Chapter: 04

Role and Contribution of Urdu Journalism in the Freedom Struggle of 1857.

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4.1 Introduction:

Before delving deep into the sea of the role and contribution of Urdu Journalism in freedom struggle it seems mandatory to give a brief historical background of the onset of the British in India and then the story of their gradual and cruel approach towards making the entire nation fall to its prey. The extent of consistent brutality and ruthlessness they have shown towards the Indians, it may help to justify the relevance of this topic efficiently. No freedom struggle achieves the realization of a common dream of the unslept eyes of millions of people overnight, but it always has a history spreading vast over centuries and involving the sacrifices of thousands of innocent peoples few known few buried under the pages of the passing years , suppression, agonies indescribable pain of women and children, prayers and well wishes of God fearing people, planning and strategies of thinkers, ideologies of philosophers, collective efforts and sacrifices of the writers, orators ,reformers, the unflinching zeal of the journalists to write even at the cost of their assets and even their lives at times, last but never the least the beyond expressions, the phenomenal struggle of the freedom fighters, finally leads a country to its independence.

On one hand where the sun of the end of 16th century came up as a star of good fortune for the Kingdom of Great Britain where the sun never sets, on the contrary on the same day the trumpet of decline of Mughal Empire was blown

in India. This was the same darkest day when the ***Queen Elizabeth 1st*** issued the permit to East India Company to start their business in all eastern countries including India.[1]

Indian trade links with Europe started through sea route only after the arrival of Vasco da Gama in Calicut, India on May 20, 1498. The Portuguese had traded in Goa as early as 1510, and later founded three other colonies on the west coast in Diu, Bassein, and Mangalore. In 1601 the ***East India Company*** was chartered, and the English began their first inroads into the Indian Ocean. At first they were little interested in India, like the ***Portuguese and Dutch*** before them, with their focus and interest confined to just the Spice Islands. But the English were unable to dislodge the Dutch from Spice Islands. In 1610, the British chased away a Portuguese naval squadron, and the East India Company created its own outpost at Surat. This small outpost marked the beginning of a remarkable presence that was to last and felt over 300 years and eventually dominate the entire subcontinent. In 1612 British established a trading post in Gujarat.[2]

In 1612***, Sir Thomas Roe*** was instructed by James I to visit the ***Mughal Emperor Nooruddeen Salim Jahangir*** (r. 1605 - 1627) to arrange for a commercial treaty which would give the Company exclusive rights to reside and build factories in Surat and other areas. In return, the Company offered to provide the Emperor with goods and rarities from the European market. This mission was highly successful as ***Jahangir*** sent a letter to James through ***Sir Thomas Roe***:

"Upon which assurance of your royal love I have given my general command to all the kingdoms and ports of my dominions to receive all the merchants of the English nation as the subjects of my friend; that in what place so ever they choose

[1] . Syed Hashmi Faridabadi, Tareek-e-Hind 3rd Volume, Page:
[2] . Modern History 1857-1992, Page: 04

to live, they may have free liberty without any restraint; and at what port so ever they shall arrive, that neither Portugal nor any other shall dare to molest their quiet; and in what city so ever they shall have residence, I have commanded all my governors and captains to give them freedom answerable to their own desires; to sell, buy, and to transport into their country at their pleasure. For confirmation of our love and friendship, I desire your Majesty to command your merchants to bring in their ships of all sorts of rarities and rich goods fit for my palace; and that you be pleased to send me your royal letters by every opportunity, that I may rejoice in your health and prosperous affairs; that our friendship may be interchanged and eternal".[1]

Long before the arrival of ***East India Company*** to India a British ship arrived at Goa, the coastal region of India in the year 1579. To promote and preach the Christianity Thomas Stevens, a British priest reached first to India. He was educated at Oxford University. He devoted his whole life in preaching Christianity in India through his speeches and writings. This Priest, who came to India keeping himself away from all kinds of desires, wrote a letter to his father informing him that India is like a Golden Bird for Europeans. Its land is full of natural resources. When his father discussed about all what his son wrote to him, with his business partners who became over excited and desperate to visit India.[2]

The Company, benefiting from the imperial patronage, soon expanded its commercial trading operations, eclipsing the Portuguese Estado da India, which had established bases in Goa, Chittagong and Bombay (which was later ceded to

[1] . Sir Alford loyal PC, Translated by: Syed Abdus Salam, Hind Mamlakat Bartaniah ka Orooj wa Osat. Page:11

[2] . Khokhar, Mohd. Iftekhar, Tareekh-e-Sahafat, Page:15

England as part of the dowry of Catherine de Braganza). The Company created trading posts in Surat (where a factory was built in 1612), Madras (1639), Bombay (1668), and Calcutta (1690). By 1647, the Company had 23 factories, each under the command of a factor or master merchant and governor if so chosen, and had 90 employees in India. The major factories became the walled forts of Fort William in Bengal, Fort St George in Madras, and the Bombay Castle.

In 1634, the ***Mughal emperor*** extended his hospitality to the English traders to the region of Bengal, and in 1717 completely waived customs duties for the trade. The company's mainstay businesses were by then in cotton, silk, indigo dye, saltpetre and tea. All the while in 1650-56, it was making encroachments into the Dutch monopoly of the spice trade in the Malaccan straits, which the Dutch had acquired by ousting the Portuguese in 1640-41. In 1657, Oliver Cromwell renewed the charter of 1609, and brought about minor changes in the holding of the Company.[1]

The status of the Company was further enhanced by the restoration of monarchy in England. By a series of five acts around 1670, King Charles II provisioned it with the rights to autonomous territorial acquisitions, to mint money, to command fortresses and troops and form alliances, to make war and peace, and to exercise both civil and criminal jurisdiction over the acquired areas. William Hedges was sent in 1682 to ***Shaista Khan***, the Mughal governor of Bengal in order to obtain a Farman, an imperial directive that would grant England regular trading privileges throughout the Mughal Empire. However, the company's governor in London, Sir Josiah Child, interfered with Hedge's mission, causing Mughal Emperor

[1] . Modern History 1857-1992, Page: 12.

Aurangzeb to break off the negotiations. After that Child started war with the Mughals but the "Child's War" (1686– 1690) ended in disaster for the English.[1]

In 1689 Mughal fleet commanded by ***Syed Yaqub*** overtook Bombay. After a year of resistance, the English surrendered, and in 1690 the company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys had to prostrate themselves before the emperor, pay a large indemnity, and promise better behaviour in the future.

The emperor withdrew his troops and the company subsequently re-established itself in Bombay and set up a new base in Calcutta. In 1711, the Company established a trading post in Canton (Guangzhou), China, to trade tea for silver.[2]

4.2 Complete monopoly of British:

The prosperity that the officers of the company enjoyed allowed them to return to Britain and establish sprawling estates and businesses, and to obtain political power. The Company developed a lobby in the English parliament. Under pressure from ambitious tradesmen and former associates of the Company, who wanted to establish private trading firms in India, a deregulating act was passed in 1694. This allowed any English firm to trade with India, unless specifically prohibited by act of parliament, thereby annulling the charter that had been in force for almost 100 years.[3]

By an act that was passed in 1698, a new "parallel" East India Company (officially titled the ***English Company Trading to the East Indies***) was floated under a state-backed indemnity of £2 million. The powerful stockholders of the

[1] . Ibid. Page: 13.
[2] . Modern History 1857-1992, Page: 12.
[3] . Ibid. Page: 13.

old company quickly subscribed a sum of £315,000 in the new concern, and dominated the new body. The two companies wrestled with each other for some time, both in England and in India, for a dominant share of the trade. It quickly became evident that, in practice, the original Company faced scarcely any measurable competition. The companies merged in 1708, by a tripartite indenture involving both companies and the state.

Under this arrangement, the merged company lent to the Treasury a sum of £3,200,000, in return for exclusive privileges for the next three years, after which the situation was to be reviewed. The amalgamated company became the ***United Company of Merchants of England Trading to the East Indies.***

In the following decades there was a constant see-saw battle between the Company lobby and the Parliament. The Company sought a permanent establishment, while the Parliament would not willingly allow it greater autonomy and so relinquish the opportunity to exploit the Company's profits. In 1712, another act renewed the status of the Company, though the debts were repaid. By 1720, 15% of British imports were from India, almost all passing through the Company, which reasserted the influence of the Company lobby. The license was prolonged until 1766 by yet another act in 1730.

At this time, Britain and France became bitter rivals. Frequent skirmishes between them took place for control of colonial possessions. In 1742, fearing the monetary consequences of a war, the British government agreed to extend the deadline for the licensed exclusive trade by the Company in India until 1783, in return for a further loan of £1 million. Between 1756 and 1763, the Seven Years' War diverted the state's attention towards consolidation and defense of its territorial

possessions in Europe and its colonies in North America. The war took place on Indian soil, between the Company troops and the French forces.[1]

In 1757, the Law Officers of the Crown delivered the Pratt-York opinion distinguishing overseas territories acquired by right of conquest from those acquired by private treaty. The opinion asserted that, while the Crown of Great Britain enjoyed sovereignty over both, only the property of the former was vested in the Crown. With the advent of the Industrial Revolution, Britain surged ahead of its European rivals. Demand for Indian commodities was boosted by the need to sustain the troops and the economy during the war, and by the increased availability of raw materials and efficient methods of production.

As home to the revolution, Britain experienced higher standards of living. Its spiraling cycle of prosperity, demand, and production had a profound influence on overseas trade. The Company became the single largest player in the British global market. It reserved for itself an unassailable position in the decision-making process of the Government.

Beside trade, the officials of the company started surveying the prevailing condition of the country and taking advantage of its chaotic situation they took keen interest in its politics. In this regard they also consulted British Government in England. Finally the Company succeeded to occupy the country. Karl Marx in his article published in ***"New york Tribune"*** in 22nd, July 1853 has given a brief historical background of how the British strategized, planned and successfully managed to extend its rule across the nation. He precisely says:

[1]. Modern History 1857-1992, Page: 15-16.

"The power of Great Mughal Empire of the great Mughal Emperor was destroyed by ***Subedars*** *and the power of* ***Subedars*** *was destroyed by* ***Marathas*** *and Marathas were vanished by Afghans, at that very time when these powers were fighting with each other, the Britishers took advantage of the situation and attacked and subjugated all of them".*[1]

It is indeed ironical part of the history of the world that the ***British East India Company*** came to India for business purpose and within short span of hundred and fifty years occupied the entire Indian sub-continent. It is very unfortunate that after Aurangzeb, the last powerful ***Mughal emperor***, all the ***Mughal Emperors*** who came to power were considerably weak and could hardly handle the criticalities of their empire wisely. Neither they were dedicated and strong enough nor they had visions and planning and alas, it resulted in the painful decline of the Mughal Empire from the heights of its glory to the depth of its degradation and deterioration. Local Emirs Started declaring their independence from the central power of ***Mughal Empire*** which resulted in shrinking and losing the power forever.

The Company continued to experience resistance from local rulers during its expansion. Robert Clive led company forces against ***Siraj-ud-Daulah***, the last independent Nawab of Bengal, Bihar, and Mednipore district in Orissa and won the Battle of Plassey in 1757, resulting in the conquest of Bengal. This victory estranged the British and the Mughals, since Siraj-ud-Daulah was a Mughal feudatory ally. But the Mughal Empire was already on the wane after the demise of Aurangzeb, and was breaking up into pieces and enclaves.

[1] . New York Tribune, 22nd July 1853.

After the Battle of Buxar, ***Shah Alam II,*** the ruling emperor, gave up the administrative rights over Bengal, Bihar, and Mednipore District. Clive became the first British Governor of Bengal.

Hyder Ali and Tipu Sultan, the rulers of the Sultanate of Mysore, offered much resistance to the British forces. Having sided with the French during the war, the rulers of Mysore continued their struggle against the Company with the four Anglo-Mysore Wars. Mysore finally fell to the hands of the Company forces in 1799, with the demise of ***Tipu Sultan***.

With the gradual weakening of the ***Maratha Empire*** in the aftermath of the three Anglo-Maratha wars, the British also secured Bombay (Mumbai) and the surrounding areas. It was during these campaigns, both against Mysore and the Marathas, that Arthur Wellesley, later Duke of Wellington, first showed the abilities which lead to victory in the Peninsular War and at the Battle of Waterloo.

A particularly notable participation involving forces under his command was the Battle of Plassey (1803). Thus, the British had secured the entire region of Southern India (with the exception of small enclaves of French and local rulers), Western India and Eastern India.

The last vestiges of local administration were restricted to the northern regions of Delhi, Awadh, Rajputana, and Punjab, where the Company's presence was ever increasing amidst infighting and offers of protection among the remaining princes. Coercive action, threats, and diplomacy and their specialty of “divide and rule” aided the Company in preventing the local rulers from putting up a united struggle.

The hundred years from the Battle of Plassey in 1757 to the Indian Rebellion of 1857 was a period of consolidation for the Company, which began to function

more as a nation and less as a trading concern. A cholera pandemic began in Bengal, and then spread across India by 1820. 10,000 British troops and countless Indians died during this pandemic.

Between 1736 and 1834 only some 10% of East India Company's officers survived to take the final voyage home.

Finally the ***East India Company*** succeeded in achieving highest position in the country and in reducing the influence of other rival countries like Holland, Portugal and France. As a result the political atmosphere of India became clear for the British and the situation completely turned in their favor in the country, and the Company successfully established itself as a major player in Indian affairs, and soon afterwards gained administrative rights over the states.

Adopting their phenomenal policy of divide and role the British started to provoke the Emirs to fight against each other and in order to achieve this goal they extended their financial and military support to some of the Emirs, so that they can establish their position and power in the country. The matter of extending supporting to Emirs kept on changing as the sympathy of the company shifted from one Emir to another. Gradually the East India Company started interfering in the administrative matter of the states and in enhancing their domination over the policies of the states and finally they succeeded to reach the emperor, whose governance by now was confined to Red fort only.[1]

Irony was that the ***East India Company*** was controlling over visitors of the emperor. Many of the courtiers also establish their association with the officials of the Company, surprisingly the wife of the emperor also became the

[1] . Modern India 1857-1984. Page: 04

supporter of the Company. As a result the emperor became the puppet in the hands of officials of the company.

However this was the brief history of how India was trapped in the clutches of the British and how these shrewd Britain occupied India by using trade as their tool. This is a well-established fact that right from the beginning Indian people were against the colonial rule in India. They wanted to save the country from the unlawful existence, but it was too late as the British have already occupied the entire country by then. Therefore efforts were being made to regain the country and to remove the British Government. Resistances have already been started in different parts of the country. People of different classes and groups have started to create awareness on the public level, and finally a decisive war was fought to save the country from the clutches of British in 1857 A.D, in which people of all classes and groups irrespective of their cast, creed and religious association participated. But unfortunately due to the lack of war strategies, Indians were defeated and they suffered huge financial and human loss. And the journey of independence prolonged for another hundred years.

The Revolt of 1857 was a major upheaval against the British Rule in which the disgruntled princes, to disconnected Sepoys and disillusioned elements participated. However, it is important to note that right from the inception of the East India Company there had been resistance from divergent section in different parts of the sub-continent. This resistance offered by different tribal groups, peasant and religious factions remained localized and ill organized. In several cases the British could putdown these uprisings easily, in other cases the struggle was long drawn, resulting in heavy causalities. These disturbances

and uprising, though did not succeed in uprooting the British power from India, but indeed became the precursors of the major Revolt of 1857.[1]

The small island-Kingdom of British created one of the largest empires in India. The adventure that the mercantile enterprises, the ***East India Company***, had started in the beginning of the seventeenth century culminated in the extensive political domination and economic power by the middle of the nineteenth century. The rise of the purely mercantile Company to be a permanent political entity in India had three phases. In the First phase the activities of the ***East India Company*** were confined to trade; in the second phase the company eliminated the European rivals through armed conflict and succeeded in establishing its trade monopoly and political influences in India; and in the third phase, the company combined commerce with conquest and achieved unparalleled success in building up a vast empire in the sub-continent. However, during its activities spanning over a century, the East India Company created conditions and let loose forces that challenged the power of the British Empire in 1857 can be summarized the following Causes:

4.3 Causes of Revolt of 1857:

Political Causes:-

- **Conquest.**
- **Doctrine of Lapse.**
- **Lord Dalhousie**
- **Humiliation of the Mughals.**
- **Suspension of Pension.**

[1] . Modern India 1857-1984. Page: 01.

Administrative Causes:-

- **Bitter Taste of the Rule of Law.**
- **Unpopular British Administration.**
- **Exclusion of Indians from Administrative Posts.**

Economic Causes:-

- **Ruin of the Mercantile Class.**
- **Destruction of Indian Manufacturers.**
- **Pressure on Land.**
- **Impoverishment of peasantry.**

Socio Religious Causes:-

- **Social Exclusiveness.**
- **Social Legislation.**
- **Missionary Activities.**

Military Causes:-

- **Service Conditions.**
- **Dental of Allowances.**
- **The General Service Enlistment Act.**[1]

These factors prepared a general ground for discontent and disaffection among different section of the Indian people, which required a mere spark to explode into a conflagration. The greased cartridges provided this spark. In 1856, the government decided to replace the old fashioned muskets by the Enfield rifles

[1] . Modern India 1857-1984. Page: 03-09.

In order to load the Enfield rifle, the greased wrapping paper of the cartridge had to be bitten off by the soldier. In January 1857, a rumor began to spread in the Bengal regiments that the greased cartridges contained the fat of cows and pigs. The Sepoys became convinced that the introduction of the greased cartridge was a deliberate attempt to defile their religion. The cow was sacred to the Hindus, and the pig was a taboo for the Muslims. The Sepoys refused to use these cartridges. The authorities regarded this act of defiance of the Sepoys as an act of insubordination. The action was taken against them.

