

Scholarship of Kasim Ali Sajun Lal: Pre and Post-Mutiny Urdu Newspapers

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This article first thrilled me for few days and nights about the correct spellings of the real name of Prof. Kasim Ali Sajun Lal¹ in English when I searched for him in the available documents, preferably digital, as the Covid-19 pandemic since 2019 made me unable to go and search in libraries for so in person, even the Osmania University Library in Hyderabad (India) had been closed for any outside dealings - the institution where Prof. K. Sajun Lal chaired as the Head of History Department from 1964 to 1966². I found the titled scholar, so far remained scanty and scattered in various journals, mostly as K. Sajun Lal, K. Sajunlal, K. Sajanlal, Sri. K. Sajjanlal, and as K. Sajan Lal³, but nowhere I found the word as Qasim instead of Kasim, the former is the contemporary spellings of his first name in today's Pakistan; it may become an interesting topic of the sociolinguistic study of the 1940 Hyderabad (India). I also found Prof. Sajun Lal's print in various bibliographies; yet William Dalrymple wrongly associated, in his own *White Mughals*, the book, *The Mughal Harem* (ISBN-10: 8185179034; ISBN-13: 978-8185179032), to Prof. Kasim Ali Sajun Lal – a book he never ever wrote; yet the false footnote would be edited in the later edition of *White Mughals*, I guess. The book, *The Mughal Harem*, was actually written in 1988 by Kishori Saran Lal, abbreviated as K. S. Lal, albeit William Dalrymple might wrongly unfolded the abbreviated name to the full name as: K. Sajun Lal⁴. It is not happened only in the case of Prof. Kasim Ali Sajun Lal (F.R.S.A.); one may find the spellings of notable Hindustani personalities like Tipu Sultan of Mysore as Tippoo, Tippu or another; problems always arise when someone search in the English documents the name of a person, place or thing that belong to South Asia. I, after my full satisfaction on the difference between Saran Lal and Sajun Lal, informed Dalrymple on Twitter for the bibliographical error in his *White Mughals*;

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yet a response may take longer than usual in research as, for example, I am still in the middle of finding some important facts about Prof. Kasim Ali Sajun Lal and the Sajun Lal's Newspaper Collection from the History Department, and the Library of Osmania University even after our mutual texts and voice responses; thus some well-known aspects of such an icon of Urdu journalism is still remained under black out.

So this article does not cover the life and struggles of Prof. Kasim Ali Sajun Lal's, and his supervised projects⁵, and traits of his Newspaper Collection; but focuses only to his milestones in Urdu journalism, and his related published articles in Urdu and English available to the author of this article. Some areas of his historical research are still in black out; for instance, I found an acknowledgement to Sajun Lal on his assistance for preparing a memoir related to The Salar Jung Museum in Hyderabad (India), titled as *An Outline of the Ancestral History of Salar Jungs* (1973)⁶.

This kind of research for finding the black-out areas has never been new, especially when conducted for the life and works of notable people of India and Pakistan before the 1947-partition. For instance, when I searched the life of Shāhzādah 'Azam-ud dīn (or Prince Azamuddin) who was one of the grandsons of Tipu Sultan of Mysore (India), I not only came across with the words: Tippu, and Tippo, and Tippoo for Tipu Sultan that produced the same linguistic dilemma as I described earlier in the case of Prof. Kasim Ali Sajun Lal, but I also realized that the life and historiography of the grandsons, granddaughters and the family tree of the notable Muslim peoples of Hindustan is still in black out. For instance, the following findings about Shahzada Azamuddin s/o Shukrullah ⁷ s/o Tipu Sultan as 'much sufficient' were considered much sufficient:

1. Shahzadee Amirunnissa Begam, the daughter of the late Prince Shookroollah and the sister of Azamuddin, was the political prisoner of the East India Company. She was getting a monthly stipend of Rs. 261⁸.
2. The Persian poetry of Prince Azamuddin was published as *Dīvān-e Sultān* (دیوان سلطان), yet the pale available version of this book does not have its publishing detail, and its authenticity is still uncertain as it has never been discussed by contemporary writers, like by Maulvi Muhammad Abdul Majeed and Abdul Ghafoor Nassakh who were close to Prince Azamuddin. The only clue about its publishing is this

inscription: Mitiyāburj: Mirzī Mehdī Hasan Ronaq Afzā (مٹیا برج :) (Mitiaburj: Mirza Mehdi Hasan Ronaq Afza)⁹ which can be seen at the cover page of the *Dīvān-e Sultān*. The small South-Indian village of Mitiaburj, not far from the village Rassapagla (now called Toligunj) where most of the sons and daughters of Tipu Sultan were first imprisoned, is located as far as a 30-minute drive from the area of Fort William (India), yet no information is available for the above clue whether it was an old printing press in Mitiaburj, which seemed impossible for a printing press operational in the small village of Mitiaburj rather than in the city of Calcutta, or in Bhopal where *Nigaristan-e-Sukhan* was published.

3. Maulvi Muhammad Abdul Majeed Khan presented a very brief sketch of Prince Azamuddin in the *Nigaristan-e-Sukhan*.¹⁰
4. Prince Azamuddin was one of the friends of Abdul Ghafoor Nassakh; they both were students of an atheist Persian scholar Abdul Raheem in Gorakhpur, India¹¹.

If we compare such an, insufficient information about one of the grandsons of Tipu Sultan, Azamuddin, with the available yet thorough historiography of Noor-un-Nisa Inayat Khan (1 January 1914 - 13 September 1944) - who was the great-great grand-daughter of Tipu Sultan and who was among one of the key characters of *Between Silk and Cyanide: A Codemaker's War, 1941-45*, and who sent on 21st April 1944 a message and asked 'whether London would be sending a replacement'¹², and who was executed at Dachau¹³ - one may realize that the historiography of personalities in black-out is not an easy job, and that a historiographer has to bite more than he or she could chew while working on the 'black-out historiography'; the latter is my term. Therefore, finding and examining the life and works of Prof. Kasim Ali Sajun Lal was also a kind of black-out historiography to me; the present article thus focuses only on his works related to Urdu journalism through his selected publications in English and Urdu languages - to which I turn now.

Sajun Lal's *A Short History of Urdu Newspapers* (1964)¹⁴:

Prof. K. Sajun Lal was also well known for his Newspaper Collection that includes precious archives before 1857 mutiny. Karen Isaksen Leonard wrote about the Sajun Lal Newspaper Collection in Osmania University in these words:

“Osmania University ... has been fortunate to receive Professor K. Sajun Lal’s personal collection of papers and manuscripts, which should be catalogued by now”.¹⁵

A same kind of appreciation to the Sajun Lal Newspaper Collection in informal letters of Urdu scholars is also seen in *Mashāhīr Kay Khoṭōṭ: Ba Nām Dauktar Ītanvīr Ahmād ‘Alvī* (مشاہیر کے خطوط: بہ نام ڈاکٹر (تنویر احمد علوی) (Celebrities’ Letters: To Dr. Tanvir Ahmad Alvi) when Qazi Abdul Wadood in his letter to Dr. Alvi on February 22, 1957 wrote¹⁶:

غدر سے قبل کے اردو اخبار نیشنل آریکائیوز کے علاوہ حیدرآباد میں موجود ہیں۔ (مالک کا نام بھولتا ہوں، ان کے مضامین اخباروں سے متعلق رسائل میں لکھے رہتے ہیں) (بہ قول تنویر علوی ان کا نام قاسم علی سجن لال تھا) ان میں ایسا کلام جو دیوانِ مطبوعہ میں نہیں ہے، ملے تو تعجب کی بات نہیں۔ مرید یہ کہ ذوق کے حالات زندگی پر روشنی پڑنے کا امکان ہے۔ اگر آپ نے ان اخباروں کو نہیں دیکھا تو کچھ نہیں دیکھا۔

خیر اندیش

عبدالودود

[Besides the National Archives, the Urdu Newspapers before Mutiny are also found in Hyderabad. (I’ve forgotten the name of their owner, yet he writes for the journals that are related to newspapers) (According to Tanvir Alvi, he was Kasim Ali Sajun Lal) You must not be surprised if find there the text which is still unpublished. Moreover, elucidation to life of Zauq is also possible. Don’t miss those newspapers as they are rare.

