

## An Outline History of Journalism in Sind

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The printing and Newspaper Journalism in Sind, as it stands today, may have attained a commendable esteem, but its history as any other social aspect of life, has survived through plenty of splendid and sorrowful cross currents.

Looking to it specifically through the process of historical development, the story of Sind's Press is basically associated with the political conditions, communication media and introduction of new technology. In this context, the history of press in Sind, draws its origin from the Moghal period in 10th century when Persian was official language of the sub-continent. During these days few officials of the Moghal courts dictated reports to copyists which were then sent to different parts of the country for information and compliance. The process, in fact, had no other utilitarian purpose except to communicate the policies and proclamations of the authority.

Sind's early journalism is inherent of this process dating back to the usage of paper. Historical evidence indicates that Sind had long ago become familiar with the usage of paper in the days of Muslim migration during 8th century. The frequent visits by scholars from Samarkand and Bukhara in central Asia, Persia and Afghanistan made it possible to establish their own industry in Indus Valley. "This evidence reveals that Moghal emperors took keen interest in establishing paper industry".<sup>1</sup>

Larkana, a historical city on the bank of Indus and a landmark in the Indus valley civilization had few paper and pulp factories during Moghal dynasty, and an income tax of Rs. 8 to 12 was levied on each unit.<sup>2</sup> Maulai Shedai, a renowned scholar and

historians details the existence of 4 such factories operating during Mughal period in the subcontinent. These were located at Daulat-abad (Deccan), Kashmir, Larkana (Sind), and Ahmadabad. The paper and textiles of Ahmadabad were of high quality while the paper products of Larkana were considered as of high quality.<sup>3</sup> Although the paper units at Larkana and Kandiaro (Nawabshah) were trying to fulfil the domestic needs, but the consumption had grown to an extent that a notable quantity was also being imported from China. In 1838, we note a consignment of 50 bales of such imported paper at the rate of Rs. 50 per bale amounting to Rs. 2,500.<sup>4</sup> A report prepared by Sir George Clerk, an official of East India Company says that Sind had paper industry, but it had no quality.<sup>5</sup>

The last quarter of 19th century saw introduction of printing and mechanical means of reproduction in India, with first full scale unit of paper production at Secrampur (India), on the bank of Hoogly river in the year 1867. This was ventured by Dr. William Carry. By the year 1900, the newspaper industry and book production rose to 20,000 tonnes approximately, but the consumption had gone to about 203,574 tonnes before 1st World War.<sup>6</sup>

This reflects the gradual development in the area of printing. The portable type of Guttenberg reached the subcontinent in 1674 when the first printing press was established in Bombay. By 1772 Madras, and a few years later in 1779 Calcutta received their first presses. In 1780, the first English newspaper Hickey's Bengal Gazette, edited by James Augustus Hickey, was brought out.

The introduction of portable type revolutionised the newspaper production, and with that the British authority decided to lay hands on this media, to avoid any possible uprising. English Viceroy Wellesely (1798-1805) enacted a law called Press Rules 1799, which outlined rules and regulations for the editors and the newspapers. The law required every printer of the newspaper to print his name, to inform the secretary about the name and addresses of the editor and publisher, not to publish newspaper on Sundays, and empowered government officials to inspect the premises of any press without prior permission of the higher authority, and its contravention could

result into externment from the country. This implied creation of censorship centres, and virtually such a centre was established at Calcutta. To curb the tendency of private ownership of the newspapers, the East India Company introduced its own Gazette in 1801 from Calcutta.<sup>7</sup>

Another law imposing more restrictions on newspapers was enacted in 1811, which was later relaxed by Warren Hastings, the Governor General of India, at a later period, Lord Hastings renewed censorship in 1818.

Jam-e-Jahan Numa was brought out from Calcutta in the year 1822, by Munshi Sada Sukh as the first Persian newspaper. On December 18, 1833, the British Government through another law called Press Ordinance, made it compulsory for the Press-keepers and newspapers to acquire a licence, without which they could not print any material or advertisement, a practice in vogue todate, in a different way. This brought a sharp protest from Press-keepers and newsmen. Action was sought under the law on a Persian newspaper 'Merrat el Akhbar'. Rajaram Mohanrai, the proprietor of the paper protested to no heed and ultimately he had to close the newspaper after dismissal of his appeal by the Supreme Court of India. "Calcutta Journal" too filed an appeal in the Supreme Court but was quickly dismissed with the remarks of the Judge: "I would say that free press and the present government are two opposite objects, they cannot go together".

This followed a series of newspapers from Calcutta and elsewhere, the prominent among those being: Shamsul Akhbar edited by Raja Muniram Thakur in 1823, Akhbar-e-Rampur from Rampur in 1826, Aina-e-Sikandar from Calcutta by Molvi Sirajuddin in 1831, Agra Akhbar from Agra in 1832 followed by Mah-o-Alam Afroz and Zibdat el Akhbar from Calcutta in 1833. American missionary brought out Akhbar Ludhyana in 1834 from Ludhyana, Sultan ul Akhbar by Syed Rajab Ali Lakhnavi in 1835 and Mehr-e-Munir in 1836. These were added by Ahsan ul Akhbar from Delhi in 1844 and Sadiq ul Akhbar and Doorbeen from Calcutta in the year 1853.<sup>8</sup>

This brief account reveals that although very strenuous efforts were made by the English rulers to suppress the means of dissemina-

tion of information, an equal force was working to undo these by the press-keepers and media men. In this direction, the English rulers even went to put extra curbs on Persian papers to give rise to English, to discourage any chance of upsurge within the people.

As for the mode of printing is concerned, lithograph had become familiar in the subcontinent. Sind with its long-standing relations with other parts of the world had become aware of portable type and other technological developments but it required practical appliance in the linguistic necessity of Sindhi. However, it was felt necessary to come closer to the latest technique of reproduction in a speedier way.

