

Role of Urdu Language in Pakistan Movement: A Historical Review

Mr. Waqar Hassan* & Ms. Saadia Sultana**

Abstract

The passion for the creation of Pakistan was triggered by many undeniable realities in the chapter of Hindu Muslim differences. These differences were pervasive and multidimensional, not just confined to religion or culture. Amongst other factors that invigorated the idea of a separate homeland for Muslims of Indo-Pak subcontinent, language was one of the major idea or part of the argument. This paper explores the contribution of Urdu language in Pakistan movement. It also focuses on how language emerged as a significant factor leading to establish Muslims' linguistic and cultural distinction from Hindus. As Islam was the religious identity of Muslims of subcontinent, Urdu emerged as their lingual identity. Despite multi-lingual diaspora of the Muslim population of India, when Urdu language came to be identified as the lingua franca of the Muslims, struggling for an independent state, they preferred to register Urdu as their mother tongue. Moreover, the article explores how various sections and representatives of Pakistan Movement, with their literary, journalistic and political work, prioritised the status of Urdu language during the course of Pakistan Movement and it concluded with the declaration of Urdu as the national language of the newly established state (Pakistan). Finally, the paper highlights Quaid-e-Azam Muhammad Ali Jinnah's vision and approach toward Urdu language.

* M.Phil Scholar, Department of Urdu, University of Sargodha, Pakistan

** Lecturer, College of Languages and Translation, Najran University, Saudi Arabia

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Introduction

The Muslims of Indo-Pak subcontinent presented prodigious sacrifices in the course of struggle for Pakistan. Their relentless efforts and enthusiastic participation have become an example in the annals of history. Islam has bestowed a unique identity to the Muslims and in every era, Muslims have maintained this identity, even in the face of adversity. In the ups and downs, they have always been steadfast to protect and preserve their identity. In Indo-Pak subcontinent, before partition, the Indian Muslims suffered from minority complex because of the administrative policies of the ruling class. This led to the rise of Muslim political identity. Muslims were challenged by Hindus and the British imperialists (Ali, 2002).

The freedom fight of 1857 was apparently a joint venture of Hindus and Muslims and it turned out to be an unsuccessful event. The broad-minded nature of Muslims is evident from the fact that for a long time Muslims jointly with Hindus struggled to get rid of the British colonial rule. But ultimately, time proved that the Hindus were not supportive for Muslims rather they were using them only, in pursuance with their materialistic approach. The approach of the English towards Muslims was already disdainful but in fact the real enemy turned out to be the extremist Hindu mind-set. The British people were already hell bent to destroy the identity of Muslims for which they went to every extent (Hayat, 1991).

In post 1857 era, when Hindus realised they could never establish a hold on united India, they practiced their ideology immersed in cunningness, gained proximity to the British and indulged in inciting the British against the Muslims on the pretext that the revolt of 1857 was solely an initiative of the Muslims which was nothing but a contrived lie. Soon Hindus were successful to convince the British to combat Muslims. On the other hand, they made every single effort to destroy the identity of Muslims and for that purpose they fought this battle in every field.

They put in a colossal effort to either directly or indirectly abolish the economic, financial, cultural and civic identity of Muslims (Belmekki, 2007-2008).

Urdu is a living language which, according to approximations, is spoken by nearly 100 million people around the world. Urdu is not only a language of wider communication in Pakistan but Muslim community in India is also associated with it. The script, in which Urdu is written, Nastaliq, originates from Arabic Naskh. There is a vast reserve of words in Urdu that comes from Arabic language but there are big numbers of words with Persian and Turkish origin. Urdu has been derived from Hindvi which mothers both modern Hindi and Urdu (Rai, 1984). Urdu had several old names like "Hindvi", "Gujri", "Hindi", "Dihalvi", "Dakni", and "Rekhtah". The term "Hindustani" was also used for Urdu language but it gained popularity during British rule. It was sometimes before the 18th century that for the same language there were two popular names; Rekhtah and Hindi. Then around the mid-nineteenth century, the name "Hindi" got preference over "Rekhta". It's association with Muslims in this region dates back to the days of first Muslim conquerors.

Although Hindi and Urdu both have Aryan base, yet, when we trace the progression of Urdu language the earliest influence in its linguistic development can be observed with the Muslim conquest of Sindh in 711 (Rehman, 2008). The name Urdu has been first used by the poet Ghulam Hamadani Mushafi around 1780 in his verses (Faruqi, 2003; Kausar, & Sarwar, 2015; Peter, 2008; Tilbury & Todd, 2008).

Blessings of God, we have listened to Meer and Mirza's language
How to dare to claim that Urdu belongs to us (Mushafi, n.d.).