Best to you,
Abdul Wadood]¹⁷

This simple and pure informal remark dignifies the status of Prof. K. Sajun Lal in the historiography of Urdu newspapers, as well as makes us think the purpose behind writing *A Short History of Newspapers* - a well got up book and is a real pleasure to handle it and read it.

Lal wrote this book with a sole purpose and that is to remove the misconceptions that are in legion beyond Indian region regarding the Urdu Press. The actual text with a 46-page length divides the chequered history

of Urdu newspapers, from the 1857-mutiny till 1956, into three phases as three chapters; Lal had wished to write a detail of each of the three phases and to publish it as a book in three volumes; yet one can study very briefly the social and political history of the Urdu Press that started from one Urdu Supplement under strict monitoring of the English Administration and the local bodies in its first place in the year 1820.

CHAPETR I: The first chapter of the aforementioned book describes, in its 24 pages, the social and political moves of Urdu newspapers to the 1857 mutiny. Hence, it has a brief detail of almost all notable newspapers along with their relation to the British and local administrations before the mutiny. As far as the emergence of the Urdu Press is concerned, Sajun Lal claims the birth of Urdu journalism in the city of Calcutta on 23rd May 1820 when Bengali, Persian and English Press were already operational; though the new born newspaper was not a pure Urdu newspaper yet an Urdu Supplement enclosed with *Jām-i-Jehān Numā* that was published wholly in Persian before the aforementioned date, and was strictly monitored by the British authorities in Calcutta that made its news official and censored. The editor of this Urdu Supplement was Munshi Sada Sukh. As a supplement, one can find in it fables, social and political information, English-Urdu and English-Persian translations, yet the Insignia of Royal Arms printed on every published supplement made its editor eschewed from expressing any kind of anti-government viewpoint. The trend changed later when the Urdu Press divided socio-politically in the whole Hindustan as the time would approach to the mutiny year. It gives us a clue that the British Government in Calcutta was monitoring tightly the local political moves especially after experiencing the Vellore mutiny by Tipu Sultan's sons in 1806. Therefore, the short life span of this Urdu supplement can be understood unquestionably; this Urdu Supplement died in 1828 on 23rd January with a publishing age of four years and eight months¹⁸. But, the British affinity towards Urdu language changed the scenario in later years.

The change of the Court language from Persian to Urdu in 1835 in Delhi made it possible the advent of Urdu journalism beyond Calcutta lines with a more quality work. Firstly in Delhi, the *Delhi Urdu Akhbar* (1836), the *Sadiq-ul-Akhbar*, the *Sayyid-ul-Akhbar* (1837), and the *Karim-ul-Akhbar* (1844) were the titles of some Urdu newspapers, but Lal claimed that they were dependents of contemporary non-Urdu newspapers as the sources of

their Urdu news. The divide between the new western and the stereotype eastern cultures then started in Urdu news far from Calcutta when Delhi had opponent publishing - the *Nuri-Mashraqi* (the light of the East) and its rival the *Nuri-Magrabi* (the light of the West) newspapers. Next to Delhi, as the continuum of the Urdu Press extended, dozens of Urdu newspapers started publishing in Agra like the famous *Asad-ul-Akhbar* and the *Akhbar-ul-Haqaiq-wa-Talim-ul-Khalaiq* Urdu newspapers. In the history of Urdu journalism, Lahore was also known well for its *Koh-i-Nur*, *Chahshma-i Faiz*, *Huma-i-Bebaha*, and *Darya-i-Nur* newspapers composed in Urdu language. Besides Calcutta, Delhi and Lahore, the cities of Meerut, Allahabad and Bareilly also had but comparably few Urdu newspapers. Aptly titled, Sajun Lal's *A Short History of Newspapers* does not give much detail about each newspaper; though he researched and presented the detail of some of them in his various Urdu and English articles which will be discussed later in this article.

It is interesting to note that some Urdu newspapers were bilingual, i.e. they were Urdu versions of a Hindi or a Persian newspaper, but not an English one. Some of them were weeklies and some were bi-weeklies but they were printed with various artistic floral designs, pictures and maps. Advertisements were welcomed and "advertisement rates were appeared on the title page"¹⁹. Late arriving news, government gazette, circular and order were published separately on a single sheet and distributed free of cost to subscribers after sending them the latest Urdu newspaper; they were called Extra Issues. The political and social instability then gradually changed the 'business as usual'.

The emergence of criticisms, editorial comments and surveys of the events that ultimately lead to the disappearing of the Royal insignia - the symbol of the British full control on the Urdu Press - from Urdu newspapers, which happened firstly in the Urdu Supplement of the *Jām-i-Jehān Numā* of Calcutta, show the ripples inside the political domain of Urdu speakers in various Indian societies. This recede of the Royal Insignia produced economic and political repercussion as well as later execution of various rebel editors of the newspapers prior to the 1857-mutiny who firstly broke the political ice, through their editorial columns, impromptu to presenting common people's grievances to the government, yet with limitations of providing personal information. Then, false journalism hit the circulation rate of the Urdu Press in the society. For example, in the year 1855, the

annual distribution of the Urdu newspapers was 83.4 per cent greater than last year, but this increment rate was only 12.5 per cent in 1856 due to fabricated news. Fake news started publishing in the *Subha-i-Sadiq* and the *Qulasat-ul-Akhbar* newspapers but these false reporting only decreased the circulation of Urdu newspapers, and not the shutdown. It was the prejudicial remarks against administration which if published in any newspaper were then handled seriously under jurisdiction like the incidence of the closure of the Oudh Prsss, yet there were some exceptions like the case of Mr. Ling – the editor of the *Muffasalite* English newspaper - in which pungent remarks were politically handled in favour of the offender. This discrimination by the law enforcement institutions might be the reason behind the demise of the Royal Insignia, as pointed out earlier, and the departing of the Urdu Press from pleasing local Hindustani rulers and British administrators. For example, the *Perfect Moonshine* (an English newspaper of Indore) and the *Omdat-ul-Akhbar* (an Urdu newspaper of Bareilly) had their affinity contrary to their local government policies.

Lal also compared the manufacturing cost and income of some newspapers from the data of their subscribers in the various years from 1848 to 1852. As the year of 1857 came nearer, the circulation of Urdu newspapers declined in Hindustan, even 33 subscribers of the *Omdat-ul-Akhbar* remained in 1852.

Overall in the first chapter, Lal presented the social and political glimpses of the pre-mutiny Hindustani society in the contemporary Urdu Press like the provision of microfinance to poor people, population figures, educational news, religious discourse, political news, army news, railway news, status of peace, famine and food riots, as well as the rich's standard for fame under the umbrella of cruelty and poverty. Interestingly, the expenditure and income of the English administration were never disclosed in any of the pre-mutiny newspapers. Near to 1857-mutiny, from Lahore to Delhi, the Urdu Press became severe in their criticism to the government. This is chiefly because the English administrative methods were not capable of inspiring confidence; for example, low wages in famine days²⁰ and poor Health and Safety standards – such English supervisors were truly failed in getting the NEBOSH certification regarding HSE if available in that years²¹. This poor health, safety, security and environment of Hindustan led to aggression of the public

which was seen in the Urdu Press before the 1857-mutiny. For example, the *Tilasama-i-Lucknow* threatened Lord Dalhousie to fighting to the last by Rajas of Rajputana, and the *Delhi Urdu Akhbar* appealed (also disgusting the sick, old and disabled persons) to preparing the local army to fight the freedom war against the British. These dangerous moves were monitored by the police, the government and the pro-British Indians, and, thus, the trial of the Urdu Press began to start, even after government's several warnings, firstly in Madras on 29th June 1857 under the Act XV of 1857. Later, this clash of British and Hindustani civilization in print was considered a proof under the mentorship of the last King of Hindustan, and thus weakened the position of the dethroned king, Bahadur Shah, in his British trial. This editorial war also led to the judicial fines in the form of Promissory Notes, to the burning of the objectionable press, and to the killing of the editors of various newspapers who were not in good terms with the English administration.