The origin of Journalism in Sind dates back to 10th century deriving its existence from the early forms of dissemination of news with the approval of authority. Moghal period records early system of news reporting in Sind. According to Hakim Fateh Muhammad Sehwanī, "At least 3 newspapers from Bakhar, Sehwan and Thatta were being issued by the respective governors of Moghal empire in about 901 A.D. These contained daily official news reports, engagements of Nawabs, administrators, courts and other officials. Writings by eminent poets and writers were also included. Very highly intelligent, responsible and reliable people were appointed. Mir Abdul Jalil Bilgrami and his nephew Mir Ghulam Ali Azad, Subh-e-Marjan, Mir Kiram and Sarwan Azad were few of the renowned reporters during the days of Alamgir and Kalhora dynasty".<sup>9</sup>

At least one of such early news-reporting centres has been pointed out in Sind by historical evidence. Hakim Sehwanī was in possession of few files of 'Waqey Sarkar-e-Sewistan' (The events of Sehwan Province). He points out such office of this early newspaper on the bank of Aral river (a tributary of Indus).<sup>10</sup>

Sind was last province in Indian subcontinent to fall to Britishers and as soon as they annexed it to British Empire in February, 1843, they began grooming their policies through all available media, foremost of those being the press. The rulers wanted to establish their authority by discarding any attempt of uprising; hence the most effective way was considered to disallow any com-

munication in Persian language. The administrative efforts made by the government, aimed at that end. It was due to this fact that instead of encouraging newspapers in native languages, English language publications were supported in all respects. KURRACHEE ADVERTISER was the first newspaper in this regard to be brought out in January 1845. Printed at a lithograph press at Karachi, it was a bi-weekly newspaper, printed at Commissioner's Press, Karachi and was initiated to defend the policies of Sir Charles Napier, the General who conquered Sind and First British Governor of Sind. Practically this was the first newspaper of the area now comprising Pakistan. The contents of the newspaper were read with utmost care in the rest of India, as it pointed to the existence of some friction to have developed between Sir Charles Napier and his fellow Europeans. It appears that a group of officers did not like his policies in Sind and it was due to this that Napier found refuge in newspaper columns, which he obviously patronaged.

Citing an example of Napier's sponsorship, British historian H. T. Lambrick says, '..... there is a very able officer who had attacked Bombay Times. He began with a letter signed Omega, who was supposed to be Sir Charles' nephew and son-in-law, the collector at Hydrabad'.<sup>11</sup>

Major C. B. Outram, the second in command in Sind affairs, considers this press as mouthpiece of the then administration and names it as Karachi Government Press.

Establishment of a sound press at Karachi became healthy ground for other publications as well. SINDHIAN was brought out as an English bi-weekly in 1853 with A.W. Strench as its editor. The newspaper was financed by a group of local and English entrepreneurs jointly. Mr. Bartle Frere, Commissioner of Karachi took keen interest for its prompt appearance. As regards the contents of the newspaper, it aimed at objective reporting about Sind affairs to aid the administration in formulating their policies.

SIND KOSSID was yet another important newspaper of the subcontinent. Coming out every Tuesday and Friday, the bi-weekly English publication was brought out on June 6, 1854, with John

Briggs as its editor who formerly edited *Sindhian*. Although the report on newspapers, 1835, that had acquired the status of an Act known as Act IX of 1835, offered more freedom of expression for all citizens but it tended to become a prelude to newer restrictions. Even the man who initiated press freedom, Sir Charles Metkuff had to suffer. It initiated with a unilateral decision of Sir Charles Metkuff, the Governor General to scrap off all the previous Press laws and enact a comprehensive Press Act, which only laid 4 conditions including grant of a declaration. In other words this act relaxed previous restrictions. In support of his action he wrote that "..... To keep India within British empire, if it is necessary to keep Indians ignorant, then it will be a curse for our Government. And it should end". This action was disapproved by British throne, and he had to resign as Governor General of India.<sup>12</sup> During his tenure the press was allowed maximum freedom and a number of newspapers came out. His successor Lord Auckland too endorsed his views about Press freedom which allowed public servants also to own or edit a newspaper.<sup>13</sup>

The Independence War of 1857 brought severe repressions from the government over Indian Press and the press of Sind was no exception to it. The promulgation of Press Gagging Act of 1857 laid more restrictions over the printing presses and Newspapers. Although it was collectively resented by the press, but Sind Kossid sustained the first axe. The paper itself termed the law in these words: "Never was a gubernatorial act more ill-timed or ill-judged than that has placed a tyrannical censorship over the Indian Press".

The paper was challaned on the charge of a report from Kotri. The Magistrate, of course acquitted the editor and publisher but with the assurance from them that they did not intend to create the impression as has been calculated. However the court issued a very strict warning.

The gagging was supplemented with yet another law called Act XXV of 1857, which implied the printers of every printed material to prominently publish all the details regarding publication and its printer as well as the publisher. It required every owner of the

printing press to make a declaration before printing any material that he owned a printing press housed in confined boundaries.

The Sind Kessid affair gave rise to the feeling of developing a free press in the subcontinent a concept which could not be realised for a very long period. However, English press gained favourable ground to flourish through the years to come. Daily Phoenix, which was brought out in 1856 by a group of European investors, was transferred to Jaffer Fadoo, a local Khoja in 1886 who continued it as a daily newspaper from Karachi.<sup>14</sup> Sind News was another English newspaper published from its own printing press in 1854. John Harvey edited this newspaper.