The continuous effort was being made by the Indian freedom fighters to save the country from the strong clutches of the Colonial rule. The most famous of them was the war of 1857 A.D which was known as "GADAR" by the British or the first war of independence.

However, the Mutiny of 1857, which began with a revolt of the military soldiers at Meerut, soon became widespread and posed a grave challenge to the British rule. Even though the British succeeded in crushing it within a year, it was certainly a popular revolt in which the Indian rulers, the masses and the militia participated so enthusiastically that it came to be regarded as the First War of Indian Independence.

On 29th March, 34th Native Infantry Sepoys, ***Mangal Pandey*** broke the lines and fired at Lieutenant Baugh. Mangal Pandey was arrested and executed. At Berhampur, which also had disobeyed the authorities were disbanded. The First major outbreak that finally led to the Revolt of 1857 occurred at Meerut. Following the court martial of eighty-five sepoys of the Cavalry Regiment for refusing to use the greased cartridges, on 10th May 1857, the Sepoys broke out

in open rebellion, shot their officers, released their fellow Sepoys and marched towards Delhi. On I2 May, the Sepoys captured the city of Delhi and occupied the palace after which ***Bahadur Shah II*** was proclaimed as the emperor of India. Within a short period, the revolt spread to Lucknow, Kanpur, Agra, Jhansi, Central India, Bihar, Orissa, and many other places.

However, the Indian rulers remained loyal to the British and rendered valuable service in the suppression of the revolt. The British were on the defensive during the early part of the revolt. First of all, they made a sustained effort to recapture Delhi from the Sepoys. In September 1857, Delhi was recaptured by the British. Emperor ***Bahadur Shah II*** was arrested and exiled to Mandalay, Burma, where he died a few years later. Two of his sons and a grandson were shot dead.

Thus, The British ended the Mughal dynasty from the Indian scenario. The Sepoys besieged the Residency at Lucknow. Sir Henry Lawrence and some loyal Sepoys lost their Lives while defending the Residency. In March 1858, British forces captured Lucknow with the help of the Gurkha Regiments. Nana sahib, the adopted son of the ***ex-Peshwa Baji Rao II*** led the sepoys at Kanpur. ***Nana Sahib*** was joined by Tantia Tope. After the recapture of Lucknow, General Campbell occupied Kanpur on 6th December 1857 Tantia Tope joined ***Rani Lakshmi Bai*** the widow of ***Rajab Gangadhar Rao*** fought against the British. The British under Sir Hugh Rose occupied Jhansi. ***Rani Lakshmi Bai*** and Tantia proceeded to Gwalior where the Indian soldiers joined them. The British recaptured Gwalior in June 1858, and the Rani of Jhansi died fighting

heroically. Tantia Tope was captured and put to death a year later. ***Nana Sahib*** fled to Nepal where he died in due course.

In Rohilkhand, the revolt began at Bareilly in May 1857. Where ***Muhammad Hasan Khan***, led a force of about 10,000. ***Rana Beni Madhav Singh*** of Saharanpur had a personal following of about 15,000 and ***Gajadar Singh*** of Gorakhpur commanded a force of 51,000. All of them attacked British position in their respective regions and rallied round the Begum Hazrat Mahal. Indian rulers had actively co-opereted with the British in suppressing the revolt. The ministers of Gwalior, Hyderabad and Nepal also rendered their support to the British. Thus, the first major attempt on the part of the Indians to overthrow the British power could not succeed and ironically several Indians played a major role in that.

The rebel forces soon captured Delhi and the revolt spread to a wider area and there was uprising in almost all parts of the country. The most ferocious battles were fought in Delhi, Awadh, Rohilkhand, Bundelkhand, Allahabad, Agra, Meerut and western Bihar. The Hindus, the Muslims, the Sikhs and all the other brave sons of India fought shoulder to shoulder to throw out the British. The revolt was controlled by the British within one year; it began from Meerut on 10 May 1857 and ended in Gwalior on 20 June 1858.[1]

Moreover, one must not forget the fact that this War was not an immediate result of a mass movement rather it was a revolt of the soldiers serving in the Indian army. Truly speaking this War was not only an overt expression of dissent against foreign rule, but at the same time this was also a clash of different economic, financial, administrative, legal, educational and, warfare

[1] . Joshi,P.C, Inquilab 1857, Page: 03

systems. There were multiple causes of this revolt other than the one that is often stated as the major cause, the case of the new Enfield rifles.[1]

So far as the revolutionary movement is concerned, it did not begin only with guns and bombs but it started with the publication of newspapers also. The history of ***Indian Freedom Struggle*** spread over more than one and half centuries. The history of India's Independence will be incomplete without the mention of the role played by Urdu language and Urdu journalism. Urdu, which gave the fieriest slogan to the Freedom Struggle ***"Inquilab Zinadabad"***, unparalleled in the history of any other languages played a vital role in shaping the freedom struggle movement.[2]

The journalists at that time were deeply involved in politics and were engaged in constant war with the British rulers. 'Politics was their passion, slogan and song'.[3] For them, the life and politics were synonymous and the pen was supposed to be used as 'a crusader for freedom and not as means for creating literary artefacts.[4]

This fact cannot be denied that Urdu language press in the Subcontinent was born in the hands of the colonial rulers, but at the same time it had rebellious sentiments in its roots right from the beginning.[5]

The very fact that the founders of Jam-e-Jahan Numa were noble Hindu souls-Hari Har Datt and Munshi Sada Sukh Lal, while the first martyr for freedom in the history of Urdu journalism was ***Molvi Mohd. Baqar***, is an indication that

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[1] . Gregory Fremont-Barnes, *The Indian Mutiny 1857-58*, Page.25.
[2] . S. Tufail Manglori, *Musalmanon Ka Roshan Mustaqbil* (Urdu) p.262.
[3] . S. Tufail Manglori, *Musalmanon Ka Roshan Mustaqbil* (Urdu) p.262.
[4] . Ronald E. Wolsely, *Journalism in Modern India,* p.97
[5] . Pandit Vijay Datt Shri Dhar, Qaumi Awaz (Sahafat ki Tareekh)14 Oct. 1992.

from the very beginning the language had a national character and was not confined to a specific religion.[1]

Covering all its socio- political aspects is not possible without a detailed study of newspapers, Journals magazines of Urdu language and government document and records. The main focus of this chapter is to analyse the role of Urdu Journalism in freedom struggle through content analysis.

Thus Urdu Journalism opened its eyes under the patronage of the East India Company in Bengal as it was the first part to come under its complete control. The foreign rulers had not profound love for Urdu; their main interest in developing this language lay in using it for their own expansionist designs. But what frightened them was the realisation that only within three decades Urdu Journalism proved to be the most powerful instrument through which the Nationalist Indians spread the message of patriotism and created an all India consciousness.[2]

Lord Canning's speech introducing the act of June 1857 A.D. to regulate the establishment of printing presses and to retain the circulation of printed books and papers present a different picture and showing the Colonial mentality about power of press. He said:

"I doubt whether it is fully understood or known to what audacious extent sedition has been poured in to the hearts of the native population of India within the last few weeks under the guise of intelligence supplied to them by the native newspapers.

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[1] . Ashraf, Humayun, Urdu Sahafat Masail O Imakanat,Page:302
[2] . Muradabadi, Masoom, Urdu Sahafat aur Jang-e-Azadi,Page:43

It has been done sedulously, cleverly, artfully. Facts have been grossly mispresented so grossly, that with educated and informed minds, they very extravagance of the mispresentation must compel discredit.[1]

He also said when he was departing from London to India that:

"We should not forget that even though the Indian climate is clear, but a small cloud which looks unimportant in the beginning but it grows and become so big that it destroy all of us by its huge flood of destruction.[2]

The feeling of hatred, every Indian irrespective their cast, was having in their heart against the British, was the moving force behind this war of Independence. To cover the news of this great uprising "London Times" sent a correspondent to India. On his way to Varanasi, he noted down his observation in this way:

"In any condition no vehicle of English people was seen with love and respect. I realised this fact that some time do not fear of our people, rather everyone hates us.[3]

With this volcano of hatred, all the Indians whether they are king or a common man, participated in this war of Independence. Urdu Journalism was the forefront of this war.

Since Delhi was the Centre of all the activities of this war of Independence of 1857 A.D., the details of activities of this period mostly recorded in the

[1] . M.C.Rao, The Press, Translated by: Rashid Sahsawani, Page:84.
[2] . P.C.Joshi, Inquilab 1857, Page:15.
[3] . P.C.Joshi, Inquilab 1857, Page:33.

newspaper of Delhi and neighboring areas (Lucknow, Agra and Lahore). Details of these newspaper are given bellow till 1857 A.D. So that the role of Urdu newspapers in freedom struggle of 1857 A.D. may be highlighted it may also help to understand the trends of the newspaper of that time. Huge numbers of newspapers were published before 1857 A.D. obviously it is not possible to detail study and analysis all those newspapers neither all these papers played a role to pave way for the war of Independence equally. Therefore in this research only those newspaper will be discussed which openly confronted with the British rule and challenged their authority and emerged as the change agent. Sometimes expressed their grievances openly and sometimes in hidden way.

4.4 **Dehli Urdu Akhbar:-** دھلی اردو اخبار

دھلی اردو اخبار

قیمت باجواری ادوزر سیاہ رجسٹری سے نو آنہ سہ ماہی اور ۵ سالیانہ

احکام

مولوی محمد شکور تھیور کے صدر امین اعلیٰ کو رخصت ملکی سرورضہ ۲ جنوری گذشتہ کے روسے حاصل ہوئی تھی اوس پر سترہ روز کی اجازت اور بھی مرحمت ہوئی آنریبل جسی ارسکن صاحب کرنیل ایچ ٹی ٹیپ صاحب کی عوض سباتھو کے پولیٹکل ایجنٹ کے عہدہ پر مقرر ہوئے عطا الرحمان صدر امین کو صحت حاصل ہونے کے لئے پہلی تاریخ ماہ حال سے ایک مہینے کی رخصت عنایت ہوئی گنیش رام ماہ دسمبر گذشتہ کی پہلی تاریخ سیونی کے صدر امین کا کام کرنیکے لئے مقرر ہوئے مولوی قادر بخش قانون نویس سنہ ۱۸۳۳ع کے روسے ہرگنہ سیہانی پور کا ڈپٹی کلکٹر مقرر ہوا میر سلامت علی قانون نویس سنہ ۱۸۳۳ع کے روسے مولوی قادر بخش مذکور کی جوش جگہ ترقی ہوئی نرسنگ پور کا ڈپٹی کلکٹر مقرر ہوا تقرر عہدہ مای مذکورہ کا ماہ دسمبر گذشتہ کی پہلی تاریخ سے آغاز ہوا

فورٹ ولیم

لیجسلیٹو ڈیپارٹمنٹ ۱۰ مئی سنہ ۱۸۳۷ع قانون مندرجہ ذیل کا مسودہ گونسل کے اجلاس میں پہلی دفعہ ۱۰ مئی سنہ ۱۸۳۷ع کو پڑھا گیا قانون نمبر سنہ ۱۸۳۷ عیسوی قانون ۲۰ سنہ ۱۸۳۷ع کی دفعات کی تشریح کے لئے یہ قانون ہے

۱ حکم ہوتا ہے کہ مئی یا شراب چرس میں درآمد کے وقت ضبط ہوگی اوسی پر جدوا ہونے کے اوسکی بابت کا محصول ٹھہرایا جائیگا بشرطیکہ قانون ۲۰ سنہ ۱۸۳۷ع کے روسے ہر بوتل یا ظرف کے محافظ کو حبس مدت کے لئے گرفتاری یا شراب یا مئی کو رکھنے کے سوا دیگر مواخذہ کے حساب سے عنایت ہوگا حکم ہوا کہ مسودہ ہذا بالفعل پڑھا گیا اطلاع عام کے لئے مشتہر ہو حکم ہوا کہ مسودہ مذکور ممالک ہند کی لیجسلیٹو کونسل کے پہلے اجلاس میں ۱۱ اگست سنہ ۱۸۳۷ع کے بعد پیش ہو غور فرمایا جاوے

ٹی ایچ میڈوک ممالک ہند کی گورنمنٹ کا سکریٹری

فورٹ ولیم

لیجسلیٹو ڈیپارٹمنٹ ، جون سنہ ۱۸۳۷ع قانون ہذا کا مسودہ مفصلہ ذیل گونسل کے اجلاس میں پہلی دفعہ ، جون سنہ ۱۸۳۷ع کو پڑھا گیا قانون نمبر سنہ ۱۸۳۷ جو اپیلین ممالک بنگال فورٹ ولیم کی پریسیڈنسی کی صدر دیوانی اور نظامت عدالت میں دائر ہوتے ہیں اوسکی روئیداد یوں کی اصلاح کے لئے بہتر قانون حکم ہوا کہ صدر دیوانی اور نظامت عدالتین جو ممالک مذکور میں

خبر حیرت افزا

واضح ہو کہ یہ ساعت ہنومان اور رکھنے زمین کے ایک بہت بلند پہاڑ جڑ سے اوکھڑ کے دریائے نربدا میں یعنی آب میں گر پڑا دریائے مذکور ساعت سد راہ ہونے اوس پہاڑ کے چلنے سے رکگیا اور پایاب ہو گیا کشتی اور ملاح کی کچھ احتیاج نہ رہی لب بند ہونے دریا کے قلعہ بیلان کا اظہارہ ظاہر ہوا کہ اوس قلعہ میں سے حاصل ہوتے ہیں تمام وکمال ڈوب گیا باشندوں اوس علاقہ کے بخوف جان علاقہ گیلان میں جاکر سکونت اختیار کی ۹ تاریخ جون کو پانی نے دریائے مذکور کے ایسا زور و شور کیا کہ اوس پہاڑ کو دریا میں سے اوٹھا کر بہت دور پھینکا پھر تو زور کے ہوئے پانی ایسا نہ رکنے کہ پانچ پانچ کوس تک کے دیہات کو پانی میں ڈبو دیا اور بہت آدمی مرے اور جو کہ اپنے مال اور اسباب کو چھوڑ کر پہاڑ پر چڑھ گئے وہ البتہ اوسر قوفان بلا سے بچ گئے قصبہ نیز آباد کا نواح اوسکا

Dehli- Urdu Akbar of ***Maulvi Mohammad Baqar,*** who was sentenced to death by the British rulers on charges of supporting the mutiny, is said to play

the most courageous role during the War. This newspaper, that earlier had a very careful tone, seemed completely changed once the revolt started.

The weekly ***"Dehli Urdu Akhbar"*** has honour to be the first newspaper of North India and 3rd of Urdu in All India.[1] It was started in the year 1837 A.D. According to the scattered and limited available material and information ***"Dehli Urdu Akhbar"*** was the 1st Urdu newspaper of North India and 2nd of All India level.[2] It was a weekly printed on four pages of 20 X 30 in size, issued every Saturday.

Throughout 21 years of its continuous publication three times changed its name. Initially it appeared in four pages of 20x30 sizes by the name of ***"Akhbar-e-Dehli"***. On 10th May 1840 A.D. with the improvement of paper and printing quality it became ***"Dehli Urdu Akhbar"***. In 12th July 1857 A.D. when the war of independence 1857 broke out it turned with the name of ***"Akhbar-uz-Zafar"*** and started to render support to ***Bahadur Shah Zafar,*** the last ruler of ***Mughal Empire***. Monthly subscription was 2 rupees only, while Quarterly and yearly subscription was 10 and 20 rupees respectively.[3]

The ***Urdu Akhbar***, issued on every Sunday, came by 1857. According to print-line on all the surviving issues of 1857 it was 'printed and published' by ***Syed Abdullah***, the Manager of the ***Delhi Urdu Akhbar Press***. The press was located at ***Baqar's*** own house in ***Guzar Aitiqad Khan, near Panja Sharif***.

It appears from a glance at the three pre-Mutiny issues that the ***Urdu Akhbar*** followed the practice of other contemporary Urdu newspapers, in

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[1] . Masood, Tahir,Urdu Sahafat Unniswin Sadi mein. Page: 173.
[2] . Siddique, Ateeq, Hindustani Akhbar Nawesi Company ke Ahad mein, Page: 266
[3] . Masood, Tahir,Urdu Sahafat Unniswin Sadi mein. Page: 174.

providing news drawn from government gazettes, other newspapers both English and Urdu, with unpaid free-lancers supplying reports or information from other places by letters sent to the editor. Its coverage was not confined to India and, contrary to Dalrymple's statement that it only remained concerned with 'local political and religious matters.'

