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DEVELOPMENT OF URDU LANGUAGE AND LITERATURE IN SUB- CONTINENT AND ITS IMPACTS ON SOCIETY

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Javed. Development Of Urdu Language And Literature In Sub-Continent And Its
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ABSTRACT

The history of the subcontinent's rich and lively development of the Urdu language and literature spans several centuries. Urdu, a language created via the blending of Persian, Arabic, and regional dialects, grew in popularity as a medium for artistic expression and communication among the region's various communities. This study examines the development of Urdu literature and language and its significant social effects. The origins of Urdu can be found in the 13th century, when local dialects used by common people mixed with Persian, the language of the ruling class. During the Mughal dynasty, Urdu rose to prominence as the court tongue and a representation of sophisticated culture and intellectualism.

During the Middle Ages, Urdu literature flourished, with poets like Mir Taqi Mir, Mirza Ghalib, and Allama Iqbal making significant contributions. Urdu literature has a broad range of social effects. It was crucial to the development of social and cultural identities, the promotion of solidarity, and the challenge of established conventions. Love, spirituality, and social justice are major topics in Urdu poetry, and these themes have a universal appeal that cuts through linguistic, religious, and regional barriers. Additionally, Urdu literature promoted social change and political enlightenment. The power of language was employed by authors and thinkers to denounce social injustices, fight for women's rights, and advance nationalism. Urdu literature is still developing, incorporating fresh ideas and literary forms while preserving its core. In conclusion, the subcontinent's development of the Urdu language and literature has had a significant influence on society. It has been used for political mobilisation, social reform, artistic expression, and communication.

INTRODUCTION

The history of the Urdu language and its rich literature in the subcontinent dates back many centuries. Urdu has developed into a vital language of communication, artistic expression, and cultural identity among various people in the area. Its roots are in the fusion of Persian, Arabic, and regional dialects. This introduction examines the origins and growth of Urdu literature and language, stressing their tremendous influence on sub-continental society.

Urdu literature has had a significant and enduring social impact. It was crucial in forming social and cultural identities, encouraging a sense of community, and questioning accepted conventions. People from many walks of life were moved by the poetry and prose of Urdu writers, cutting beyond racial, religious, and linguistic barriers. It developed into a recurring theme that bound individuals together and offered a stage for exchanging feelings and experiences.

Language and Literature Impact on society:

Language and literature have a profound impact on society in various ways. They reflect and shape cultural values, transmit knowledge, foster empathy and understanding, and serve as a medium for social and political commentary. Here are some key impacts of language and literature on society.

Cultural Reflection and Preservation:

Language and literature provide a means to express and preserve cultural identity. They reflect the values, customs, traditions, and beliefs of a society, allowing future generations to understand their heritage. Examples of cultural reflection can be found in works like Gabriel Garcia Marquez's "One Hundred Years of Solitude," which portrays the history and magical realism of Latin America (Marquez, 1971).

Empathy and Understanding:

Literature fosters empathy and understanding by allowing readers to explore different perspectives, cultures, and experiences. By immersing oneself in diverse narratives, readers can develop empathy for characters and, by

extension, for real people in similar situations. This understanding can bridge gaps between different communities and promote inclusivity (Nussbaum, 1995).

Social and Political Commentary:

Language and literature often serve as powerful tools for social and political commentary, shedding light on societal issues and inspiring change. Writers use their works to critique injustice, inequality, and abuses of power. For example, George Orwell's dystopian novel "1984" explores themes of totalitarianism and the manipulation of language for political control. "Even in the early decades of the twentieth century, telescoped words and phrases had been one of the characteristic features of political language; and it had been noticed that the tendency to use abbreviations of this kind was most marked in totalitarian countries and totalitarian organizations. Nazi, Gestapo, Comintern, Inprecorr, Agitprop" (Orwell, 1949) are few examples of such words.

Language Evolution and Change:

Society and language are deeply intertwined. Changes in societal structures, technology, and values can influence language, while linguistic shifts can also shape society. Literature reflects and contributes to these changes by introducing new vocabulary, exploring evolving cultural norms, and capturing the spirit of a particular time and place (Crystal, 2005).