English newspaper industry was the need of British rulers for not only running the local administration smoothly, but to communicate administrative steps taken in Sind to other parts of India. It was this which made the Commissionerate and other agencies of the government to help establish a sound footed press in the province. But before they could lend their support to English Press, Persian newspapers had seen their way into Sind and few prominent papers came out in Karachi, the capital of Sind. Even before the establishment of its own newspapers, Sind was used to Persian papers being published from Calcutta and Urdu newspapers from Punjab. It is due to this that Persian and Sindhi press taking permanence in Sind, inherited its initial form and style from these newspapers. Mirza Mukhlis Ali had already established a lithographic press at Karachi in the year 1855, with the purpose of printing a Persian newspaper 'Mafrooh ul Quloob'. Mirza Mukhlis Ali Mashedi, the Irani Consul in Karachi, was a very learned writer and journalist, whose writings were appreciated by all classes of people. It was in recognition of this ability that Sir Bartle Frere helped him found a printing press.

The newspaper published latest stories from all countries and it was a newspaper maintaining very high standard. Mostly, it was aided by the kings and princes of Iran, Turkey, Afghanistan, India and Europe and they appreciated it, which speaks of itself about the style and high aesthetic value. It was considered useful for those who learnt Persian in India.

The newspaper was subscribed by a wide circle of learned people of India, Afghanistan, Iran and Middle East. Its list of subscribers included Nawab Wajid Ali Shah of Oudh, Sultan of Muscat, the Crown Prince of Iran, Amir of Afghanistan, Ali Shah Agha Khan (Father of Sultan Sir Agha Khan) and Mirs of Khairpur.<sup>12</sup>

He was survived by his illustrious son Mirza Muhammad Shafi who took over the newspaper in 1877 and continued to publish it till 1883. His brother Mirza Muhammad Sadiq, who too being a talented figure published it upto 1901. His expiry was followed by the take over of his younger brother and another literary figure in Mirza family: Mirza Muhammad Jaffer. Professor of Arabic and Persian at D. J. Sind College and fellow of Bombay University, he edited the newspaper till 1913 when he breathed his last.

Mafruh ul Quloob was supplemented by few other newspapers too, but the general effect did not serve the requirement of average citizen as Sindhi was the lingua franca of Sind. Written in Devnagri script (a Dravidian dialect), it was very difficult to carry the message for the natives and at the same time serve as feedback. The Britishers also thought that encouragement of Persian language, particularly through newspapers, can help any uprising against the government as it was a common language of Afghanistan, Iran, Baluchistan and some of the coastal areas. It was therefore thought proper to promote Sindhi language to replace Persian, which also envisaged to earn goodwill from the people of Sind. Sir Bartle Frere took the initiative. Through an order in 1851 it was made compulsory for all public servants to pass an examination in colloquial Sindhi. Besides efforts were made to adopt some script for Sindhi acceptable to majority of the population. Sir Richard Burton, an English officer who had developed knowledge of Sindhi and Captain Stack, an orientalist, were of the idea of adopting Arabic script while the Hindu segment opposed it as according to them it would put extra burden over them to learn two scripts. The English administrators, considering Arabic script as nearer to Persian and Muslim majority, favoured Arabic script. The row finally ended with the decision of the Court of Directors of East

India company to encourage Arabic style and allowed an amount of Rs. 10,000 for its introduction and promotion as medium of instruction.

Following the verdict, Mr. Frere with the assistance of Mr. (later Sir Barrow) Ellis and some Sindhi scholars, devised an alphabet extending the 29 Arabic letters to 52, which was printed and issued in July, 1853, after which the preparation of school books by translation from Persian, Urdu, Marathi, Gujrati went on apace. In December 1854, Mr. Ellis was able to report that 10 books on Arithmetic, History, Geography etc. were ready. The schools were also opened.<sup>16</sup>

The introduction of an acceptable alphabet in Sindhi paved way for Sindhi Journalism. This too was pioneered by Mirza Mukhlis Ali, the editor of *Mufrooh-ul-Quloob*, who ventured to bring out 'Akleeel' and a bi-lingual newspaper 'Matla-e-Khursheed' in Sindhi and Persian. Though Mirza family's contribution marked a golden age for Persian journalism, it also led in founding Sindhi Journalism, and *Matla-e-Khursheed* became the first Sindhi newspaper. Brought out in 1860 by Mirza Mukhlis Ali himself, the paper was later edited and administered by his son Mirza Muhammad Jaffer and Mirza Muhammad Shafi 'Mushtri'. The newspaper had a sensible division of the printed space by putting Sindhi and Persian columns together side by side. Both the scripts were verbatim translation of each other. Its calligraphy was done by Munshi Faiz Muhammad, a former calligraphist of royal court of Khairpur and printed at Sukkur. This newspaper lived for over half a century. The Sindhi section was done in Persian style and although it was in the older script, it appeared quite improved than the previous. The presentation of editorial contents was in the form that one column contained important and interesting news stories while the other carried stories regarding landlords, tenants and agriculture sector, the third section included articles, features, official announcements and legal notices. The newspaper kept an uninterrupted publication for half a century.

"Akleeel" was another important newspaper of that era published by Mirza family. The newspaper was brought out by Mirza Mukhlis

All, from Karachi in 1870. A complete Persian newspaper, Akleel survived for about 5 years only.<sup>17</sup>

The Sindhi press attained another stride when a complete newspaper SIND SUDHAR was brought out by the Government of Sind in 1867. Besides its primary objective of serving as an agent of Government, it published informative articles on different social aspects. The paper used to publish notifications and orders under the signature of authorised officers only.

The Sind Sudhar had attained a wide circulation there being more than 700 subscribers. The price of the periodical was 2 annas per copy.<sup>18</sup> It was edited by Rao Sahib Barayan Jaganath, the Educational Inspector, Mirza Sadiq Ali Beg elder brother of Shamsul Ulema Mirza Qaleech Beg and Sadhu Hiranand, a social Hindu figure. In the year 1884, its management was transferred to Sind Sabha, a social organisation of which Hassan Ali Effendi was one of the founders.