صادق الاخبار

نمبر ۲۸ | بتاریخ ۱۹ ماہ ذی قعدہ سنہ ۱۲۷۳ ہجری مطابق ۱۲ جولائی سنہ ۱۸۵۷ء روز یکشنبہ | جلد ۱۹

نصیحت عبرت طویت

یہ اخبار ہفتہ میں ایک دفعہ بزعم الف
فہاری روز یکشنبہ کو ہمیشہ جاری ہوتا ہے۔
کیونکہ ان کے ہاں اس دن اجرائے مہام ممنوع
ہے۔ ہرچند بعض پادریان، اور مجسٹریٹ
منصب اپنے دور حکومت میں متعرض بھی
ہوتا ہوئے جو کہ ان کی عادت تھی خفیہ
کی رسومات دین کی اور بہ آہستگی اجرا
دنیوی امورات کا لیکن بہ حمد اللہ کہ یہ ادسی
ان جاری رہا۔ قدرت الٰہی ہے کہ وہ پادری
انھیں دنوں میں مرگیا اور وہ مجسٹریٹ
ہو گیا پھر سنا ایک پادری جو آیا ہے
منصب ہے اور اس کی بیٹی کی شادی
صاحب سے ہونے کو ہے وہ اکثر باتیں
بین بنوی زور سے اپنے داماد
کرادے گا۔ جیسے کہ مدرسہ میں زور ڈال کر

تعطیل یکشنبہ کی آخر جاری کردی تھی۔ سو ایک
ان باتوں سے یہ بات بھی تھی کہ کوئی روز یکشنبہ
کو کاروبار منفعت وغیرہ کے بلکہ سواری وغیرہ
نہ کیا کرے لیکن بحمد اللہ کہ کاروبار سب
بدستور اسی طرح ان کی حکومت میں جاری
رہے اور انھوں نے جب جبر کرنا اور زور ڈالنا
چاہا تو سب کے سب... نمونہ قدرت الٰہی کا
اور معجزہ رسالت پناہی ہے کہ یہاں سے سب سے
پہلے وہ داماد ابیدی اس پُرزور کا جس کے
زور پر وہ ابیدا اور بھروسہ رکھتا تھا مارا گیا اور
بعد اس کے تھوڑی دیر کے خود وہ پادری معہ
اپنی بیٹی ذریعۂ ابید کے فی النار والسقر ہوا
اور فتح وظفر ہمارے حضور ظل سبحانی خلیفۃ الرحمانی
فروغ خاندان گورگانی چراغ دودمان نجدت
نشان صاحب قرانی نائب رسول یزدانی خلد اللہ
ملکہ وسلطنتہ کے بندگان کے نام ہوئی جن کے
لئے فوج ومگزین وخزانۂ خداداد صبح وشام

The moth-eaten files of ***Delhi Urdu Akhbar*** preserved at the ***National Archives*** mirror the contemporary social and political life of Delhi where decline and decay had set in. It carried a plethora of news stories related to international events, the affairs of native states, the ***Royal Court and the East India Company***. Further, the helplessness of the nominal emperor is mirrored in a regular column, ***"Huzoor-e-wala".***

Its columns regularly gave news of Europe ***(Firangistan)*** and England ***(Englistan)***, keeping its readers informed on matters such as changes in the British cabinet or a window to the life of the king of France.

However, from the issue of 17 May, with Delhi having been cut off from the rest of the country by the English, and the postal system destroyed, the paper naturally could only report events happening in and around Delhi, or such places outside about which the editor was able to learn from people coming from those parts of the country. This was, of course, not by choice but due to restricted access. The issue of 17 May reports under the account of the Cantonment that the Englishmen looking after the postal system had been killed. Again on 24 May the editor laments that no arrangements for Dak (postal system) have yet been made (by the rebel regime), so that information from outside was hard to get.

دہلی اردو اخبار

قیمت اخبار دو روپیہ اور جو بیگے ریل نو رو نشن پی، صہ روپیہ سالانہ

نمبر ۲۲ بتاریخ ۳۱ ماہ مئی ۱۸۵۷ء مطابق ۷ ماہ شوال المکرم ۱۲۷۳ ہجری جلد ۱۹

شہر دہلی خاص

ابھی تک بھی انگریز روز و شب ایک دو پیچھے چھپائے نکلے آتے ہیں اور اپنی سزا کو پہنچائے جاتے ہیں۔ ہر روز اور ہر ساعت اور ہر لحظہ چشم عبرت بین کو نصیحت ہے بنمونہ قدرت الٰہی کا نمایاں ہے۔

ایک شخص تربوزہ فروش کی دوکان پر منہ پیٹے خربوزہ خریدنے لگا۔ دو چار آدمی اور بھی خریدار کھڑے تھے ایک دوسرے پر پیش قدمی کرتا تھا۔ دفعتہ (جو منہ پیٹے تھا) بے تحاشا یہ بولا کہ تم چپ رہے گا سو یہ کلمہ سنتے ہی سب لوگ متفرس ہو گئے کہ انگریز ہے۔ فوراً بازار کے لڑکوں نے چار طرف سے شور مچایا۔ دیکھنے والے کہتے ہیں کہ اب گرتا پڑتا وہ گیا وہ فرنگی تھا کہ ایک دھکہ تو دو آدمیوں کو مار بیٹھا تو غالب ہے دبا بیٹھتا لیکن نمونہ اسے جانتا چاہیئے کہ اصلا اور مطلقا دم مارنے اور انگلی ہلانے کی جرأت بھی خدائے قہار نے اُن سے لے لی ہے۔

چار انگریز مرزا حسن کے مقبرے میں پوشیدہ تھے۔ ایک سقہ نے دیکھ لیا اور ان لوگوں نے مار ڈالا۔ آخر تنگ کے خبر پاکر جا پہنچے اور اُن انگریزوں کو مار ڈالا۔ ایک فرنگی رات کو مکان دہلی گزٹ کی طرف پھرتا تھا۔ چوکیدار وغیرہ لوگوں کے ہاتھوں آناً فاناً واصل بہ بیرالن ہوا۔ وقس علیٰ ہذا ہر روز ایک دو اسی طرح مارے جاتے ہیں اور ایسے خائف و منکوب و مرعوب ہیں کہ بیان سے باہر ہے۔

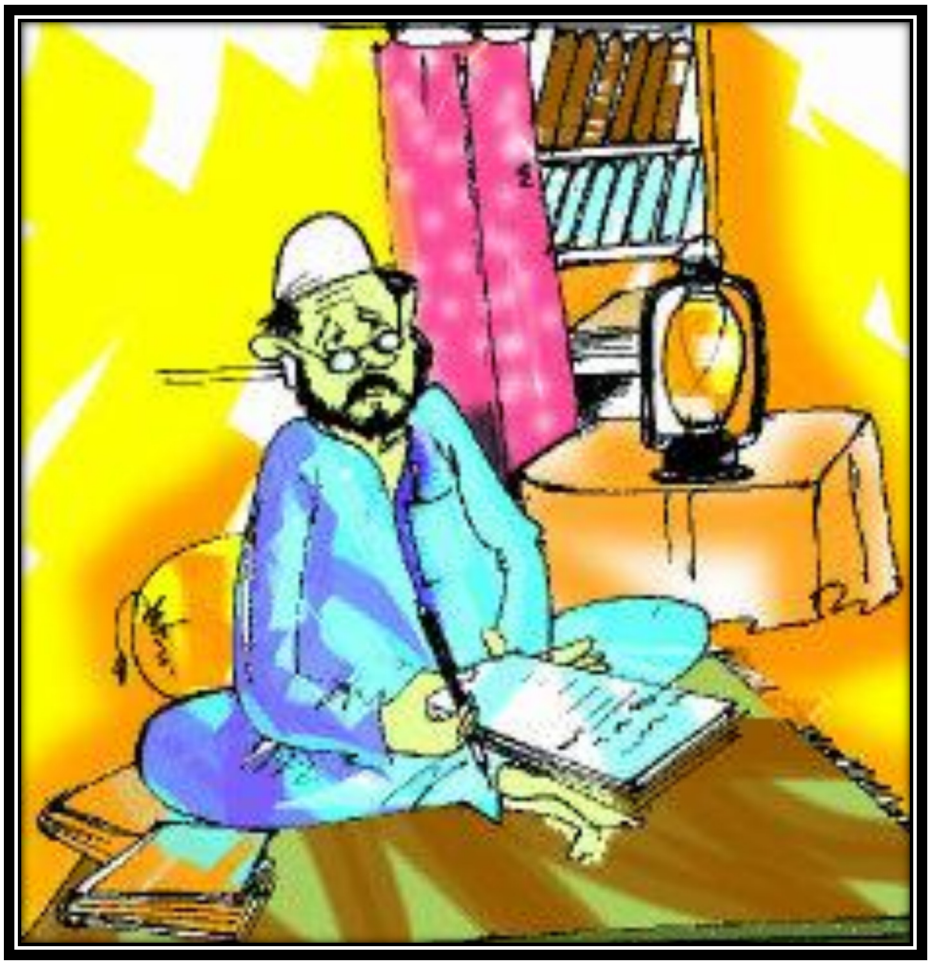
تصدیق مضمون سنلقی فی قلوب الذین کفروا الرعب ہر وقت ان سوانح سے صادقین و مصدقین کے اوپر نمایاں ہے۔ و من لم یجعل اللہ لہ نورا فما لہ من نور۔ ہم دیکھتے ہیں کہ بہتیرے ضعیف الایمانوں کو اب بھی رعب انصاری اور خواہش قلبی اور

There is different opinion among the scholars about the year of publication of ***"Dehli Urdu Akhbar"***. Some says it was started in the year 1837 A.D. while other says that ***"Dehli Urdu Akhbar"*** started its publication in the year 1838 A.D, but the thing which is absolute remains the authenticity of the paper.

Editor of the Paper:-

Maulvi Mohammad Baqar, an eminent Shia scholar and orator, was the editor of ***"Dehli Urdu Akhbar".*** His father ***Maulana Mohammad Akbar*** was a great jurist of Dehli. ***Maulvi Baqar's*** ancestors came from ***Hamadan*** to India

during the period of Nadir. ***Imdad Sabiri***, author of **Urdu ke Akhbar Navis** wrote about his family background:



Molvi Mohammad Baqir Photo **By: RAJEEV BHATT**

"Maulvi Mohammad Baqar belongs to a family of Hamadan, in Persia, who traced its descent from Salman Farsi, a well-known disciple of Prophet Mohammad S.A.W. Every member of his family called Akhwand and Khaleefah due to their knowledge."

Forefather of ***Maulvi Mohammad Baqar*** was Akhwand Mohammad Ibrahim Al-Hamadani. Akhwand Mohammad Yusuf was the son of Akhwand Mohammad Ibrahim and his son Akhwand Mohammad Ashoor migrated from

Iran to India and started living in Kashmir. Mirza Mohammad Shikoh was a great scholar of Shia theology and soon became religious leader of the Shia community in Delhi. After him his son Maulvi Muhammad Akbar occupied the same position. He has keen interest to collect the academic and religious books in his library.[1]

Maulvi Muhammad Baqar was the only son of Akhwand Muhammad Akbar and was educated at the Arabic Collage at Dehli, after he had completed his studies at home.[2] He belonged to the very first batch of men that come out of that collage and among those who were educated with him was a well-known Punjab scholar, K.B. Syed Rajab Ali of Jagraon, in Ludhiana District. ***Maulvi Muhammad Baqar*** got employment as a reader in a court, but his father persuaded him to give up the job and to devote himself to the teaching of religion like his forefathers.

Maulvi Muhammad Baqar bought a lithographic press from ***Dr. Springer, principal of Dehli Collage*** and named the press Matba Jafariah and Matba ***Ithna Ashariah***, later on changed the name of press by ***"Urdu Akhbar press".***

The revolt of 1857 A.D. took place, which was much more than a mere product of the Sepoy discontent. It was a culmination of the accumulated grievances of the people against the company's administration and their dislike of the foreign regime. For over a century, as the British were gradually conquering the country, popular discontent and hatred against foreign rule had been gaining strength among different section of the Indian society. The spirit

[1] . Sabiri, Imdad, Urdu ke Akhbar Nawes Vol.01, Page:145.
[2] . Sabiri, Imdad, Urdu ke Akhbar Nawes Vol.01, Page:145.

of leadership in the 1857 A.D. revolution was inspired by Urdu Papers. This has been criticised by Garcin De Tassy also:

"On the occasion of the distribution of these ill-omened cartridges, Indian papers, which were already showing readiness in spreading dissatisfaction, took advantage of unlimited freedom and incited Indian people to refuse to handle these cartridges and persuaded them that by playing this trick the English wanted to convert Indians to Christianity".[1]

In the beginning, the tone of the comments in the paper was generally a gentle one but in spite of this, usually the truth was told.

Through its news, the paper started instigating the feelings of revolt and resistance among its readers against British rule, and when the torch-bearers of the freedom movement stormed Delhi on May 11, 1857, it devoted the entire front page to highlight their gallantry. ***Delhi Urdu Akhbar*** had given up its usual restraint and showed little sympathy for the victims of the rebels' violence. The issue of May 17, 1857 carried a detailed first hand report of the unprecedented violence in Delhi. It was the first example of ***"spot reporting"*** in Urdu journalism.

The report written in first person says:

"The present scribe too came out of his house to see things for himself, inspired as he was by a regard for the glory of his faith and hearing the sound of gunfire. I was confronted by a strange sight: people were running from ***Kashmiri Gate*** *side into the market. Personal safety was no doubt in danger, but dearer to me than my personal safely was the desire to see unusual sights*

[1] . Hindustani Akhbar Navesi, Page: 359 , Garcin De tassy, Khutbat, Vol. 1, Page:218

and the other equally strong desire to give a faithful eye-witnessed account of events to my readers. As I moved forward, I heard gunshots…a little ahead of me. Soon, I saw the ***Sahib Bahadur*** *running for his life, sword in hand and a native following him with gun close at heel. In the rear was a crowd of common people, some with sticks in their hands, others with bamboos, chasing the beleaguered Englishmen at hot speed, they hunted down from Zeenat Bara towards the canal."*

The text of the paper that contained the news of revolt began with the verses of Holy Quran, the editor declared:

"The mighty rulers whose strength, rule and administration, could not even imagine of the downfall, it did happen in the blink of an eye ... Most of the people still think whether this all has happened or they are still in a state of dream"[1]

The issue of 17 May is exceptionally important because it contains the Editor's eye-witness (as well as hearsay) account in great detail of the events at Delhi on 11 May and the subsequent days.

The report is preceded by Quranic verses and Persian and Urdu passages on how God can make totally unforeseen events happen. The initial reaction to the Mutiny in the first two issues of 17 and 24 May is, indeed, that of gleeful surprise on so sudden a turn of events, leading to the fall of the mighty English. There is no sympathy or compassion shown for the English, even for their women and children who were now killed. A degree of unabashed pleasure is perceptible in the report on the killing of Nixon, the head of the

[1] . Masood Tahir Urdu Sahafat, pp.359-60.

'Chancellery' and Taylor, the Principal of the Delhi College. The terms used are almost invariably Angrez for the English and Tilanga for the rebel Sepoy. There is a grudging approval of the Tilangis when they killed the English, but disapproval of their trigger-happy conduct when they killed a Khatri horseman or injured a vegetable vendor in Chandni Chauk. The paper complains of the helplessness of the City Kotwal in maintaining law and order in the presence of the army of 'the Tilangis' that has descended upon Delhi.[1]

Reflective of this attitude is the poem that was composed by Muhammad Baqar's son, Muhammad Husain Azad (who unlike his father survived the Rebellion to join British service and become the first historian of Urdu literature). This was printed on the first page of the issue of 24 May, with the Editor's special commendation, under the title ***'Chronogram for this Instructive Revolution':***

"Recalling how great rulers and conquerors like Soleman and Alexander, cruel tyrants like Hajjaj, Chengiz, Halaku and Nadir, great epic heroes and sages, have all disappeared, the poem glories the fact that, similarly, the English too, once so knowledgeable, so mighty, so cruel, have had their day. "Nothing came of their knowledge, skill, wisdom and character: The Tilangs of Purab (present Eastern UP) have done to death all of them here." Still the wonder is: "How every trace of the Christian rulers, despite their wisdom and foresight, has all of a sudden disappeared from amongst the people (khalq)."[2]

However, from 14 June both the vocabulary and attitude change.

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[1] . Urdu Sahafat Masail-o-imkanat, Page: 319

[2] . Dehli Udu Akhbar, 24 May,1857.

Now the sipah-i diler ("the brave army") the Tilingan-i nar sher (the lion-like Tilangis) are being enjoined, if Muslims, to take the name of God and the Prophet, and, if Hindus, to pray to Parmeshar and Narain. The Sepoys are to follow the examples of Bhim and Arjun, of Rustam, Chengiz, and Halaku, along with Taimur and Nadir Shah, and defeat the English. Thus the simple sense of wonder is replaced by a great sense of sympathy with the Sepoys and this was the greatest strength to encourage them, in the name of both Hindu and Muslim traditions, in their battle against the English.

