. "Ebrahim Hosh Ki Sahafat", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 84.
- <sup>61</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh*, *Op. cit.*, p. 241.
- <sup>62</sup> *Ibid*, p. 251.
- <sup>63</sup> *Ibid*, p.252.
- <sup>64</sup> *Ibid*, p. 254.
- <sup>65</sup> *Ibid*, p. 257.
- <sup>66</sup> *Ibid*, p. 260.
- <sup>67</sup> *Ibid*, p. 263.
- <sup>68</sup> Raisuddin Faridi, *Op. cit.*, p. 12.
- <sup>69</sup> *Ibid*, p. 13.
- <sup>70</sup> *Ibid*, p. 13-14.
- <sup>71</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh*, *Op. cit.*, p. 223-224.
- <sup>72</sup> Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 464.

<sup>73</sup> *Ibid*, p. 464-467; Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh*, *Op. cit.*, p. 223-226.

<sup>74</sup> Sonjar Helal Bharati, "Moulana Abdur Razzaque Malihabadi Ek Bebak our Rowshon Jamir Sahafi", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 152.

<sup>75</sup> Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 361.

<sup>76</sup> Abdul Wahid. "Moulana Mohammad Ali Johar Bahaisiat Sahafi", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 123.

<sup>77</sup> *Ibid*, p. 124-128; Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 362-363.

<sup>78</sup> Abdul Kavi Dasnavi, *Abul Kalam Azad*, Sahitya Academy, New Delhi, 1987, p. 14.

<sup>79</sup> *Ibid*, p. 14.

<sup>80</sup> Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 379.

<sup>81</sup> Abdul Kavi Dasnavi, *Op. cit.*, p. 27.

<sup>82</sup> *Ibid*, p. 35; Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 384.

<sup>83</sup> Abdul Kavi Dasnavi, *Op. cit.*, p. 36.

<sup>84</sup> Rizwan Ahmed. "Magribi Bangal mien Urdu Sahafat Ka Safar", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 80.

<sup>85</sup> Dr. Abdus Salam Khorsheed, *Op. cit.*, p. 397.

<sup>86</sup> Wafa Rashidi. *Bangal mien Urdu*, Maktabai-e Ashat-e Urdu, Haydarabad (Pakistan), 1955, p. 156-157.

<sup>87</sup> *Ibid*, p. 141-142.

<sup>88</sup> Raz Azmi. "Kafi Cheryakoti", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No. 62, July-September, 2001, p. 130.

<sup>89</sup> *Ibid*, p. 130.

<sup>90</sup> *Ibid*, p. 131.

<sup>91</sup> *Ibid*, p. 131.

<sup>92</sup> *Ibid*, p. 132.

<sup>93</sup> *Ibid*, p. 132.

<sup>94</sup> *Ibid*, p. 132.

<sup>95</sup> *Ibid*, p. 133.

- <sup>96</sup> *Ibid*, p. 133.
- <sup>97</sup> Shanti Ranjan Bhattacharya. *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 243.
- <sup>98</sup> Syed Iqbal Azim. *Mashriq Bengali mien Urdu*, Mashriq Co-operative Publications, Dhaka, 1954, p. 387-388.
- <sup>99</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh. Op. cit.*, p. 302.
- <sup>100</sup> Syed Iqbal Azim, *Op. cit.*, p. 110-111.
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- <sup>105</sup> Shanti Ranjan Bhattacharya. *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 190-191; Syed Iqbal Azim, *Op. cit.*, p. 326-330.
- <sup>106</sup> Wafa Rashidi, *Op. cit.*, p. 119.
- <sup>107</sup> Syed Iqbal Azim, *Op. cit.*, p. 256.
- <sup>108</sup> *Ibid*, p. 261.
- <sup>109</sup> *Ibid*, p. 257.
- <sup>110</sup> *Ibid*, p. 97.
- <sup>111</sup> *Ibid*, p. 100.
- <sup>112</sup> *Ibid*, p. 402.
- <sup>113</sup> *Ibid*, p. 402-403; Wafa Rashidi, *Op. cit.*, p. 211-212.
- <sup>114</sup> Syed Iqbal Azim, *Op. cit.*, p. 416.
- <sup>115</sup> *Ibid*, p. 389-390.
- <sup>116</sup> *Ibid*, p. 414-415.
- <sup>117</sup> Shanti Ranjan Bhattacharya, *Bangal mien Urdu Sahafat ki Tarikh, Op. cit.*, p. 301.
- <sup>118</sup> *Ibid*, p. 301-302.
- <sup>119</sup> *Ibid*, p. 302.
- <sup>120</sup> *Ibid*, p. 303.
- <sup>121</sup> *Ibid*, p. 303-304.

<sup>122</sup> *Ibid*, p. 304.

<sup>123</sup> *Ibid*, p. 304-305.

<sup>124</sup> *Ibid*, p. 305.

<sup>125</sup> *Ibid*, p. 306-307.

<sup>126</sup> *Ibid*, p. 306.

<sup>127</sup> *Ibid*, p. 306.

<sup>128</sup> *Ibid*, p. 309.

<sup>129</sup> *Ibid*, p. 309-310.

