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### **“Voice of Muslim Nationalists through Journalism during Pre-Independent India: A Study”**

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#### **ABSTRACT**

“Rise of Muslim nationalist through journalism during Company Raj: A study” is a topic that comprises most of the important Newspapers and journals which had been the pioneer of freedom struggle of India. During 18 century India had been dominated by the Urdu language and literature. So most of the newspapers found in the National Archives of India are written in Urdu and Persian language. Being a scholar of Arabic language and literature I have a good attachment with Urdu Language so I found easy to analyze them and try to uncover new facts related to Rise of Muslim nationalist through journalism during Company Raj.

#### **Introduction**

It is accepted by all that journalism is easiest way to form public opinion as well as the most working means to communicate and share the thought, idea, notion perspective and emotion. The history of press and its circulation in India was not so ancient. The trend of Indian journalism came on track under the Mughal administration which appeared in the form of oldest Persian and Arabic manuscripts. Through these news papers the news reporters of Mughal court used to collect information from various regions of the province and reported to the Mughal Court and sometime it was used to broadcast the controversies, arguments and agreements that took place between the king and Mughal court elites. The news reporters were considered as one of the indispensable officary of Mughal administration. They used to adorn the worthy position in Mughal Darbar. But this method of journalism was of old type and was in the form of manuscripts. By the time the scientific method of press printing apparatus emerged in India. The history of modern press and printing system in India was tress back to the days when Portuguese were entered in India with their missionary assignment in 1550 after 100 years of its service in Europe. They used this weapon only to print their religious books and

missionary pamphlets so that they could spread their religion, culture, tradition and faith throughout the Indian subcontinent<sup>1</sup> and worn out what they believe to be the false religion and bring off the blind and uncivilized Indian, long sunk in darkness<sup>2</sup>.

The period of east India Company In true sense was an era of those European people who were adventurous, audacious in explicating their fate and destiny. In 1780 one of among those people, Mr Jams Augustus Hicky for the first time published a political as well as commercial newspaper entitled the bangle Gazat. Subsequently several newspapers were published but these were confined only in European commercial groups<sup>3</sup>. The first ever Indian newspaper was published in 1816 by Gangadhar bhattacharya and successively several native journals were published and gain publicity in Indian native populace. In this period newspapers were published from 29 cities of Indian subcontinent but the major centre were Delhi, Agra, Madras, Lahore, Lukhnow, Banaras and Bombay<sup>4</sup>. Among those journals the most eminent newspaper which could able to shake the British empire were:

- 1) Delhi Urdu Akhbar edited and published by Maulana Mahammad Baqur and Poet Hussain Azad,
- 2) Sadiqul Akhbar, edited and published by Maulavi Jamaluddin Khan Hijr,
- 3) Siraj Ul Akhbar, A court gazette of Mughal King Bahadur Shah Jafar published in Delhi,
- 4) Ulism-I Laknow (1856) published by Maulavi Yaqub Ansari,
- 5) Sultan-Al-Akhbar (1835) by Maulavi Rajab Ali Laknovi, a weekly journal from Calcutta,
- 6) Durbin and Gulshan-I-Naubahar (1851), Persian journals from Cacutta published by Maulana Abdul Qudir,
- 7) Koh-E-Nor by Munshi Mehram Ali Chishti,
- 8) Al Balagh , Al Hilal,(A.K. Azad)
- 9) Urdu-e-Moalla (Hasrat Mohani)
- 10) Comrade
- 11) Some other contemporary journals were Sahr-i- Samri, Laknow, Habibul Akbar in Badayun,Umdat al-Akhbar,Beraili and Akhbar-i-Murtadi, Peshawar.

### Methods and Methodology:

<sup>1</sup> Sarkar Chanchal, Amar Batarikakatar kahini. national book trust, India New Delhi -110070. 1988. P.8.

❖ ( Translated Vesion of Radhikamuhan Bhagbati, ( isbn 978-81-237-6356-9) the story of our Newspaper)

<sup>2</sup> Quoted by A. N. Wilson, the Victorians, London, 2002, p.202, and Niall Ferguson, Empire: How Britain Made the Modern World, London, 2003, pp.136, 137 . and R.M. Coopland. A lady's escape from Gwalior, and life in the fort of Agra during the Mutinies of 1857. London : Smith, Elder & Co. 1859.

❖ (cited in the preface.)

<sup>3</sup>Sarkar Chanchal, Amar Batarikakatar Kahini. National Book Trust, India New Delhi -110070. 1988. p.8.