Symbolically Urdu is associated more with Muslims because it is written in Perso –Arabic script while Hindi is associated with Hindus because it's script is 'Devangari'. Thus, symbolically Urdu has more linguistic significance for Muslims and Hindi for the Hindus as well. As part of Islamic culture and Muslim identity in India, Urdu acquired significance because the Muslim elites were using it. With the British colonialism the elite Muslim community were no more in power, they

kept this power alive through some wisely taken steps and opened formal schools specially in North India where Urdu was the medium of instruction (Rahman 2002: 210-211). In the wake of events, printing press was also amongst one of the wisely contrived and introduced ideas, which published and spread a big number of books unlike before. Some form of “Hindustani” (Urdu) in Persian and Roman scripts were used by the officials of junior ranks like non-commission officers and in the courts of law. Another factor that validates the association of Muslims with Urdu is that the Sufis used an earlier form of Urdu, “Hindvi” in their poetry (Rehman, 2008; Sohail, 2012). Askari notes, “Muslims have not given India anything greater than Urdu language. It is thousands of times more precious than even Taj Mahal. We are proud of this language” (Askari, 2008: 1135).

Religion (Islam) and language (Urdu) both were contributing factors in the creation of Pakistan, a separate country for the Muslims of Indo-Pak subcontinent, in 1947. Islam was the chief distinctive symbol of the Indian Muslims who got united to give a challenging time to the Hindu majority, so that they could get just rights in the fields of politics and economy (Jalal, 1985) which under the leadership of Muhammad Ali Jinnah, eventually brought the Muslims of subcontinent to the partition of India and created Pakistan and Bharat (India) as two independent states. It was during 19th century that Urdu emerged as a Muslim identity symbol but later, during the course of Pakistan movement it became a subsidiary symbol of the identity of Indian Muslims (King, 1994) which supported the establishment of the new state (Rehman, 2002).

Using a specific language to create identity especially with regards to Hindu and Muslim identities in 19th century was a matter closely related to politics. The later events especially Hindi-Urdu controversy strengthened this idea. This event marked a strong and clear bifurcation in the ideology and ways of leading nations in subcontinent i.e., Hindus and Muslims, leading to ultimate partition into Pakistan and Bharat (Rahman & Knight, 1996).

Rahman (2008) discusses that currently, Urdu is the national language of Pakistan and the identity symbol of Indian Muslims,

connected with Islam in South Asia. Moreover, this link was forged during British colonial rule. The British replaced Persian, the official language of Mughal rule, with Urdu at the lower level and English at the higher level. Urdu becomes the medium of instruction in the Islamic seminaries (Madrasas) and the major language of religious writings. It also became part of the Muslim identity and contributed to Islam and mobilized the Muslim community to demand Pakistan which was carved out of British India in 1947. However, Urdu and Islam are symbolic components of the national identity in Pakistan (Rahman, 2008). Here is a surprising fact that the religious ideology of Muslims, which lead to creation of Pakistan, categorically placed ideological identity above all ethnical, racial or linguistic identities. However, the same religious ideology was the basis to promote Urdu language as saviour of Muslims' religious and cultural identity in Indo-Pak subcontinent. It may be called a unique incident in history which needs further exploration and has been left for future research.

Urdu Hindi Conflict

In 19th century Urdu language was the symbol of Muslim identity but when the targeted struggle for an independent state started, it acquired the status of subordinate symbol of the identity of Indian Muslims (King, 1994). During the British imperialism the Hindus realized that as the factor of number was significant for the British rulers, they could shove the Muslims on the basis of number and faithfulness to the rulers. Since 1857, many events showed Hindus' animosity against Muslims, yet, with regards to language particularly, it was in 1867 when Urdu-Hindi controversy fully exposed the biasness of Hindus against Muslims. Muslims realized that Hindus were denying a basic linguistic right to Muslims; how would they allow them the other civic rights (King, 1977; Siddiqui, 2010). The historical significance of this issue can be surmised from the fact that Sir Syed Ahmad Khan, who was previously an advocate of Hindu Muslim unity, was forced to say that he could see the gaps widening between both the nations in future and as a consequence he focussed more on the cause of Muslims. It is evident from his articles published in scientific society gazette (Hassaan, 1959). Chiragh (2012) notes,

Immediately after being designated as the governor of Union territory, Sir Anthony Macdonal abolished the status of Urdu as official language from Bihar and approved Hindi as official language. Muslims were seriously hurt over that. Since, Urdu was a source of identity for Muslims, Muslims decided to take this issue seriously.

With his directives, Sir Anthony MacDonnell, the Lieutenant – Governor of the United Provinces (UP), Hindi written in Devangari script attained equal position with Urdu as the language of courts as well as of enrolment to jobs in government departments except in those positions which were known as purely English required positions. For Muslims it turned out to be an insolent shock.