<sup>130</sup> *Ibid*, p. 309-310.

## CHAPTER EIGHT

### URDU JOURNALISM AND ITS REFLECTIONS IN THE SOCIETY

Urdu press set out in 1822 but later on spread all over the Indian subcontinent and then beyond the boundaries of the subcontinent. According to Shanti Ranjan Bhattacharya an authentic research scholar of Urdu journalism-<sup>1</sup>

انیسویں صدی میں یعنی ۱۸۲۲ء سے ۱۸۹۹ء تک کم و بیش پانچ سو اخبارات و رسائل ہندوستان کے کونے کونے سے نکلے ہیں۔

(In the nineteenth century from 1822 to 1899 more or less five hundred Urdu papers and journals came out all over India).

Presently, Urdu press is nearly 175 years old. During this long period it witnessed many ups and downs and passed through a very crucial and disorderly period. But at the same time in the book of history, Urdu press is known as a champion across the subcontinent for its efforts for the unity, integrity and struggle for the independence of the subcontinent. Urdu press took part actively in the freedom movement of the country and that is why Urdu journalism and Urdu journalist fell prey to the outrage and tyranny of the foreign occupants.

The reason for this predicament was that all the English papers of the country were singing in harmony with the English rulers and Hindi paper were not so influential in those days. S.P. Sharma writes in his book 'The press : Socio-political awakening', "The numerical strength of the UP

vernacular press increased in 1905 to 84 in Urdu and 40 in Hindi. But the Punjab being an Urdu dominated province, did not prove fertile to Hindi press, there being only one Hindi fortnightly.”<sup>2</sup>

He further writes - “By 1908 in UP there were 67 papers in Urdu 42 in Hindi while in the Punjab there were 50 newspapers 3 in English, 46 in Urdu and 1 in Hindi fortnightly.”<sup>3</sup>

Urdu press fought all odds in the rest of India including Bengal against the British imperialism. “The opening decades of the twentieth century was characterized by further growth and maturity of Urdu journalism which rapidly modernized, growing unrest in the country, provided a fertile ground for politically oriented press more particularly for its revolutionary wings.”<sup>4</sup>

“The press of undivided India which was formative and in crucial phase in between 1858 and 1910, gradually strengthened its position after the first war of independence against the occupants in the year of 1857. It unveiled the inherent social evils of the society and dared to expose the wrong policies of British administration.”<sup>5</sup>

The enlightened people of the subcontinent who were the product of modern education, played an eminent role in sowing the seeds of social, political and literary awakening among the people of India. Some of them joined journalistic profession and succeeded in launching the newspapers all through India. Within a very short time they found their profession, journalism, very effective for ventilating the personal and general grievances

and they could also reflect the mass discontentment and mobilize the anti British elements throughout India.

“The Indian press is undoubtedly cited as a vehicle of propaganda and reformatory ideas as well. Journalists wrote on social issue like illiteracy child marriage, superstitions female education. Journals and papers, reported the speeches and lectures of social reformers and political leaders and carried their article.”<sup>6</sup>

S.P. Sharma mentions that, “The Urdu press played an effective role even prior to 1857 but its contribution during the holocaust of 1857 was quite remarkable. So the government extended its vigil over the Urdu journals and as a result many of them had to cease their publication within a few months.”<sup>7</sup>

As far as the History of the Urdu journalism is concerned specially of East Bengal, most of the papers brought out from East Bengal were of literary sort. The major portion of the contents of these papers was literary and mainly ‘Nazm’, ‘Ghazal’, ‘Afsana’ (short stories) and so on, appeared in these journals. Some satirical and humorous essays could also make room in these papers.

Hakim Habibur Rahman brought out two journals ‘Almeshrique’ in 1906<sup>8</sup> and ‘Jadu’ in the year 1921<sup>9</sup>, respectively. Being overwhelmed by the division of Bengal ‘Almashrique’ was brought out keeping in mind the economic and the poor conditions of Muslim masses and classes. Hakim Habibur Rahman, an ardent supporter of the division, justified its. He defended it for the cause of Muslims’ well being. Both of his journals came



out long before the partition of India and published journals carried some political essays and articles along with the literary ones. One of the main objectives of these journals was to boost up the social and economic conditions of the poor specially the Muslims of Bengal. Hakim Habibur Rahaman himself writes in an article “Hamari Moujuda Halat”<sup>10</sup> (our present condition) about the poverty stricken Muslim of Bengal in a very effective and impressive way.

His second object of bringing out these journals was to improve and enrich Urdu language.<sup>11</sup> In those days Urdu was considered as an ancestral language of the Muslims and the common feeling was that it reflected the culture of the Muslims as a whole.<sup>12</sup>

Beside this, Hakim Habibur Rahman’s intention was also to preach Islam. He dealt with it very effectively. He also stressed the need of female education and focused on the necessity of “Parda” (use veiling) for women.

Although both his papers lived a very short life for various reasons but in this brief period of time he made efforts to initiate awareness among his fellow countrymen of the bad effects of western civilization and culture specially the Muslims who were emulating it relentlessly. He told them to uphold and cling strictly at any cost to their identity as Muslim.