❖ ( Translated Vesion of Radhikamuhan Bhagbati, ( isbn 978-81-237-6356-9) the story of our newspaper)

<sup>4</sup> Dr. Masood Tahir, Urdu saiafat Uniswin sadi Main ,Karachi: Fazli Sons, Pakistan. 2003. pp.319-20.

Over three or four years It had been my earnest effort to collect such resources that lead me towards actual circumstance and finally I determined to juxtapose the colonial historical evidences with Indian inland documents and I began to work on virtually unused Arabic, Persian and Urdu primary sources relating to my findings. I did so because in that contemporary none of the inland historian preserved or wrote an account in English language which properly expresses the feelings, perspectives and motivations that instigated the peace loving Indian people to fight against the world most powerful authority of that period. The documents preserved in National archive of India much helpful to me to find out the names that pioneered the national movement against British

### **Results and discussion:**

#### **Voice of Muslim Nationalists through Journalism during Pre-Independent India: A Study.**

It is noteworthy that almost every revolutionary newspapers of pre-independence period were remarkably edited and published by some Muslim scholars. Initially these native newspapers were run by them to defend Indian culture, tradition, faith, religion and custom because from the very beginning Englishman used the journalism only to preach and spread their religion custom and tradition throughout the Indian territory<sup>5</sup>. This growing missionary phobia of British authority increasingly alarmed the Muslim intellectuals and thus a group of Indo-Arab scholars come out to defend and give the intellectual counter-attack to those arrogant evangelical Christian missionary pops who thought that British had nothing to learn from Indian and much to teach: this arrogance, when mixed with the increasing power and unlimited mastery of Britain over south Asia, bit by bit came to affect all aspect of relations between the British and Indians. And thus these newspapers began to broadcast all the rapacious extractions, corruptions and unfavorable behaviors of British towards native Indians. Even some of the newspapers openly circulated the Fatwa of Jihad declaring it mandatory for all citizen specially those of Muslim Populace of Indian subcontinent to arm and fight against the alien British and save motherland from these bloodthirsty Dracula<sup>6</sup>. These kinds of Anti-British statements remarkably capable to create unity among the natives and a very large proportion of the population turned against the British<sup>7</sup>. Though in the beginning period the Indian native could not discover the nationalism in their essence but a hidden detest and disfavor worked instinctively as a substitute of nationalism in the heart of Indian natives because subsisted the then literature bear

<sup>5</sup> Sarkar Chanchal, Amar Batarikakatar Kahini. National Book Trust, India New Delhi -110070. 1988. p.8.

❖ ( Translated Vesion of Radhikamuhan Bhagbati, ( isbn 978-81-237-6356-9) the story of our newspaper)

<sup>6</sup>Siddiqui Mohammad Attique, Hindūstāni Akhbār Nawīsī, Karachi: Indus Publications, Pakistan 1980, pp.402-03 and Dr. Seemi Naghmana and Dr Munir Ahmed baloch, War of Independence 1857 and role of Urdu and Persian newspapers. Internet collection Shudhganga. p. 39.

<sup>7</sup> Copy of a letter of the chief commissioner of Punjab, forwarding to the Governor General of India the Proceedings on the trial of the king of Delhi, India office 30 June 1859. Letter No.50. (nationalarchives.nic.in, 08, 11, 2018 ) p. 4

the clear evidence which compelled us to think that sudden break out of the War was not so sudden, rather things had been hung around from more than several decades. Over three or four years It had been my earnest effort to collect such resources that lead me towards actual circumstance and finally I determined to juxtapose the colonial historiographic evidences with Indian inland documents and I began to work on virtually unused Arabic, Persian and Urdu primary sources relating to my findings. I did so because in that contemporary none of the inland historian preserved or wrote an account in English language which properly expresses the feelings, perspectives and motivations that instigated the peace loving Indian people to fight against the world most powerful authority of that period. The documents preserved in National archive of India much helpful to me to find out the names that pioneered the national movement against British. Again I followed these names and tried to find out the root of these personalities and surprisingly I came to know that the motivation behind them was the ideology of Shah Waliullah Dehlowi, one of the most eminent Delhi intellectuals of 18<sup>th</sup> century. Shah Waliullah dehlavi before his death wrote several books and these books contained such notions that focused on building a sovereign, democratic and republic nation and his theory of a modern nation was so advanced that neither contemporary Indian nor British of his age could conceived it and recorded his name in their history book as a radical religious reformer. If someone read his books properly then surely these books would change ones perspective regarding this great patriot, philosopher and nation builder Indo-Arab scholar. I have already mentioned some books of Shah Waliullah which were full of principles that applicable in modern concept of a nation<sup>8</sup>. Those personalities or Indo-Arab scholars who fought for the nation were somehow related to Shah Waliullah Dehlowi. Here in this chapter I will try to throw some fresh light on those Indo-Arab scholars who show their credential as the most vigorous and dynamic freedom fighters and generator of public opinions by their journalism and other relevant literature.