Development Of Urdu Language

Urdu, an Indo-Aryan language, has a rich history and a significant presence in the Indian subcontinent. "Urdu language, member of the Indo-Aryan group within the Indo-European family of languages. Urdu is spoken as a first language by nearly 70 million people and as a second language by more than 100 million people, predominantly in Pakistan and India. It is the official state language of Pakistan and is also officially recognized, or "scheduled," in the constitution of India. Significant speech communities exist in the United Arab Emirates, the United Kingdom, and the United States as well" (Anon., 2023). Urdu played a vital role in cultural, political, religious, economic and other changes in subcontinent. Urdu is not as older as other languages of subcontinent like Hindi, Arabic, Persian, but it influenced a lot on society. Before analysing the impact of Urdu language on society we will analyse the development of Urdu language. The development of Urdu as a distinct language can be traced back to the medieval period. Here's an overview of the key stages in the development of Urdu.

Origins and Early Development:

Urdu evolved from a combination of Persian, Arabic, and various regional languages spoken in the northern regions of the Indian subcontinent. During the 13th century, Persian became the language of the ruling elite, administration, and cultural expression in the Delhi Sultanate. Persian

vocabulary and grammar heavily influenced the regional languages, resulting in the emergence of a new language called "Hindvi" or "Hindi."

Mughal Era:

With the arrival of the Mughals in the 16th century, Hindvi underwent further transformation. The Mughal emperors, who were of Central Asian Turkic origin, brought Persian as their court language. Persian poetry, literature, and administrative systems greatly influenced Hindvi. The language gradually became known as "Urdu," meaning "camp" or "military" in Persian, as it was widely used among the soldiers and officials in Mughal camps.

Literary Flourishing:

The 18th and 19th centuries witnessed a significant literary flourishing of Urdu. It became the language of poetry, literature, and courtly culture. Urdu ghazals, qawwalis, and other forms of poetry gained popularity among the masses. Notable poets like Mirza Ghalib, Mir Taqi Mir, and Allama Iqbal emerged during this period and made substantial contributions to Urdu literature.

Language Standardization:

Urdu underwent a process of standardization and codification in the late 19th and early 20th centuries. Efforts were made to establish a standardized Urdu grammar and vocabulary. Sir Syed Ahmad Khan played a crucial role in promoting Urdu education and establishing the Mohammedan Anglo-Oriental College (later Aligarh Muslim University) in 1875, which became a center for the development and promotion of Urdu.

Partition and Post-Independence:

The partition of British India in 1947 resulted in the division of the Urdu-speaking regions between India and Pakistan. Urdu became the national language of Pakistan, while Hindi was adopted as the official language of India. The linguistic division, along with political and cultural differences, resulted in some divergence in vocabulary and usage between the Urdu spoken in India and Pakistan.

Modern Era:

In the post-independence era, Urdu has continued to evolve and adapt to changing social, cultural, and technological contexts. It has incorporated words and phrases from English and other languages, particularly in domains such as science, technology, and administration. Urdu remains an important language in literature, media, education, and everyday communication in both India and Pakistan.

The development of Urdu in the subcontinent has been influenced by a complex interplay of historical, cultural, and linguistic factors. Despite the

linguistic divisions, Urdu continues to serve as a unifying force among speakers and remains an integral part of the cultural fabric of the region.

Impact Of Urdu Language On Subcontinent

The Urdu language and literature have had a significant impact on the subcontinent, both culturally and linguistically. Urdu, which originated in the Indian subcontinent during the Mughal era, is a language that combines elements of Persian, Arabic, and various regional languages such as Hindi, Braj Bhasha, and Awadhi.

CULTURAL IMPACT:

Language of Communication:

Urdu emerged as a lingua franca among the diverse communities of the subcontinent, serving as a means of communication between people from different regions and linguistic backgrounds. It played a crucial role in fostering cultural exchange and unity.

Literary Tradition:

Urdu became a vehicle for expressing poetry, literature, and various art forms. It developed a rich literary tradition, particularly in poetry known as "shayari." Renowned Urdu poets such as Mirza Ghalib, Mir Taqi Mir, Faiz Ahmed Faiz, and Allama Iqbal made significant contributions to Urdu literature, shaping the cultural landscape of the subcontinent.