In this context with the help of teachings of Dr. Sir Md. Iqbal (1873-1938) and Sir Syed Ahmed Khan, he repeatedly referred to the past glorious customs and lineage of Muslim Umma. He quoted the instances of their forefathers’ virtues by which they dominated the world.

Though Bangla was the language of the majority of the people of Bengal in comparison to Urdu which was just confined to towns and cities only yet his voice reached the general mass through people to people interaction.

Literary activities were also intensified through his papers. The burning example of it is that even today the local people of old Dhaka colloquially called 'Kutti' speak a disfigured Urdu among themselves as their mother or domestic language. There are some families in old Dhaka who have been living in Bangladesh for hundred of years together but they write and speak Urdu among themselves specially belonging to the Nawab families.

Hakim Habibur Rahman who was a reputed Hakim (physician) used to write in his journal regularly on health problems and their treatment. So it can be said that though his paper lived a short span of life yet left a lasting social, political, literary and religious impacts on the lives of the people of Bengal.

Hakim Habibur Rahman was the pioneer of Urdu journalism in East Bengal. After the closure of both his journal 'Almashirique' and 'Jadu' there appeared a journal 'Akhter' of Khalid Bengali from Mymensingh, Bolai from his home village in 1924.<sup>13</sup> It twinkled only once for all. Only one issue could be brought out. Khalid Bengali thought Urdu as an ancestral language of the Muslims of India as he writes in his editorial note-<sup>14</sup>

اردو اسلامی زبان ہے اور اس کے موجد مسلمان ہیں۔

“Urdu is an Islamic language. Its founder are Muslims”.

After the partition of India, all Urdu journals, papers like ‘Mashriqui Pakistan’, ‘Khawar’, ‘Delruba’, ‘Nadeem’, ‘Abogil’, ‘Qalamkar’ were basically literary ones except the ‘Pasban’ which was a daily paper. None of these journals could survive for a long time. Only the ‘Pasban’ could continue for nearly twenty one years (1948-1969). ‘Nadeem’ and ‘Khawar’ being literary journals tried to mend fences and clarify misunderstanding between Erstwhile East and West Pakistan.

The bitterness that was prevailing between East and West Pakistan and the strong warm wind that was blowing between the two wings mitigated to some extent through literary efforts. They adopted the policy of introducing Urdu readers to Bengali literature and likewise Bengali readers. Thus in this manner they tried to create a congenial and amicable atmosphere among them.<sup>15</sup>

Ahmed Ilyas writes that “The West Pakistan based newspapers, in the absence of any quality Urdu newspaper in East Bengal, widely misled Urdu Knowing people generally called ‘Bihari’ because of their large circulation among the Urdu readers.” It means two daily Urdu papers ‘Pasban’ and ‘Angara’ which were brought out from the then East Pakistan were ineffective in terms of attracting readers. Dr. Khurshed Abdus Salam in his book ‘Urdu Sahafat Pakistan o Hind mien’ writes about ‘Pasban’ that-<sup>16</sup>

”پاسبان اخبار اُردو کے مکمل اخبار قرار نہیں دیا جا سکتا۔ کیونکہ اس کا حجم کم، کثافت معمولی اور چھپائی گوارا ہے۔ ذرائع

محدود ہیں۔

(Pasban cannot be termed a complete paper). So, both the papers failed to lead Urdu knowing people in the right direction, at least to follow main stream of local politics.

Ahmed Ilyas further writes that “Although Mohajer (migrants) leaders however organized a two day convention in Rangpur in 1969 to decide the future course of action regarding the rise of Bengali nationalism”.<sup>17</sup> The conference became a total fiasco due to the lack of leadership. Mr. Ilyas further writes that “only Maulana Bhashani issued a statement in support of Mohajer convention asking the participants to unite with working class of East Pakistan and fight against social and economic injustice.”<sup>18</sup>

During the dying days of Pakistan a periodical ‘Jarida’ (Journal) was issued from Dhaka and its editor was Nowshad Noori—Mr. Elyas stated that — the first issue of ‘Jarida’ came out with a banner head line “ہماری نجات، تمہاری نجات، چھ نکات”<sup>19</sup> (means: our Salvation, your Salivation lies in six points).

A progressive Urdu knowing businessperson Mahmood Hasan had been with the progressive movements since 1952. Mr. Ilyas says that Mahmood Hasan was the first Urdu speaking man who had brought a delegation of Urdu poets and writers from Chittagong to pay homage to the martyrs of the language movements at central Shaheed Minar in Dhaka.”<sup>20</sup>

But more or less, all the Urdu papers had a soft corner for Pakistan and were in favour of unity and integrity of Pakistan. They were against the dismemberment of Pakistan because they totally failed to asses or rather ignored, the sentiments of local people. This disparity widened the gap and dispelled the locals and non-locals from each other.