### **Maulana Mahammad Baqar: The pioneer Martyred of Indian freedom movement.**

Maulana Mahammad Baqar was one of the fire breathing Anti-British journalist of 1857. He recorded almost all the incidents that happened during the four month of Sepoy Mutiny. The every column of his journals bears the witness of his bravery and patriotism. Due to this Anti-British statement he was captured and blown on cannon but our history books seldom go through this freedom fighter when they interprets the four month of the great Sepoy Mutiny of 1857 so it had been my earnest effort to through some fresh light on the contribution of this great patriot and martyred to the freedom movement of India.

### **National feelings in the Journalism of Maulana Muhammad Baqar.**

Before I put hand on the contribution of this great patriots, a cobweb had to be cleared. The cobweb that deliberately knitted by the earlier colonial historian that before 19<sup>th</sup> century Indian people were unaware of National feelings and this

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<sup>8</sup> Shah Aliwallah Dehlowi, Hujjatullah-il-Balighah, chapter, Al-Siyasat-ul-Madaniah, Al-Budoorul Bazighah chapter Al-Irtifaq wa al-Khair al-Kaseer latest edition-2004, faisal international New Dalhi. Sayyid Mian Sahab, Ulama-e-Hind ka Shandar Madi, (The Glorious past of Indian Elites) vol-2 first edition 1957 and latest edition-2004, faisal international New Dalhi. p. 412 and 559.)

perception was so deep that even they themselves began to assert that it is impossible for India to be united or become free because they were not a nation but a geographical expression, a mere agglomeration of varied races and creeds but in reality India was growing towards a nation surreptitiously long before the British awareness of the fact. The statements that circulated in Delhi Urdu Akhbar of 1857 were sufficient enough to falsify the claim that textually installed in the mind of subsequent readers.

In 14<sup>th</sup> June when the uprising reached its highest peak and both the Hindu and Muslim citizen became somewhat nervous as the spirits of native fighters were sinking frequently. Maulana Baqar stimulated the natives including some impertinent columns in Delhi Urdu Akhbar which of course implied the national feelings of that contemporary people. In it, he appealed the Indians irrespective of cast, colour and religion to unite as a nation against the common British Enemy whom he compared to Ravana. He addressed his readers as:

Oh my countryman, looking at the advanced technology and strategies of English race, you may feel disheartened and think that it is impossible to overcome such a powerful people. But we have our history where a lot of such powerful dynasties have come into being in the land of Hindustan but our ancestors destroyed them and put them down. Even the mightiest King Ravana was beaten by Pravu Ramchandra. So Indians should not lose heart and keep faith on God, because if God has capability to bring such powerful kingdom to an end within a short period, why should we not believe on the Sepoy and the Mujahidin. God has sent them as his hidden help to overthrow the hundred years old kingdom of British.

Farther he added, the English race calls your brother and sisters as “black man” have now been insulted and humiliated. You should remember this and never forget the insult and humiliations of your own people and you will lose your fear and will never turn your back.....<sup>9</sup>

However without having national feelings no one could write such magnificent lines for his countryman but the colonial historians time and again tried to hide the facts and would not recognize their credentials as they deserved in true sense. Perhaps there might have some personal interest of colonial historians what in our time is referred to as “the Politics of a text”.

### **Delhi Urdu Akhbar: A Revolutionary Newspaper**

To explore the interrelationship between the event of 1857 and the contribution of journalism that grew around it, we must analyze the news papers of that time. And luckily I have collected most of the Newspapers which were preserved in national archive of India. I found Delhi Urdu Akhbar and Sadiqul Akhbar were the most vigorous nationalist newspapers which continuously raised voice against British and inflamed the national feelings in the masses of India. Almost complete set of both newspapers were available in National Archive of India. These two newspapers