Ghazals and Qawwalis:

Urdu is intimately connected with the ghazal and qawwali forms of music. Ghazals are poetic expressions of love, longing, and mysticism, while qawwalis are devotional songs often performed in Sufi gatherings. These art forms have deeply influenced the cultural and musical heritage of the subcontinent.

Film and Theatre:

Urdu plays a vital role in the subcontinent's film and theatre industry. Many popular films from India and Pakistan are made in Urdu or feature Urdu dialogues and songs. Urdu dramas and theatre performances continue to be significant sources of entertainment and cultural expression.

Linguistic Impact:

Influence on Hindi: Urdu and Hindi share a common linguistic base known as Hindustani. While Urdu is written in a modified Arabic script, Hindi is written in Devanagari. The two languages are mutually intelligible, and their shared vocabulary and grammar have contributed to the development of modern standard Hindi.

Official Language:

Urdu served as one of the official languages of British India alongside English, and it continued to be an official language in Pakistan after the partition in 1947. In India, Hindi and Urdu are recognized as separate languages, but they share a significant linguistic overlap.

Everyday Usage:

Urdu words and phrases have become a part of the everyday vocabulary of people in the subcontinent, regardless of their linguistic background. Many Urdu words and expressions are commonly used in conversations, songs, and even regional languages.

Overall, the Urdu language and its rich literary tradition have had a profound impact on the subcontinent, shaping its cultural, artistic, and linguistic heritage. It continues to be an essential part of the subcontinent's identity and serves as a bridge between various communities and regions.

Impact Of Urdu Language And Literature On Subcontinent

Urdu is one of the major and widely spoken modern languages around the globe. Quaid e Azam Muhammad Ali Jinnah, founder of Pakistan declared in his famous speech at Dhaka that Urdu shall be the official language of Pakistan. It is a Lingua-Franca of Pakistan, also an official language alongside English according to the constitution of Pakistan 1973, native to Pakistan and a major part of India, First language to almost 70 million and second to more than 100 million people, one of the most widely spoken language across the Globe, a language of eloquent poetry and prose, has a distinguished history, medium of instruction for education, judiciary and journalism, important political and social role to play especially in Sub-Continent.

The history of Urdu language and literature dates centuries back and has a very irrefutable significance in socio political history of the sub-continent. Urdu was born and flourished in north and south of sub-continent. It belongs to Indo-Aryan family of language and is a significant vernacular to Pakistan and India. There has been a myriad of theories about the origin of Urdu Language. Most of early theories were based on presumptions rather than linguistic research. One such example is a notion that Urdu is a Lashkari Zuban (Camp-Language). Mir Amman, a writer and translator from early 19th century is one of the pioneers of this theory and believes that Urdu was formed in Mughal Camps as a mixture of several languages such as Persian, Arabic, Sanskrit and Turkish (Amman, 1958). This theory was echoed by many others in later period including Moulana Muhammad Husain Azad, Sir Syed Ahmad Khan, and Imam Bakhsh Sehbai. Although this theory has been proven wrong since a long time and Max Muller, famous German Linguist, has clearly said that no two languages can give birth to a new, third language, yet this misconception is so widely spread and accepted that even most modern and well-educated people can be found pleading for it, and it is even a part of curriculum and/ or in books of History of Urdu Language and Literature.

Rouf Parekh in his essay argues: “This theory is incorrect because the family of a language is decided on the basis of its syntactical and morphological structure and not on its vocabulary”(Parekh, 2015). The structure of Urdu shows that it has its roots in Vedic dialects, so it is purely a local, sub-continental language with a huge vocabulary from other languages.