Here the original text of the poem:

کو ملک سلیمان وکجا حکم سکندر — شاہان اولی العزم وسلا طین جہاں دار

کو سطوت حجاج وکجا صولت چنگیز — کو خان ہلاکووکجا نادر خوں خوار

نہ شوکت وحشمت ہے نہ وہ حکم نہ حاصل — کس جا ہے جہاں اور کہاں ہیں وہ جہا دار

کو رستم و سہراب و کجا سام ونریماں — اس معرکے میں کند ہے ایک ایک کی تلوار

کو حکمت لقمان وکجا علم فلا طوں — خیل حکماوعلمائے اولی الابصار

ہو تا ہے ابھی کچھ سے کچھ اک چشم زدن میں — ہاں دیدہ دل کھول دے ائے صاحب ابصار

ہے کل کا ابھی ذکر جو قوم نصاریٰ — تھی صاحب اقبال وجہاں بخش وجہاں دار

تھی صاحب علم وہنر وحکمت وفطرت — تھی صاحب جاہ وحشم ولشکر جرار

اللہ ہی اللہ ہے ،جس وقت کہ نکلی — آفاق میں تیغ غضب حضرت قہار

سب جو ہر عقل ان کے رہے طاق پہ رکھے — سب ناخن تدبیر و خرد ہو گئے بے کار

کام آئے نہ علم وہنر وحکمت وفطرت — پورب کے تلنگوں نے لیا سب کو یہیں مار

یہ سانحہ وہ ہے کہ نہ دیکھا نہ سنا تھا — ہے گردش گردوں بھی عجیب گردش دوار

نیرنگ پہ غور اس کے جو کیجئے تو عیاں ہے — ہر شعبدہ تازہ میں صد بازی عیار

ہاں دیدہ عبرت کو ذرا کھول تو غافل — ہیں بند یہاں اہل زباں کے لب گفتار

آنکھیں ہوں تو سب کھل گئی دنیا کی حقیقت — مت کیجو دلا اس کا بھروسہ کبھی زنہار

عبرت کیلئے خلق کا یہ سانحہ بس ہے — گر دے وے خدا عقل سلیم ودل ہشیار

کیا کہئے کہ دم مارنے کی جا ئے نہیں ہے — حیراں ہے سب آئینہ صفت پشت بدیوار

حکام نصاریٰ کا بدیں دانش وبینش — مٹ جا ئے نشاں خلق میں اس طرح سے یک بار

اس واقعے کی چاہی جو آزاد نے تاریخ — دل نے کہا قل فاعتبرو ایا اولی الابصار

This gazals opened with a number of rhetorical questions –where now was the empire of Alexander? Where the realm of Soloman? He wrote that the skilled and mighty army of the British are useless against the sword of the Lord of Fury? The tilangas of the east have killed them all. The Christian rulers have been erased without leaving even a trace in this world.

The terminology continued to change in accordance with the new spirit as the days passed. The Rebel Army became the ***sipah-i-Hindustan*** (the Army of India) and there were appeals now to 'fellow countrymen' ***(Ahl-e- Watan)***, 'dear compatriots' ***(Aziz-ham-Watan)***, with specific exhortations for a united rallying of Hindus and Muslims. The English being Christians and so believing in the Trinity of God are now held to be polytheists and infidels (kafir), while the Hindus being believers in 'Adi Purush' share the basic belief

in One God with Muslims and so are close to them. Both Hindus and Muslims are therefore called upon to fight and destroy the Christian English.[1]

The next issue of 21 June recalls various grievances against the English: *"Under them there was utter lack of any respectable or gainful employment for Indians. The English rulers were not only of a different religion but also of a different race speaking a different language. They cornered all the high offices and wealth did not spend it in our country, but took it away to their own country thus depriving 'our Hindustan' of its own wealth. It goes on to criticize the lethargy and lack of industry on the part of the Indian upper classes. Their practice of looking down upon business and artisanal professions and their reluctance to move from the native places in search of better opportunities" was indeed a reason concern.".*[2]

The issue of 5 July is of special importance. It reproduces as the first item a copy of the ***Ishtihar (Public Notice)*** that was pasted on the ***Jama Masjid***, allegedly by agents of the English, to ***'threaten and mislead the citizenry and the army"***. The Notice called upon Muslims to wage a ***'holy war against British***'. For the Christians were the natural allies of Muslims as 'People of the Book' according to the ***Shariat***. It asserted that the use of pig-tallow in the greased cartridges was a totally false rumor. The ***Urdu Akhbar*** declares this notice to be a conspiracy, the handiwork of enemies of both ***'Dharm' and 'Iman' (the faith of Hindus and Muslims).*** The paper provides a point-by-point rebuttal of the pamphlet, saying sarcastically that the English should not try to deceive anyone by invoking the Shariah.[3]

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[1]. Dehli Urdu Akhbar,14th June 1857.
[2] . Dehli Urdu Akhbar,21st July 1857.
[3] . Dehli Urdu Akhbar, 5th July 1857.

In its later issues to the paper strongly espouses the perception that all Indians are one, while the English are absolute aliens.

Before the outbreak of the uprising, Delhi had well stocked bazaars and one of the largest military arsenals in North India. But by the end of August, both food and munitions had run out. From the first arrival of the sepoys in the city, the rebels had looted to feed themselves. Some regiments come to Delhi with large supplies of food, but many more had not. In the first day of looting, on the 11the May, the jewellers, moneylending *baniyas,* and the famous cloth merchants in the Chota Dariba bore the brunt of the violence, but so did Delhi's celebrated sweetmeat-makers. According to the news writer Chunni Lal, "the infantry troops forcibly entered and plundered the shops of the confectioners in all the streets of the city."

By the end of the second week of the uprising even the formerly enthusiastic Maulvi Muhammad Baqar, editor of the ***Dehli Urdu Akhbar*** reported that:

"The population is greatly harassed and sick of the pillaging and plundering… whether people of the city, or outsiders from the East, everybody is busy in looting and plundering. The police stations do not have even an iota of control and authority. In the city and around and about, the Gujjars and Jats have created havoc. The roads are blocked, and thousands of houses have been plundered and burnt. Great peril confronts all the respectable and a well-off person of Delhi… the city is being ravaged."

From the beginning of the Uprising, it seems that Delhi was effectively blocked. This had less to do with the arrival of the British on the Ridge in June, and still less to do with any ambition they might have had of encircling and besieging the city. Rather, it was caused by the Gujjars and Mewati

tribesmen around the city who now effectively controlled most of Delhi's hinterland. Robbing anyone who attempted to move along the roads in and out of the capital, they kept the city in a far more effective state of blockade than anything achieved by the British to the north.

Typical was the experience of the Haryanvi horse trader Mehrab Khan from Sohna, realizing that his horses would be worth a premium in war-torn Delhi, he brought three mares into town. He managed to sell two of the mares to some sawars (horsemen) stationed in Daryaganj, and was riding back home on the third horse, his takings in his pocket were looted in his words, when "near Mehrauli the Gujjars pounced on me and looted me.

Although business was at a standstill, prices were now rising fast. The anarchy induced blockade, combined with the large number of extra mouths to feed including refugees from the countryside Delhi may have swelled from a city of around 250,000 people to one sheltering around 400,000- led to rapidly dwindling supplies in the city and fast-rising prices. "People are beginning to suffer greatly for want of essential commodities," wrote Maulvi Mohammed Baqar in the first issue of the ***Dehli Urdu Akhbar*** to be published after the arrival of the British on the Ridge.

"Even if the essentials can be found they cannot be afforded because the prices are so high. Either the shops are shut, or when they are open there are a thousand people queuing for only one hundred pomegranates. The stuff that is there is of very poor quality, but hunger is the greater master and neediness a true slave driver, so people will take what they can get and consider it a boon. As it is rightly said, 'if one cannot find wheat, barley will do.' Bitter and dirty ghee sells for two sers (Kg.) a rupee; flour is almost impossible to find;

white wheat has become like the [mythical] Anqa bird. Even then your problems are not over: you give it to the miller and after a thousand excuses he agrees to grind it; but by the time you come back he says a Tilanga has seized it from him and what could he do? From the gardens inside the city, some mangoes and other produce does reach a few places, but the poor and the middle class can only lick their lips and watch as these fresh delicacies pass into the houses of the rich. The dandies of the city, and especially the ladies who are used to betel and tobacco suffer greatly since paan is now only available in one place- the bazaar outside the Jama Masjid- and there for as much as two paise a leaf, too expensive for most of us. Look at the lessons the Almighty has taught us: we used to be so fussy that we would reject the finest wheat and complain that our flour was too smelly and only good to be given to faqeers. Now we don't hesitate to fight for the poorest left-overs from the bazaars".[1]

When the Revolt of 1857 A.D. brought in its wake a brief period of Independence, The ***Dehli Urdu Akhbar*** got a fresh youthfulness. A rhetorical and dramatic style emerged in the presentation of news in it, which in the journalistic language of today is known as 'feature'. While reading such items of news it appears that we are sitting in some corner of this bride of cities and watching with our own eyes this horrible game of blood and fire which certainly brought about a sense of relief in the collective life of Dehli for a few months. But if on the one hand this period was a harbinger of freedom, on the other it also brought its train the oppression of the people of Dehli at the hands of Tilangs. Dehli people themselves ushered in an area of loot. The situation

[1].

became so serious that ***Bahadur Shah Zafar*** had to issue the following Farmans against it which was published in ***Urdu Akhbar*** dated May, 21-24, 1857 A.D.:

"Often swordsmen and muscle men oppressed and troubled the people of the city and the royal servants. Before this, the Europeans used to issue whatever orders they wanted and our poor subjects were always worried and troubled. Now you trouble them and loot them. If this is your condition then having no regard for wealth or property in these last days of ours, we shall go in the direction of Khawaja Saheb along with all the loyal subjects or move to the Kaba of Allah so that the remaining years of our dear life are spent in the contemplation of Allah."[1]

At Agra merely on the basis of favouritism an English officer dismissed a native employee of 25 years, standing and appointed his own man on the plea that the local people do not have the capacity to do the work. Dehli Urdu Akhbar wrote in its issue dated 28th June 1840 A.D.:

"Indian officials have been unnecessarily given a bad name. If they get a reasonable salary like their English counterparts and their suspension and reinstatement is done by higher authorities and not by inexperienced and young collectors, Magistrate and deputy collectors, the qualities that the English officials are supposed to have will surely be found in Indians"[2]

The tone is rather bitter in its comments on the increasing incidents of robberies. Blaming Thanedar harassing the public, it wrote:

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[1] . Engineer, Asghar Ali. They too fought for India's freedom Struggle, Page: 118

[2] . Dehli Urdu Akhbar,28th June 1840.

"Things have come to such a pass that money is extorted from people and their neighbours through threats and now people are even afraid of complaining against theft and the officials are doing nothing".[1]

In the subsequent text the editor gave an objective eyewitness account of the events that took place on 11th May 1857 in Delhi. The paper continued to publish the contents that reflected different dimensions of the revolt; these contents were filled with anti-English sentiments. In the subsequent editions the paper kept on providing the details of the events, especially the edition of 17th May 1857. Ateeque Siddique has reproduced the full text of that paper. The Dehli Urdu Akhbar covered the news of uprising extensively. The news of Kol, Buland Shahar, Kanpur, Lucknow, Agra, Jhajhra, Sikandra, Ghaziabad, Ballabgarh, Meerut and Dehli had got special coverage.

KOL:-

"It has been heard that four companies of Kol appeared before the king after disgracing the English, killing every Englishman they came across and allowed the people to loot the treasury and the public looted it thoroughly and everyone grabbed what he would catch hold of".[2]

LUCKNOW:-

"It is reported that in Lucknow Englishmen suffered the way they fared here. It is also rumoured that the brother of the deposed king, who was known to be mad, has occupied the throne and the state is being ruled in his name but it is

[1] . Khursheed, Abdus Salam, Sahafat Pakistan-o- Hind mein, Page: 56.
[2] . Siddque, Ateeque, Hidustani Akhbar Navesi Company ke Ahad mein, Page:284

known what the disposition of the king of dancers and the friend of music is and where is the ruler."[1]

KANPUR:-

"It has been reported that the condition of Kanpur is similar to that of other places. Whenever English is found, he is killed".[2]

AGRA:-

The ***Dehli Urdu Akhbar*** described the achievements of freedom fighters of Agra as:

"Now a day the rumour has spread everywhere that Mr. Bija Bai has taken over the charge of Agra. Some people believe that British themselves have handed over charge to him saying that it is not possible for them to control the situation in Agra".

MEERUT:-

"it is said that the situation there in Meerut is completely different. Anyhow the result is same as the British and White people are still there. Some soldiers who came from Bareilly are camped near the Black river, ready for war. But they are waiting for help, if some help come from there they may prove themselves as the Quran says: "فدمدم علیهم ربهم بذ نبهم فسواها" (So their Lord crushed them for their sin and levelled them). But it is not known why the help did not come yet from there…… Allah's anger will definitely fall on British.

[1] . siddque, Ateeque , Hindustani Akhbar Navesi Company ke Ahad mein Page:284
[2] . Siddiqui Atiq. Hindustani Akhbar Navesi Company ke Ahad mein.Page:284

They will die their own death without killing them. But it is world of reasons as the system is being run in this way"

GHAZIABAD:-

"It is said that the Gujjars have occupied Ghaziabad with the help of two cannons and looted and destroyed it. Gujjars is strange kind of community. They signed the agreement not to create any disturbances and handed over the administrative arrangements to Tahsildar".

DEHLI CITY PROPER:-

"The public feels greatly harassed and troubled because of the prevalent loot. The city people themselves as well as outsiders are indulging in loot and the authority of the police posts is less than one –tenth of what it was earlier. In short every respectable and rich person is facing great difficulties these days".[1]

In such a situation only a courageous journalist speaks the truth, for when goondas became respectable and chaos is prevailing, common people cover their heads and sit down in a corner to save their lives and honour.[2]

Dehli Urdu Akhbar published many articles and speeches which provoked the freedom fighters and encouraged them. Some extracts of a speech is given bellow:

"Your this Battle will also be remembered in the history, how bravely you crushed the pride and arrogance of such ambitious and arrogant kingdom and

[1] . Siddiqui Atiq. Hindustani Akhbar Navesi Company ke Ahad mein.Page: 387
[2] . Khursheed, Abdus Salam. Karvan-e-Sahafat, Page: 10-11.

mixed their radical Shaddadi pride and Pharaonic vanity with dust, and kept the Empire of India from British which was desired by many great kings. You saved the country from their control and its people from the unexpected disaster".[1]

These were the few glimpses of brave and bold efforts of ***Dehli Urdu Akhbar***, otherwise it is true that this was the only newspaper of India which kindles the hopes of Jihad in the hearts of Indians and gave the message that Hindu-Muslim unitedly can drive away the British. ***Dehli Urdu Akhbar*** established its reputation as faithful records of events. It contained interesting accounts of the activities of the Mughal court, news relating to the policies and movements of the officials of the East India Company as well as news stories emanating from the Indian states. The Editorial comments given at the end of all important stories were bold and impartial in criticising the administration, British as well as Indian.

And then the land covered by dark clouds, Dehli became like widowed lady. ***Dehli Urdu Akhbar*** was closed. Its proprietor, ***Muhammad Baqar*** was shot dead in connection with the murder of Tailor, the principal of Delhi collage. However all available records as well as the oral evidence of men in well informed about the things stated that the ***Maulvi Baqar*** was innocent. He even gave sanctuary to Taylor, but after he escaped from the Baqar's House, he was killed by a move.[2] But he became immortal since he was the first Journalist to have obtained glory of martyr. ***Maulvi Mohammad Baqar*** had to pay very heavy price of his courage, his son veteran Urdu writer and poet ***Maulana***

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[1] . Dehli Urdu Akhbar, June 21 1857, Quoted from Urdu Sahafat Unniswin Sadi Mein, Page:367

[2] . Sabiri, Imdad. Tarekh-e-Sahafat-e Urdu. Page: 94-104

Mohammad Hussain Azad and his family suffered a lot, their property was confiscated and was forced to leave Delhi.

مولوی محمد باقر اپنے بیٹے "اردو اخبار دہلی" کو 1857ء میں توپ سے شہید کرتے ہوئے ایک قلمی تصویر

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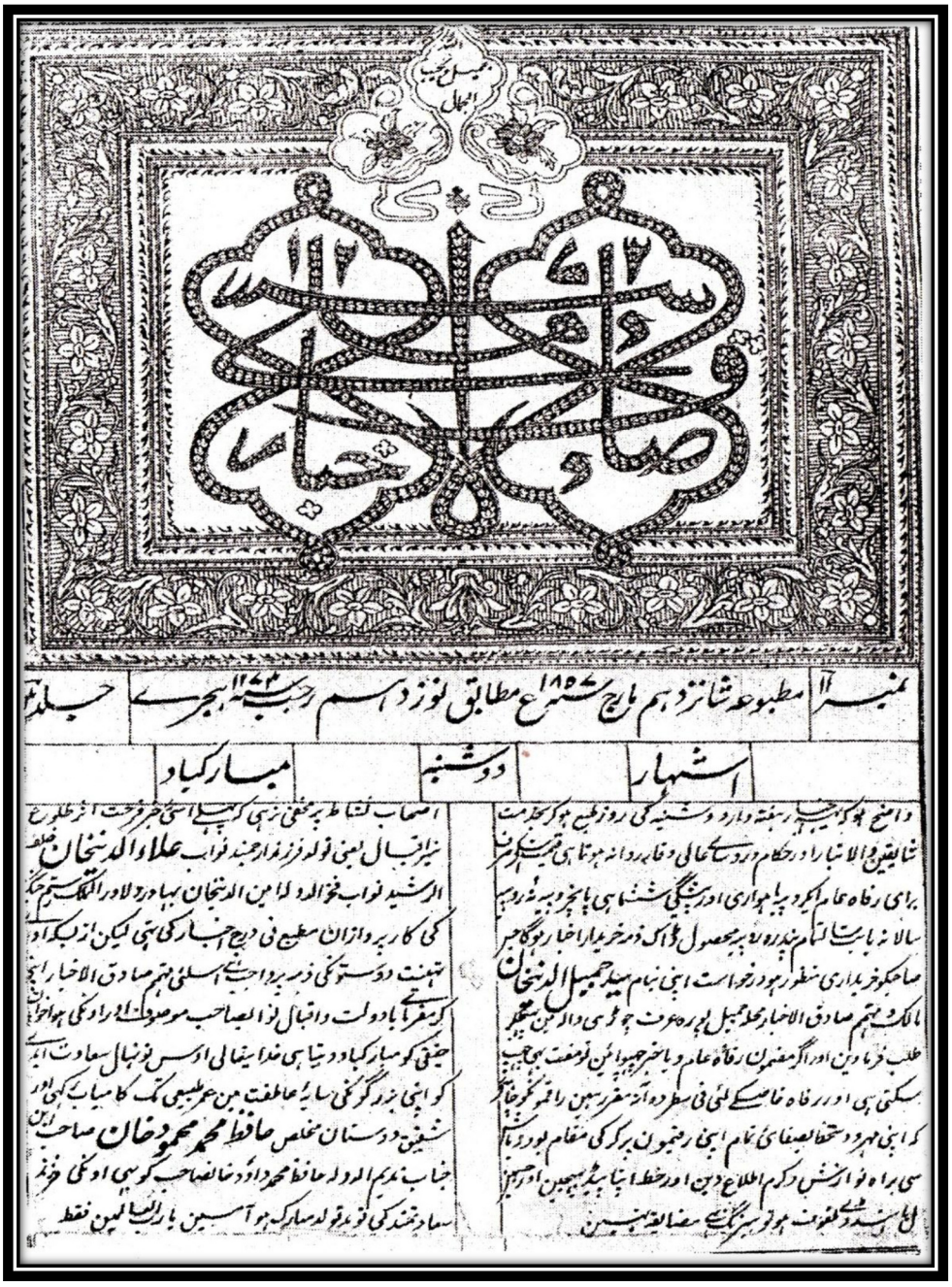
4.5 **SADIQ-UL-AKHBAR:-** صادق الاخبار



Sadiq-ul-Akhbar Dehli, is another prominent newspaper which took active part in motivating the people to revolt against English rule and which openly conveyed the sentiments of the rebellions to the masses and played most

significant role in planting the seeds of revolt as well as reflecting the feelings and emotions of the people during the uprising 1857.