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<sup>9</sup> Delhi Urdu Akhbar دہلی اردو اخبار 14<sup>th</sup> June 1857 and . And Mutiny Paper Press list. Sup.Govt. Printing, India, 1921. P.393-398. and Proceedings on the trial of Md B.S, King of Delhi, before a Military Commission, upon a charge of rebellion, Treason and Murder, Held At Delhi, on the 27<sup>th</sup> day of January 1858, and following days. 120-127.

seemed to be much helpful to me to examine the historiography contained in different categories of sources and assisted me to reconstruct properly of what actually had happened in the year 1857. Yet I have not found any detailing biographical notes of the both Editors in their newspapers except their name<sup>10</sup>. Nor I got any valid sources to which I might refer to be an authentic account but my farther study lead me towards a book entitled *ہندستانی اخبار نویسی کمپنی کی عہد مین*, The Indian News Writings during the age of company, written by Muhammad Atique Siddique in 1957 which seemed to be more valid account because the writer of the book mostly used the primary sources to preserve the event of 1857. So I prefer this book to rescue the biography of Maulana Mahammad Baqr and his son Poet and critic Maulana Hussain Azad. However this directory of ancient news papers referred that the family tree of Maulana Mahammad Baqr was traced back to the age of Nadir Shah. As Muhammad Atique Siddique quoted:

The ancestors of Maulana Baqr came from Humdan during the age of Nadir Shah and settled in Shahjahanabad of Delhi City. So Perhaps Maulana Azad started one of his poetry book *اب حیات* with these lines that our Nadirite ancestors believed the Parse language to be their mother tongue but from nearly hundred years the language of our whole families had been Urdu.<sup>11</sup>

Maulana Baqr's father Maulana Mahammad Akbar had been a famous Arabic Scholar of Delhi who established an Arabic Academy in his residence and the students from various places used to come here to quench their thirst of knowledge. Maulana Mahammad Baqr himself completed his early schooling from this Academy than he went to Maulana Mian Abdur Rajjak to acquire more knowledge in Arabic, Parse, geography and Mathematics. During that period he met Poet Zaaq and they together were being nourished several years under the guidance of Maulana Mian Abdur Rajjak. This caused a deep relationship between both scholars. Even poet Zaaq used to keep his poems in his (Baqr) custody. However after his graduation he was appointed as Tahsildar of Delhi City. From this side he had a deep connection with Mughal Court. He offered his service as thahsil dar in Mughal administration for several years and in 1836 when the Indian Press got freedom he left the service and started his career as a journalist. Hence he published the first Urdu Journal of Delhi in 1840 which is later known as Delhi Urdu Akhbar<sup>12</sup>. Equally in the same time he established a press house entitled Zafariyah and later renamed as Delhi Urdu Akhbar Press. Baqr had been a profound literary giant and he used to publish his books and other writings from this printing press and a huge library was also attached with this press house which was the treasury house of valuable and obsolescent books. Not only so he had a enthusiastic grasp on that contemporary business strategy. Maulana Atique Siddique noted that during that time Maulana

<sup>10</sup> Maulana Muhammad Baqr, Editor of Delhi Urdu Akhbar and Maulana Jamil Uddin Khan Hijr Editor of Sirajul Akhbar)

<sup>11</sup> Siddique Muhammad Atique. *ہندستانی اخبار نویسی کمپنی کی عہد مین* (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. p, 285.

<sup>12</sup> Azad Maulana Mahammad, *Aab-e-Hayat*, first edition.1888 Latest.Edition Khalifa Sayeed Muhammad Salim Mikhbar Azad Book Dipu Lahore (نول کشور کیس and خلیفہ سید محمد سالم میخبر ازاد بک دفو لاہور) Printing Lahore 1907 P. 24.

Baqar build a huge market complex in front of his house. Many merchant and foreign business tycoons from various countries came here to sale and perchance merchandise. Maulana Baqar named this Market as Nilam Ghar or auction hall which was not merely a source of income rather it assisted him to be acquainted with the news and views of foreign countries. Especially he had a good attachment with Iranian merchants<sup>13</sup>. Perhaps it was the reason that most of his news columns were filled with the political and economical affairs of Iran and Persia. The revolutionary pamphlet that Theo Metcalf rescued from the wall of Jama Masjid on 18<sup>th</sup> March was later suspected to be the activity of Maulana Baqar and his companion. Because the proclamation itself referred that around 500 Iranian soldiers in disguise of merchants and travelers already sheltered in Delhi and by the 6<sup>th</sup> march another troops of Iranian army will have crossed the afghan border to invade British and rescue both the King and Subject from the oppression of British and bring to them their lost dignities and prosperities and that the envision would not be in the basis of religious identity as they were not against the religion but of the oppression that the Europeans perpetrated to the Asiatic rulers<sup>14</sup>.