Urdu existed long before arrival of Mughals in India. Mughal rule was established in 16th century, while earliest Urdu versions can be traced even during 11th and 12th centuries, albeit with different names. It was Hindavi, Hindustani or Rekhta. Urdu didn't have had its today's name till the end of 18th century. Scholars such as Mohiuddin Qadri Zore(Zore, 1932)and Hafiz Mahmood Sherani (Sherani, 1941)drove home the fact about Urdu. Mohiuddin Qadri Zore had proved in his dissertation in 1920s that Urdu's origin can be found in a dialect spoken some 1000 years ago in regions between North West India and Allahabad. Sherani too believed the theory, but he argued that the dialect, responsible for the birth of Urdu was a kind of Old Punjabi, spoken in and around Lahore and Muslim invaders from Afghanistan, who took over Lahore and marched towards Delhi in 1192-93, also took this kind of new dialect\ vernacular with them which finally overshadowed all other dialects. Sherani's theory that Urdu was born in Punjab gave birth to a chain of linguistic theories, each claiming a specific region as the cradle of Urdu such as Deccan Main Urdu, Sindh main Urdu, Multan main Urdu, Delhi main Urdu etc. etc. Muhammad Hussain Azad(Azad, 1998)had said in addition to repeating camp- language theory that Urdu had developed from Braj Bhasha, a dialect spoken around Agra and Mathura, UP. Some foreign scholars such as Jules Bloch, Rudolf Hoernle, and G.A Grierson had proffered their own theories. The most recent theories about the origin of the language determine that Urdu and Hindi are not two different languages, rather they are one, only with a difference of Script and selection of vocabulary. Dr Gian Chand Jain (Jain, 1979)was a big advocate of this theory. Finally, Dr Mirza Khalil Ahmed Baig(Baig, 2016), in his book has suggested that Shorseni Prakrit, a dialect spoken in the region of Shorsen in the Central India, developed into Shorseni Apbharansh, which developed into Urdu. In almost every theory, it is common that Muslim Invaders have played their part in birth of Urdu, and to sum it up, in the words of renowned linguist Suniti Kumar Chatterji (1890-1977): Had the Muslims not arrived in India, the beginning and development of modern Indo-Aryan languages would have been delayed by a few hundred years.

The established fact that Urdu has a link with Muslim Salatin of India, had a very important role in eras to come. Urdu was adopted by Mughals as a common tool to interact, despite the fact that court language of Turkish speaking Mughals was Persian. Urdu was then commonly known as Zuban-Urdu-e-Mua'lla,(Khanum, 2015) later Urdu-e-Mua'la (only) and it was also a favourite language for Sufis and Religious scholars at the time, because it gave them a larger community of masses to easily connect with and to preach. In 1857, Mughal Dynasty in India, spanning over more or less than 800 years, came to an end when the East India Company finally and officially announced the commencement of British Raj.

Urdu As A Language Of Composite Culture:

Urdu in Colonial Period:

Although Mughal empire was replaced by British Raj in 1857, but far before this final moment, colonizing of India was already in progress and Urdu was already chosen by the officials of East India Company and European administrators as a widely spoken and very important language of sub-continent. Urdu was also one of the court languages of Mughal courts. British chose it and decided to teach their personnels to effectively communicate in it. In 1800, Fort William College was established in Calcutta. Main purpose of this college was to decide for Company employees to enable them for a better governess around sub-continent. For this very reason, local staff was hired, books were translated from Hindi, Persian, Sanskrit, Bengali and Arabic to Urdu, rather easy Urdu. Translators and scholars belonging to this institution played a very important role in advancement of Urdu as a language. Modern Urdu prose was an off shot of Fort William College. Urdu was bettered by linguistic reform, Grammatical including Syntactical and semantic rules, vocabulary and other rules of language. Early Urdu lexicography also originated by non-native scholars of this college.

In 1837, Urdu, along with English became official language of British East India Company, replacing Persian in northern India under company rule. Urdu was adopted for official, judicial, and social uses. It was a kind of smooth sailing with a few unrests until Urdu-Hindi controversy arose in 1867 when British government prepared the demand of Hindu communities of United Provinces (now Utter Pradesh) and Bihar to replace Persian-Arabic Script of the official language to Devanagari and adopt Hindi as second official language. This controversy initiated Urdu movement, thus not only widened the differences between two languages and two communities but also led to language politics which ultimately created one of the bases of 1947's separation. Urdu was already associated with Muslims, though scholars like Sir Syed Ahmad Khan strongly advocated and considered Urdu as a common legacy of Hindus and Muslims. In fact, Urdu and Hindi are so mutually intelligible as spoken languages that sometimes these both are considered and registered as two dialects of a spoken language. Modern day Urdu is more Persianized and Hind more Sanskritized yet basic grammar is still the same. Main difference is of extensive vocabulary and difference of script, yet this controversy even ignited communal riots despite the fact that the difference of script was only a matter of considerations of those who were literate and literacy rate of the then INDIA was only 3 percent.