CHAPTER II: This chapter covers the history of the Hindustani Urdu Press from 1858 till 1885. These were the years when the Hindustani Urdu Press chose the flavour that gave it the most pleasure, i.e. the Urdu Press after mutiny had a utilitarian view. This is because it was a renaissance era of Urdu as a whole in all domains of the society, poetry and prose, particularly in North India and in a non-flowery, simple way. Either having low or high standard of journalism, the number of Urdu newspapers as well as their circulation increased exponentially, from United Province to Lucknow, than what in pre-mutiny for a while, but most of them shut down or transformed into another name and vision. Some owners and editors changed the title of their newspapers to one that showed the affinity towards Queen Victoria, but it was not a new practice; there were Hindustani newspapers, in Urdu and in English before Queen Victoria's new status as the Queen of Hindustan, who had their titles showing affinity towards a particular local rulers or Nawab, towards an ethnic group and even towards English administrators. So, some of them lasted even till 1925, like the *Dabdaba-i-Sikandari*, the *Koh-i-Nur*, the *Victoria Jubilee Newspaper*, the *Punjabi*, etc.

The credit of the standardized Urdu journalism went to the principles of journalism set in London by Sir Richard Steel and Joseph Addison in the *Spectator* and the *Tatler* English newspapers. In addition this following, an editor's own vision to specific news also produced a kind of chequered

Urdu journalism, for example, if an Urdu newspaper appreciated charity for public works, the other wanted it to be consumed in public education. A detail and comparison between the Urdu Press of pre-mutiny and post-mutiny can be found in Sajun Lal's articles like *The Delhi Society*, *The Delhi Urdu Akhbar and its Importance*, *Akhbar-ul-Haqaiq-wa-Talim-ul-Khalaiq*, *Two Newspapers of Madras in Pre-Mutiny Days*, *The Malwa Akhbar*, *Omdat-ul-Akhbar of Bareilly*, *Omdat-ul-Akhbar of Madras*, *Professor Ramchandrar as an Urdu Journalist*, *Amir-ul-Akhbar*, *The Sadiq-ul-Akhbar: Its Role In Freedom Struggle*, *The Delhi Urdu Akhbar and the Freedom Struggle*, *The Muqbiri-Sadiq*, *The Karnama*, etc.

This standardized progressive journalism after 1857, as shown in Sir Syed Ahmad Khan's *Tahzeeb-ul-Akhlaq* and in his *Akhbar-i-Scientific Society* – the two landmarks of Urdu journalism, was also experienced some bitter attacks by opponent editorials and reports. Religion was the most energized opponent fuel to launch their arrows to showing their rages; yet these burning arrows were also extinguished simultaneously by the followers of standard journalism like *The Phnjabi Akhbar*, *The Muqbiri-Sadiq*, etc. This was a period of transformation of vision from 'all was well' to 'all was not well'²² with Urdu literature; the discourse was well presented by Munshi Mohammad Azim, the editor of *The Punjabi Akhbar*, who was the loyal follower to Sir Syed Ahmed Khan's teachings of pure and non-ornate expressions in Urdu. It was Munshi M. Azim who, once again after Sir Syed, set the principles of a healthy Urdu Press. Even regarding human rights, Munshi M. Azim denounced the use of high sounding titles like Gulban-ud-Daulah and Namkin-ud-Daulah, as used by Nawab Wajid Ali Shah of Oudh, for a gardener and a cook, respectively, and regarded them disrespect to humanity. Such trend of preserving rights of the humanity and of the Press made editors united as one soul against even law enforcement authorities, such as in the case of the imprisonment of Govind R. R. Tethi, the editor of the Benaras Gazette, who was, after 19 days of his imprisonment, liberated after the intercession of Sir Jung Bahadur and Sir William Muir, along with it an official warning issued to the Magistrate of Benaras of this case that 'local officers should not take any action against the Press'²³ without Governor's sanction. It was still pleasing the Indians that an Indian Magistrate was still superior to its English counterpart, yet later, in the Ilbert Bill Controversy, the haughty Home Government of the English in Hindustan expressed the English in Hindustan still want to treat Indians as slaves against the advice of its

noble and beloved Viceroy – Lord Ripon – in the Ilbert Bill. Sajun Lal has discussed the role of the Urdu Press in the *Ilbert Bill Controversy* in his book - *A Short History of Urdu Newspapers*; besides being united, the Urdu Press also fostered Hindu-Muslim Unity in the Urdu media free from cast and creed.

But overall, the proud of the British administrators on their armies and their guns widened the gulf between the indigenous Indian and the British, thus the Urdu Press attained a non-recessive position in the Hindustani society which was contrary to pre-mutiny Urdu Press. The Urdu Press then criticized openly on the rotten English administration whereas the British in Hindustan were just saving their old wines in new bottles. The local Hindustani mind understood that the bloodshed in the mass massacre in Hindustan by the British, begun from the Battle of Plassey (1757), had made the British's red carpet, and that the British still liked their provocative policies for Hindustan, and thus 'the rift became wider'²⁴. This was the end of the complimentary writings for the British government, and the beginning of the Urdu Press which had then become more critical, even scurrilous, of the actions of the Government.

As time approached to the year of 1885, the tension between the English and the Indians dragged the discourse of 'hope or no hope' among Indians into the Urdu Press. Especially, the role of Urdu Press in presenting the dilemma of the Ilbert Bill is highly appreciative in the history of Press in Hindustan. This Bill was presented in 1883 by the sympathetic and liberal viceroy of Hindustan - Lord Ripon – to treat the English and the Hindustani equal in courts and to remove the racial discrimination. The fair reporting by the Urdu Press was evident regarding the opposition to this Viceroy's Bill chiefly by the English everywhere in Hindustan and particularly in Bengal, by the Pro-English Indians in fear of losing their jobs and titles, even by the merchants of Calcutta who were not personally interested; and regarding the proposition of the Bill in which the term 'traitors to the Queen' were used for the opponents of this bill and for those who insulted Ripon.

Overall, the 1858-1885 Urdu Press not only revealed the hatred and racial discrimination offered by the English in office at Hindustan who 'were not in mood to accept or acknowledge their mistakes'²⁵ and to 'give up their old ideas of the conqueror'²⁶, but also converged the public opinion to

unity in order to compel Indians, and not only Urdu speaking Indian, think about their national identity.

Lal claimed the beginning of a new third phase of the Urdu journalism in the year of the birth of the Indian National Congress (INC), i.e. in 1885 – the most interested phase among all.

CHAPTER III: This chapter covers what happened with the Urdu Press after the birth of Indian nationalism in 1885; although this new vision became a discourse for the British Press, the Bengali Press, the Hindi Press and the Persian Press, yet the 65-year old Urdu Press, since its first appearance in *Jām-i-Jehān Numā*, took advantage of it and developed both quantitatively and qualitatively all over Hindustan. Some Urdu newspapers expanded exponentially, like the *Hindustan* who increased its circulation from 13 to 13,000 in just three years, but some lost their publicity too. The Urdu Press had then exhibited all the traits of a school of journalism, linked itself chiefly with the reporting about the INC, and its faculty presented well the opposition, like the *Akhbar-i-Am*, and proposition, like the *Paisa Akhbar*, to the INC by the famous Hindustani personalities. The same unbiased role played by the Urdu Press in presenting Muslim nationalist cause in print. It is not to say that INC succeeded the Muslim League (ML) or vice versa in the Urdu Press. Both political parties had their news in various newspapers, yet it is evident that some newspapers were Pro-INC whereas some were Pro-ML. Among these, some editorials had moderate voices while some had extreme tones; some were entitled as ‘extremists’ or ‘uncompromising advocate of non-cooperation’²⁷ by the British Government in Hindustan like the *Bande-Matarm* of Punjab; yet all those added a lot of various colourful strands at various temperatures in the tapestry of the Hindustani Urdu Press. Interestingly, there were newspapers appreciated by the British Government of Hindustan like the *Karam Vir* - a Hindu nationalist paper, edited by Mukat Raj - appreciated by the Government for its support for the unity among all communities, yet the *Akali*, edited by Mangal Singh in favour of Hindu-Muslim unity under the umbrella of the INC, was entitled as an extremist paper by the British Government due to its advocacy to Maharaja Nabha.