Four newspapers were published from Dehli during this period, but the most popular one was that of ***Syed Jameeluddin***, which he started in 1854 A.D., first in Persian, then, approximately after two years, it switched over to Urdu.[1]

In the beginning of year 1857 Indian newspapers in general and Urdu newspapers in particular, gave lot of coverage to news stories of Britain-Iran War. The coverage of events was highly anti-Britain. *Sadiq-ul-Akhbar* also published such stories in large number and given limitless coverage.

The matter and the tone of the presentation of news on the subject were openly anti-English. ***Sadiq-ul-Akhbar*** especially published news regarding the coming of the armies of Iran and Afghanistan and their attack on India:

"A friend tells us that according to the report of a messenger from Peshawar, several thousand soldiers have killed many Englishmen and put the governor of Sewat, Syed Mohammad Akbar, who is most devout on the royal throne and after settling him well there they proceeded to surround Lahore. Now the people of Lahore are besieged. We are certain that the victorious and brave army would be triumphant and the remnant of the whites, who are on the verge of their graves, would be buried in the graves".[2]

Jameeluddin Khan Hijr, editor of ***Sadiq-ul-Akhbar*** and his newspaper were extensively quoted during the trial of last Mughal emperor Bahadur Shah Zafar. The recorded account of the trial also provides details about this paper

[1] . Khursheed, Abdus Salam. Shafat Pakistan-o-Hind mein Page: 110.
[2] Sabiri, Imdad. Rooh-e-Sahafat, vol 1 Page:261.

through cross-examination of an official witness Chunni Lal. According to his version *Sadiq-ul-Akhbar* was an anti-government paper which had a circulation of two hundred copies and was popular among all sections of society.

Sadiq-ul-Akhbar also published fatwa signed by 35 Ulama of the time which encouraged people to fight against the system saying 'Jihad (struggle) against the British empire is a part of our Iman (faith)'. [1] The names of those Ulama are as follows:

Ahqar Noor Jamal, Mohammad Abdul Karim , Faqeer Sikandar Ali, Syed Mohammad Nazeer Hussain, Rahmatullah, Mufti Sadruddin, Mufti Ikramuddin, Mohammad Ziauddin, Abdul Qadir, Faqeer Ahmad Saeed Ahmadi, Mohammad Meer Khan, Molvi Abdul Ghani, Mohammad Ali, Fariduddind, Mohammad Sarfraz Ali, Syed Mahboob Ali Jafari, Mohammad Al-Wahid Hamiuddin, Syed Ahmad, Ilahi Bakhsh, Mohammad Kareemullah, Molvi Saeeduddin, Mohammad Mustafa Khan, Mohammad Ansar Ali, Molvi Saeedudin, Hafeezullah Khan, Mohammad Noorul Haque Chishti, Mohammad Hashim, Haidar Ali, Syed Mohammad, Mohammad Imdad Ali, Abdul Hameed, Mohammad Rahmatullah Khan, Mohammad Hussain.

It wrote the glee that soon the king of Iran would conquer India and present the crown of India to the king of Dehli.[2]

The rays of hope produced by the flames of India-wide revolt may be clearly evidenced in the pages of ***Sadiq-ul-Akhbar:***

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[1] . Muradabadi, Masoom. 1857 ki Jang-e-Azadi aur Urdu Sahafat.

[2] . Sadiq-ul-Akhbar,19th March 1857. Quoted from Hindustani Akhbar Navesi. Page:366

ہے دنیا عجب جائے ناپائیدار نہیں یہاں کسی کو ہے اصلا قرار

"See, when God chose to make the English nation fortunate, from the east to the west, north etc. they could conquer countries without waging wars. Whenever they raised the banner of war, the kings were terrified so much that they pleaded seeking peace. Conditions does not remain unchanged for

anyone. What exist today can also became naught. God has been kind to the people of India so that the English have been destroyed by their own army, otherwise their evil intentions would have caused a lot of suffering to Indians. It has happened several times that the army has crowned whomever it has favoured….. Thousands of white from all parts came here, the Europeans tried all kinds of strategies to conquer Dehli, but the bravery of the whites was in vain; before fate all devices failed. In every place, and in every field, their heads were cut down. The few that survived were also swept away with the broom of the curse of the almighty and the king has started wielding authority all over the country".[1]

The Sadiq-ul-Akhbar In this very issue published the report of performances of freedom fighters at Delhi front in a very interesting manner. It appears, that the report presented the killing of British by the Indians in a victorious manner:

"On ninth of Eid-ul-Azha, the soldiers of Bahadur Shah Zafar started fighting against the enemies early in the morning at Bauta. Soldiers of both the sides fought with each other for long time, and by the grace of Almighty Allah, the rain started falling and the British ran away, and the victorious soldiers of Bahadur Shah Zafar returned back. It is said that many people were killed in this war. On 11th of this month, the soldiers of Neemcha camp left for Alipur to fight against the enemies….. Two groups of two hundred soldiers of enemy equipped with weapons were seen. The royal fighters were suddenly attacked by their cannons and were surrounded by them. The fight was fierce. Rain waters of canals and rivers turned into blood. Freedom fighters have killed the

[1] . Sadiq-ul-Akhbar Dehli, 13 August, 1857.

Britishers and taken their both the cannons and stayed there whole night. Next day the soldiers marched towards enemies, attacked suddenly and climbed on the top of the hills. They killed all the infidels whosoever came before them and seized their assets and properties like chairs, tables and wines etc.[1]

On this victorious occasion Indian people from different parts of the country started sending messages of congratulations to Bahadur Shah Zafar on this victory. Above mentioned issue of Sadiqul Akhbar published couplets of congratulation under the title of "قطعہ تہنیت عید سعید فرمودہ حضرت ابو ظفر محمد سراج الدین بہادر شاہ ظفر بادشاہ غازی" (Couplet of Congratulations to the victorious King Abu Zafar Muhammad Sirajuddin Bahadur Shah Zafar Badshah Ghazi) with this note "This couplet reached to us in a written form and, the newspaper feels proud to publish it which may be a source of blessings for us. We wish, may Allah make the king victorious at the earliest.

لشکر اعدا آج سارا قتل ہو — گور کھا گورے سے تا گوجر نصاریٰ قتل ہو

آج کا دن عید قرباں کا جب ہی جانیں گے ہم — اے ظفر تہ تیغ جب قاتل تمہارا قتل ہو

عید ہر سال تمہیں تہنیت آمیز رہے — غرق خون جان عدو خنجر خون ریز رہے

قتل کفار ہوں اور فتح مبارک ہو ظفر — نام کو بھی نہ جہاں میں سر انگریز رہے

نصرت و فتح کا ایک دھوم سے لشکر آیا — دل سے جب نام ظفر سب کی زبان پر آیا

عید پر عید، خوشی آج تمہیں — لو مبارک ہو کہ دشمن تہ خنجر آیا

The annexation of Awadh by Lord Dalhousie in 1856 A.D. was widely resented in India in general and in Awadh in particular and created panic among the rulers of the princely states.

[1] . Sadiqul Akhbar,13th August,1857.

After the War of Independence the editor of ***Sadiq-ul-Akhbar,*** Jameeluddin Khan, was arrested on charges of misreporting against the Government and was sentenced to jail for three years.[1]

4.6 **TILISM LUCKNOW** طلسم لکھنو


طلسم
لکھنؤ
جلد ۱
نمبر ۱۲
۱۹ شہر جمادی الاول ۱۲۵۳ ہجری مطابق ۱۶ ماہ جنوری ۱۸۳۸ عیسوی روز جمعہ
اشتہار
لکھنؤ
قطعہ تاریخ آغاز

The discussion about the war of independence is incomplete without mentioning ***Tilism-Lucknow***, the achievements of this newspaper in respect of encouraging freedom fighters and for keeping their spirit of National freedom alive, will be remembered forever. This newspaper appeared in the scene after five and half months of British occupation of Awadh. Though its life was not so long but because of its courage, determination and bold criticism against the British Government, it is considered one of the distinguished newspapers of that period.

Tilism Lucknow started in 25th July, 1856 by Maulvi Yaqub Ansari as an Urdu weekly from Lucknow almost after five months of forcible annexation of the state of Awadh. The paper was published from Mohammadi Press, Farangi Mahal, Lucknow, on every Friday consisting 8 pages. After the war of 1857 A.D. Press and Paper were seized.

The distinction of Tilism Lucknow was beside its anti-British viewpoint, its external beauty and attraction was soothing for the eyes of its readers…… This newspaper was very beautiful in terms of print and publication. Upper part of its first page was decorated with attractive designs. The title of the newspaper was designed in Nastaleeq calligraphy in a very attractive manner and around it's the following Persian couplets were written.

شکر حق کر نامہ اخبار نو　　یافت جاں تازہ جسم لکھنو

گنج گوہر ہائے معنٰی اندروست　　چشم بکشا بر طلسم لکھنو

The contents of the paper were filled with the anti-Briton sentiments. Although its life was only eleven months but due to its bold content and courageous criticism of the British rulers, the paper acquired a respectable

position among the contemporaries. The policy of newspaper was the reflection of courage and boldness. The paper truly mirrored and heavily criticized the deteriorating circumstances of the state of Awadh after coming under the British administration.

Tilism Lucknow gives an account of the conditions after the annexation of Awadh in its issue of January 16, 1857 A.D.:

"Saturday (instability) has come to Lucknow. Robbers have created a havoc, every incident is a matter of wonder, at the slightest nap, the headgear is missing……the government turns a blind eye to all this. The Undeserving rule the roost. There are strange happenings every day".[1]

"Close your eyes for a second and your turban (Pagri) is gone. Gentlemen (Meer Shab) these are the difficult time. Hold your turban (Dastar) by both hands .....From the date the Sultanate disappeared, the city has degenerated and things are let loose"[2]

How the masses felt about the deposition of Wajid Ali Shah? Tilism described in detail the forceful manner by which the British tried to occupy the royal places, the ruthlessness with which they forcibly evicted the ladies of the Haram and the oppressions they inflicted on the royal servants to recover arms and ammunition belonging to the deposed house.[3]. Sentiments of the masses can be gauged from the following passages of ***Tilism Lucknow***:

"The ups and down of the world have brought this most unfortunate time. All the subjects' were crying, there heart rendering pain was really distressing.

[1] . Tilism Lucknow, 16 January, 1857. Quoted from Hindustani Akhbar Navesi, Page:312.
[2] . Tilism,29 August 1856,
[3] . Sadiqul Akhbar 26th January 1857 , Tilism, 10th October 1856.

Those who saw were deeply hurt, but what could the helpless people do? They simply looked at each other and wept bitterly".[1]

"These are bad days. Every friend is now a stranger. Those on whom we place our trust, they do not help us in times of need. We have seen so many times that on occasions when they are needed, they are not to be found anywhere. Ostensibly, they accept allegiance, but in testing times they run away".[2]

Rising prices and unemployment are other important factors cited in the paper as responsible for the growing discontent against the British rule. The Tilism says:

"As it is, the city is already deserted by unemployment. To make matter worse owing to the negligence of the white officials the prices of grains have persistently increasing. The hearts of the poor and the miserable are melting (from starvation)-the bajra sold at the price of wheat"[3]

The annexation indeed caused a widespread disruption in the social and cultural life in Awadh, especially of its elite, for whom once the mosques, Madrasas and Imam Bara were deserted, the whole city appeared gloomy and haunted:

"Lucknow was once a garden that saw no autumn. Whoever lived there was like a nightingale in the garden of flowers…The angels used to dance in

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[1] . Siddique, Atique. Hindustani Akhbar Navesi, Page:314.
[2] . Tilism, 22nd August 1856. Tilism 12th September 1856.
[3] . Tilism, 5th September 1856.

ecstasy. These days it appears deserted, reminding all that this world is a place of warning"[1]

The editor of ***Tilism*** had taken up the issue which were with the English company on its justification for annexation. The grounds of annexation, according to him were very much dependent on the following:

(1) Awadh was mismanaged (2) The Kingdom of Awadh was dependent on the will of the company. (3) By the treaty of 1801 the Kingdom of Awadh could not exist without the consent of the company.(4) The aforesaid treaty gave the company undisputed control over the Kingdom of Awadh. (5) The Company had no choice in view of the deteriorating administration but to annex the Kingdom. (6) The treaty of 1837 was invalid because it was not satisfactory.

The annexation led to a decline in the income of the ruling classes. This in turn appears to have led to a drying up of patronage to the mosques, Madrasas and other religious institutions, for the Company was not willing to provide any worthwhile assistance to them. The Tilism informs us that the scholar and saints having lost their sources of income were leaving Awadh in search of livelihood.[2]

It further appears from the Tilism that the government did establish a few madrasas to provide livelihood to scholars and though these could hardly compensate for all those who lost their livelihood, yet for those who found

[1] . Tilism, 19th December 1856.
[2] . Tilism, 19th December 1856.

employment in these Madrasas, it appeared as if, "Help has come from the skies" says Tilism.[1]

The shrinking patronage to religious institutions took away much of the fervent charm from religious functions. Tilism says:

"Look at the faithfulness of the, skies. See the darkness of the times. The Muharram[2] at Lucknow was famous all over the world. The brightness of illuminations (in Muharram) could be seen from far away…..from the first (of the month of Muharram) the Imam-baras[3] were illuminated. Free foods and sweets were distributed. The poor and the deserving use to come from far-off places. This time, look at the turn of fortune; see the arbitrariness of the revolutionary times. The doors of fortune are closed the fire of suffering is at its height. The Imam-baras look deserted."[4]

The destruction of court and the loss thereby of the patronage to scholars and their flight from Lucknow was indeed a great concern.

لکھنو علم سے خالی ہو گیا شہر ویران رہ گیا۔[5]

(Lucknow is bereft of wisdom. The city stands desolate)

Maulvi Ahmadullah Shah was a hero of the War of Independence, who was known for his rebellious activities even before the War of Independence, who was known for his rebellious activities even before the War. ***Tilism Lucknow*** reported his arrival in Lucknow in these words:

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[1] . Tilism, 10th January 1856.
[2] . Shia Community festival to mourn the Martyrdom of H. Imam Hussain R.
[3] . Imam bara is a place where the image of the shrine of Imam Hussain is kept and visited.
[4] . Tilism, 12th September 1856.
[5] . Tilism, 3rd October 1856.

Ahmadullah Shah who is stationed in Ghisyari Mandi, speaks whatever he wants, very bold person, always surrounded by people, strives orally when this news reached to officials, they decided to avenge.[1]

Tilism was frank in its condemnation of annexation and views it as an act of gross justice. The case of misgovernment as pointed out by British was not at all a valid ground, it writes, when its own governance was suffering from misrule and cities for example Culcutta had a long list of all that was wrong there. The British East India Company emerges simply as an usurper for which it had no moral grounds. Tilism also brings forth the fact that Lord Palmerstone too did not believe Dalhousie's reasons for annexation as justified and appreciates him for having rejected his argument.[2]

Along with the condemnation of the British annexation, there was in the Tilism a strong sense of attachment to the deposed Nawabi regime. A prayer for the restoration of Nawab's regime was frequently made in the pages of the Tilism. Though critical of annexation, the author still had great faith in the sense of justice of the London government.[3] This was presumably owing to the cases where deposed regimes were restored on the intervention of the Company's officials in London. The Court of directors of the company itself had earlier turned down the annexation of Rajputana as unjustified.[4]

The author is deeply hurt by the manner in which the English had treated the deposed Nawab and his family. The building and possessions of the Nawab

[1]. Masood, Tahir. Urdu Sahafat Unniswin Sadi mein, Page: 385.
[2] . Tilism, 10th January 1857.
[3]. Tilism, 14th November 1856.
[4] . Tilism, 10th April 1857.

were forcibly taken[1]with utter disregard to Nawab prestige. The humiliation it brought to the royal house is viewed with great remorse and pain, a feeling which he says was common to all in Awadh. Similarly the auction of Nawab goods and the manner in which valuables were sold at throw away prices[2]were seen by people with a lot of remorse and outrage:

سودے کی خوب گرم بازاری ہے۔ دیکھنے والوں کا افسوس سے کام ہوتا ہے۔[3]

(There is brisk trading, in the market the spectators look on with agony)

The dislike for the government had led to the spread of various types of rumors against it. The apprehension that the English were deliberately trying to defile the religion of both Hindus and Muslims appear repeatedly in the Tilism. In government Hospitals, patients suspected that the Christian doctors were trying to defile their religion through the medicines.[4] The general atmosphere was getting surcharged with the rumor of the greased cartridges (made up of animal fat) and flour mixed with bone dust.[5] Some minor Sepoys outbreaks at different places were also reported.[6]

In the edition of 1st May 1857, the paper pointed towards the beginning of revolt and its reasons. On one hand it kept depicting the increasing uprising in the country on the other it used to describe the power and strength of China and Iran as compared to that of Britain. The paper was forced to close down after the War.