The Aligarh Movement and Muslim religious activists from the Deobandi and Wahabi schools generously backed Sir Syed's request for Indian Muslims to embrace Urdu as their primary language. Muslim religious and political figures Mohsin-ul-Mulk and Maulvi Abdul Haq created organisations devoted to the survival of Urdu, such as the Urdu Defence Association and the Anjuman Taraqqi-i-Urdu. Shibli Nomani, a student of Sir Syed, spearheaded the campaigns that led to the declaration of Urdu as the official language of the State of Hyderabad and the Osmania University. The use of Urdu in this

political campaign was criticised for driving a rift between Muslims and Hindus since they perceived Sir Syed's support as an attempt to re-establish Muslim hegemony.

To Muslims in northern and western India, Urdu became an integral part of political identity and communal separatism. Urdu was envisioned by the Jamaat-e-Islami and the All-India Muslim League as being crucial to the political and cultural survival of Islamic society in India. Urdu was highlighted as the emblem of Muslim ancestry and political identity by Muslim politicians like Muhammad Ali Jinnah, Sir Muhammad Iqbal, and Liaquat Ali Khan. The Two-Nation Theory, which held that Muslims and Hindus were two completely distinct nations, made the political cause of Urdu a central concern. Urdu was used as a primary justification by supporters of the Pakistan movement to draw contrasts.

Urdu in Pakistan:

In 1947, Pakistan was established and Quaid e Azam Muhammad Ali Jinnah in his famous speech at Dhaka, declared Urdu as official language of Pakistan. However, this policy caused considerable political turmoil in East Bengal, which was home to Bengali-speaking population who constituted the majority of the population of Pakistan. Most West Pakistani politicians emphasized that only Urdu would be recognized officially. This intensified the cultural and political gulf between West Pakistan and East Pakistan. The East Pakistan Awami Muslim League (the predecessor of the Awami League), established by A. K. Fazlul Huq, Huseyn Shaheed Suhrawardy and Sheikh Mujibur Rahman in 1949 would lead the demand for the recognition of Bengali. Later Bengali was also declared as Official Language along with Urdu, yet intensifying protests and strikes led by political groups, unions and students' groups would lead to the imposition of martial law. The killing of protesting students by police in 1952 triggered a massive wave of protests in the province, which would come to be known as the Bengali Language Movement. Although politicians like Khwaja Nazimudin supported the cause of Urdu, a vast majority of Bengali nationalists saw the government policy as a symbol of racial discrimination. This wedge in Pakistani society would ultimately lead to the Bangladesh Liberation War and the establishment of Bangladesh in 1971.

Urdu: Language Of A Composite Culture

First Urdu Hindi and then Urdu Bengali controversy overwhelmed Urdu as a political language yet Urdu succeeded in maintaining its heterogeneous status. Now it is the most common language in Pakistan. It is also a language of Politics, Judiciary, medium of education, medium of instruction, language of commerce and most importantly language of literature. As it is explained earlier that Urdu language is based on intermingling of local dialects of Delhi and Lahore, and then it travelled with Muslim rulers (Salatins) from North to South i.e. from Delhi to Deccan and then in 18th century, North India again became the center for Urdu under Mughal Empire. Early pieces of Urdu literature can be traced in even Ghaznavid period. Masood Saad Salman

Lahori (1084-1121) is considered to be the first known Urdu poet from North India. His Dewaan-e-Hindavi is yet to be discovered but historians as Muhammad Ouffi and Amir Khusrou has mentioned in their writings about Saad's Dewan along with his dewan e Farsi. Then there comes the name of Baba Freed (1173-1266). Baba Freed was a Sufi poet. It is also believed that Ashloks (Verses) of Baba Fareed also contributed in Granth Sahib (a Sacred text associated with Baba Guru Nanak, founder of Sikh Religion). Amir Khusru (1252\53-1325), holds an important and unique place amongst early Urdu poets. He was a soldier, Sufi, poet, courtier and music maestro. He served many Princes and held high positions in many courts, yet he was a loyal disciple of Hazrat Khawaja Nizamudin (A prominent Sufi Saint of Delhi). He invented a new genre of Hindavi (Urdu) by writing couplets in two languages simultaneously, one part in Persian another in Rekhta (Urdu), being the pioneer of Sabak-e-Hindi (Indian Style of Poetry)