The First World War, as well as the Non-Cooperative Movement in Hindustan, also made this tapestry of the Urdu Press to experience the

burning rays arose from the vicissitude of social and political Hindustani life. Those newspapers, like the weekly *Jarida Rozgar* and the *Bande-Matarm* that ‘followed anti non-cooperation policy’²⁸ faced the storm with much Government’s reaction. Even the *Bande-Matarm* was blacklisted in 1920; it faced prosecution and civil suits, but overall, the volume of the Urdu Press increased with time. For example, the Urdu Press in Punjab had the following tabulated traits:

The Urdu Press in Punjab (till 1924)	
Number of Newspapers in Urdu language in Punjab	253
English Newspapers	57
Gurumukhi Newspapers	43
Hindi Newspapers	16
Bilingual Newspapers	16
Trilingual Newspapers	5
Total Number of Newspapers in Punjab	390
Number of Newspapers in Lahore only	136

The above table is evident for the developed Urdu Press not only in Punjab but all over Hindustan. Each newspaper had its different circulation, ranged from 16,00 to 3,000 copies circulated per day; the former figure was of the daily *Bande-Mataram* (Hail to Mother) of Punjab edited by Purshotam Lal Sondi, whereas the latter was of the daily *Asr-i-Jadid* of Calcutta, ‘edited by Shaik Ahmad Osman who was a leading member of the Khilafat and the Non-Cooperation Movements’²⁹.

Overall, the Urdu Press, after the formation of INC, was still facing Government’s appreciation (for those newspapers who were Pro-British Government) as well as its rage but with no fear, although fear was never observed in the Urdu Press even the pre-mutiny time, yet the scenario was changed after the birth of nationalism, either Muslim or Hindu or just Indian nationalism. Before the birth of INC, as described earlier, Govind R. R. Tethi was set free after his 19-day of his imprisonment along with an official given to the Magistrate of Benaras, but the essence of nationalism made editors suffered from fines as well as rigorous imprisonment. The following table describes a clear picture of the view of some newspapers in Government’s eye³⁰:

Newspaper	British Government's view/action taken
Daily <i>Pratap</i> Circulation: 1,800	Completely censored in 1919 due to its violent articles against Rowlett Bill.
Daily <i>Bisham</i> Circulation: 1,000	An extremist paper.
<i>Karam Vir</i>	A Hindu nationalist paper, advocating Swaraj, and supported unity among all communities.
<i>Siyasat</i>	Placed under complete pre-censorship in 1919 for publishing objectionable articles on the Turkish question.
<i>Akali</i>	An extremist paper which supports the INC.
<i>Naqqash</i>	Its editor Habib Shah was sentenced a 3-year rigorous imprisonment for publishing three objectionable articles.
<i>Zamindar</i>	Its security was forfeited and it faced 11 prosecutions.
<i>Vakil</i> (Pro-Muslim) ³¹	Publishing Dr. Ansari's speech, declared seditious by the British Government, made all available copies of its 4 th January 1919 issue to be destroyed.

Some moderate newspapers were away from Government's warning, like the *Hamdam* and *Al-Bihar*. The *Islah* was even 'praised by the British Government as Loyal and Moderate with good tone'³².

The graph of the Urdu press circulation showed a downfall due to partition for few time, yet the circulation not only restored its former value after some time but an increase too. The turn of the year 1956 showed 93 Urdu newspapers out of a total of 583 newspapers and periodicals in India, and not including Urdu newspapers of Pakistan.

SIGNIFICANCE: The book, *A Short History of Newspapers* became a reference to know the prominent Hindu and Muslim writers and journalists of the middle nineteenth to middle twentieth century India. Lal's this masterpiece was also commended in the *Islamic Culture* (Vol. XXII, 1948) as follows:

“Sir Charles Metcalfe, who, during the tenure of office as the Governor General of India, passed the act XI of 1835, giving full freedom of public opinion rightly earned the undying name and distinction of Liberator of the Press. From that time onwards up to the outbreak of the Mutiny and the post-Mutiny period, the contributions made by the contemporary Urdu newspapers, have added a wealth of most delightful topical information the Indian History.

As a material for the study of the mid nineteenth century period of Indian history, these newspapers have an abiding value. They reveal the inner history of great and small national events of their time, presenting historical personages and characters in their true perspective. The little incidents of everyday life, rumors of the courts, society scandals, country-side gossips, movements of armies, the enactment of laws and the slow but steady growth of public opinion, etc., give us a profound inside into the thoughts and actions of our forefathers, as such no amount of description can provide. To read these contemporary newspaper is to enter into the life of the bygone days, and to accompany the editor, correspondent and the newsletter writer through the nook and corner of the vast subcontinent of India, seeing it as they did through to their eyes, sometimes as silent spectators, watching their struggle with the local authorities through cumbersome proceedings of the courts of law, and hearing a chain of witnesses giving their evidence, sharing their joys in victories, and mourning with them in their loss of suits.

These newspapers not only relate the history of the people, but also trace the progress of useful arts and describe the rise or decay of religious sects and also the change in literary taste. They portray the manners, customs of successive generations and even record the revolutions which have taken place in dress and public amusements. In short it may be said that these newspapers place before us a true picture of the life of our fathers.

Reflective as they are of the public opinion on the burning topics of the day, these newspapers also offer a sure index to the popular reaction to a given measure, but one must be careful of the editorial comments, as they may likely share the political bias of a particular party. The news columns also supply chronological data, the

advertisements also form an interesting material of social and economic history.

It is Mr. Sajun Lal's firm conviction that no book dealing with this important period could be considered complete unless and until the historian includes therein facts alluded to above after delving deep into these volumes. These contemporary sources give us information from the public point of view and whereas state papers and government records preserved in archives their official tinge or colour.

...the first scholar to emphasize the importance of the newspapers was Garcen-Detassy. He had very ably utilised the material for his lectures which were printed in book form in the French language. Indeed he is the first foreign scholar who laid the Urdu knowing public under the deep debt of gratitude, and we are in no way less indebted to Dr. Abdul Haq, Secretary of the Anjuman-i-Taraqqī-i-Urdu, for getting the work of the learned Garcen-Detassy translated. Some volumes of these newspapers have been lost forever. Some volumes are happily preserved and utilised and among scholars interested in this field, the well-known Pandit Dattatriya Kaifi deserves our great thanks, for not only has he preserved them, but he has also utilised them. Afzal-ul-'Ulemā Dr. Abdul Haq too, possesses some volumes, while a few form the private collection of Mr. K. Sajun Lal. A few issues and a few volumes are scattered here and there in the Record Offices, India Office and Private Libraries.”³³

Glimpses of Sajun Lal's selected articles on the pre-Mutiny and post-Mutiny Urdu Newspapers:

1. *The Akhbar-ul-Haqaiq-wa-Talim-ul-Khalaiq*³⁴:

The *Akhbār Al-haqāiq-o T'alīm Al-Khalāeq* (The News of Facts and the Education of the People) was a pre-Mutiny Urdu bi-weekly newspaper of 1851, published in the press of the School of Agra. Sajun Lal had some of its issues and found it Pro-British, Pro-Missionary and Pro-local Nawabs, both Hindus and Muslims. The whole newspaper had two sections, each on four pages. The first section titled as *Akhbār Al-haqāiq* (The News of Facts) whereas the other had its name *T'alīm Al-Khalāeq* (The Education of the People); the latter years after became the Government Gazette of Agra.