The Sabha convinced Messrs N. N. Poonchaji and Dorabji, the proprietor of Sind Times, to take over the affairs of Sind Sudhar as well and place the editorial conduct of both the papers in the hands of a nominee of Sabha. The Sabha was to exert itself to procure subscribers and to make both the Sind Sudhar and Sind Times as successful as possible, but it was in no way financially responsible. The first nominee of the Sabha for editorship was Hiranand.<sup>19</sup>

Sadhu Hiranand made valuable contributions and improved it to a real newspaper. Liberal discussions on political developments, commentaries and articles on social and economic uplift were incorporated. The writings by the figures of literary eminence like Muhammad Qasim Halai, Fazil Shah Hyderabad, Ghulam Muhammad Gadda, Mir Alinawaz Alvi, Muhammad Aslam, Mushtaq Muta'alvi, Hafiz Muhammad Tikhrai and Muhammad Shah Mujtabai were regularly published in it. Muhammad Qasim Halai appreciates one of such poems written by Muhammad Aslam Alavi in this way:

هڪ غزل اخبار لاسي سنڌ سڌار  
 منجهه ڏسبو ته وه غزل سائو صفا  
 جو ڇو اسلام ته عالم چي سڀ  
 آفرين عد آفرين چي چي سڀا

Some writings suggest Moeen-ul-Islam as the first complete Sindhi newspaper popularly known as "Moeen". This was brought out by Mirza Muhammad Sadiq of Akleel in about 1880, which was in fact a sister-newspaper of Akleel. We come across with at least one stanza about this paper written by Sayed Ghulam Murtaza Shah Thatvi, who praises the newspaper in these words:

ڪڍي "اڪليل" جا اخبار عدي  
 منجهان ڦارسي ڀيڄي عدي  
 معين آهي سنڌ سنڌي جا اخبار  
 ڀرپور آهي ما چيڻ گوهر ڀار

The period extending to 1885 witnessed remarkable progress in printing methods. Sindhi till then confined to lithography, now began getting attention for the introduction of letter-press. The pace of development in this sector can be judged from the fact that in the year 1862, only 4 typographic presses in Karachi and one in Kotri were working, while in lithography 5 presses in Karachi and 1 in Sukkur were established, added by at least a dozen more by 1885. The government laid equal emphasis on book production, mostly text books and translation in Sindhi and vice versa. It was in this wake that Hyderabad and Sukkur developed into important publishing centres besides voluminous addition been made by Karachi. Hyderabad became a centre with typographic press and new ventures were being planned. As a consequence newspapers were brought out from these printing units too.

The inception of Sind National Muhammadan Association in March 1884 brought new life to freedom struggle of the Muslims. The formation of this body was the result of incompatibility of Muslims with Hindust felt by Hassan Ali Effendi during his membership of Sind Sudhar. After bitter experience he detached himself

to bring social and political awakening through a separate platform. Fulfilling his commitment, he took the task of establishing Sind Madrasat-ul-Islam at Karachi. It was completed in 1885. To generate political independence and the cause of education, he launched a weekly newspaper entitled "Ma'aven Majma'y", which besides its assigned responsibility defended vigorously the rights of Sindhi Muslims, who at all levels were subjected to disgrace and humiliation. The result was that more institutions came into being in different parts of the province. Allah Bakhsh 'Abojho', an eminent writer and poet known for his Musaddas (1901) and Shamsuddin 'Balbul' (1919) bore deep influence on the people of Sind through their passionate writings.

By that time, the daily Sindhian had died and was amalgamated with Sind News in 1883, and renamed again as Beacon appearing as tri-weekly newspaper. In the year 1889, Beacon met another change in the management and as a result it was renamed as Sind Times. This became the last successor to Sindhian.<sup>21</sup>

In 1890, Sadhu Hiranand getting separated from Sind Sabha, formed another association Sudhar Sabha with the assistance of Rishi Dayaram Gidumal and brought out another newspaper Sarswati, which contained articles on a variety of subjects. This was followed by another magazine Sudhar Patrika published in Gurmukhi Sindhi under the same management.

In 1891, Lekhraj Tilokchand, a well known publisher brought out Pirbhat from Sukkur, upper Sind. He was followed by Virumal Begraj from the same city who published 'Sindhi'. 'Aftab-e-Sind' began its publication in the year 1895 by Seth Haji Ahmad Memon from Sukkur, edited for some time by Shamsuddin Bulbul.

The last quarter of the century witnessed a rapid growth of printing presses in Sind engaged in text books and newspapers. Far flung places like Shikarpur and Sukkur even Larkana and Amrota Sharif were getting printing units by individuals. Until Hyderabad got its first typographic press in 1893-94, the city had two lithographic presses. One of these was managed by Sadhu Hiranand at the Union Academy School which printed school

stationery and books only while the other was owned by an Arya Samaji where a monthly magazine was printed and published.<sup>22</sup>

In October, 1896, Babu Banerji established a weekly news magazine entitled *Jot* (Lux), with Parmanand Mevaram, a renowned linguist of Hyderabad as its editor; which besides propagating Christianity, contributed valuable articles on history, ethics and culture. The collections of such contributions were later published in book form entitled 'Gal Phul'. The newspaper continued with its publication for about half a century, and after the expiry of Parmanand, it was edited by N.F. Kotwani up till 1942 when it ceased publication.<sup>23</sup>

The last decade of 19th century is of great importance, as it is marked by a deep sense of political uprising. The formation of All India Congress in 1886 was attributed with the responsibility of waging struggle of independence collectively, but it had immediately become clear that the Congress had other hidden motives to denounce Muslims. It even became more evident at later stage that Muslims needed a separate political platform, which they formed as Muslim League in 1906.