ز حال مسکین مکن تغافل ورائے نیناں بنائے بتیاں
 کہ تاب بجران ندارم اے جاں نہ لیہو کاہے لگائے چھتیاں
 شبان بجران دراز چوں زلف و روز وصلش چوں عمر کوتاہ
 سکھی پیا کو جو میں نہ دیکھوں تو کیسے کاٹوں اندھیری رتیاں

Khusru was not only a decorated poet but also an accomplished Musician. He invented several ragas and also instruments like Tabla, and Sitar which are now fundamental instruments of Indian classic music. Kabeer is one of the early Indian poets who preached Bhagti (Love and respect for all religions)

چلتی چکی دیکھ کے، دیا کبیرا رو
 دو پاٹن کے بیچ میں ا، خالی گیا نہ کو

There is list of Sufis who followed Kabeer in their love for humanity and preached inter religion harmony by using Urdu language in poetry and prose. Nousha Ganj Asrar is one to example here. In the year 1327, Sultan Tughlaq shifted the capital from Delhi to Devegeer (Deccan). This shift also caused a number of poets, writers and scholar to move to south from north. After some time, the capital though moved back but a mass migration left behind a strong tradition of language and literature. Deccan emerged as a new centre for old Urdu. Earlier Urdu literary texts can be found in Gujrat and/or in Bahmani Kingdom. Bahmani Kingdome was further divided into five states, amongst them Golconda and Bijapur nourished a great many Urdu literature.

Wali Deccani is the poet who is considered as “the Bawa Adam” (The Adam) (The FirstMan) of Urdu Poetry is a representative of composite Indo-Persian culture of Hindustan. This was commonly called Ganga Yamani Tehzeeb, which was a result of amalgamation of Persian and Indian culture under earlier Muslim traders, Sufis, bhagats, and rulers. Wali belonged to South of India but his poetry not only created a literary link between North and South India but also depicts the intermingling of local, decani, Hindi style and Mughal Persian style. Thus, Wali is the poet who in fact laid the foundation of Rekhta as a fully developed and well-versed language across Hindustan. In 1720, when his dewan reached Delhi, it instantly became famous and earned many followers.

Eham Goi, first literary movement of Urdu language in North India was actually inspired by Wali's artistic use of words and similes, to quote

تجھ لب کی صفت لعل بدخشاں سوں کہوں گا
جادو ہیں تیرے نین غزالاں سوں کہوں گا

The Ghazals of Wali Deccani laid foundations to classical Urdu poetry. Mushaera became an important and popular component cultural life of Dehli and other major cities under the patronage of Darbars of Mughal Emperors and Elites of India. The period of Mir and Sauda is called "The Golden Period of Urdu Literature" (اردو ادب کا عہد زریں).

There is no doubt in it that Urdu literature and language certainly bloomed during this period. Mir Taqqi Mir (d:1810) is known as The God of Literature (خدائے سخن). He is such a monumental poet that his influence can still be traced even on Modern day Urdu literature, especially on Ghazal: the most important and still surviving genera of Urdu literature. Mir Dard, Dsauda, Mir Hassan are the names of Urdu literati of this period. Almost all classical genres of Urdu literature like, Masnavi, ghazal, Qasida, Marsia flourished enormously during this period. Due to constant unrest caused by inner politics of darbar of Mughals, and foreign attacks of Nadir Shah and Ahmed Shah Abdali from Kabul and then interferences of East India Company, weakened Mughal Salatanat and caused economic discomfort for the residents of Dehli and many poets migrated to Lucknow as Lucknow was comparatively more prosperous and Nawabs of Ouadh were offering more patronage. Thus, Lucknow became the new centre for Urdu literature. Poets like Jurat, Insha, Aatish, Nasikh not only became prominent but also worked for making the language more cultured and improved the grammar of Urdu language, thus converting it into a developed language of that time. Along with Lucknow and other areas, Delhi continued as a major center for the language and literature, and unmatched poets like Ghalib came into light.