Urdu-Hindi controversy rose more distinctly as a political instead of a linguistic issue. For Muslims, Urdu language and its preservation always came dispensed with two nation theory. The efforts made by the Muslim leaders in order to safeguard Urdu language were phenomenal (Belmekki, n.d.). Sir Syed Ahmad Khan constantly endeavoured to motivate his companions and successors to work hard to defend and uphold the cause of Muslims, with which they were steadfast even after his death. Urdu-Hindi controversy soon turned into one of the prime concerns for the Muslim leaders at that time.

The controversy against Urdu language began from Banaras and then a committee was set up in Illahabad. Gradually various committees were formed under different names in this field (Chiragh, 2012). The first step initiated by the Muslims to counter this conspiracy was the formation of Urdu Defence Association (Khan, 2001). Besides that, another important organization that, despite being impoverished, executed the task of protecting the Urdu language was Anjuman e Taraqee Urdu (The Organisation for the Development of Urdu Language) which was established in 1903 (Mughal & Ahmad, 2016).

On one hand Ali Gerh Movement played a pivotal role to uplift the disheartened and discouraged Muslims, on the other hand it also played an effective role to promote the understanding of Urdu language amongst common people and for that purpose Sir Syed Ahmad Khan and his companions resorted to simple style of Urdu in writing by leaving the old

rhetorical style. They also introduced new trends in Urdu literature (Gill, 2013).

The participants of Pakistan Movement protected Urdu language on the pretext of its significance as an identity of two nation theory. This controversy continued until the first decade of 20th century after the inception of All India Muslim League (AIML). However, gradually Hindus realised that Muslims were a nation with a distinct identity in the Indo-Pak subcontinent. Their culture and civilization could never be destroyed. Moreover, Urdu language had become such a linguistic and national reference for the Muslims that bothered the enemies till the inception of Pakistan. Maulvi Abdul Haq who known as Baba-e- Urdu (father of Urdu) has mentioned Urdu-Hindi controversy in these words (Ahmad, 2010),

The greatest tragedy after the establishment of British rule in the Indo-Pak subcontinent was the British thought that Hindi was solely the only language of the occupied nation. Hindus rejected Urdu because they considered it the language of Muslims. Thus, Hindus pitched Hindi against Urdu. Although prior to the British rule it was either Urdu or some refined form of Urdu that was a popular language in the region. And that was the reason that for a long time, Hindus, Sikhs, Christians and even Chinese worked for the development and growth of this language. Then amongst Muslims, Sufis exerted more efforts than the common people for this purpose. Urdu was strengthened and preserved aptly. After 1857, Urdu-Hindi controversy turned out to be a big move against Muslims and Urdu. Now Urdu for Muslims and Hindi for Hindus became a distinguishing political sign and national symbols (Chiragh, 2012).

Although these efforts by Muslim leaders couldn't bear the desired results to persuade the government to alter the policy as long as MacDonnell was in commanding position, but with his successor, Sir James La Touché, things improved. Muslims were responded favourably by the new governor, and he did not maintain a stringent adherence of the new policy (Hayat, 2016).

Urdu Writers, Poets and Pakistan Movement

The events discussed above establish that Urdu language was an equally vibrant participant of Pakistan Movement. It won't be unjustified to say that Urdu language and two nation theory were inevitably indispensable for each other. With reference to that, prior to the establishment of Pakistan, the Muslims of subcontinent participated with great vigour with a conviction for Urdu language as their national language despite having other and thus made it possible to accomplish the achievement of Pakistan. During Pakistan movement, the separate language "Urdu" was a vital and basic reference for two nation theory (Ahmad, 2015).

Pakistan is the result of the struggle of AIML extended over four decades. Urdu remained the medium of communication throughout this journey of the Pakistan Movement. Ultimately in subcontinent the only representative party of Muslims, AIML was founded at the hands of the same people who were fighting in defence of Urdu language for four decades. Some representative names include Nawab Waqar-ul-Mulk, Nawab Mohsin ul-Mulk, Mevlana Muhammad Ali Jouhar and Mevlana Zafar Ali Khan. The Arya Samaj Movement (Nobel Society) which was meant to oppose Urdu and favour Hindi, provided a base for the establishment of AIML. In the subcontinent of that age, several local vernaculars and dialects were spoken which included Punjabi, Saraiki, Pashto, Sindhi, Balochi, Hindi and Bhasha etc., but as a whole for the Muslims of Indo-Pak subcontinent the representative language was only Urdu.