In fact, the Musalman leadership in Sind had long ago felt the widening gulf and began organising their ranks as early as in 1884. The Sind Madrasah served as foundation stone in this regard. Although it became a very strong source of inspiration for Muslims of the subcontinent, the need for a forceful Muslim press prevailed; because the Press Act of 1867 provided a strict vigilance on all material to be printed and published, which armed printers with the right of rejecting any material they did not like. The Hindu extremist segment used this as a pretext to refuse printing such newspapers as were owned by Muslims or projected their viewpoint. This forced Muslims to develop their own presses and printing units. *Al-Haq*, *Al-Hilal* and *Aftab-e-Sind* were few which pioneered the movement. In 1899 Shaikh Abdul Aziz Muhammad Suleman of Sukkur, brought out *Al-Haq* from Sukkur, which after a year of regular publication shifted to Hyderabad. This newspaper focussed its interest over socio-economic conditions of Sind. It reported objectively and commented freely on political developments. *Al-Haq*

maintained a pro-Muslim editorial policy and guided the poverty ridden people in their social uplift and wage a war against class conflict.

Al-Haq's inception was considered a landmark in Sind's Journalism, and appreciated by the elite to an extent that Mirza Qaleech Beg wrote a commemorative poem on its inauguration in these words:

دوش اندر گوش هوشم از سروش آمد توید  
 شد شرمیم اختیار الحق هم با ایام سعید  
 اختر عز و شرف طالع شده در ملک مند  
 اونسو تازه از ان اسلام را فواده رسید  
 بهر سالش فکر کردم هاتف گفنا بلسی  
 اسلام شد در مند از الحق پندید

The style of Al-Haq in content and presentation was very near Ma'awin Majmay of Sind Madrasah. Shamsuddin Bulbul, Maulana Muhammad Hashim Makhliis and Hakim Fatch Muhammad Sewistani were few of its eminent editors. Editorially, the newspaper was a firm believer in more rights for the Muslims. The newspaper carried such articles and editorial material which convinced Muslims not to join Hindus in freedom movement but launch a struggle separately; as collective independence would mean domination of Hindus. It was here that Hindu Press did not favour division of Bengal, while Muslim press strongly supported the move. Al-Haq as a stronghold of Sindhi Muslims, advocated this thought forcefully, and in doing that it had to undergo litigation for many times interrupting the regular publication of the newspaper. After sustaining repeated closures, Al-Haq ultimately gave way to final close down after 34 years of meritorious service.<sup>24</sup>

The same period marks publication of other newspapers like 'Aftab' and 'Sindhi' from Sukkur, 'Khair Khwah' from Larkana and 'Mussafir' from Hyderabad, which took the message to remotest corners of the province.

Afrah was a very popular newspaper edited by Shamsuddin Bulbul, who had established his career by the success of Al-Haq. Hakim Fateh Muhammad Sehwanī lauds his services in this poem:

شمس الدین بلبل جو ہے شیریں مثال  
 سندھ میں شاعر ہے عالی مقام مرتبہ  
 ہے ایڈیٹر آفتاب سندھ کا  
 جلوہ گر جس کا سخن ہے ہرچہ وہ  
 پرچہ الحق ہوا ہے اور بھی  
 حضرت بلبل کے زیر نگین  
 کہلوں یوں سال تقرر اے صفیر  
 روشن الحق آفتاب دس سے وہ (صغیر)

In 1894, new restrictions were imposed on printing presses and newspapers, by way of giving repressive powers to the government functionaries.<sup>25</sup> New provisions were provided to put extra pressures on the newspapers which, in view of the Government, were engaged in instigating people to arson, looting or other acts harmful to public peace and law. Under these provisions, securities could be demanded from the newspapers. However, these restrictions were not fully enforced till late 1930 when more stringent measures were adopted.

Amidst this state of affairs, Al-Hilal was brought out in 1901, which followed the policy as of Momen-ul-Islam and Ma'awin Majmay. A year later, the government of Sind brought a monthly 'Akbar-e-Taleem', which continued publication for the following 68 years. The contents of the periodical ranged from historical articles to a digest of the events. The events like the explosion of Hyderabad fort or the Coronation were reported with an eye witness accuracy. Besides, this served as an official mouthpiece carrying announcements regarding educational department and others in the academic field.

By 1904, an eminent poet and man of deep credit-worthiness Muhammad Hashim Makhliis brought a periodical entitled "Tuhfa-e-Ahbab." It was purely a literary publication. A year later Diwan

Tolaram Babani brought out a newspaper 'Mata' which propagated parochial feelings resulting into its closure by the government. Immediately after its closure, he published another bi-lingual newspaper entitled 'Voice of Sind', but it was never followed by the inaugural issue. In 1906, Allama Asadullah 'Fida' Tikhrai published a monthly magazine called 'Bahar-e-Akhlag'. Sind Madrasah of Karachi too came out with its literary publication 'Madrasah monthly' in the same year, edited by Moulvi Naurangzada.

SINDWASI was the first Sindhi daily newspaper of 20th century edited by Kanwalsingh Pohumal. Brought out in 1908, the newspaper continued with an uninterrupted publication for 22 years. Hasaram Pamnani wrote its last editorial in 1929 when it came for a ceremonial close.

The existence of Sindwasi is marked by another set of repressive laws on the press. This emanated from the division of Bengal resulting into disturbances in Bengal, Punjab, Bombay and Maharashtra. The newspapers carried stories which according to government aimed at creating hatred and might instigate people to more violence. As such, the British government enacted a law in 1908, which empowered government officials to take action against the concerned editor if he was found to violate the prescribed procedure. Within a short time, action against 7 newspaper presses was taken.<sup>26</sup> In 1910 another law called Press Act of 1910 was enforced, which in case of violation required every publisher of the newspaper to deposit amount with the government. This law was resented very much by the pressmen.

In 1909, the year following enactment of Press Act, Muhammad Hashim Mukhlis keeping up with his relentless efforts, added another periodical to his credit entitled 'Jaffer Zatl'i' and 'Kichkol' from Hyderabad. Hakim Fatch Muhammad Schwani, giant of Sindhi journalism followed with another political-cum-literary periodical 'Al-Islah' edited by Muhammad Saleh Bhatti. In 1914 Mirpurkhas Gazette was brought out by Gurdinomal Tahelsingh from Mirpurkhas, which was later handed over to Muhammad Hashim Mukhlis for handling its editorial policy in 1921. Basically it kept confined to

domestic political affairs, new subjects for comments were too added to it. The newspaper continued publication up to independence.