Right from the very beginning as it was the language of a minor community, Urdu journalism was shaky and after the historic language

movement of 1952, it was further slowed down and as a result Urdu could not flourish as it should have, for various reasons. One of the main reasons was its limited circle and sources. Majority of Urdu speaking people read Urdu papers based in West Pakistan.<sup>21</sup>

Unlike East Bengal, Urdu journalism started off in West Bengal. Urdu in those days was very much popular and spoken almost in every province of India. There was no discrimination of cast and religion. Even the Hindues of Bengal whose mother language was Bengali had a good perception and interest in Urdu. The first Urdu Paper was 'Jame Jahan Numa'. It was brought out from Calcutta in 1822.<sup>22</sup> Its editor Sada Sukhlal and proprietor Harihar Dutta both were Hindues. The proprietor Harihar Dutta was among the affluent, well-bred and upstanding people of Calcutta's Bengalese.

History of Urdu journalism acts as an evidence to the fact that in the 18<sup>th</sup> century scores of Urdu papers were brought out nearly from every province of India. Editors and proprietors of these papers were mostly Hindus. Consequently Urdu journalism got the chance of flourishing very much throughout India and also in foreign countries like USA, UK, Turkey, China, France and Burma.<sup>23</sup> Unfortunately with the inception of movement of partition of India, Urdu journalism was divided into two groups; Pro-Congress and Pro-Muslim league. Both the parties with different views of their own created problems for the Muslim community. Even the bigwig personalities like Hasrat Mohani, Maulana Maudoodi, Md. Ali Johar, Maulana Abul Kalam Azad and many others were against the creation of Pakistan. Naturally its negative impact was sure to affect both Urdu and

Urdu journalism. Nonetheless, Hindus and Muslims were of the same opinion over ousting the English from India.

Urdu journalism took very active part in preaching Islam, sensitizing people politically, thriving Urdu literature and uplifting the most nadir class of people. Urdu journalism participated in every sphere of life and it also suffered very much. Maulana Baqar was the first Urdu journalist who scarified his life for the cause of Urdu journalism.<sup>24</sup> Maulana Abul Kalam Azad, Abdur Razzak Malihabadi, Maulana Akram Khan, Md. Ali Johar, Zafar Ali Khan, Aftab Alam, Hasrat Mohani were the pillars of Urdu journalism. They achieved tremendous success in this field.

Maulana Azad brought out papers like Al-Helal, Al-Balagh, Payam. These papers opened a new era for Urdu journalism. Maulana Abdur Razzak Malihabadi infused a new spirit in the people by his writings. S.P. Sharma has praised the role of Urdu journalism very much in his book 'The Press : Socio Political Awakening',<sup>25</sup> Maulana Md. Ali was among the luminaries of Urdu journalism. Abdus Salam Khurshed appreciated his work in his book 'Sahafat Pakistan-o-Hind mien.'<sup>26</sup>

Urdu journalism discovered the slogans like 'Inqilab' and 'Zindabad'<sup>27</sup> Urdu poets and laureates took part passionately in the libration struggle of India through their writings. The revolutionary ghazal of Israrul Haque is like this-<sup>28</sup>

سرفروشی کی تمنا اب تو ہمارے دل میں ہے  
دیکھنا ہے کتنا زور بازو کے قاتل میں ہے

(we are ready to sacrifice our lives for freedom. We are now to see how much powerful are the hands of murderer). This ghazal became so popular that it was sung in every nook and corner of India and gave impetus to the freedom fighters. It became a symbol of independence.

Allama Iqbal's poem 'Tarana-e-Hindi' whose first line is like this-

سارے جہاں سے اچھا ہندوستان ہمارا  
ہم بلبلیں ہیں اسکی یہ گلستان ہمارا

is a gem among his patriotic poems. It is still sung by Indian military band. This poem is full of the spirit of patriotism. The first astronaut of India while talking to the then Prime Minister of India Mrs. Indira Gandhi from space answered to her first question, "How does India look from there?" Saying-<sup>29</sup>

سارے جہاں سے اچھا ہندوستان ہمارا  
ہم بلبلیں ہیں اسکی یہ گلستان ہمارا

(India is the best country among the countries of the world)

The fire spitting editorials of Adbur Razzak Malihabadi and flaming writings of Maulana Akram Khan in his 'Zamana' transfigured the Indian political scenario of India.<sup>30</sup> Maulana Md. Ali Johar was a shining star of Urdu journalism. His lofty, philosophical and argumentative thoughts met world class standard of journalism. His sober writings gentle and constructive thinking led the people of India to the brim of victory.

Through Urdu journalism the thoughts and views of Sir Syed Ahmed Khan were made public. Urdu literature also got illumination. Urdu writers produced ever-new works and masterpieces. Muslims were convinced and



inclined towards modern education. Thus the avenues of social and economical development were opened for them. The vogue of female education was a major breakthrough with the help of Urdu journalism.

‘Al-Helal’, ‘Oudh Punch’, ‘Tahzibul Akhlaque’, ‘Scientific Society’, ‘Hamdard’ ‘Hindustan’, ‘Mazhab’, ‘Paisa’, ‘Akhbar-i-Aam’ changed the life style of Indians, specially of the Muslims. The division of Hindustani Muslims, was not only a set back for Urdu journalism but Urdu literature too. After Pakistan came into existence, the statement of Molvi Abdul Haque, that “Urdu created Pakistan” was a death blow for Urdu specially in India. In Bangladesh Urdu was also hampered extremely by the declaration of Jinnah that “Urdu will be the only state language of Pakistan”<sup>31</sup> without sensing and judging the sentiments of the people of erstwhile East Pakistan. The people of Bangladesh loved Urdu dearly and passionately but after this declaration Urdu became an abuse in Bangladesh. The prestige and honour which Urdu enjoyed was totally ruined.