دل ہی تو ہے نہ سنگ و خشت درد سے بھر نہ آئے کیوں
روئیں گے ہم ہزار بار کوئی ہمیں ستائے کیوں

During this classic period, there are some other poets whose poetry reflects the state of masses. Jaffer Zattali is one of such poets who bluntly criticized policies of the then rulers of India and became a symbol of resistance. Rekhti, a genre invented by Nawab Saadullah Rangin of Lucknow, became a critical representation of Unjust and weak rulers who could do nothing for their people but to protect their own vested interests. While Nazeer Akbar Aabadi in his poems, depicted the state of common people, their feelings, their festivals and their fears. He was rendered as a Poet of Masses and he actually was. Nazeer never associated himself with any Darbar and always kept an alive contact with masses. His poetry is a wonder of the words commonly being used by people in Bazars and at homes. And it truly reflects social fabric of his time through literature. Thus, he can be announced as first socialist poet of Urdu literature

دنیا میں پادشاہ ہے سو ہے وہ بھی آدمی

اور مفلس و گدا ہے سو ہے وہ بھی آدمی
 زردار ہے نوا ہے سو ہے وہ بھی آدمی
 نعمت جو کھا رہا ہے سو ہے وہ بھی آدمی
 ٹکڑے چبا رہا ہے سو ہے وہ بھی آدمی

During colonial period, Urdu literature became one of the most important and often used tool for social change. Urdu language was already adopted as language of judiciary, medium of instruction in schools, language of journalism, language of resistance in North along with vernacular languages in South of India. Ali Gharh Tehreek of sir Syed Ahmad Khan played a vital role in political and social emancipation of Muslim Youth especially. It was also because of this movement that Urdu prose flourished and laid foundation for making Urdu language more prolific and modern. Progressive writers' movement of 29th century is the most remarkable movement which altogether changed the relationship between literature and society of united India. Before this movement, classic Urdu literature was more of a reflection or influential to the society but with this movement, it became a socially controlling element and thus literature initiated an intellectual pursuit to emancipation and triggered the common man to realize, understand and fight for their rights. It also started a socio-economic freedom movement along with the struggle for political independence. Sajjad Zaheer, Rashed Jahan, Faiz Ahmad Faiz, Munshi Prem Chand are a few names to quote as example.

Allama Sir Muhammad Iqbal hold a unique place in the literature of twentieth century. He did not associate himself with any movement in fashion. But he strongly advocated for liberation of Muslim Youth and to make them realize of their abilities and possibilities. He was a poet and a philosopher. It is believed that it was because of Iqbal that Muslim Youth accepted the challenge and united under the leadership of Quaid e Azam to achieve independence. Unlike progressive writers, Iqbal was more pro religion and preached for Islamic bloc and unity of Muslims of all the world under the flag of religion.

Urdu Journalism:

Year 2022 was a milestone of 200 years of Urdu journalism in sub-continent. Throughout a fascinating and enlightening history, Urdu language journalists have made everlasting sacrifices for the independence of the Indian Subcontinent from the iron grip of the British empire, and the last 75 years as three independent countries of South Asia.

Going back through the unfolding process, what has become evident is worth mentioning again that Urdu was never the language of Muslims alone, as is generally believed and described earlier. It might be a surprising revelation to many that the first newspaper in Urdu language in the Indian Subcontinent was launched not by a Muslim, but by a Bengali Brahmin Hindu Harihar Dutta as founder/publisher and a Punjabi Sadasukh Lal as editor. The printer was a British national, William Hopkins, an employee of the East India Company. The weekly Jam e Jahan Numa was first published from Calcutta on 27 March 1822, just six years after the first short-lived Bengali journal, "Bengal

Gazette” was published. but had often been dismissed by Urdu researchers as an attendant of East India Company’s Administration merely because it carried the insignia of the British Government in its masthead for the first six years of its long existence.

This assumption has been effectively defused by Mr. Gurbachan Chandan, in his book *Jam-i-Jahan Numa, Urdu Sahafat ki Ibtida*. On the basis of his findings, Mr. Chandan says, “the very first brick of the edifice of Urdu Journalism was laid amiss by its historians who dismissed this firster as of no consequence.” He has traced and vastly quoted from an official “review” of the paper, prepared by the then Chief Secretary of the Government, Mr. William Butterworth” Bayley who found “*Jam-i-Jahan Numa*” to be capable of turning into “an engine of serious mischief”.