In 1916, Sindhi language was again faced with its descriptive turmoil. A group of extremist Hindus wanted to reverse the script from Arabic to Devnagri, and with the sole purpose of propagating that, a daily newspaper entitled 'Hindu' was launched from Hyderabad. This was promptly countered by Muslim newspapers, which sometimes developed to very rowdy debates, accusations and litigation. Despite rigorous campaign in favour of Devnagri, 'Hindu' itself switched over to Arabic script and turned to bi-weekly newspaper to sink for ever at a later period. Though 'Hindu' died, but the thought it projected was picked by 'Hindwasi' another daily newspaper brought out in 1917 by Professor Jethmal Parsram Gulrajani, an educationist and writer. This paper too fanned parochial feelings, with the result that British Government planned to take action against it; but before it could act, its title was changed as 'Bharatwasi' and evaded prosecution. The same year saw addition of one more periodical 'Sahifa-e-Qadri' edited by Moulvi Muhammad Sadiq Ranipuri, a scholarly person. It was followed by 'Al-Kashif', a weekly published from Larkana by Moulvi Din Muhammad Wafai.

The constitutional reforms of 1919 was a very important period for Sind. Frictions grew over Home rule movement which necessitated new vehicles of expression. Rases Ghulam Muhammad Bhurgri, a veteran leader of freedom struggle ventured a daily newspaper 'Al-Amin' under the editorship of Shaikh Abdul Majeed Sindhi, who besides his able literary and journalistic background was also secretary to him. On very important issues Shaikh Sindhi advised Bhurgri. Politically, Al-Amin supported home rule movement which aimed at freedom earned through collective efforts of Hindus and Muslims. This brought Al-Amin nearer to Bharatwasi.

The year 1919 was also marked by the introduction of Al-Hafiz from Hyderabad edited by Hafiz Hayat Shah, Nau-Muslim and Sadaqat-e-Islam.

Khilafat Tehrik gave rise to new forces of freedom movement through press. It took the task of building public opinion in such

a commendable way that the Muslim leadership of India considered it right to convene Khilafat Conference at Hyderabad in 1921. This focussed the attention of the whole sub-continent on Sind and developments taking place therein. It was due to this moot that Seth Haji Abdullah Haroon launched a daily newspaper Al-Wahid. The newspaper through its columns carried very elaborate articles and views and proved a real opinion builder for the Muslims of Sind. It preached high values of freedom and political independence, convinced people to participate in national affairs and generated discipline in their approach. The existence of Al-Wahid is considered as a golden period for Sindhi journalism in all regards. Shaikh Abdul Majeed Sindhi, Din Muhammad Ali and Qazi Abdur Rehman were few eminent editors to handle editorial policy and contents.

In 1923, Maulana Din Muhammad Wafai brought out 'Tauheed' from Larkana, which also contributed in literature, history and politics. It was followed by 'Sind Zamindar', a bi-weekly from Larkana in the same year edited by Hafiz Khair Muhammad Obdi, Abdul Wahab, Pir Ali Muhammad Rashdi, Maulana Abdul Ghafoor Sitai, Agha Nazar Ali and Dur Muhammad O'waisi.

The post-Khilafat period marks a very sensitive expansion of the press in Sind to gear up freedom struggle. 'Mussalman' from Mirpurkhas, district Tharparkar became forerunner through the writings of its editor Muhammad Hashim Mukhlis. Maulana Abdul Khaliq 'Khaliq' Morzi published 'Taraqqi' and Hakim Fateh Muhammad Sebwan published 'Al-Jamee' in 1925. Few of the publications of mention brought out during that period were: 'Al-Rashid' by Pir Ali Muhammad Rashdi, Ameer and Andaleeb by Wali Muhammad Bhutto from Larkana, Al-Hazab by Pir Ali Muhammad Rashdi in 1927, Tanzeem by Nawab Khaliqdad Khan from Shikarpur, Al-Minar by Abdul Waheed Azad from Sukkur in 1930, Sindhu by Boolchand Nihal in 1932. Pir Ali Muhammad Rashdi, a politician and writer, who became central Minister and Adviser afterwards, took out 2 newspapers 'Sitara-e-Sind' and 'Subh-e-Sind' in 1934. These continued till 1938. Strong support was also lent by Murgy-e-Falak, Tairan Ababeel and Noor-e-Islam published by Maulvi Noor Ahmad Nizamani. In 1935 Agha Badruddin

of Shikarpur came out with *Ashian-e-Adab*. Hakim Fateh Muhammad Schwani published his new weekly '*Al-Islah*' in 1936, with the assistance of Shaikh Abdullah Abd. Muhammad Khan Ghani brought out a periodical entitled '*Mukhlis*' in the year 1938. The same year a magazine for children *Gulistan* was published. In April, 1941, Sindh Sudhar Society, Larkana launched '*Adaab Sindh*', which remained in publication up to December 1952. Haji Mahmood Khadim managed the affairs while Abdul Fatah Abd Aqli and Raees Ziauddin Bulbul edited it.

Through all these years, the socio-economic pattern underwent drastic changes as a result of political developments in the subcontinent. Demographically, dominated by Hindu capitalists, the Muslims felt it utter difficult to continue freedom movement in collaboration with Hindus. It already had undergone tremendous under currents, which sometimes showed very obvious friction. The contrast in their life style, culture, religious traditions and historical background became more and more evident from the pattern of journalism both communities had evolved throughout the years. The two styles, in their spirit and content, format and presentation varied greatly. Sometimes the differences grew so strong that literary writings gave way to lengthy litigation. '*Sansar Samachar*' and '*Hindu*' represented such incompatible political thought at that time.