Most remarkably both Sirajul Akhbar and Sadiqul Akhbar published the news in 19<sup>th</sup> of March 1857 even after Theo Metcalf ripped it down one day before but more dramatically Delhi Urdu Akhbar and its editor Maulana Baqar had been quite silent regarding this matter. Whereas from the very commencement Delhi Urdu Akhbar was seen spreading the Anti-British statements and had no stone left to criticize the British rule but in this purpose the silence of Delhi Urdu Akhbar eventually brought forth a heavy Question marks on Maulana Baqar. We already come to know that from the begging he had a good relation with Iran and central Asia and most of the Iranian merchants and travelers used to take shalter in his Nilam Ghar and he was so acquainted with them that he used to keep columns in his newspaper for Iranian politics and commerce but here he was seemed to be quite soundless and did not mentioned a single line about what had happened in 18<sup>th</sup> March in the Jama Masjid enclosure. However Theo ripped it down and never investigated the matter so deeply until the Trail of King Zafar before a military commission in 1859<sup>15</sup>. Theo Metcalf dealt with such kind of incidents several times prior to the days leading to the outbreak and was not delayed in comprehending the new massages that circulated cleverly by some of the news papers. According to him from the very beginning the discontent of Sepoy Army were not hidden to the Delhi people and the metter was

<sup>13</sup> Siddique Muhammad Atique. هندستاني اخبار نویسی کمپنی کی عہد میں (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. p, 286.

<sup>14</sup> National Archive of India, Sirajul Akhbar, 19 march 1857. . And Mutiny Paper Press list. Sup.Govt. Printing, India, 1921. P.393-398.and Proceedings on the trial of Md B.S, King of Delhi, before a Military Commission, upon a charge of rebellion, Ttrason and Murder, Held At Delhi, on the 27<sup>th</sup> day of January 1858, and following days. 120-127.

<sup>15</sup> Tenth day's Proceedings, Monday 8<sup>th</sup> February 1858. Proceedings on the Trial of Mahammad Bahadur Shah Zafar ,Titular King of Delhi , before a military commission, upon a charge of Rebellion, Treason and Murder, held at Delhi, on the 27<sup>th</sup> day of January 1858, and following days, 1859 p. 80-81.

frequently discussed among the people<sup>16</sup>. As the news papers of various places reported the situation of Bengal Army and unilateral annexation of Oudh during that days but Theo seemed to be paid little attention towards the issue. Perhaps his supportive nature towards the freedom of press till then hindered him to take an immediate action against the news papers. He was not unnoticed of various symptoms of unrest in the native news paper prior to the outbreak. Especially of those newspapers which were continuously judging the issue of atrocious annexation of the kingdom of Oudh by 7<sup>th</sup> February 1856 and the growing detest in the native Army of British troops. Among these newspapers the attitude of Delhi Urdu Akhbar was remarkable and significant in the history of 1857 outbreak. In the very beginning when British soldiers arrived on the Ridge Maulana Baqar issued a call for the native inspiring them to stood strongly against British and what the native going to do was not atrocity on Englishman rather it was the achievement of what they did through fraud and rapacity and breaking of contract with natives. He wrote: Finally the hope of British dethronement is going to be substantiated and soon the Gauras (British) will be put in eternal sleep... He farther added: Nobody should show sympathy to the Englishman because what they undergo was the achievement of the fraud and the breaking of their treaty (with native Kings)<sup>17</sup>. He continued his anti-British statement until the British captured and ruined the place where his press house was situated. Even in the last ever issue of his newspaper Maulana Baqar left no stone unturned to boost the native sepoys with some inspirational verses. He addressed his readers:

Even if the British Soldiers bent on creating gigantic atrocity throughout the city and came closer towards us digging a new border almost every night, the most admirable thing is the vigorous spirit and bravery of our victorious army. Equally in the same time the most observable thing is that they left no stone unturned to drive the positions of enemy back day and night...<sup>18</sup>

He farther noted in another column of same newspaper that the sepoy should not loss heart rather draw faith on God. If God placed this obstacles in their path there must be some design in it. So not to broad on what had happened and go forward. He also suggest the rich men of the city that they should provide relief and Sadquat (Danah) to the poor and starving people so that they would pray for the victory of Native Sepoys. To do so he believed the almighty God will bring the victory soon and free the native from the slavery of British rule<sup>19</sup>.