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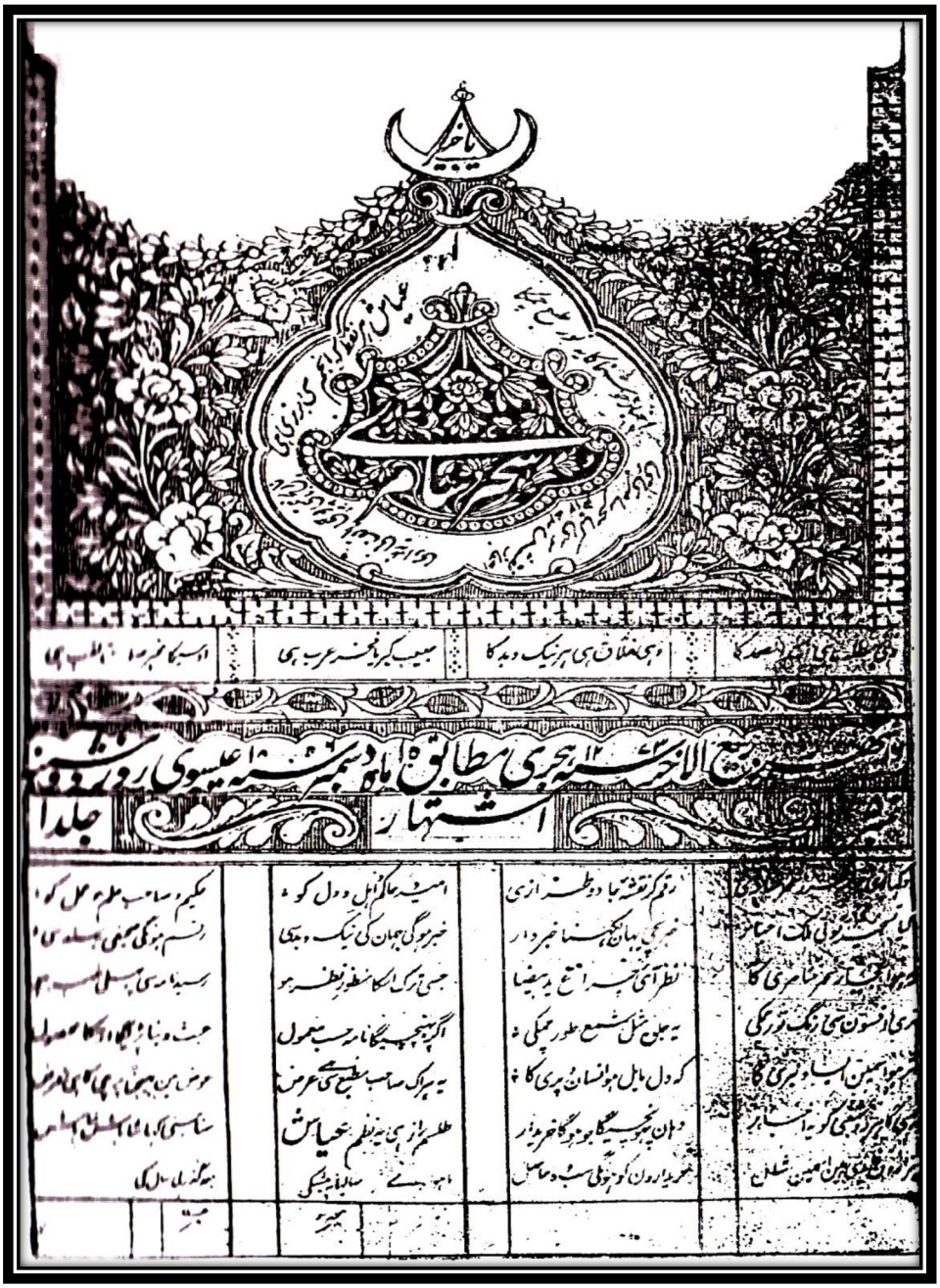
[1] . Tilism, 29th August 1856.
[2] . Numerous description throughout the newspaper.
[3]. Tilism, 26th September 1856.
[4] . Tilism, 10th April 1857.
[5] . Tilism, 1st May 1857.
[6] . Tilism, 8th May 1857.

4.7 **SAHAR-E-SAMRI** سحر سامری



Sahar-e-Samri, a weekly newspaper started publishing in 17th November 1856 from Lucknow under the editorship of great poet ***Ameer Meenai***. Owner of the paper was Pandit Baij Nath. This paper was the contemporary of Tilism

Lucknow, used to write against policies of East India Company without fear of subjugation. It published severe criticism on Company's annexation policies.

The front page of Sahar-e-Samri was very much similar to Tilism, Lucknow. Around the name of the paper two couplets were being written. It seems that it has been copied from Tilism, Lucknow. It was 8 pages newspaper. First page was fully covered by poetic advertisement; like day of publication, Policy of the paper, cost of the advertisement and terms and condition for yearly subscription.

It was very appropriate to present the poem about the policy of the paper, which being published in front-page:

تصحیح خبر ہے تابہ مقدور — تنقیح خبر ہے تابہ مقدور

کچھ خاص سے ہے نہ عام سے کام — راقم کو ہے اپنے کام سے کام

نیکوں کی لکھیں گے ہم نیکوئی — چھاپیں گے بدوں کی زشت خوئی

نیکی و بدی ہم لکھیں گے — جیسا جو کرے گا ہم لکھیں گے

جو مدح کی ہجو بر محل ہے — اخبار یہ نامہ عمل ہے

In fact Sahar-e-Samri played a vital role in creating and forming anti-British public opinion, even prior to the war. When the war finally broke out their tone became even bitter against the policies of the East India Company and expression of dissent and discontent became louder. The major chunk of the content was almost found to be filled with disclosures of the ruler's wrongdoings.

The paper truly mirrored and heavily criticized the deteriorating condition of the state. The unemployment and rising prices had worsened the condition of

people. Commenting on the condition of the people, Sahar-e-Samri in its issue of 15th December 1856 says:

"*Food grains are costly these days. This cause strain on people's minds. Food grains are so expensive that even the heavens have been pauperised. There is no relief for the pangs of starvation; penury has affected the sense of satisfaction of all kinds of people. Everyone who hears this shed tears at their plight. There are no sources of livelihood and their search is in vain. The burden of suffering has turned the whitish colour of people's faces into blue. The government has turned a blind eye to all this and people feel helpless without any hope"*[1]

Events concerning the royal family naturally found a place of prominence in ***Sahar-e-Samri,*** The visit of the Nawab's mother to London to meet with the queen is described in great detail in ***Sahar-e-Samri.***[2]

Sahar-e-Samri was strong supporter of ***Nawab Wajid Ali Shah***, and it was making all possible efforts to get him back his lost pride and his state. His Mother went to ***Queen of Britain*** for recommendation for returning back the crown. Whenever they came across any news report about returning of Awadh to him or any minor news of regarding reinstating him in his previous position, they published report in the newspaper under the headline of (News of joy). The report of Nawab's mothers visit to the Queen Elizabeth who was busy with hunting was in fair detail. The details are as follows:

[1] . Sahar-e- Samri, 15th December 1856.
[2] . Sahar-e-Samri,1st December 1856.

"The Queen of Britain still busy with hunting. The visitors of London were desperately waiting, but the goal was very close to be fulfilled. Queen of Britain was to return very soon. All the government officers, Members of Parliaments are unanimously believe that when the decision of the Queen of Britain will come all the pains, grievances and misfortunes will come to an end. And the rule of the king of Awadh will all over again come to its grandeur.[1]

A news report published on 20th April 1857 which was basically related to Lord Dalhousie, The way it criticised with such a delicacy was worth to be acknowledged. The way of presentation was very attractive but it has very severe criticism inside it.

Sahar-e-Samri was giving importance to all reports related to ***Nawab Wajid Ali Shah;*** besides this, it would take news from other Urdu, Persian and English newspapers, among these newspapers ***Kashf-ul-Akhbar, Akhbar-e-Murtazai Peshawar, Taj-ul-Akhbar, Gulshan-e-Naubahar, Sadiq-ul-Akhbar, Sultan-ul-Akhbar, Habib-ul-Akhbar, Mofeed-e-Khlaiq and Jam-e-Jahan Numa*** were very important.

Articles were not published in ***Sahar-e-Samri***, but puzzles jokes were being published for the entertainment of the readers. This was also infusing the spirit of Freedom Struggle. An incomplete file of ***Sahar-e-Samri*** is available in ***Maulana Azad library Aligarh.***

[1] . Sahar-e-Samri,1st December 1856

4.8 UMDAT-UL-AKHBAR BAREILLY عمدۃالاخبار

Umdat-ul-Akhbar of an English Superintendent Mr. Trigger of Bareilly School was another important and prominent newspaper which took active part in motivating the people to revolt against English rule. Initially paper was edited by ***Maulvi Abdur Rahman*** and later by Lachman Prasad. It was published from ***Umdat-ul-Akbar*** press consisting of six pages. Monthly subscription was one rupee only.[1]

It was started its publication under the patronage of student of the school, which was a government institution. Eminent persons of the town and neighbourhood also purchased it. In Bareilly too there seemed difficulty about controlling publications issued from the press. Repeated warning were issued by the government as well from the committee of control to the proprietors of the press and the paper insisting them to avoid controversial subjects and proactive writing generally. The official report of 1848 complained of being unconscious in the selection of material for publication and the adoption of tone, which was assumed to give offensive spirit to educated Indians. The Publication of police reports and local gossip was described as out of place in a publication associated with the government institution.[2]

This is a fact that though it was published under the patronage of government but it naturally had anti British sentiment from the beginning. Because of this during 1857 war of indolence Umdat-ul-Akhbar played a vital and important role. When the war broke out it became the supporter of revolutionary leader

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[1] . Masood, Tahir, Urdu Sahafat Unnisvin Sadi Mein. Page:238.
[2] . J.Natrajan, History of Indian Press. Page: 31

Khan Bahadur Khan of Rohilkhand. Before the war of Independence it was published in the name of Umdat-ul-Akhbar, but during the war it changed the name and became ***Fath-ul-Akhbar***.[1]

Due to the support of rebellion and Mujahedeen press was seized by the government and paper was stopped.

4.9 HABIB-UL-AKHBAR BADAUN: حبیب الاخبار

Habib-ul-Akhbar Badaun was also a great supporter of freedom fighters of 1857. Due to its patriotic sentiment and anti-British reporting editor was sentenced to Jail and the press was seized.[2]

4.10 AKHBAR-E- MURTAZAI, PESHAWAR: اخبار مرتضائی

Another significant newspaper ***Akhbar-e-Murtazai*** came into existence on 16th April 1854, by an Irani Haji Karam Ali Shirazi. It was the first newspaper of border area. Initially it was in four pages of 8x12 inch size. It is also a fact that the name of the paper was changed time to time. The following couplet was published along with name of the paper.

ہمیشہ ہی فضل اس کا ہے سن وسال　　یہی مرتضائی کے ہے حسب حال

Commenting on the British soldiers and their misdoings and malpractices, the Paper reported in its issue of 4th March 1855:

"A drunken white man hit on the head of the servant of Munshi Bakhshi Ram, Judicial Commissioner by a stick. His only fault was that on seeing English

[1] . Siddique, Ateeque, Suba-e-Shimal w Maghrebi ke Akhbarat w Matbooat.Page: 263.
[2] . Siddique, Ateeque, Suba-e-Shimal w Maghrebi ke Akhbarat w Matbooat.Page: 273.

man coming, he did not lie down on the street and did not pay due" respect" to him. He was injured by this hitting and blood oozed so profusely that he remained injured many days and the people kept quiet and said nothing. For the people of our country, whose colour is black is better to fear the whites otherwise they should be ready for being insulted. In this city White people always come drunk and create trouble. But their faults are not liable to be questioned.[1]

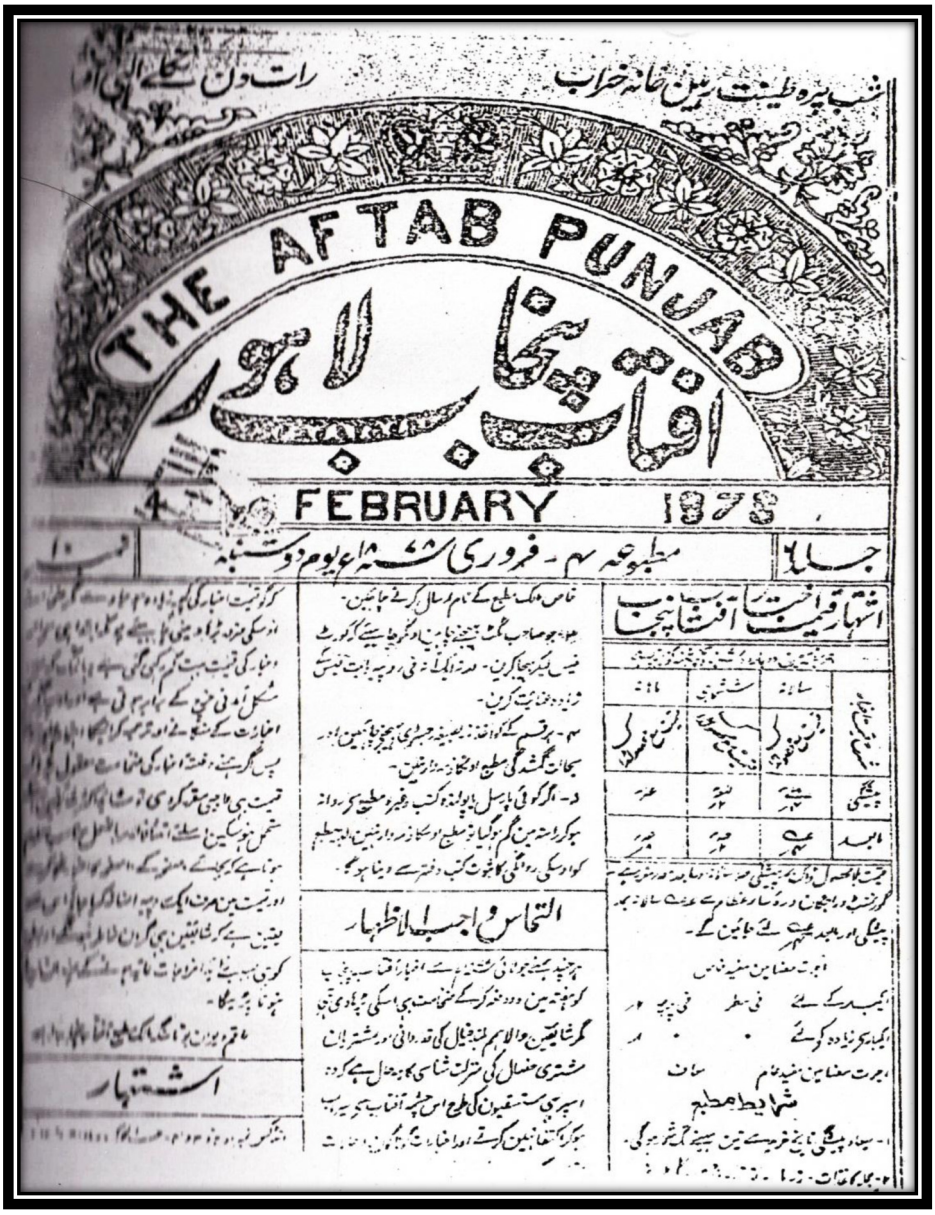
Oppression and cruelty of English people, how aggressively reported by the newspaper:

"A friend wrote that on 20th February of the current year some white people came to JAGRAON, Ambala for the recruitment in the military. Four white people came to the city for hunting birds and fired on pet pigeons of head of Jagraon and former Meer Munshi, Maulvi Rajab Ali khan Bahadur; six pigeons were killed by their bullets. The servants of Maulvi Sb. Started shouting catch them catch them. Seeing the agitating mob, the whites ran away. Three could escape safely and reached to their camps and one was caught and beaten up badly and taken to the police station. The white people told the stories of the happenings to their officials in the military camp. Announcement were made in the camp to be ready with their weapons and marched towards the city. The news reached to the police station and the people were trying to close their doors of their houses but they could not get enough time to do so, and they entered into the city. Beating and injuring the people they reached to Maulvi Sahib's house and tried to set his house on fire. The people of Maulvi sb. offered some amount of money to them and saved the

[1] . Aklhbar Murtazai, 4th March 1855.

house. The city was looted, people were injured, many shops in the outskirts of the city completely looted and destroyed.[1]

4.11 AFTAB-E-HIND, VARANASI: آفتاب ہند بنارس


THE AFTAB PUNJAB

آفتاب پنجاب لاہور

FEBRUARY 1873

[1] . Akhbar Murtazai, 4th March 1857.

Aftab-e-Hind was one of those newspapers which were famous for publishing provocative news and promoting feelings of hatred against British Government.