T'alīm Al-Khalāeq associated with the topics that would educate a common person like astronomy, sociology, education, etc, whereas Akhbār Al-haqāiq was always full of local news and reports, even those incidences which are not found even in the authentic books written later on the Hindustani life and society before Mutiny. For example, Sajun Lal in his *Akhbar-ul-Haqaiq-Wa-Talim-ul-Khalaiq*, a 2-page brief article about this newspaper, claimed that even *Life of Marquis Dalhousie* by Lee Warner or *Private Letters of Marquis Dalhousie* by J.G.A Baird did not contain Lord Dalhousie's Tour to Punjab in January-March 1851, which was found in the Akhbār Al-haqāiq-o T'alīm Al-Khalāeq with every detail of this tour such that the reader was strolling on the streets of Lahore and watching Lord Dalhousie throughout His Excellency's visit to Punjab:

“It was on Wednesday at 5:00 P.M., Lord Dalhousie, accompanied by Major MacGregor and Captain Wakefield together with local officials went around the city of Lahore to see the illuminations. Due to the hard work of Tahsildar, Ajudhia Prasad, excellent arrangements were made. His Excellency's arrival at Wazir Khan Mosque is fully described. He granted interviews to the magnets of the city (among them Pandit Kedarnath and Raja Dinnath). Full description of the procession wending its way through crowded streets is given. Among the nicely illuminated buildings in the Bazar and Anarkali area, the outstanding and best-lit buildings were of Lala Delu Sheo, Harjes Rai, Lala Parsham, and Sayyid Nur-ud-din. His visit to the historical places and public buildings is described in detail.

While the Governor-General was at Lahore, the property and jewels, etc. of Mulraj and his family were auctioned; a detailed account of it is given. Babu Puresh Narayan, a member of the staff of the Toshakhana, purchased a necklace for Rs. 80,000.

From Lahore, Lord Dalhousie moved to Wazirabad. Maharaja Gulab Singh of Kashmir arrived on 22nd December 1850 at about 5 P.M. in the Cantonment of Seru, 2 miles from Wazirabad.

...On various occasions Lord Dalhousie showed how generous he was to the poor people. While at Gujrat, he inspected the fort on the 8th January, and in the village of Kalra he gave Rs. 100 to the Zamindars. In the evening, he visited Chillianwalla where he presented a purse of Rs. 200 to the Zamindars.”³⁵

2. *The Punjabi Akhbar*³⁶:

This 6-page article by Sajun Lal on the Punjābī Akhbār (the Punjabi Newspaper) – a 13-page Urdu weekly – started in 1864 after the collapse of the Panjabi – an English tri-weekly newspaper which was in excellent terms with the British Government. Its first editor was Munshi Muhammad Azim (1809-1885) – a well-known English and Urdu journalist who initiated his career in journalism from Delhi Gazette Press and who also started *The Lahore Chronicle* after his relocation from Delhi to Lahore in 1849. The most significant years of the Punjābī Akhbār were 1872 and 1873 when three more pages were added to this newspaper.

Besides news, this periodical was also associated with politics, literature, socio-religious topics – ‘all with a high literary standard’³⁷. Western literature was welcomed with a specific viewpoint: all was not well with the Urdu poetry and prose. This editor’s viewpoint had a special purpose: to remove artificial elements from Urdu. That is why, articles like *What is wrong with our Urdu poetry?* (by Kishan Lal, Rawalpindi, 1973) were seen, and that was the year when the newspaper had its 16 pages than 13. Also in the next year of 1874, Hindi-Urdu controversy was fully reported, and that was another speculated reason for increasing the number of pages of the newspaper from 13 to 16. It also gives a picture of the increasing socio-political and socio-literature domains in the Hindustani society.

The policy of the newspaper seemed as to report facts in simple words yet with an unbiased attitude, and to educate Urdu speakers particularly in Science, Arts and Society. An interesting article condemned the use of long suffixes before the name of a Hindustani, which showed his or her profession, as it was not compatible to international standard of writing a person’s name and, thus, such Hindustani system of writing names was ‘providing a headache to the postal authorities’³⁸, like the suffixes Gulbān-ud-Daulah and Namkī-ud-daulah for a gardener and a cook, respectively. So, it is evident that Munshi Muhammad Azim was comparing old stereotypes and new media too in his Urdu newspaper.

It seemed that it was the first Urdu newspaper which started giving suggestions to local authorities and administration. For example, its suggestion to the Punjab Railway to print the railway timetable, fares and freight regularly for public convenience, was accepted by the authority followed by an editorial thanksgiving note to the authority.

The expansion of the size of the newspaper in 1973-1974 also brought some new features like the book review, the educational progress report, etc. For example, its 17th January, 1874 issue gave very briefly, yet arithmetically, the socio-economic situation of schools in the 1973-74 Mysore as there were 26,248 learners in 659 Government schools, 18, 094 learners in 1493 un-aided schools, etc.

The Punjābī Akhbār covered the whole Punjab with its true and vivid picture. It reported every available fact and public grievance like the misbehavior of Lassa Pehlwan (Lussa – a wrestler) towards the Maharaja of Jodhpur, criticizing the inefficient of ministers of Baroda, consuming Rs. 1, 50,000 from the treasury for an Englishmen’s dinner party by the Prime Minister of Baroda, etc, dragging government’s attention towards mismanagement in providing vaccination in the small-pox epidemic in Amritsar, etc. Therefore, this type of reporting in true colours of journalism satisfied the newspaper’s policy. In addition to this, ‘news of foreign countries, European as well as Asiatic’ were ‘given due prominence’³⁹. In the interest of its readers, the Punjābī Akhbār of 17th January, 1874 also printed the different prices of grains, like old rice, new rice, wheat, barley, etc., in Bhagalpur, Rajmahal, Sahibganj, Lucknow, Hardoi, Faizabad and Gonda states.

Sujan Lal gave the credit of the high standard of Punjābī Akhbār, and also its great service to the whole united Hindustan, to its editor Munshi Muhammad Azim who really deserves compliments of the whole Urdu Press. The life, dint of hard works and honours of Munshi Muhammad Azim made the revival of this old verse: ‘*Si monumentum requiris circumspice*’ (If you require a monument, look around you).

3. The Dubdaba i Sikandari:

This article describes a Post-Mutiny Urdu weekly, titled as the *Dubdaba-i Sikandarī* (Majesty of Sikandar, where Sikandar was one of the Nawabs of Rampur, India). Initially for few years, this newspaper was published with the title: *Dubdaba-i Sikandarī of R.P* (Majesty of Sikandar of Ram Pur). Although it had a large circulation, it had a life span of only six years - started on 4th March, 1872 while ended on 24th February, 1878. ‘The Lt.-Governor of the province Sir William Muir was its Patron’⁴⁰. The working continuum of this newspaper was quite interesting. On one end, ‘this paper quoted no less than one hundred newspapers as a source of its information.

It had correspondents in almost all the important Native States, on whose reports the editor made remarks either in favour of or against the activities of the States, and appealed to the rulers to give no room for criticism⁴¹. The editor's – Muhammad Husain- own frank criticism along with some anonymous critics' voices would irritate some Government officials; the latter also tried to stop the editor's voice by threat and money. Whereas on the other end of the continuum, 'this paper refuted the rumours and reports published in *Nur-ul-Anwar* of Cawnpore, the *Gujarat Akhbar Punchand*, the *Akhbar-i-Punjab*, *Omdat-ul-Akhbar* of Bhopal, the *Akhbar-i-Loh-i-Mahfuz* of Moradabad, etc'⁴².

Sajun Lal highlighted some of the news published in various issues that he found, like the assassination of Lord Mayo at Port Blair as well as various elegies in love and respect to Lord Mayo, the description of Udaipur State and its regular affairs in great detail, God's name controversy between Maharajas of Bhelwara and Maisari, etc. Sajun Lal also mentioned Muhammad Husain advocacy to local women's rights and to their education. Those features of the *Dubdaba-i Sikandarī* had made it the most popular newspaper of Udaipur.