Lastly the contention over Urdu being an ancestral language of Muslims created a lot of problems for Urdu language. Further more this language has been inflected politically even at the place of its birth.<sup>32</sup>

Gopi Chand Narang the incumbent Professor of Urdu, Delhi University says in an interview with INSHA, Calcutta recently-<sup>33</sup>

بتوارے سے پہلے اردو کا چین پورے ہندوستان میں تھا۔



34 دنیا کی بڑی زبانیں خود کو کسی ایک مذہب پر پابند نہیں کرتیں اگر کوئی اردو زبان کو مسلمان تک محدود کرنا چاہے تو یہ اس کی آزادی ہے لیکن یہ کوتاہ اندیشی بھی ہے جس سے زبان کا نقصان ہوتا ہے۔ کوئی یہ نہیں پوچھتا کہ گجراتی یا ملیالم یا کنڑ یا مراٹھی کا مذہب کیا ہے۔ تو اردو ہی پر یہ ترمیم کیوں؟ آسان، خوشبو اور ہوا کی طرح زبان بھی سب کیلئے ہوتی ہے زمین کا بشوارہ ہو سکتا ہے زبان کا بشوارہ ایک ایسی منطق ہے جو میری سمجھ میں نہیں آتی

(no language has its religion. Language belongs to the society. It is like sky, fragrance, and air that belong to everybody. Nobody asks the religion of Gujarati, Marathi, Malayalam, why people relate Islam with Urdu).

### Reference:

<sup>1</sup> Dr. Mohammad Kazim, "Uniswi sadi mien Bangal Ki Urdu Sahafat", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No.-18. Issue No.-62 July-September, 2001, p. 120.

<sup>2</sup> S.P. Sharma, *The Press : Socio-Political Awakening*, Mohit Publications, 1 New Delhi, 1996, p. 29.

<sup>3</sup> *Ibid*, p. 30.

<sup>4</sup> *Ibid*, p. 28.

<sup>5</sup> *Ibid*, p. 35-36, 44.

<sup>6</sup> *Ibid*, p. 35-36, 44.

<sup>7</sup> *Ibid*, p. 11.

<sup>8</sup> Syed Iqbal Azim, *Mashriqie Bangal mein Urdu*, Mashriqie Co-operative Publications, Dhaka, 1954, p. 114.

<sup>9</sup> *Ibid*, p. 114.

<sup>10</sup> Hakim Habibur Rahman, *Al-Mashriqie*, Rezwani Press, Calcutta, Vol. No.-1, (1906), p. 11.

<sup>11</sup> *Ibid*, p. 31.

- <sup>12</sup> Syed Iqbal Azim, *Op. cit.*, p. 100.
- <sup>13</sup> Showaib Azim, "Mahnama Akhter Bolaie, Ek Tafsili Jaeza", *Sahifa*, January-March, 1984, p. 78.
- <sup>14</sup> Syed Iqbal Azim, *Op. cit.*, p. 100.
- <sup>15</sup> Ahmed Ilias, *Biharis the Indian Emigres in Bangladesh*, Bangladesh, Shamsul Haque Foundation, Saidpur, 2003, p. 93.
- <sup>16</sup> Dr. Abdus Salam Khorsheed, *Sahafat Pakistan-o-Hind mien*, Majlish-e-Tarakki-e-Adab, Lahore, 1963, p. 517.
- <sup>17</sup> Ahmad Ilias, *Op. cit.*, p. 100.
- <sup>18</sup> *Ibid*, p. 100.
- <sup>19</sup> *Ibid*, p. 102.
- <sup>20</sup> *Ibid*, p. 102.
- <sup>21</sup> *Ibid*, p. 93.
- <sup>22</sup> Raisuddin Faridi, "Magribi Bangal ki Inkilabi Urdu Sahafat", *Roohe Adab*, Magribi Bangal Urdu Academy, Calcutta, Vol. No.-18, Issue No. 62, July-September, 2001, p. 6.
- <sup>23</sup> Imdad Sabiri, "Gaire Mamalek mien Urdu Ke Inkilabi Akhbarat aur Rasael", Urdu Sahafat. Ed. Anwar Ali Dehlavi, Urdu Academy, Delhi, 2000, p. 66-67.
- <sup>24</sup> Abdus Salam Khorsheed, *Op. cit.*, p. 174.
- <sup>25</sup> S.P. Sharma, *Op. cit.*, p. 11.
- <sup>26</sup> Abdus Salam Khorsheed, *Op. cit.*, p. 366, 370.
- <sup>27</sup> F.S. Ejaz, "Insha" *Gopi Chand Narang Number*, Insha Publications, Kolkata, 2004, p. 216.
- <sup>28</sup> *Ibid*, p. 216.
- <sup>29</sup> B.B.C. Report.
- <sup>30</sup> Shanti Ranjan Bhattacharya, *Bengal mein Urdu Sahafat Ki Tarikh*, West Bengal Urdu Academy, Calcutta, 2003, p. 116-117.
- <sup>31</sup> F.S. Ejaz, *Op. cit.*, p. 65.
- <sup>32</sup> *Ibid*, p. 65.
- <sup>33</sup> *Ibid*, p. 65.
- <sup>34</sup> *Ibid*, p. 65.