The outbreak of World War II, tilted the freedom struggle in favour of Muslims. This made room for more newspapers to accommodate viewpoint of Muslims. '*Ibrat*' was brought out in 1941 by Muhammad Usman Diplai, which not only upheld the cause of independence but also launched a vigorous movement against superstitious tendencies in Hind. Diplai himself a firm believer in Islam tried to eradicate myths about religion and voiced ferociously against papalism. He preached Islam as a scientific religion and wanted to do away with mythical traditions led by Muslims. Diplai was also a believer in socialism and preached it through short stories and novels. This developed into lengthy literary and religious debates which he cherished by way of encountering them. Most of the opposition came from superstitious followers of Pirs and puppets of capitalist group. Diplai not only faced this all but also created a class of writers of his own. After handing over *Ibrat* to Kazi

family Diplai brought out a weekly *Insan* which voiced Sind's grievances, provincial autonomy, the issue of Sindhi language and other literary and political problems. In his pursuit, Diplai was sent to jail many times, his writings were proscribed and he sustained financial loss. Still alive, his will be an all-time contribution in promotion of journalism in Sind.

Sind Congress party, sensed a strong opposition over their policies in Sind in pre-independence period, hence launched their own mouthpiece called '*Suaraj*' from Sukkur in 1945. With equal force it was rivalled by daily '*Inqilab*' from the same city, published by Agha Badruddin. The government applied a forced closure of *Inqilab*, for political reasons. *Inqilab* practically encountered adverse propaganda of die-hard Hindu press.

After some time it was joined by *Hilal-e-Pakistan* from Hyderabad. Its title resembling to Pakistan movement, *Hilal-e-Pakistan* was brought out in November, 1946 by Munshi family of Hyderabad, with the lone aim of defending from anti-Pakistan forces. Rahimdad Maulai Shedai, a historian and writer became founding editor of this newspaper. It still exists with the same title but its administration has seen at least two new hands after it was transferred to Peoples Party in 1969.

G. M. Sayed, the veteran politician of Sind, who once supported the policies of Muslim League has also a commendable role in the history of journalism. He felt the necessity of a newspaper in 1946 when he developed differences with Muslim League and that made him to bring his own newspaper entitled '*daily Qurbani*' in 1947. Published from Karachi, it was edited by Pir Ali Muhammad Rashdi and Ali Ahmad Brohi, one after another.<sup>27</sup>

The arbitrary laws enacted by British Government to restrict the contents of publications did not withhold the press from printing material freely. This resulted into proscription of many newspapers, periodicals, books and leaflets. The India Office Library at London shows a number of such publications forfeited by the Government and withdrew from circulation. The record released by the India Office Library lists as many as nineteen such publications which were proscribed by the Government between 1926 and 1947.

Among the 19 Sindhi publications proscribed by the British included in the IOLR catalogue is a Sindhi monthly of Sukker, called Hindu Sahitya. This Sindhi monthly devoted the whole of its very first issue (Vol. I, No. 1) published in September 1941, "to an article entitled Jinnah Ka Javab, by Shri Pandit Chandar Gupt in which he challenged Jinnah's claim for a separate homeland for the Muslims" (Sindhi PP 20, according to the catalogue).

Yet another 30-page proscribed Sindhi pamphlet which attracted my attention is written jointly by Shah Nawaz and Jamal al-Din Pirzada entitled Lara'i jo Iarat: Kanion jo Kokat. It was published by Sind Muslim Printing Press, Nawab Shah, in 1940 (Sindhi PP. 99).

According to the catalogue, "the authors claimed that the British were the aggressors in the first World War and that Indians should seize their independence while the British were involved in the second World War".<sup>25</sup>

<sup>25</sup>The Microfilms of noted publications". News letter by Yahya Syed. "DAWN", dated 4-3-1980.

Independence brought changes in the character and role of journalism, as the mission of achieving freedom and creating a separate homeland had been achieved. At that stage the newspapers had to play other role to formulate certain pattern of the new society. But at the same time, many eminent writers and journalists had migrated to India, which resulted in closure of many a good newspapers and periodicals. This gave a sharp but brief respite in creative journalism which took a bit little time to regain its momentum.

Karachi began booming as centre of new journalism. A host of new newspapers came up. Many were revived and switched over to new periodicities. Though handicapped by financial hurdles, the new social order pressed through its way. Also coming to rescue, were political differences which invariably assisted healthy journalism.

At the time of independence, Karachi had 3 English newspapers i.e. Daily Gazette, Karachi Daily and Sind Observer. All the three newspapers belonged to non-Muslim publishers, which were decaying by immigration. In Sindhi language, only one newspaper Al-Wahid

was a regular publication, while Urdu had no significant newspaper.<sup>18</sup>

It quickly began regaining its attention from all quarters and in a short time, a number of newspapers in all languages began publishing. In the older newspapers, 'Karachi Daily' died, Daily Gazette continued for some time as Karachi edition of 'Civil and Military Gazette', but faded away later. Sind Observer changed hands and was handed over to M.A. Khuhro, a former Chief Minister of Sind, who appointed Pir Ali Muhammad Rashdi as its editor, but it too succumbed because 'Dawn' had come out by that time, which was a strong supporter of Pakistan movement.

Pakistan Herald Publications gave new life to post-independence journalism. This institution brought out Dawn which continues as the biggest English newspaper of Pakistan. It also published Dawn-Urdu set typographically but could survive for some time. It also came out with Illustrated Weekly of Pakistan and Evening Star. Times of Karachi was started by Z.A. Suleri. Morning News of Calcutta began simultaneous publication from Karachi and Dacca. Pakistan Muslim League as a party in power launched Pakistan Standard, but it quickly came to a close. Many other smaller newspapers like Comment, Sentinel, few of them as eveningers were also brought out.