4. Professor Ramchandar as an Urdu Journalist⁴³:

This article firstly describes the hard days and the commencement of Professor Ramchandar's career as a Science teacher, on 24th February 1844, at the Delhi College on Rs. 50 a month. Its introduction takes the reader to about two hundred years ago Hindustan to imagine the *bildungsroman* of an orphan – Ramchandar. His passion to compose books of Mathematics in Urdu language engaged him with the Delhi Vernacular Translation Society – the beginning of his Urdu services. Just after a year to his employment in Delhi College, he started a literary scientific type Urdu newspaper: the *Fawāid-un-Nāzirīn*. Sajun Lal calls this fortnightly periodical as an 'Illustrated-Scientific Historical Fortnightly'⁴⁴. Maulvi Abdul Haq and Garcin-de Tassej claimed that the *Fawāid-un-Nāzirīn* had ceased its publication in 1852, yet Sajun Lal read its 1854 issue and claimed that 'this useful paper continued to flourish up to 1855'⁴⁵.

The censoring policy of the *Fawāid-un-Nāzirīn* was very strict for those letters to the editor and those reports the bona fides of which were doubtful and which cast a slur to anyone. Even as a Hindu by religion, Professor Ramchandar was in his newspaper an advocate of the modern

structured education must be given to the Muslim girls and women. The mode of life of his dumb and deaf wife inspired him to write about the European methods of education of the low privileged and disable people that could easily be applied in the Hindustani schools.

The *Fawāid-un-Nāzirīn* wanted to build patriotism, in the meaning of self-assertiveness, among the Hindustani people under the umbrella of the British administration. The British believed that the British technology and education should be rendered to British, and not to the Hindustani. The *Fawāid-un-Nāzirīn* wanted the modern education available to the whole Hindustani nation against the price of their patriotism to the British Government, and, for this reason, Ramchandar wanted to eliminate the British fear who thought that the foreseeable educated Hindustani people would make Hindustan an Independent Sovereign Power. The first Urdu passage below is evident to Ramchandar's views about the British mastery and one can think that Ramchandar did not remember the Battle of Plessey and the martyrdom of Tipu Sultan while writing his own viewpoint to the whole Indian nation, but in the same newspaper, Ramchandar lucidly ask for liberation of the whole Hindustani people and, at the same time, he mentioned their people learn from Sparta, as given in the second passage below. This second Urdu passage is contrary to the theme of the first one that the educated Hindustani people would not defy the British administration – a point that proved later in the 1857-Mutiny:

Passage#1

اہل ہند کو اکثر انگریز کیا خیال کرتے ہیں... کہ اگر اہل ہند کو علوم و فنون اہل
فرنگ سکھائے جائیں تو وہ لوگ آزاد منش اور عالی حوصلہ ہو کر انگریزی حکومت
کو دور کرنا چاہیں گے اور اپنے ملک کے آپ مالک بن جانے کا ارادہ کریں گے اور
اس باعث اہل ہند کو انگریزی ربیت کرنا گویا اپنے حق میں برائی کرنی ہے...
ان چند عالموں اور آزاد منشوں سے گورنمنٹ انگریزی کو کیا خوف ہو سکتا ہے،
اگر کروڑ غلاموں میں سے آزاد منش آدمی ہند ہوتا ہے تو ایک امر سہل نہیں۔ جو
خلقت کہ مدت سے عادی غلامی کے ہے... اور ان کا آزاد ہونا محال ہے... غرض
کہ کوئی علامت ایسی نہیں پائی جاتی ہے کہ اس سے یہ معلوم ہو کہ کسی وقت میں
اہل ہند کو اولی العزم اور آزاد منش مثل اہل فرنگ کے... اور اہل ہند میں کوئی

ایسے قواعد اخلاق اور انتظام اور رسوم کے نہیں پائے جاتے کہ یہاں کی خلقت
بھی عالی حوصلہ ہو۔⁴⁶

[Most British deem the Hindustani people... that teaching them education and arts present in English language then they will tend to set themselves free from the English influence and will develop their wish to become master of their own country. Therefore, the British (think that they) must not invite trouble by training them... (Nonetheless,) the great British Government must not consider the tiny size of a few Hindustani unorthodox; and the British will not face any mourn in loss if the whole Hindustani nation would become civilized and free from bias. These people are used to have themselves under someone's control...and they will never get themselves free from (the British) a foreign administration. They do not possess even signs of such leadership as exhibited by the British enterprise... and the Hindustani nation does not occupy any kind of native regulations that made these people courageous.]⁴⁷

Passage#2

اکثر لوگ ہند کے کسی مطلب و مقصود کے حاصل کرنے کے واسطے استعمال دینا ہازی اور فریب کر ہیں... پس مرصورت میں انگریزی حکومت کو یہ نہ چاہیے کہ رواج علوم کے ہندوستان میں پہلو تہی کرے... اور اس زمانے میں بھی ایسے آدمی اللہ تعالیٰ نے پیدا کیے ہیں کہ وہ دل و جان سے اپنے ملک کی بہبودی چاہتے ہیں۔ لیکن افسوس تو یہ ہے کہ نیکی ہندوستانیوں میں نہیں پائی جاتی۔ یہاں کوئی بھی اپنے ملک کی رفاہ کے واسطے ہاتھ پیر نہیں ہلاتا اور جس کو دیکھو وہ یہ کہتا ہے کہ ہمارے کیے کیا ہوتا ہے... یہاں کے باشندے اقوام مختلفہ میں منقسم ہیں۔ کم ہمتی جو اہل ہند کا خاصہ ہے اور اس کی باعث وہ ہمیشہ غلامی میں رہتے ہیں اور دیکھیے کب تک رہیں گے۔ ان کو آزاد گورنمنٹ کا تصور ہی نہیں۔ یہ اس تعلیم کا ہے جو یہاں لوگ پاتے ہیں اہل ہند میں سے کسی کو بھی کبھی نہیں دیکھا کہ وہ حب الوطنی کو کار فرما کر کے دخیل کار و بار گورنمنٹ ہو۔ اس حال میں یہاں کے باشندوں کو بھی بہت ضرورت

تحصیل علوم مختلفہ کے ہے۔ بدوں اس کے ان کی آنکھیں کبھی نہیں کھلیں گی۔ مطالعہ تواریخ آزاد قوموں کو سب سے زیادہ ضروری ہے کیوں کہ ان کی عالی ہمتی اور حب الوطنی کو دیکھ کر انھیں بھی عزم والے اور ایک روز غلامی سے بری ہوں۔ اہل اسپارٹا کو جب ہم نے اپنے ہم وطنوں سے مقابلہ کر کے دیکھتے ہیں تو بجز خجالت اور کچھ نہیں معلوم ہوتا ہے... دیکھیے ہندوستان کے کب دن پھریں گے۔⁴⁸

[Majority of people of Hindustan deceived others in order to get their vested interest...the British Government must not delay educating them...There are such people who want prosperity and progress of their country, but unfortunately, goodness is no more appreciated in Hindustani people. No enterprise for the sake of the country is seen. All are hopeless and think his or her efforts weightless... people here are divided into sects, characterized by low-spirit and cowardliness – the main reason behind their powerlessness. They do not even think about the free, sovereign government. The type of education delivered here in Hindustan is the real cause of this trend; no one is serious to adopting patriotism and to disturbing the governance. They do need to get the modern education. Otherwise, they would never be enlightened. They would need to peruse the courage exhibited by the liberated nations so that they would develop it in their own society. Comparing Hindustani people to those of Sparta brings us shame. Let us hope for the development of Hindustan.]⁴⁹

The *Fawāid-un-Nāzirīn* was in very good terms with the contemporary newspapers; its diverse topics, interviews, illustrations, etc. gave birth to a monthly Urdu journal, the *Khair-Khwāh-i-Ĥind*; Ramchandar changed its name to *Muĥibb-i- Ĥind* in its second issue. Publishing translations and original contributions along with illustrations related to Science, Sociology, History, Geography, Education, South Asian studies, etc., this journal lasted till 1852. These two throughputs of Sajun Lal attracted the attention of the Hinustani people as well as the Europeans in Hindustan –

an evidence of the popularity, integrity and honesty of Professor Ramchandrar as an Urdu journalist.