Aftab-e-Hind arose as a Morning of Varanasi in January 1852 by Babu Kashi Das Mitra. Kashi Press was publishing it on every Thursday and it was comprised of 8 pages of 11x7 sizes.[1] Babu Kashi Das was its proprietor. He was also publishing another Bengali newspaper "KASHI YATRA PATRIKA" from his press.

Aftab-Hind was distinguished from among the other standard newspapers of its time in terms of design and print. For example its name was super scribed in a very beautiful design, and keeping the meaning of the name of the newspaper in mind, inside a beautiful vibrant shining sun with the name written in **Urdu** first and around it in English as well as "**published every Thursday"** was written on its cover page.

The vision of Aftab-e-Hind was independent. It did not spare any opportunity in creating feelings of hatred against the British and British govt. it very closely watching the government matters, revolted against the injustices and pointed out corruptions and cruelties of the company. The Following report may clarify the point of view of the newspaper in a better way. It reports:

"The newspaper Riyaz-e-Noor published from Multan highlighted in its report the Mr. Grate and Mr. Legnet were because of their heinous crime but one of them as appointed later as a post master and another was sessions Judge. Ironically if even minor mistake was committed by any Indian he would have

[1] . Siddique, Atique. Hindustani Akhbar Navesi Company ke Ahad mein, Page:296-97

never been appointed in any government offices".[1] This is the height racial discrimination.

"Some Englishmen went on for hunting; one Indian was killed by their bullets. And here we see the epitome of partiality and injustice in the court, this Englishman was sentenced to one year Jail". Criticizing the judgment of the court, ***Aftab-e-Hind*** reported:

"One English man shot at an Indian gatekeeper which killed an innocent passer-by and he was arrested and taken to the court. Therefore a suit was filed against him in Supreme Court in January11 of current year (1853) it cleared by the statement of the witnesses that on day of incident in the evening Mr. Muscly, Mr. Nugent, Mr. Suel and Mr. Walter all these four Englishmen riding on the war chariot reached to the door of Laka Babu, and became busy with hunting the dog, the gatekeeper sitting stopped them. They did not follow him and tried to go inside and started beating him with their stick and gun, but he continued to resist them. Because of his resistance Mr. Muscly got angry and fired on him and Zalim singh, a passer-by on foot was injured by his bullet and later died. All the Englishmen were arrested and Mr. Muscly gave the statement before the Magistrate of 24 Pargana in a way that I did not fire my gun to kill Zalim Singh as I had no enmity with him, infect I fired my gun only to protect myself and not intending to harm anyone. Members of the council did not spare any effort in questioning them, finally the Jury found them guilty. The judge acquitted three of the alleged people and Mr. Muscly was sentenced by non-rigorous one year imprisonment, he was also ensured

[1] . Aftab-eHind, 21, April 1853.

that he will not get any difficulty in the Jail and he may read books of his interest"

Comments of ***Aftab-e-Hind*** on this Judgement as follows:

"This is Royal court where the people, who lost their life, did not get justice. If such type of crime was committed by any Indian he would have definitely been punished and punished amply. Now the partiality is apparent in the judgement"[1]

The newspaper targeted and strongly criticised the government for imposing taxes by force:

"In fact during the time of Mughal Empire this kind of taxes were levied but taxes were never levied on such items like paper and stamp etc. Now the government is issuing such orders which are based on cruelty and against the interest of the common people. It was quite impossible for the people to pay such exorbitant taxes and donations to the government"

[1] . Aftab-eHind, 3rd March 1853. Quoted from Hindustani Akhbar Navesi Company kea had mein 298.

4.12 **CHASHMA-E-FAIZ, LAHORE:** چشمہ فیض

Chashma-e- Faiz of ***Munshi Dewan Chand*** came in to existence in June1853. It played the most courageous role during the war of 1857. Due to its bold and courageous reporting and its support to the revolt, government

imposed ban on it and ordered the editor to transfer the press and paper to Lahore. From 27th June 1853 it started the publication again from Lahore.

Chashma-e-Faiz was published in twelve pages of 19 X 28 of size. Like its contemporary newspapers, it was publishing in two columns. It annual subscription was twelve rupees for subscribers and fourteen rupees for non-subscribers. Its cover page was very simple. Persian couplets were written around the title of the newspaper. Advertisements of the newspaper were in the first page and news and reports were published in following pages.

Chashma-e-Faiz was the honest patriotic newspaper. It strongly reported against the British government and its policies along with it, it also opposed its growing cultural influence. It never missed any chance to criticise to government and its policies. Once the British government started collecting public funds in name of loan to fight against Iran. The newspaper reports:

"According to the British law, taking loan by the rulers from the people is completely prohibited. If borrowing loan by any officials is proved his termination was certain. We are surprised that while borrowing loan is legally prohibited why this powerful government is borrowing loans from the people".[1]

About the annexation of Awadh the tone of the newspaper was very bitter and attacking and very boldly criticised and condemned for this step of the company. It reports:

[1] . Chashma-e-Faiz 17th March 1857,Tahir Masood, Urdu Sahafat Unnisveen Sadi mein, Page: 288

"Some newspaper of Britain reported that in fact Awadh is very much worthy to be annexed. There is no injustice in it. Therefore Mr. Maseehuddin, spokesperson of Nawab Awadh replied it in a very good manner. For the entertainment of the readers some of its extracts are being mentioned bellow:

"It is the nature of the ruling British Company that when it becomes interested in any country it wants to borrow loan first and when huge amount is accumulated it starts alleging the government of mismanagement and starts giving friendly suggestion, saying that there is lack of proper management in country it should be immediately taken care of. Repeating the same twice or thrice all of a sudden the country would be annexed"[1]

By the above mentioned reporting, the newspaper exposed the conspiracy and wicked intention of the British Government about Awadh. In another reporting it put a question mark on the wicked intention of the British Government. It wrote:

"If the province of Awadh was to be occupied, the loans of the Awadh should have been returned back then it would have been a matter of pride. Now the government has given an advertisement for 5% loan because of this advertisement rich people are also perhaps hesitating to act as per the advertisement."[2]

In opposing the British, this paper has gone to the extent that it strongly condemned use of English Medicine and its method of treatment:

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[1] . Chashma-e-Faiz 12th May 1857.
[2] . Chashma-e- Faiz 31 March 1857

"It is universal fact that every city, every country, every atmosphere and different things have different kind of nature. People from different countries and different nature are found in jail, so why this English medicine and treatment is applied equally on all the people, while the black man is not habituated to it, the treatment of the people of different nation becomes useful if it is made according to their nature and climate".[1]


چشمہ فیض عام

[1] . Chashma-e-Faiz, 17th March 1857.

4.13 GULSHAN-E-NAUBAHAR: گلشن نوبہار

Gulshan-i Naubahar started publishing in 1851 under the editorship of ***Abdul Qadir***, from Calcutta. This paper just like its contemporary Sultan-ul-Akhbar used to write against policies of East India Company without fear of subjugation. Consequently, this newspaper was also subjected to revenge of the British rulers, its printing press was confiscated and the paper was forced to close down after the War. The main reason of this persecution was the publication of severe criticism on Company's annexation policies.[1]

Basically this paper was published in Persian language but some of the articles were also published in Urdu language. On the basis of that, this newspaper is quoted in the context of Urdu Journalism and its role in the war of independence. In this regard eminent Journalist, Jamna Das Akhtar with reference to the Gulshan-e-Naubahar writes:

"This newspaper has openly written against the overthrowing of Nawab of Awadh and its annexation to the British Government. Its editor was Mr. Abdul Qadir, though this newspaper was specifically in Persian language but article in Urdu language were also published in it. I have on its issues with me".[2]

This newspaper was very bold and fearless, it wrote against the corruptions and cruelty of the government of British Company without any hesitation and fear. During the war of independence of 1857 government seized the press due to its publishing revolutionary articles. According to Ateeque Siddique:

"Suits were filed in the Supreme Court against many of the Indian editors under this act (press act) because of their revolutionary articles; like the

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[1] . Siddiqui, *Hindūstāni Akhbār Nawīsī,* pp.405-06.
[2] . Aaj Kal, November, December 1983.

editors of Door Been, Sultan-ul-Akhbar, and Samachar Shudh Bhasha. The press of another newspaper (Gulshan-e-Naubahar) was seized by the government order"[1]

J.Natrajan writes:

"The press of another newspaper (Gulshan-e-Naubahar) was seized because of publishing articles which spread the hatred among the people"[2]

Just see an extract of one of its revolutionary articles, quoted from the "book Indian Empire" by Marlin and guess the extent of its severe and harsh criticism and opposition:

"*To fulfill the desire of occupying the country, The British government should take necessary measures to stop this revolt which has already spread all over the country. Whatever may be the result of this revolt, it is a fact that in terms of bravery and courage people of Dehli should be considered sons of Rustam and Alexander of the time. O Allah vanish our opponents and enemies and help our king*"[3]

The importance of this newspaper may be understood by the fact that Lord Canning in his report to the court of directors on revolt, specifically mentioned about the role of ***"Gulshan-e-Naubahar"*** in spreading hatred against the British government through its revolutionary articles.

"We have canceled the license of a lithographic press of Calcutta and issued an order to seize all the assets of this press. This step was taken because this press was publishing a Persian Newspaper "Gulshan-e-Naubahar" which published two revolutionary articles in the issue of 21st of the current month"

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[1] .Siddique Atique, Hindustani Akhbar Navesi Company ke Ahad mein. Page: 403.
[2] . J. Natrajan,History of Indian Journalism.Page: 80
[3] . Khursheed, Abdus Salam, Tareekh-e- Sahafat, Page:83.

The English translations of the extracts of one of the two articles of "Gulshan-e-Naubahar" pointed out by Lord Canning in the above mentioned extract are available in the government records. We may guess at that very time when the revolt was at its peak and the Company was on decline, the native newspapers published this report that like Awadh the province of Travancore will be seized by the government because of mismanagement. It also reported that the region of Alwar will also be annexed to the British government. On this matter ***"Gulshan-e-Naubahar"*** critically comments:

"First of all the government should stop the revolt and disturbances, which have spread all over the country, only after that should think of conquering the country. I wished to grab Kirman, but it suddenly caused destroyed my dream. Things happens what the Almighty Allah wishes. Allah the Almighty can destroy the entire universe within a second".

A part of another news report is also very interesting:

"Everybody knows and British Government, Godfather of annexing provinces, might have understood that how the annexation of Lucknow created chaos and disturbances and their well-wishers have been destroyed"

The Editor of ***Gulshan-e-Naubahar*** Mr. ***Abdul Qadir*** has written these reports sitting at Calcutta, the Capital Of East India Company, where the Government of Company was establish. It is true that writing this kind of articles and publishing them required the courage of Rustam and Alexander; these characteristics were undoubtedly present in Abdul Qadir.

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4.14 **PAYAM-E-AZADI:** پیام آزادی

This newspaper, which published the proclamation of Bahadur Shah Zafar in full along with many flaming articles and made Lord Canning give out his Gagging Order, was published from Delhi in Lithopress in Hindi and Urdu. The formal editor was Mirza Bedar Bhakt, a member of the Mughal royal family while the actual moving force was Azimullah Khan of Nana Sahib's court. It was started from Feb 1857 and openly supported the rebels from May 1857. It's Marathi edition started in Sept. 1857 from Jhansi. The French printing press which Azimullah Khan brought during his European delegation of 1854 which was used for this purpose. Bedar Bhakt was brutally tortured, forced to eat pig's flesh before being hanged while Azimullah Khan died as a fugitive in Nepal. The repression over this paper was such severe that the only known copies of this newspaper exist in British Library and whoever possessed a copy of the newspaper was hanged.

Dr. Sant Kumar discussed in detail about Payam-e-Azadi in his famous book "***Bhartiya Patrkarita Kal Aj aur Kal***":

"During the freedom struggle, the golden history of Urdu Journalism starts with the Payam-e-Azadi. It started in February 1857 under the editorship of Mirza Bedar Bakht, the grandson of King of Dehli. In the beginning it started in Deonagri and Persian script and because of this newspaper is considered as common heritage of Hindi and Urdu. But unfortunately none of its issues are available. For writing anything about this paper, we have to rely on English writers and refer the articles and references quoted by the Journalists. This was the first newspapers which blow the whistle of independence and its

editors and readers raise the flag of national Journalism by offering their lives for martyrdom"[1]

The Declaration of Independence of Bahadur Shah Zafar was also published in ***"Payam-e-Azadi"***. Sir William Rascal, the special correspondent of "London Times" sent one of its copies to the newspaper.

One of its extracts is being quoted here:

"Get up O Muslims and Hindus of India! Get up O brothers from among the blessings of Allah, the blessing of independence is the most precious. The cruel British have snatched this blessing by deceiving us. May they will be able to deprive us from this blessing for ever? No, never the cruelties of British have crossed all the limits. Allah does not want you to be silent anymore, because Allah has created the spirit in the hearts of Hindus and Muslims to dive away the British from the country. By the grace of Allah and your excellent bravery, the British will surely be defeated and their mark will be left nowhere in India".

In fact Payam-e-Azadi was mouthpiece of war of independence 1857. It was a strong representative of Hindu Muslim unity. An editorial extract verifies the fact:

"O people of India! The long awaited moment of independence has arrived. The people of India have been deceived so far and they killed themselves by their own swords. Now we should pay the compensation of the crime of selling the country. Still the British will continue to deceive us. They will try to provoke Hindus against Muslims and Muslims against Hindus. But O brother

[1] . Bhartiya Patrkarita Kal Aaj Aur Kal, Page: 263-65.

don't heed to their tricks and conspiracies. O Hindu and Muslim brothers, forget your small differences and gather under one banner in the battlefield".[1]

Payam-e-Azadi was well aware of British and was exposing their tricks and conspiracies, and their policies and wicked intention of achieving their goals by dividing Hindus and Muslims. By its attractive style and approach it successfully created the spirit of independence in the hearts of Indian people. In one of its appeals to the battalion of Rohilkhand to participate in the war of independence, it writes:

"O brothers! The war of independence with British is going on in Delhi. The way they were defeated for the first time by the grace of Allah, they became frightened to the extent that they might have not been frightened by any other defeat of ten times. A large number of Indian brave people are gathering in Delhi. In such situations if you are having food there you should wash your hands here. We are eagerly waiting for you as the observing fast waits for the Azan to break their fast. Exactly with the same spirit and intensity we are desperate to hear the sounds of your guns. Our eyes are keen to see you. It's obligatory for you to come as early as possible".

Each and every words of this appeal was mesmerising. What else may be more attractive than this style? And what will be the better way to prepare Indians against the British? The popularity of Payam-e-Azadi and restlessness of British appear by the fact that when the British reoccupy Delhi the British tyrants hang all those people who possessed any issue of Payam-e-Azadi in their houses. And irony was that on the body of its editor and publisher Mirza

[1] . Bhartiya Patrkarita Kal Aaj Aur Kal, Page: 264.

Bedar Bakht fat of pig was rubbed and hanged. We might have heard many songs about India but the song published in the first issue of Payam-e-Azadi is not only exemplary but matchless.

ہم ہیں اس کے مالک ہندوستاں ہمارا	پاک وطن ہے قوم کا، جنت نشان ہمارا
یہ ہے ہماری ملکیت ہندوستان ہمارا	اس کی اہمیت سے روشن ہے جگ ہمارا
آیا فرنگی دور سے ایسا منتر مارا	لوٹا دونوں ہاتھوں سے پیارا وطن ہمارا
آج شہیدوں نے تم کو اہل وطن للکارا	توڑو غلامی کی زنجیریں، برساوانگارا
ہندو، مسلماں، سکھ ہمارا بھائی، بھائی پیارا	یہ ہے آزادی کا جھنڈا اسے سلام ہمارا

Unfortunately we have very scarce information about the inspirational newspaper the Payam-e-Azadi. Perhaps the British after reoccupying might have destroyed all of its issues, so that the fire of the war may be buried under the ashes. In spite of long searching in the libraries, we could not get a single issue and whatever information we could get about it remained very less. Even if the internet is considered to be the ocean of education, learning and research, we get only an article of half page about it. But with the help of three four books and scattered materials these information were collected.