<sup>16</sup> Tenth day's Proceedings, Monday 8<sup>th</sup> February 1858. Proceedings on the Trial of Mahammad Bahadur Shah Zafar ,Titular King of Delhi , before a military commission, upon a charge of Rebellion, Treason and Murder, held at Delhi, on the 27<sup>th</sup> day of January 1858, and following days, 1859, p. 80.

<sup>17</sup> Delhi Urdu Akhbar دہلی اردو اخبار 14<sup>th</sup> June 1857. And . And Mutiny Paper Press list. Sup.Govt. Printing, India, 1921. P.393-398.and Proceedings on the trial of Md B.S, King of Delhi, before a Military Commission, upon a charge of rebellion, Ttrason and Murder, Held At Delhi, on the 27<sup>th</sup> day of January 1858, and following days. 120-127.

<sup>18</sup> Ibid . And Mutiny Paper Press list. Sup.Govt. Printing, India, 1921. P.393-398.and Proceedings on the trial of Md B.S, King of Delhi, before a Military Commission, upon a charge of rebellion, Ttrason and Murder, Held At Delhi, on the 27<sup>th</sup> day of January 1858, and following days. 120-127.

<sup>19</sup> Delhi Urdu Akhbar دہلی اردو اخبار , 13<sup>th</sup> September 1857. And Mutiny Paper Press list. Sup.Govt. 4333



Here in these columns he in one hand paid his regards (what we call in our time is Lal Salam) to the native soldiers for what they do for motherland and gave inspiration by stimulating their inner spirit and on the other hand he suggest the common man to pray for those who fight for their motherland. In one hand revealed his believe and faith on the effort that made by native Sepoy and on the other hand revealed his desire that he wished to be fulfilled through the Devine help. Being an Indian he inspired the readers to unite against the common enemy and being a religious mentor he guided the native to pray God. In both sense his intention was to free people from British slavery. Such a deep affinity and feelings demonstrated none but the loyalty of Maulana Baqar to his motherland.

Simultaneously on the other hand his son Maulana Muhammad Hussain later known as poet Azad inspired the rebel groups by his poetry and articles in Delhi Urdu Akhbar. His poetry denotes the love for his motherland and an unspeakable hatred and detests against the British and a plentiful hope, inspiration and brave to worn out the alien intruders. let us discuss one of the poetries he compiled which glorifies the Indian nationality and praise for those who sacrificed their life and wealth for their mother land. He said, despite of all power and capability to move the world according to their will, the British was timid and as petty as two-by-four in front of the bravery and dignity that possessed the Indian fighters. He inspired the native saying that though Christians has possessed all kind of wisdom, skills, glories and myriad dominion in every corner of the world, they could not stood against the fury that had been hidden in the heart of every natives of this country, this fury of Indian native is sufficient enough to burn the widespread empire of British intruders. So no one should lose their heart and keep on fighting with their enemy and the Devine help will come no sooner and the British will be ruined as if no vestige will remain to trace the British crown in this world. He mentioned that British was not merely the enemy of the Indians rather they are a trauma and anathema for all mankind spattered around the world. So they should be destroyed or else the entire world would be suffered by their ill-treatment and oppression. The poem entitled "A history of instructive reversal" published on 24<sup>th</sup> may 1857 in the second edition of the news paper after the arrival of mujahidin and Sepoyes in the city. The poetry was translated into English for the first time by William Dalrymple, a profound modern literary Giant. The translated version of the poetry is as follows:

A History of instructive Reversals  
 Yesterday the British had been in the flourishing  
 World-controlling ,world-conferring  
 The owner of skill and knowledge,  
 The owner of ostentation and glory  
 The owner of a lofty army  
 But what use was that,  
 Against the sword of the lord of fury;  
 All their wisdom could not save them,

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Printing, India, 1921. P.393-398.and Proceedings on the trial of Md B.S, King of Delhi, before a Military Commission, upon a charge of rebellion, Ttrason and Murder, Held At Delhi, on the 27<sup>th</sup> day of January 1858, and following days. 120-127.