5. *The Oudh Akhbar*⁵⁰:

Sajun Lal had discovered two issues of the Oudh Akhbar, both published in 1866. This newspaper had quite more and wide leaflets, having 28 pages with a size of 13.6” x 9.6”. Suffice it to say that this newspaper is unique among its contemporary periodicals as it provided news of Kabul, Ghazni and Kandhar cities of Afghanistan that did not found in any other Hindustani newspaper even with much detail.

6. *The Umdat-ul-Akhbar*⁵¹:

Sajun Lal had perused three issue of this post-Mutiny newspaper: issue#5, issue#7 and issue#8 starting from 1865 to 1870. The main feature of this Urdu newspaper, the *‘Umdat-ul-Akhbār*, was that it threw great light on the local history of Hyderabad Deccan. This newspaper published in Madras by the editor of the Matba-i Anwari press in Madras.

7. *Two Urdu Newspapers of Madras in Pre-Mutiny Days*⁵²:

In this article, Sajun Lal introduced the first pre-Mutiny Urdu newspaper of Madras and its antipode, both of which he read by the kindness of his friend, Mr. Mohammad Ghose⁵³.

The first newspaper of Madras was the weekly *‘Azam-ul-Akhbār*, which means the ‘great newspaper’; it was the first output of Urdu journalism in the society of Madras in the middle of the nineteenth century. The editor’s name of this newspaper was not printed; the publisher was also different in some issues of this weekly. Besides addressing variety of topics of Science, Sociology and Education, the great feature of this newspaper was publishing translation of technical and professional terms from English into Urdu which were highly useful for professionals. This newspaper strictly followed some of the standards of journalism: No space for satirical and pungent comments, welcome to humour, much focus on to publish the unpublished, get news and articles from contemporary newspapers (like *‘Umdat-ul-Akhbār*, *Jāmi’-ul-Akhbār*, *The Madras Native Herald*, *Āftāb-e-‘Ālam-Tāb*, *The Englishman*, *The Athenaeum*, *Jām-i-Jehān Numā*, and others⁵⁴) but with fair criticism too on them, much focus on modern education and keeping away from indolent religious scholars, date by date narration of special events (like “Marriage Number” on the

marriage ceremony of sister of Lady Salar Jung I), highlighting educational news, accidents (like the fall of a meteor in the District of Nellore at 4:30 pm on 23rd January 1852), world tit-bits, Muslim cultural activities in Madras, etc.

Another one-sheet weekly *Taisir-ul-Akhabar* (in Urdu: تیسیر الاخبار)⁵⁵ (the word *Taisir* means easy-going) was a pro-Muslim antipode to the weekly *'Azam-ul-Akhabar*. It was intended for poor Muslims yet had a very short life of five years, from 1848 to 1853, mainly due to non-affinity of poor people to enjoy quite interesting news like: the celebration of Muslim's Eid festivals, Arrival of sons of Tipu Sultan at Madras on their way to Mysore, world news, the dissension in local pensions and subsidies that ultimately led to the interference by the British authorities, measure against poverty among Muslims, the Poetry Corner for sedulous Urdu poetry, See voyages on renowned ships, etc.

Conclusion:

The scholarship of Professor Kasim Ali Sajun Lal is scattered in various journals and demands compilation. His other articles on history of Hindustan are full of information of immense historical value and enable us peruse the social and political history of, particularly the eighteenth and nineteenth century, Hindustan. He published in his book, *Auckland's Foreign Policy*, 'ten secret and confidential news-letters of the year 1841 which throw a flood of light on the events of the Governor-Generalship of Lord Auckland'⁵⁶. In his *Studies in Deccan History*, he published his 'twelve articles published earlier in various journals during the years 1939-1946'⁵⁷; these articles throw light on: the battle of Shrigonda (1761), negotiation of Madho Rao I with the English Government at Bombay (1761), British monopoly in the trade pepper and sandal in Mysore (1764), relations of the Marathas and the Nizam of Hyderabad during the years 1762-1796, and a lot of miscellaneous topics. Such a prowess on the eighteenth century Hindustan strengthens the quality of Sajun Lal's research on pre-Mutiny and post-Mutiny Urdu newspapers. He was not only famous for his collection of Urdu newspapers but his articles brought us to old days of the nineteenth century when Urdu sphere met with journalism. He presented the truth about the Urdu Press of the nineteenth and twentieth century with sincerity yet highlighted with great decency, and of course filled them too, the void spaces found in the research of

famous Urdu-speaking and non-Urdu speaking historians and scholars regarding the Urdu Press. He provided the detail of the old Urdu newspapers (which he himself sought and read) to his readers in such a way that the reader is watching that newspapers or periodical in reality. He mentioned even the floral design of those pre-Mutiny and post-Mutiny newspapers as well as warnings issued to defaulter subscribers. Those rare Urdu newspapers, discovered by Sajun Lal, not only give the sample of Urdu language in those days but also the social and political status of Hindustan before and after the war of 1857 – the Mutiny. Overall, Professor Kasim Ali Sajun Lal's long engagement to the tremendous task of collecting the pre and post-Mutiny Urdu newspapers and rare letters⁵⁸ deserves to be congratulated.

ENDNOTES

- 1- Prof. Kasim Ali was famous for bringing to light Pre-Mutiny and Post-Mutiny Urdu Newspapers of India.
- 2- See: <http://arts.osmania.ac.in/DeptHistory.php>
- 3- Amazingly, the first five alphabets of the word 'unrest' are understood as 'sajun' in the English documents that were wrongly scanned as an inverted image. One may find this Google error at www.archives.org by searching for: SIR WALTER SCOTT and the word: unrest.
- 4- Dalrymple, William, 2002: *White Mughals*, p. 525, Note 27, United Kingdom, Penguin Books, ISBN: 014-200412-X.
- 5- For example, Dr. Laeeq Salah indicated in his book: *Naqd-o Justujō* (نقد و جستجو), at page #24 that Prof. Kasim Ali Sajun Lal translated *Akhtar Shāhinshāhī* (اکثر شاہینشاہی) (Naqvi, Syed Muhamamd Ashraf, 1888, *Akhtar Shāhinshāhī*, Lucknow, Akhtar Press) from Urdu into English. He wrote: سید اسی لیے پروفیسر قاسم علی سجن لال نے 'اکثر شاہینشاہی' کو انگریزی جامہ پہنایا۔ In addition to this, Atia Rahmani indicated in her book: *Dauktar Zōr: Shakhsiyat Aur Kārnāmy* (ڈاکٹر زور: شخصیت اور کارنامے), at page #124 that Prof. Kasim Ali Sajun Lal supervised R. Subramanyam, the latter was the Head of History Department from 1966-69 i.e. after Prof. Kasim Ali Sajun Lal, for his post graduate research on Maulana Azad's Role in Hindustani Politics (ہندوستانی سیاست میں مولانا آزاد کا حصہ) at the Abul Kalam Azad Research Institute.
- 6- Parkash, Dr. Satiya, 1973, *An Outline of the Ancestral History of Salar Jungs*, See: *A Word*, Hyderabad (A.P), The Salar Jung Museum.
- 7- The spellings of the name of Shukrullah s/o Tipu Sultan were found in the archive documents as: Shukar Ullah Sultan, and Prince Shookroollah, and Shukurullah Sultan.
- 8- Ghose, Loke Nath, 1897: *The Modern History of The Indian Chiefs, Rajas, Zamindars & c.*, Part I: The Native States, p. 216. See Appendix B: *Political*