## CHAPTER NINE

### CONCLUSION

The renowned and authentic linguists like Ram Babu Saksena, Subdeve Mukerji, Tarachand and Sanjti Kumar Chatterji, are all agreed on that in the 18th century Urdu worked as lingua franca in the subcontinent. Dr. Tara Chand proclaims in his book "Urdu however was regarded by both Hindus and Muslims of the 18th century as their lingua Franca".<sup>1</sup>

It also attained the status of official and court language of India in the year 1832. Ram Babu Saksena writes in his book 'History of Urdu Literature', "The substitution of Urdu for Persian as an official language in 1832 A.D. raised the status of the vernacular and considerably enriched its vocabulary as all the terms of judiciary were appropriated by Urdu."<sup>2</sup>

Gopi Chand Narang a noted critic and incumbent professor of Urdu of Delhi University said in an interview with "Insha" recently.

3  
بشوارے سے پسے اردو کا چلن پورے ہندوستان میں تھا۔ عوامی سطح پر اب بھی ہے لیکن کوئی ریاست اردو کے نام پر نہیں۔ اسلئے کہ کسی بھی ریاست میں اردو والے اکثریت میں نہیں۔ سیاست کس طرح زبانوں کے مقدر پر اثر انداز ہوتی ہے۔ اسکا دکھ کوئی ہماری اردو سے پوچھے۔

(Before partition of India, Urdu was spoken throughout India. It is still spoken in the public level. But no state is named after Urdu, because in no state, the Urdu knowing people are the majority. Urdu is the burning example of how politics affects the fate of a language.

Gopi Chand Narang believes that-<sup>4</sup>

اردو ہندوستان کی زبانوں کا تاج محل ہے

<sup>5</sup> اردو محبت کی زبان ہے یہ دنیا جانتی ہے۔ اسکا اپنا ایک کردار ہے جو جنگ آزادی میں نمایاں ہو کر سامنے آیا اور اسے کوئی جھٹلا نہیں سکتا۔

(Urdu is a language of love and fraternity. It is obvious that it has its own character that was displayed and ventured out during the liberation war of India. Nobody can deny the fact).

Urdu journalism started in Bengal in 1822, with the issuance of 'Jame Jahan Noma' and then other provinces of India even Delhi and Lucknow where this language was born and brought up got the cue of Urdu journalism from Bengal. So far as Urdu journalism or press of Bengal is concerned, Rais Ahmed Jafari says-<sup>6</sup>

۱۹۷۰ء سے پہلے کلکتہ کے اردو اخبارات کو ہندوستان کے دوسرے تمام علاقوں کے اخبارات پر سہقت حاصل تھی لیکن یہ بات اب قصہ پارینہ بن گئی ہے۔

(Before 1970, Urdu papers of Calcutta had an upper hand over all the Urdu papers of other regions of India. But now it has become an outmoded story).

As it is explicit from the different tables of publication of other languages that in the 18th century even Hindi, presently, national language of India was lagging for behind Urdu press. However, towards the end of nineteenth century revivalist movements among different sects and organizations, among orthodox and heterodox socio-religious forces, the Aligarh movement of Sir Syed Ahmed Khan had begun. This vortex engulfed a large section of Indian society. It was quite natural that the press should and must not remain unaffected by these forces. These forces caused to widen the gap between communities and languages. As a result Urdu press in Western India became slow and halted.<sup>7</sup>

S.P. Sharma admits that, "The Urdu press played an effective role even prior to 1857 but its contribution during the holocaust of 1857 was quite remarkable.<sup>8</sup> "So the government kept its vigil over the Urdu journals and as a result many of them had to cease their publication within a few months. The Urdu newspapers specially of Delhi and Punjab ventilated Anti-British feelings. But with restoration of peace by the government they lost their raison d'etra." Thereafter Hindus from Delhi, Meerut, Agra Laucknow, Aligarh and Lahore launched few a journals. Around 1861, Sir Syed Ahmed Khan and his followers provoked by the heretical writings of their leaders, revived the Urdu journalism. A large number of journals like 'Mufidul Khaliq' Aftab-i-Alamtab, Muhabbi-Riyaya' 'Abi Hayat-i-Hind', 'Khair Khawah-i-Hind' 'Oudh Akhbar' and Ahmalul Akhbar opened a new world to the Urdu readers.<sup>9</sup>

The contention among some people that Urdu is an ancestral language of Muslims delusion created many problems for Urdu. Furthermore, this language has bean inflicted politically even at its birthplace. According to Gopi Chand Narang "Urdu was spoken all over India before partition certainly partition created problem, for Urdu in India."<sup>10</sup>