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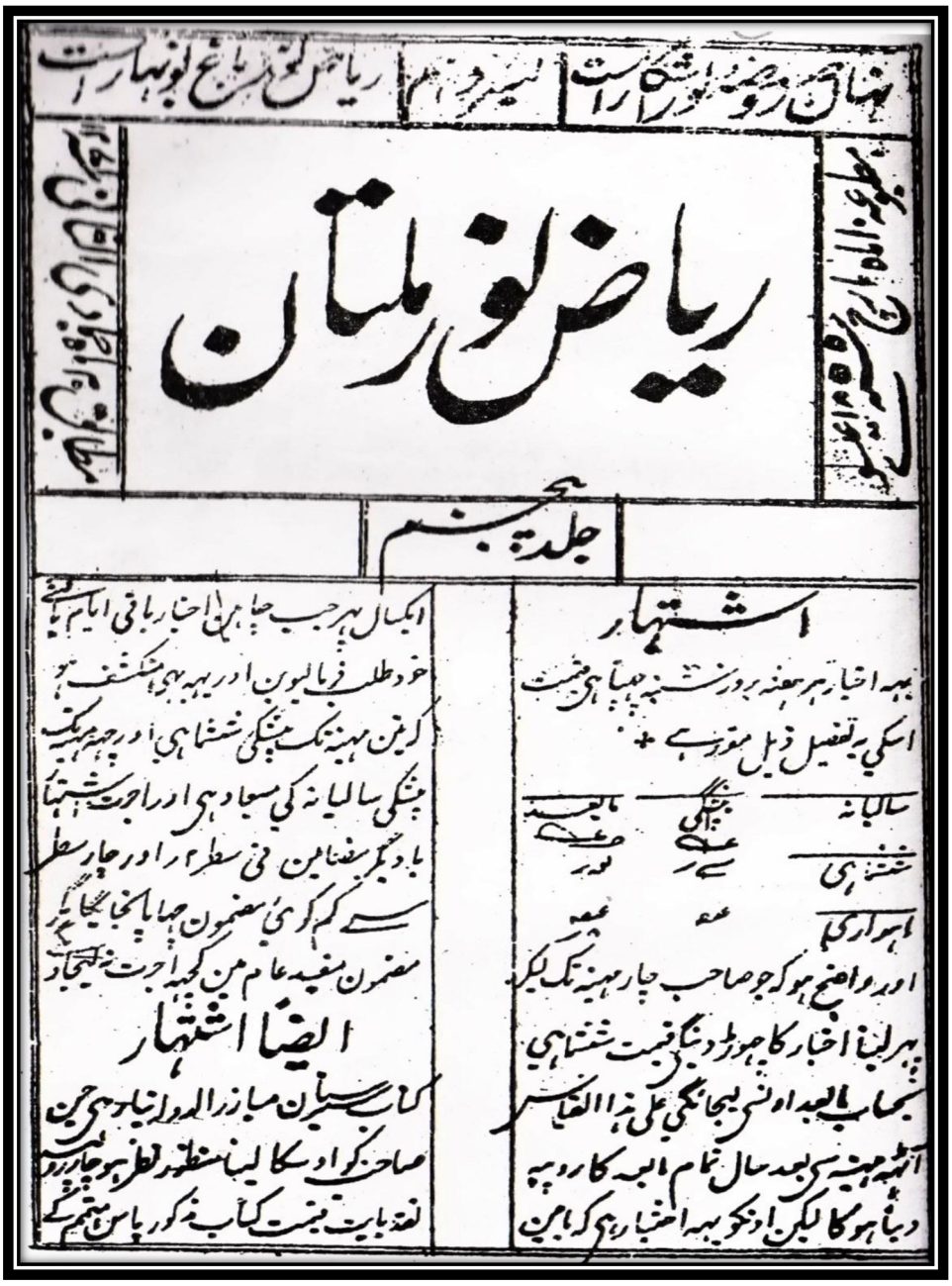
4.15 RIYAZ-E-NOOR, MULTAN ریاض نور ملتان



ریاض نور ملتان

جلد پنجم

اشتہار

یہہ اخبار ہر ہفتہ روز شنبہ چھپا ہی جیت

اسکی یہ تفصیل ذیل مقرر ہے +

	پیشگی	مابعد
سالیانہ		
ششماہی		
ماہواری		

اور واضح ہو کہ جو صاحب چار مہینہ تک یکر

پہر لینا اخبار کا چھوڑ دینگے جیت ششماہی

بحساب مابعد اونسی بیجا نگی علی ہذا القیاس

آٹھ مہینہ کی بعد سال تمام مابعد کا روپیہ

دینا ہوگا لیکن اونکو یہہ اختیار ہی کہ ماہین

ایکسال پہر جب چاہیں اخبار باقی ایام کا

خود طلب فرمالیوین اور یہہ بہی منکشف ہو

کہ ماہین مہینہ تک پیشگی ششماہی اور چھہ مہینہ تک

پیشگی سالیانہ کی معاوضہ ہی اور اجرت اشتہار

بادیگر مضامین فی سطر ۲ راور چار سطر

سے کم کوئی مضمون چھاپا نجائیگا

مضمون مفید عام مین کچھہ اجرت نہ لیجاویگی

ایضاً اشتہار

کتاب سیر المتاخرین مباز الدولہ انباوہی جن

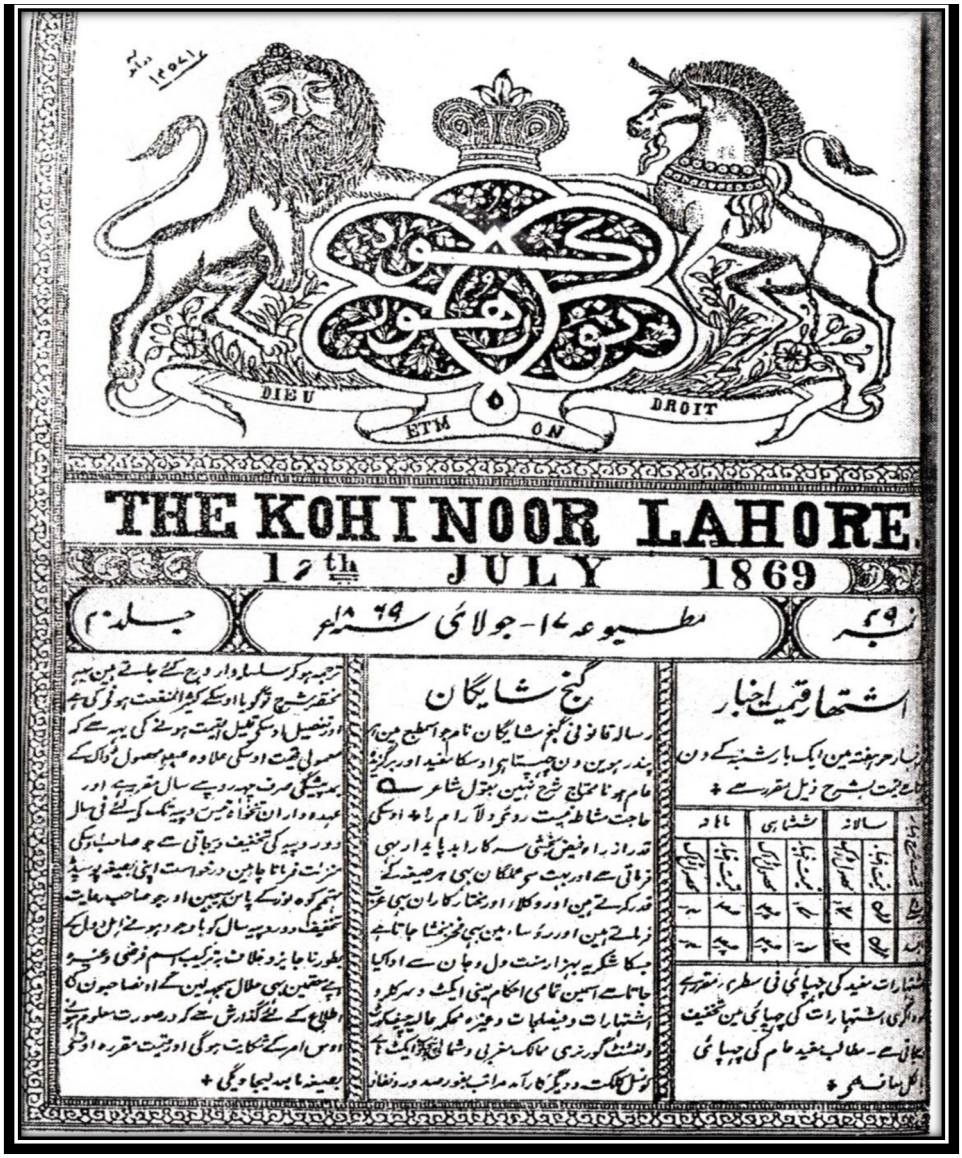
صاحب کو اوسکا لینا منظور نظر ہو چار روپیہ

فقد بابت قیمت کتاب مذکور پاسن مہتمم کے

Riyaz-e-Noor was started in the beginning of 1852 under the editorship of ***Munshi Husain Khan***. In 1856 he was imprisoned for seven years because of an article published against a Tahsildar.

In fact the Urdu newspapers of that era played a vital role in creating and forming anti-British public opinion, even prior to the War. When the war finally broke out, their tone became even bitter against the policies of the East India Company and expression of dissent and discontent became louder. The content of almost all the Persian newspapers are found to be filled with disclosures of the ruler's wrongdoings.

4.16 KOOH-E-NOOR, LAHORE کوہ نور



DIEU ET MON DROIT

THE KOHINOOR LAHORE.

17th JULY 1869

نمبر ۲۹ مطبوعہ ۱۷- جولائی سنہ ۱۸۶۹ء جلد ۲

گنج شایگان

اشتہار قیمت اخبار

No one can forget the importance of another important newspaper while dealing with history of the war of independence, i.e." ***Kooh-e-Noor***". It was the first newspaper of Punjab. It is a fact that it played an outstanding and exemplary role in the promotion of Urdu Journalism in India, but its attitude towards independence was somehow negative and very disappointing. The role played by Urdu Journalism during the war of independence, is worth to be written in golden letters. But on the other hand, the role of Kooh-i-Noor was hypocritical and very disappointing. Its loyalty and friendship with the British was also a part of history. It was giving importance to publish the news of war of independence but its inclination was towards the British government and this bias was easily visible in its articles.

A few months later the annexation of Punjab, Munshi Har Sukh Rai founded Kooh-I-Noor on January 14, 1850 in Lahore. According to Garcin De Tassy its press started under the patronage of Punjab Board of Administration-another name of Punjab Government, and its first editor was Suraj Bhan. In its longest span of life Kooh-I Noor produced a number of renowned journalists. It functioned smoothly till March, 1856. Then suddenly Munshi Har Sukh Rai was arrested and imprisoned for three years, but the paper continued under the supervision of Munshi Hira Lal.

A prominent feature of the 1856 file of the paper is that it gives evidence of the great courage in its editorial comments. This is notwithstanding the fact that, in conformity with the practice of the time, along with criticism there was also a buttering of praise. For example, see the following comment entitled 'freedom of press' in its issue of 29 April 1856:

"Journalists and the reporter of the country are informed that there is the proposal before the Legislative Assembly of India to pass a law whereby printers are deprived of the right of printing every matter and the government has obtained the right of obstruction and interference. So it is necessary for everyone to be united and with perfect determination plead against the enactment of such a law. Failing this, everyone would be harmed and the publication of papers would be worthless. But one is reluctant to believe that the government which has bestowed these rights would interfere with their exercise without any valid reason".[1]

Kooh-i-Noor also published a detailed article exposing dishonesty, Maladministration, nepotism and official delay. The government officials were severely criticised. It wrote in its issue of 26 February 1856:

"Now the people of Awadh are angry with the crazy administration; thousands of candidates are clamouring for jobs and say that thousands of people from outside Awadh are unjust. Except for a few, the old employees of the king were dismissed. They were told that their rights would be kept in mind. Everyone takes pity on the king. This is notwithstanding the fact that the king showed his loyalty in every way. Some people were annoyed at this. A mischievous landlord went to the extent of sending him a female dress with the message that it suited him since he accepted everything without argument".[2]

However during the uprising of 1857 Kooh-i-Noor sided with the establishment, and gave an extensive coverage, to the news of British victories and arrests and hangings of the freedom fighters. Later, Kooh-i-Noor also

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[1] . Kooh-i-Noor, 29th April,1856. Quoted from Sahafat Pakistan-o-Hind Mein.Page:60-61

[2]. Kooh-i-Noor, 26th February 1856.

published the correspondence between Lala Lajpat Rai and Sir Sayed Ahmed Khan. In these letters, Lala Lajpat Rai showed how Sir Syed Ahmed Khan had gone back on all that he had preached in his former days quoting copiously from his earlier writings. Lajpat Rai wrote:

"Times have changed and with them convictions. Flattery and official cajoleries have banded the eyes of the most far seeing, cowardice has depressed the souls of the foremost seekers of truth and high-sounding titles and the favours of worldly governors have extinguished the fire of truth in many a noble heart."[1]

کوہ نور کا ہوں

نمبر ۵۰ مطبوعہ ۲۴ جون ۱۸۵۱ء روز شنبہ

احکام

سرکلر نمبر ۱۴

[1] . Chopra P.N. Role of Indian Muslim in the struggle for freedom. (Edt.)Page: viii

4.17 Causes of the failure of the Revolt:

The sudden and unexpected rising of the sepoys forced the British officials, to leave Delhi, Awadh, Rohilkhand and other places which almost passed under the control of the sepoys. However, the British began to recover them within some months. There were several factors responsible for the British success. Thus, it is important to analyze the causes of the failure of the Revolt of 1857.

The Revolt of 1857 was localized and poorly organized. Due to lack of communication facilities, the sepoys of the widely dispersed cantonments could not act simultaneously in a concerted manner. The revolt did not spread to wider regions of the country. The armies of the Bombay and Madras presidencies remained loyal to the British. There was hardly any disturbance to the south of the Narmada, Sindh, the Punjab, the Northwestern Frontier province and Nepal remained unaffected.

The need of the time was a leader with military capability and political skill who could fuse the scattered elements into a consolidated force of great momentum with a definite policy and plan of action. Such a leader was hard to emerge. Bahadur Shah II was an old and exhausted man lacked organizing ability. Nana Sahib, though possessed some ability, lacked military leadership. Other leaders such as Rani Lakshmi Bai, Kunwar Singh, and the Begum of Awadh were local leaders and lacked all- India standing. This led to the failure of the Revolt of 1857.

The sepoys could not get the support of the population. The revolt did not attract common people who remained passive and indifferent to the Revolt. In many places the revolt was confined to the sepoys only. There was lack of

intimate link between the sepoys and common people. Even among the sepoys, many remained loyal to the British.

The sepoys lacked common ideal before them. The sepoys at Delhi decided to recovery the glory of the Mughal. At Gwalior and Kanpur, Nana Sahib was proclaimed a Peshwa. Rani Lakshmi Bai fought for her Jhansi. The orthodox section among the Hindus and the Muslims were concerned with their religions. There was persistent lack of unity among the Hindus and the Muslims.

The ruling princes did not support the sepoys. On the other hand they actively assisted the British in suppressing the revolt. ***Sir Dinkar Roy***, the minister of Gwalior, ***Sir Salar Jang,*** the minister of Hyderabad, ***Sang Bahadur of Nepal,*** and ***Dost Muhammad***, the ruler of Afghanistan were indifferent to the Revolt and actively helped the British against the sepoys.

Luckily for the British by 1856 the Crimean and the Chinese wars had come to an end this enabled the British to send additional troops to India to put down the revolt. The sepoys had few guns and muskets. They fought chiefly with swords and spears. On the other hand the British soldiers were equipped with latest weapons and used the telegraph and railways to their advantages. They could send message about the revolt much in advance so that precautionary measures could be taken at the other end.

4.18 Gagging Act of 1857:

The rebellion of 1857, or the war of independence, broke suddenly and interrupted the growth of the press to continue under the freedom conferred on it by Sir Charles Metcalfe.

The ***"Gagging Act"*** of 1857 has been passed following the mutiny. It sought to regulate the establishment of printing presses and to restrain the circulation of printed mater. All presses had to have a license from the government. No distinction was made between publications in English and other regional languages. The Act also held that no licensed press should publish printed material impugning the motives of the British Raj, tending to bring it hatred and contempt and exciting unlawful resistance to its orders.

Once the rebellion started, however, the situation seems to have changed. J. Long consistently advocates encouragement of the press rather that the imposition of restrictions. He writes:

"Much at the period (or the rebellion) was written and spoken on the subject of the native press, and many hasty remarks were made respecting it, while some said it was so radically corrupt that it ought to be abolished……of late some officials have proposed cutting the knot, and either suppressing the native press or establishing rigorous censorship. We trust that the perusal of this report will show how suicidal a measure of this kind would be to the interest of good government and sound education"[1]

He further remarks:

[1] . History of Indian Journalism, Page: 77-78.

"The English newspapers in too many cases cherish the spirit of antagonism of race (some English editor's freely lavished abuse on the native) yet during the Punjab war and the rebellion, the native press, though viewing affairs more from an oriental than the English standpoint, has maintained on the whole a moderate tone indeed very different, from the Persian and Urdu press.

Lord Canning's speech introducing the act of June 1857 to regulate the establishment of printing presses and to restrain the circulation of printed books and papers presents a different picture. He said:

"I doubt whether it is fully understood or known to that audacious extent sedition has been poured in to the hearts of the native population of India within the last few weeks under the guise of intelligence supplied to them by the native newspapers.

It has been done sedulously, cleverly, artfully. Facts have been grossly misrepresented so grossly, that, with educated and informed minds the very extravagance of the misrepresentation must compel discredit…..

In addition to perversion of facts there are constant vilifications of the government, false assertions of its purpose and unceasing attempts to sow discontent and hatred between it and its subject…[1]

Act No. XV of 1857 to regulate the establishment of printing presses and to restrain in certain cases the circulation of printed books and papers was thus passed, reintroducing the main features of the Adam Licensing regulation of 1823. The act prohibited the keeping or using of printing presses without a license from government, which assumed discretionary powers to grant license

[1] . History of Indian Journalism, Page: 78.

and to revoke them at any time. It conferred on the government the power of prohibit the publication or circulation of any newspaper, book or other printed matter on their wish and will. No distinction was made between publications in English and in the Indian Languages. It was applicable to the whole of India and its duration was limited to one year.[1]

The Act also held that no licensed press should publish printed material impugning the motives of the British Raj, tending to bring it hatred and contempt and exciting unlawful resistance to its orders. When the British Government found that the Gagging Act was not potent enough to repress all Nationalist sentiments, it went on to create a more forcible law, designed in part by Sir Alexander Arbuthnot and Sir Ashley Eden, Lieutenant Governor of Bengal.[2]

[1] . History of Indian journalism, Page: 79.
[2] . Modern Indian History, Page: 47