- Prisoners*, Calcutta, J. N. Ghose & Co. Presidency Press, 8 Chitpore Road, Corner of Lall Bazar.
- 9- See: <https://ia801309.us.archive.org/14/items/DivanESultan-MuhammadAzamuddinSultanFarsi/Divan%20e%20Sultan%20-%20Muhammad%20%27Azamuddin%20%27Sultan%27%20%28Farsi%29.pdf>
- 10- See: <https://archive.org/details/NigaristanESukhan-SayyidNoorulHasanIbnMuhammadSiddiqHasanKhanBahadurBhopaliFarsi/page/n29/mode/2up?view=theater>
- 11- Abdus-Subha, (Ed.), *Khod Navisht Savāneh Hayāt Nassākh* (خودنوشت سوانح حیات نساخ), p. 46, Calcutta, Asiatic Society. The writer, Nassakh, wrote as:
 کلکتہ میں گورکھپور کا جولاہا زادہ عبدالرحیم مامی ایک دھر یہ رہتا تھا۔ برا عالم تھا۔ خصوصاً زبان پارسی کو بہت اچھی طرح جانتا تھا اور اس کے علم کا شہرہ تھا۔ میرے دوستوں میں شہزادہ بشیر الدین صاحب توفیق، شہزادہ اعظم الدین صاحب سلطان، مولوی عبید اللہ صاحب عبیدی وغیرہ بھی اس کے ساگرد ہوئے تھے اور بہت سے احباب اس کو دیکھنے کو جاتے تھے لیکن کبھی میرے دل میں یہ بات نہ آئی کہ میں اس کو دیکھوں۔ سب اس کا یہ تھا کہ دھر یے کو دیکھنے سے کیا حاصل ہوتا ہے۔
- 12- Marks, Leo, 1998: *Between Silk and Cyanide: A Codemaker's War, 1941-45*, p. 448, HarperCollins Publishers LLC., United Kingdom. ISBN: 0-00-255944-7
- 13- Ibid, p. 499.
- 14- Lal, Kasim Ali Sajun, 1964: *A Short History of Urdu Newspapers*, Hyderabad (A.P.), Inc. with The Institute of Indo-Middle East Cultural Studies- Agapura, Printed at Shivaji Press, Secunderabad.
- 15- Leonard, Karen Isaksen, 1978: *Social History of an Indian Caste: The Kayasths of Hyderabad First Printing Edition*, p. 314, University of California Press; ISBN-10: 0520034317; ISBN-13: 978-0520034310.
- 16- Hussain, Dr. Shahid, 2003, *Mashāhīr Kay Khoṭā: Ba Nām Dauktar Ānvīr Ahmād 'Alvī* (مشاہیر کے خطوط: بہ نام ڈاکٹر تنویر احمد علوی) (Celebrities' Letters: To Dr. Tanvir Ahmad Alvi), p. 59, New Delhi, Allied Traders; partly Inc. with Fakhruddin Memorial Committee, Uttar Pradesh, Lucknow.
- 17- Translation by the author of this article.
- 18- Among all pre-mutiny Urdu newspapers, only *Koh-i-Nur* had the longest life till 1904, while majority of the pre-mutiny Urdu papers diminished shortly after their birth.
- 19- Lal, Kasim Ali Sajun, 1964: *A Short History of Urdu Newspapers*, Hyderabad (A.P.), p. 5.
- 20- It is interesting that contrary to pre-mutiny, the 1877-famine news presented well in the Urdu media the Hindustani's anger as the local people were very restive and the Urdu Press was very agitated against the English administration.
- 21- More about HSE and NEBOSH can be studied at: <https://www.nebosh.org.uk/home/>
- 22- Similar to this transformation of vision, an another transformation of vision from 'all is not well' to 'all is well' has also been discussed in the famous Hindi movie, *3 Idiots* (2019).
- 23- Lal, Kasim Ali Sajun, 1964: *A Short History of Urdu Newspapers*, p. 31; and originally in *The Punjabi Akhbar*, 9th May, 1873.
- 24- Lal, Kasim Ali Sajun, 1964: *A Short History of Urdu Newspapers*, p. 34.
- 25- Ibid.
- 26- Ibid., p. 37; and originally in *Hazar Dastan*, 29th December, 1883.

- 27- Ibid., p.42.
 28- Ibid.
 29- Ibid., p.41.
 30- For more detail, see Ibid., p. 43-44
 31- There was also another *Vakil* which was pro-Congress, edited by Banka Dyal. The pro-Muslim *Vakil* was very famous in the Muslim community, edited by Hakim Ferozuddin.
 32- Ibid., p.45.
 33- Krenkow, Dr. F. & Abdur Rahman Khan, Prof. Mohd., 1948, *Notes and References in Islamic Culture*, Vol. XXII No. 1-4, p. 193-195, Hyderabad Deccan, The Islamic Culture Board.; See: K. Sajun Lal's plea for the study of the mid-nineteenth century Urdu Newspapers as the source of Indian History.
 34- Lal, K. Sajun, 1945, *Akhbar-ul-Haqaiq-Wa-Talim-ul-Khalaiq* in *Indian Historical Records Commission: 22nd Session Peshawar 29th October 1945*, Part II, p. 68-69, [Osmania University Library (India): Call#954]
 35- Ibid.
 36- Lal, K. Sajun, 1951, *The Punjabi Akhbar* in *Indian Historical Records Commission: Proceedings of Meetings, Volume XXVIII – Twenty Eighth Session, Jaipur, 1951*, p. 56-61, New Delhi, The Manager Govt. of India Press.
 37- Ibid., p. 56
 38- Ibid., p. 57
 39- Ibid., p. 59
 40- Lal, K. Sajun, 1945, *The Dubdaba-i-Sikandari* in *Indian Historical Records Commission: Proceedings of Meetings Volume XXI – Twenty First Meeting Held at Udaipur, December 1944*, p. 63, New Delhi, The Manager of Publications, Govt. of India Press.
 41- Ibid.
 42- Ibid., p. 64.
 43- Lal, K. Sajun, 1949, *Professor Ramchandar as an Urdu Journalist* in *Islamic Culture: An English Quarterly*, Vol. XXIII Nos. 1 & 2, Jan. & Apr. 1949, p. 22-36, Hyderabad-Deccan, The Islamic Culture Board.
 44- Ibid., p. 23.
 45- Ibid., p. 24.
 46- Ibid., p. 26-27
 47- Translation by the author of this article.
 48- Ibid., p. 27
 49- Translation by the author of this article.
 50- Lal, K. Sajun, 1956, *The Oudh Akhbar* in *Indian History Congress: Proceeding of the Eighteenth Session 1955*, p. 272, Calcutta, Sri Gouranga Press Private Limited.
 51- Lal, K. Sajun, 1947, *The Umdat-ul-Akhbār* in *Islamic Culture: An English Quarterly*, Vol. XXI No. 2, Apr. 1947, p. 195, Hyderabad-Deccan, The Islamic Culture Board.
 52- Lal, K. Sajun, 1944, *The Two Urdu Newspapers of Madras in Pre-Mutiny Days* in *Islamic Culture* Vol. XVIII No. 3, July 1944, p. 313-322, Hyderabad-Deccan, The Islamic Culture Board.
 53- Ibid., p. 313.
 54- Ibid., p. 314.

- 55- Ibid., p. 322.
- 56- Pal, Dharam, 1955, *Review on Sidelights on Auckland's Foreign policy by K. Sajun Lal (1955)* in *The Indian Archives: January-June 1955*, Vol. IX, Number 1, New Delhi, National Archives of India.
- 57- Ahluwalia, M.L., *Review on Studies in Deccan History by K. Sajun Lal Madras (1951)* in *The Indian Archives: January-June 1954*, Vol. VII, Number 1, New Delhi, National Archives of India.
- 58- See for instance: Lal, Professor K. Sajun, 1958, *An Unpublished Letter of Tipu Sultan in Indian History Congress: Proceeding of the Twentieth Session 1957*, p.241-242, Bombay, The Bombay University Press.

Abstract

The article presents the scholarship of Professor Kasim Ali Sajun Lal which demands compilation. He was famous for his collection of Urdu newspapers but his articles brought us to the nineteenth century when Urdu journalistic outlets began to pour in. He presented the truth about the Urdu press of the nineteenth and twentieth centuries yet highlighted with great decency. The void found in the research of famous Urdu and non-Urdu historians and scholars regarding the Urdu Press. His articles on history of India are replete with information which enable its readers to see the social and political history of eighteenth and nineteenth centuries of India. He published a book *Auckland's Foreign Policy* comprising ten secret letters of the year 1841 which throw a light on the events of the Governor-Generalship of Lord Auckland.

Keyword: Urdu newspaper, pre and post mutiny, Urdu press