The mass migration from India as a result of partition, made ground for a quicker development in Urdu journalism. Jang and Anjam which were quite popular newspapers of Delhi in undivided India, began publishing from Karachi and grew to become popular newspapers. Jang of Mir Khalil-ur-Rehman, and Anjam of Muhammad Hussain Azad gained much more than their pre-independence popularity. Naeq Roshni, Inqilab and Mussalman took prominence. Millat and Dawn Gujrati were two Gujrati newspapers catering the needs of their readers. By 1958, Karachi had an estimated 28 daily newspapers which included 6 English language, 16 Urdu, 3 Sindhi and 3 Gujrati newspapers.<sup>20</sup>

Sindhi language newspapers too kept pace with other contemporary newspapers. Naeen Sind of G. M. Sayed edited by Sobho Ginnchandani, Mehran of Pir Sahib Pagaro edited by Sardar Ali

Shah, and Al-Wahid edited by Kazi Abdur Rehman led the Sindhi journalism. It was later added by Nawz-i-Sind of M. A. Khuhro edited by Moulvi Abdul Ghafoor Sitai. Azad of Ali Nawaz Wafai (son of Moulana Din Muhammad Wafai) was the only weekly from Karachi. All of these had their own printing processes. Hyderabad which already had one newspaper Hülal-e-Pakistan of pre-independence period, was joined by Karwan, brought out by Razes Haji Najmuddin Sarewal, a politician and one time minister of Sind in 1954. Ibrat, changing its periodicity to daily in August 1958, under the management of Kazi Muhammad Akbar, emerged as a popular newspaper. Khadim-e-Watan, published as weekly, also changed its periodicity to a daily newspaper under the editorship of Sardar Lutf Ali Dal. At a later stage it shifted its place of publication from Mirpurkhas to Hyderabad.

Sukkur, although had achieved the status of an important publishing centre, could develop little for corresponding growth of journalism. Though there was an obvious expansion of printing facilities, only few weekly newspapers were added.

As the press grew stronger, it was subjected to more subordination of the authority. Practically, the press enjoyed freedom for only few years after independence, but as the political life polluted with unfair practices, the press too shared it. The mushroom growth of press in early fifties caused two tendencies: irresponsible journalism and repressive press laws. While some political parties fearing criticism by Press offered favours to journalists which influenced the mode, role and character of the press. Although a majority of the media remained unaffected, the government took new measures to suppress the press freedom. Sometimes even political rivalries were used to put curbs on the press.

In 1954, when the concept of One Unit in West Pakistan (now Pakistan) was being materialised, Sind opposed it the most. The economic disaster Sind feared through this unpopular political experience, became the cause of resentment in the people of Sind, which was voiced by the newspapers in a forceful manner bringing tension between the relations of province and centre. Muhammad Ayub Khuhro, the then Chief Minister of Sind put restrictions on

Sindhi press to suppress any voice against the formation of one unit. Karwan from Hyderabad saw closure twice on political grounds. The formation of this impractical political unit against the wishes of the people of Sind raised a high pitched cry throughout the province. Sindhi press became the only platform to express the deprivations, but as a political onslaught on one unit could really come into effect, Martial law was imposed on 7th October 1958. It was later admitted by the President and commander of the forces that Martial law was promulgated to save one unit, as according to him the breakup of one unit would have meant undoing Pakistan.<sup>11</sup>

Obviously, the Martial law regime had to stop every voice raising high against one unit and the post-Martial law period shows that more troubles and restrictions in different forms were imposed over Sindhi press under the pretext of national unity. To shun provincial feelings unimaginable restrictions were applied. At one stage, the usage of the word Sind was practically prohibited in all the newspapers and periodicals; and very simple act of citation of Sind was replaced by an illogical term 'Southern Zone' and 'Lower Indus valley' was being used. What more derogatory could have been for Sind that even the map of Sind being used in the emblem of all the three leading Sindhi newspapers was removed.

Haider Bakhsh Jatol, the giant of peasantry movement in Sind wrote against an arbitrary law of land revenue in the province. The government took a very strong note of it and termed it as an act of sedition. The newspapers carrying that article were proscribed. Jatol was arrested and sentenced to three years jail, with a serious warning to the newspapers.

In other cases, political and economic strings were pulled by government, making Sindhi press feel 'to behave properly'.

In fact the practice of pulling reins of newspapers was not new to the press. Action against newspapers was in practice from early fifties. To quote few in 1952-53 only, almost 50 papers and periodicals were warned for publishing objectionable material, 3 newsmen were prosecuted. After the formation of one unit securities from 39 newspapers were demanded in the year 1956-57,

which also included such periodicals as *Film Service*, *Barber*, *Art & Life*, *Travel Scope*, *Rooh Rehan*, *Insan*, and many other important vehicles of public opinion were either subjected to forced closure or sanctions were imposed to make closure possible. A constant and pertinent struggle to rehabilitate Sindhi language's position and regain the rights of people, due share in jobs and righteous distribution of finances ended in success as late as in 1969, when Ayub Khan gave way to public pressure.

By that time Hyderabad had become an important newspaper centre. *Mehran* and *Nawa-i-Sind* shifted their place of publication from Karachi to Hyderabad, *Khadim-e-Watan* changing its periodicity to a daily had also started publication from Hyderabad. *Hilal-e-Pakistan* administration was handled by Peoples Party and grew as a very strong party paper: a concept never accomplished in the history of Pakistan. *Al-Wahid* as a spokesman of Jama'at Islami had appeared again from Hyderabad but it could not survive longer.

With the introduction of Off-Set and other technological developments a new concept of popular journalism picked momentum in Sindhi press too. Popular style of journalism from treatment of subjects to presentation crept so swiftly that the traditional methods faded. Today, the newspaper journalism in Sind equals to any standard prevalent in the sub-continent. New ways are being adopted, newer experiments being made and still newer concepts visualised. The inception of new techniques, on one hand have added new dimensions to the object of information media of print, it has also widened the scope of responsibility on journalism. The future journalist may have to think in terms of electronic newspaper, or the newspaper of the air, yet his thinking, and effort would be culmination of a long process of failures and achievements.

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