He farther says that-<sup>11</sup>

دنیا کی بڑی زبانیں خود کو کسی ایک مذہب پر پابند نہیں کرتیں۔ اگر کوئی اردو زبان کو مسلمانوں تک محدود کرنا چاہے تو یہ اس کی آزادی ہے لیکن یہ کوتاہ اندیشی بھی ہے جس سے زبان کا نقصان ہوتا ہے۔ کوئی یہ نہیں پوچھا کہ گجراتی یا ملیالم یا کنڑ یا مراٹھی کا مذہب کیا ہے۔ تو اردو ہی پر یہ کرم کیوں؟ آسمان، خوشبو اور ہوا کی طرح زبان بھی سب کیلئے ہوتی ہے۔ زمین کا ہتوارہ ہو سکتا ہے زبان کا ہتوارہ ایک ایسی منطق ہے جو میری سمجھ میں نہیں آتی

(None of the great languages of the world stand committed to any religion. If anybody wishes to confine Urdu to Islam, he can do it. It is in

discretion. This short sightedness harms language in question. No body ask the religion of Gujrati, Malayalam, Kantar or Marathi. Why people relate Islam with Urdu. Language is like sky air and fragrance for everybody. The derision of land is possible but the division of language is a thing which is out of my guess).

Urdu was once supposed to be the stature, the language of nobles and elites of Bengali Muslims all over Bengal. To some extent it had a colour of some sort of religious and ancestral language parallel to Arabic and Persian for the Muslims.

Iqbal Azim quoted khalid Bengali of Mymonsingh as saying-<sup>12</sup>

اردو اسلامی زبان ہے اور اس کے موجد مسلمان ہیں۔ اس لئے مسلمان چاہے دنیا کے جس گوشے میں ہوں جس حالات میں ہوں، جہاں کہیں بھی ہوں اردو کے رشتہ دار ازیلی ہیں۔

(Urdu is an Islamic language. Its founder are the Muslims. So they be anywhere, in any condition, are the relatives of Urdu from the beginning to the end.)

Urdu played a dynamic role in the mobilization of the concept of Pakistan and the necessity of its creation as a homeland for the Muslims of the Subcontinent.

The language, which enjoyed such a status throughout India all on a sudden, became an eyesore of the people of Bengal. Behind this transfiguration, many reasons are there specially the obstinacy and logicity of Pakistani rulers, which ultimately resulted in the unpopularity of the language among the Muslim of Bengal, specially in Bangladesh. The indifferent attitude of the government of Bangladesh is also a cause of its unpopularity in this country.

But it is true that the shooting pain is still there in the wounds those Pakistani rulers inflicted on the Bangladeshi people. May be it extincts in course of time but it will take more time for healing. The pain and hatred against Urdu may subside in the long run but as it appears Urdu will never regain its lost prestige in Bangladesh because the wounds are so deep that they do not seem to be healing completely within few decades.

Beside these pros and crones many reasons are there that led the decline and degradation of Urdu language as well as Urdu journalism, in Bangladesh. After the partition of India, a major portion of migrants came to Pakistan to live here permanently. But after the creation of Bangladesh most of these migrants who had come to Bangladesh, once again left for Pakistan.<sup>13</sup>

Thus a vacuum or hollowness created in both the wings of Bengal and Urdu journalism death a fatal blow. So at the present moment no Urdu paper, daily, weekly or monthly is being published in Bangladesh.

Occasionally but very rarely a journal or periodical appears here but again disappears within a short period of time. Notably "Wajood" from Dhaka, 'Intekhab' from Saidpur made its appearance but disappeared after one or two issuance. At the moment a quarterly journal "ADAB" under the editorship of Jalal Azim Abadi is coming out from Salimullah Road, Mohammadpur, Dhaka. But it is very irregular. Sometime it appears once in a year. No silver lining is within the sight in Bangladesh for Urdu journalism in near future.

In Calcutta which is the birth place of Urdu journalism, papers like "Al-Helal", "Al-Balagh", "Paygham", "Asre Jadid", "Azad Hind" were issued. However, now a day the graph of Urdu journalism is coming down



sharply day by day on all counts. Although, even today the papers like “Azad Hind”, Akhbar Mashriq”, “Aabshar”, “Raozana Hind” and “Akas” are coming out from Calcutta but these paper can not be claimed as complete papers according to the need of time. These papers do not live up to the accepted standard.<sup>14</sup>

It is true that Urdu journalism has been affected in the aftermath of partition all over India, but inspite of it some Urdu papers which are being published from South India are- “Siyasat”, “Rahnumai Daccan” from Haiderabad, “Salaar” from Bangalore, “Quami Awaz” “Awam” and “Nai Dunya” from Delhi, “Hind Samachar” from Jalandhar, “Inquilab” and “Urdu times” from Bombay. These are still front line Urdu papers in India and maintaining their standard and publication even today.<sup>15</sup>