Their plans proved useless,  
 Their wisdom and technology assist them nothing,  
 The Tilangas( mutinous rebel)of the east have killed them all.  
 An event such as no one has even seen or heard of-  
 See how the strange revolutions of the heavens,  
 Open the eyes of instruction.  
 See how the reality of the world,  
 Has been revealed.  
 Oh Azad, learn this lesson:  
 For all their wisdom and vision,  
 The Christian rules have been erased,  
 Without leaving a trace in this world.<sup>20</sup>

Poet Maulana Hussain Azad was the only son of Maulana Baqar and a renowned critique of his time. There are many opinions regarding his date of birth. Some historian held to encode his date of birth as 10 may 1827 but I have not found any such authentic account that might take in faith. According to Atique Siddique, Maulana Azad was around 30 when the outbreak took place<sup>21</sup>. Perhaps the historians take the date 10 may 1857 which was the first date of outbreak and deduct 30 years from it and in this way they seemed to be refer his date of birth as 10 may 1827. However He had a profound grasp on Indian language and literature. His book اب حیات is one of the most informative books which dealt with almost all ancient language that survived in Asia. He seemed to be a very resourceful scholar more than anyone else in his time to preserve the history of ancient Indian language. Not only so he had a deep knowledge in Arabic language and that of Semitic dialects. In اب حیات his mastery on Arabic, Parse, Urdu, Sanskrit, Pali and Prakrit were clearly visible. The researcher of language especially of Indian language should go through his books as they were more informative and authentic in their expression. The history of Asiatic language is not simple as of European. So to understand them one must know almost all language of Asiatic territory. Maulana Azad was one of such Indo-Arab scholars who not only had the knowledge of entire Indian languages but also had a profound mastery on other several Asiatic languages. Perhaps for this reason he could mine deepest to find the relation between and among the languages that related to Arabic Urdu Parse, Sanskrit and its contemporary other languages in India<sup>22</sup>. Though my topic is not related to the comparative study of Asiatic language, even I have to go through his linguistic mastery only to express his credentials in literature. However during the days leading to the outbreak of 1857 he had been an active revolutionary journalist and hold his father's hand to stimulate the native against British enemy and criticized the rapacious policy of British authority through

<sup>20</sup>Pritchett W. Frances, Nets of awareness, Urdu Poetry and Its Critics, University of California Press. Ltd., Berkeley, Los Angeles, London 1994 P.24.

❖ Poem retranslate and Modified by Amjad Hussain Lasker.

<sup>21</sup> Siddique Muhammad Atique. هندستانی اخبار نویسی کمپنی کی عہد میں (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. p.426.

<sup>22</sup> Azad Maulana Hussain, اب حیات Aab e Hayat (The Water of Life) نول کشور کپس (Nuol Kishorgis) printing works Lahore. 1907., pp. 5. 8. 12.15 .18.19.

Delhi Urdu Akhbar<sup>23</sup>.

According to Atique Siddique the all inspiration of Maulana Azad's intellect was centered around Delhi Urdu Akhbar. His entire political and literary career was started from Delhi Urdu Akhbar. He was a very studious guy from his childhood. Literature was his favorite subject. During his life time he remained as a devoted pupil of world most famous poet Zauq. He did not abandon his master's poetic collections even after his house was looted and destroyed by British soldiers. In a woeful situation when his father was arrested by British and destructed all his premises by them, he did not forget to pick up the packed containing Zaque's poetry. He quoted in his later account,

The British soldiers entered in my house with full force and with a vigorous voice holding loaded guns on their hand shouted: leave the house at this instant! The world turned black before my eyes. A huge house which was full of precious goods, jewels and furniture lay before me and I was frizzed by the pointing rifles: what should I dump and what should I take with me? Then my eyes fell on the bag where some poetry of Ustad Zaque Laid. I held this bag under my arm and I was forced to abandon my well furnished home with all the jewels and jewellery behind me. Thus all my inherited properties had been confiscated and I was compelled to live a life of exile vagabond<sup>24</sup>.

As Azad moved forward with his family, the British soldiers looted his Haweli (House) and destroyed all assets. Yet he could not overcome the current distress, another tribulation descended to his life. To add to Azad's woes, a sharp nimble bullet exploding from the assailants struck his only year-old baby and snatched her little soul. It was then, when they just left their house and even did not able to decide where to go. He let his family to be sited in alleyway near Dhubivada and came out to find any vehicles or bullock carts to carry his family to some safe place. When he returned he saw his year-old baby was coated with raw blood<sup>25</sup>.