India’s Urdu Press is the successor of the oldest manuscript journalism which appeared in Persian in the sub-continent under the Mughal Administration and earlier. Hence, right from inception, non-Muslim Indians published most of the Urdu newspapers. Even the editors of most of the Urdu newspapers of 19th century were non-Muslims. This fact itself has been the hallmark of Urdu journalism, reflecting its secular characteristics. The first Urdu newspapers of Delhi were *Fawaid-ul-Nazarin* and *Kiran-us-Sadain*, founded by Rama Chandra in 1852. The Urdu press in Delhi became highly critical of the British government. The best example of them is the *Urdu Akhbar*, edited by Syed Hasan, which highlighted many civic issues like drainage, sanitation, adulteration of food, and corruption.

When the Government allowed publication after amending the Press Act in 1834, journalist Moulvi Muhammad Baqar started taking out his weekly newspaper under the name of *Delhi Urdu Akhbar* (دہلی اردو اخبار). The paper survived for nearly 21 years, proving to be a milestone in the field of Urdu journalism. This newspaper played a key role in projecting social issues as well as bringing political awakening in the public and uniting both Muslims and Hindus against the British rule. The mutiny against the British was sparked by sepoys in 1857 and spread like wildfire. Moulvi Muhammad Baqar was arrested on 14 September 1857 for revolt. He was executed without trial on 16 September 1857 by the British, making him the first martyr of Urdu journalism.

Print media during this mutiny was very affected. Lots of publishers were ceased and it was a setback for Urdu journalism, but that did not stop Urdu from becoming the language of the freedom movement. From Bhagat Singh, Lala Lajpat Rai, Kartar Singh Sarabha to Ram Prasad Bismil Azimabadi everyone used Urdu as their language to reach out to the masses during the struggles of the freedom movement, amidst very stiff fines on publishers from the colonial authorities. Urdu became the chosen language of the Arya Samaj, the Bengal Renaissance writers and also had Sikh devotional verses written in it. Lala Lajpat Rai had brought out his nationalist newspaper *Vande Mataram* in Urdu and the famous Indian syndicated columnist, human rights activist and left-wing political commentator Kuldeep Nayar started his journalistic career as

Urdu press reporter. By then, if any news was to be taken seriously, it had to be covered by an Urdu paper.

In 1858, Manbir Kabiruddin started The Urdu Guide (First Urdu Daily) from Calcutta, then there were Roznamha-e-Punjab from Lahore (1858), and Oudh Akhbar by Munshi Nawal Kishore from Lucknow (1858). These newspapers lead an extensive growth in Urdu print media/ in 1877, Moulvi Nasir Ali founded Nusrat-ul-Akhbar, Nusrat-ul-Isloam and Meher-e-Darakhshan, Oudh Punch, First Humor Magazine of Urdu, by Munchi Sajjad Hussain and First Women's Urdu Journal, Akhbar Ul Nisa by Moulvi Syed Ahmad were inaugurated in the same year. This was the time when Urdu journalists started using cartoons and humor was used to attract readers and also to mock authorities without being directly accused.

By the end of 19th century. Paisa Akhbar , edited by Munshi Mehboob Aalam surpasses all other Urdu newspapers and a new phase of Urdu print media started with it. by the advent of 20th century, urdu journalism took a strong nationalist approach, political and social issues were dominated. At the beginning of the 20th century, there were only three Urdu dailies, the Paisa Akhbar, the Oudh Akhbar, and the Sulh-i-Kul. Politically they all belonged to the moderate group. As, however, the new political wave swept the country, news-papers and periodicals like the Zamindar, the Hindustani, the Al Hilal and the Hamdard introduced new political zest in journalism. The Hindustan, Lahore; the Deepak, Amritsar, the Desh, Lahore; the Urdu-i- Molla, Kanpur; the Muslim Gazette, Lucknow; the Madina, Bijnor; the Hamdam, Lucknow; and the Swaraj, Allahabad did a great deal to awaken political consciousness and to enlist popular participation in the national movement for freedom. Thus, Urdu language and literature has connected people across diverse backgrounds, shaping identities, challenging norms, and inspiring generations. As a living testament to the cultural richness and diversity of the subcontinent, Urdu language and literature continue to play a vital role in shaping the social fabric of the region.

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