But Urdu journalism is much lagging behind in Bengal. It is evenly and invariably declining and degrading in all respect. Apart from above mentioned situation prevailing in Bengal regarding Urdu journalism, the terrific factor which is acting as deterrent in the way of Urdu journalism, is lack of capital. To meet up the demand of time a capital investment is very much essential for the survival of this craft. Non availability of efficient people of this trade is also a cause of its degradation. Because a very few people are tilling and paying heed to take up Urdu journalism as a career for its infirmness.<sup>16</sup> Getting less advertisement from govt. or private sector is also a problem, because to run this trade of newspapers, getting advertisement for the survival of paper plays key role. No paper can survive without getting advertisement. Less publicised papers or less known papers get very few advertisements in comparison to the renowned papers. In this context Urdu papers are very unfortunate. Urdu paper does not get much



advertisement from public or govt. sectors because the circulation of Urdu papers is limited and its readers are very few.<sup>17</sup>

Be it in India or in Bangladesh without the patronisation of government this language or its journalism can not survive for a longer period. It is also evident that with the publication of "Al-Mashriq" from Calcutta on offset papers a great change was noticed and this change emulating in imitation influenced contemporary Urdu papers of Calcutta. But at the same time we gazed in vain that the oldest paper issued from Calcutta in 1914 was shutdown and the other two evening papers "Abshar" and "Imroz" also breathed their last in 1980. "Eqra" which was brought out with much fan-fare met with the same fate

This shows that Urdu journalism in Bengal is passing through a very crucial and critical phase of its history. This crisis relates to the monetary as well administrative inefficiency too. And Urdu journalism is losing its credence sharply day by day. It means that Urdu papers have no more to catch up the attention of the people.<sup>18</sup>

Before 1970, Urdu paper of Calcutta had an upper hand over the other Urdu papers of India but now it has become an outmoded story. According to the research of Shanti Ranjan B.C. in the nineteenth century that is from 1822 to 1899, about five hundred Urdu newspapers and journals appeared from different places all over India. At the time of partition of India, roughly 548 (five hundred forty eight) papers or journals were being published throughout India. According to the first press commission, four hundred thirty six Urdu newspapers published in 1953 from India. The register of newspapers of India established in 1956. According to the issue of the year 1957, the number of Urdu newspapers and journal was 513 (five hundred

thirteen). According to the report which was published in 1983 in 1982 the total number of Urdu papers (including dailies, weeklies, fortnightlies and monthlies) was one thousand three hundred thirty (1330) which is three times greater than that of the report of 1957. According to the report of 1983 the number of Urdu dailies was 140 (one hundred forty) and weeklies were six hundred fifty four (654) in addition to that 188 (one hundred eighty eight) were fortnightlies and three hundred seven (307) monthlies were there. Besides, this, forty one (41) were quarterly, six monthlies or yearly. Moreover, one thousand one hundred forty one were such papers that were published in one more language along with Urdu. One thousand one hundred eighty nine were such papers which were published more than two languages along with Urdu.<sup>19</sup>

The history of Urdu journalism would have been otherwise had it not been treated and neglected by its own people, where this language was born and brought up. Even today a totally wrong and malicious misconception sustains in the minds that once nurtured and loved Urdu. The attempt was politically motivated just to divide Hindus and Muslim. Urdu was given the name of religious cultural language of Muslim. This propaganda was the brain child of the British to divide and rule India. Due to its alphabet, vocabulary and having a rich Islamic literature, some Muslims also miscalculated and began to think Urdu as their ancestral and religious languages as Hindus do about Sanskrit. This misconception hampered Urdu very much.<sup>20</sup>

In Bangladesh, long before partition of India, Urdu was much honoured and loved by the people of Bangladesh but wrong steps of Pakistani rulers could not manipulate the situation sensibly rather they

treated the situation of language movement inhumanly, without judging the sentiments of the people, forcibly tried to impose Urdu upon the people of this land by enforcing Urdu as state language, made the people more annoyed. The people of Bangladesh refused to accept Urdu as a state language and Urdu, which was once adored, became an abuse in Bangladesh. Gradually political bitterness grew and economic disparity widened between the East and the West and ultimately Urdu fell prey to the situation not the ruler who was responsible for this whole gamut.

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<sup>3</sup> F.S. Ejaz, "Insha"s *Gopi Chand Narang Number*, Insha Publications, Kolkata, 2004, p. 65.

<sup>4</sup> *Ibid*, p. 16.

<sup>5</sup> *Ibid*, p. 198.

<sup>6</sup> Rais Ahmed Zafori, "Calcutta Ki Robazawal Urdu Sahafat". *Roohe Adab*, Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No.-62, July-September, 2001, p. 37.

<sup>7</sup> S.P. Sharma, *The Press : Socio Political Awakening*, Mohit Publications, New Delhi, 1996, p. 13.

<sup>8</sup> *Ibid*, p. 11.

<sup>9</sup> *Ibid*, p. 11.

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<sup>10</sup> F.S. Ejaz. *Op. cit.*, p. 65.

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<sup>13</sup> Syed Monir Neazi, "Magribi Bangal mein Urdu Sahafat Kal aur Aj." *Roohe Adeb*, Bangal Urdu Academy, Calcutta, Vol. No. 18, Issue No.-62, July-September, 2001, p. 66.

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<sup>15</sup> *Ibid*, p. 64.

<sup>16</sup> *Ibid*, p. 66.

<sup>17</sup> *Ibid*, p. 70.

<sup>18</sup> *Ibid*, p. 73.

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