Hard must be that man's heart who could remain untouched by such a panic situation of Baqar's family. They had sacrificed their everything only to free their motherland but still they were not remembered in the history of Indian freedom movement as they deserved. In every revolution whether it be literary or historical or else other than it, the pioneers were remembered with the golden letters but in the history of our freedom struggle the case seemed to be something poles apart. Even some time-serving historian held to demonstrate that Maulana Muhammad Baqar was one of the spies of British. If so then why British captured him and confiscated his premises and why his son and entire family were being expelled from their home

<sup>23</sup> Siddique Muhammad Atique. ہندستانی اخبار نویسی کمپنی کی عہد میں (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. pp, 293, 426,447,448.

<sup>24</sup> Faruque Aslam, Muhammad Hussain Azad. Vol- 1 karachi 1965. P 105. Also see Muhammad Atique Siddique. ہندستانی اخبار نویسی کمپنی کی عہد میں (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. P 426, 427, 428.

<sup>25</sup>Siddique Muhammad Atique. ہندستانی اخبار نویسی کمپنی کی عہد میں (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957. P.427.

city. Such Questions were still remain in enigma in their accounts as many of such accounts were not been critically re-examine in current age and historiography are being constructed according to the perspectives of colonial writers.

However Azad somehow escaped from this noxious street and sheltered that night in the ice house in which Zahir Dehlovi and other renowned Delhi elites were sheltering<sup>26</sup>. The next morning all the assembled families set out for Sonapat with the help of bullock carts but Azad was remain alone in Delhi city. As his father who was now in the custody of atrocious British authority. There are many views regarding the allegation that charged on Maulana Baqar but most reliable of them was his Anti-British statements. According to wiliam Darlimal he was arrested on or around 15<sup>th</sup> September. Maulana Azad came to know that his father and other several rebels were detained in a field near khoony Darwaza (bloody door of Delhi city wall)<sup>27</sup> Maulana Azad at that time sheltered in the house of general Chandu who was according to Azad had been a good friend of his father. Azad somehow convinced this man to lead him to the place where his father was detained but that was not easy task for both Azad and General Chandu because Azad was also in the list of those people who were waiting their trial and execution in that field so Azad was veiled in a Sikh traditional cover cloth to pretend the British as veiled one is to be the groom of General Chandu. In this disguise, somehow both reached the Khooni Darwaza and Azad saw a crowd around the field and in the midst was his Father along with some other prisoners waiting for their final judgments. What a panic condition Azad was undergoing during that time. His father was now going to the eternal sleep and even he was unable to bestow a final goodbye to his beloved father. As soon as his Baqar was led to the scaffold, father and son exchanged a long last stare and baqar was hanged as referred by William Darlimal<sup>28</sup> but according to Atique Siddique who referred from the account of Maulana Azad that a long last look exchanged between father and son and then Maulana Baqar beckoned Azad to leave the place at once. Soon Maulana Azad departed from khooni Darwaza and after three or four days he was informed that Maulana Baqar was shot death by cannon fire<sup>29</sup>.

### Conclusion:

Maulana Azad left Delhi after his father's death as he was inform that an arrest warrant was issued in his name and also a reward worth of 500 was assigned for him

<sup>26</sup> Siddique Muhammad Atique. هندستاني اخبار نويسي كمپني كى عهد مين (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957 p.472

<sup>27</sup> Siddique Muhammad Atique. هندستاني اخبار نويسي كمپني كى عهد مين (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957 p.472

<sup>28</sup> William Dalrimpl, The Last Mughal. Penguin Books India 2006. p.376.

<sup>29</sup> Siddique Muhammad Atique. هندستاني اخبار نويسي كمپني كى عهد مين (The Indian News Writings during the age of company.) Union printing press, Delhi, published by Anjuman-e-Taraqqi-e-Urdu (Hind) Aligarh, 1957 p. 472

who would capture Maulana Hussain Azad<sup>30</sup>. Thus Azad became orphan and homeless and wandered through length and breadth of Indian subcontinent lamenting the old memory of his father. Even in this extreme poverty and woefulness he never left to create literature. In his lifetime he had not many fan followers as poet Ghalib or his mentor Poet Zaaq had in their time. It was anyway too late to discover his mastery on Arabic and other Indian languages. Many of his literary works had been in the way to be obsolescent and some were remain in poor attention for several decades as if they were waiting for their perfect age for which Maulana Azad composed them. Maulana Azad's contemporary age was seemed to be too immature to understand his artistic creativities. Perhaps for this reason he was not recognized at his time as the modern literary giants remember him in their books. However thanks a lot to National Archives of India and the subsequent literary giants like Atique Siddiquei and Aslam Faruquei who preserved the remnants of great Muslim journalists and their contribution to the freedom movement of India.

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