Many resolutions were passed in the several meetings of AIML to develop, protect and approve it as national language. Urdu remained the medium of communication throughout this journey of the Pakistan Movement. Mostly the message of AIML reached the common people in Urdu. Quaid-e-Azam often used Urdu in his speeches. The important news on the behalf of Muslim veterans of freedom fight were published in English with a purpose to communicate them to the British, yet, the same news had an Urdu version for the common people. Lahore Resolution also verifies this practice. Its text was in English language but for the facilitation of the common people, during the same session,

Mevlana Zafar Ali Khan (1873–1956) presented its Urdu translation as well (Aqeel, 1984). Right from the dreamer of Pakistan to the founder of Pakistan, every participant of Pakistan Movement loved Urdu language and remained busy for the progression and preservation of this language. The historical procession of Pakistan Resolution gave a clear depiction to the hazy picture of Pakistan. The verse written on the stage wall was also the following verse of the visionary of Pakistan Allama Muhammad Iqbal,

Jahan Mein Ahl-E-Aeeman Soorat-E-Khursheed Jeete Hain

Idhar Doobe Udhar Nikle, Udhar Doobe Idhar Nikle

The Faithful in this universe live like Sun

They set here, to rise there; set there, to rise here! (Iqbal, 2002)

On one side, for Pakistan Movement, Urdu was the source of communication and the ideology of Pakistan was promoted in the same language through speeches, sessions and processions while on the other hand on literary front, poets and writers were defending the ideology of Pakistan in Urdu. Urdu played a vital and consequential role to inspire a unified spirit, to awaken their national and communal insight, and to strengthen this mutual sentiment. It served to enkindle their hearts that were deadened by the devastating political chaos and disruptions. The slogans '*Inqilab Zindabad*' (live long the revolution) and '*Lay k rehain gay Pakistan*' (we shall achieve Pakistan), '*Ban K Rehy ga Pakistan*' (Pakistan shall come into being), '*Pakistan ka Matlab kya*' (what does Pakistan mean?) were all raised in Urdu language. There are many dignified names in the struggle for freedom that played an equally important role to popularise Urdu (Aqeel, 1984). In this context, the reference of some very prominent and important personalities and their contribution is being provided. The greatest of the poets who played a momentous and an unforgettable role in the Pakistan Movement is the visionary of Pakistan and the sage of Ummah, Dr. Allama Muhammad Iqbal. His poetry and prose both are a reflection and protection of the ideology of Pakistan. In particular, in his poetry in Urdu, he aroused the Muslim from the slumbers and gave them happy tidings of a new dawn.

Amidst the turbulent circumstances, if there was gleam of hope it was the voice of the sage of Ummah (Rizwan, 2016),

Agar Usmaniyon Par Koh-E-Gham Toota To Kya Gham Hai

Ke Khoon-E-Sad Hazar Anjum Se Hoti Hai Sahar Paidha

If a mountain of grief collapsed upon the Ottomans, then why lament?

For the dawn arises from the blood of a hundred thousand stars (Iqbal, 2002).

With his poetry, he inspired the spirit of love for the Holy Prophet Muhammad (Salutations and blessings be upon him) in the Muslims and taught them how to realize their reality. He has his poetry in Persian language also but the acknowledgement and popularity, that he received for his Urdu poetry, during Pakistan Movement, is unmatched. His Urdu poetry and verses were recited in rhythm in the meetings and processions. Besides that, the speakers of the ideology of Pakistan would enthuse and strengthen the passion of the people with the help of his verses. As the majority founders of the All India Muslims League were the poets and writers associated with Urdu language, the concept of a separate state for the Muslims also came from the glorious poet of Urdu language Allama Muhammad Iqbal in 1930. The philosophical poetry of Allama Iqbal nurtured the political wisdom of the Muslims of Indo-Pak Subcontinent. It guided them to the new paths of thought and actions. It generated a new and fresh spirit in masses. Allama Iqbal's sincere poetic and philosophical ideas taught the Muslims the lesson of freedom and awaken in them the insight into life (Chiragh, 2012).

Another significant name in this field is of the leader of lyrical poetry Molana Hassrat Mohani. He was a zealous and fervent devotee of the Pakistan Movement. He was a great poet of Urdu language besides being a political leader. In his poetry he wrote very boldly against the British imperialism which resulted in sending him to prison several times. Along with poetry, he also worked actively in the field of journalism. He published his journal 'Urdu-i-Mu'alla' in Urdu language which published the articles about freedom, patriotism and independence from the British rule. He promoted the theory of Pakistan valiantly and

fearlessly (Siddiq, 1984). Molana Zafar Ali Khan also played a vital role in Pakistan Movement through his poetry and journalism. Besides being a founding member of AIML, he was also the right-hand man of Quaid-e-Azam. He was a fervently passionate and eloquent speaker. The most widely published Urdu newspaper of that time 'Zameendar' was printed under his supervision. That Urdu newspaper was an expicator of the aspirations and desires of the Muslims during the course of Pakistan Movement. The British imposed restrictions on the newspaper as well as Molana Zafar Ali Khan had to go in prison but the newspaper continued the depiction of the desires and emotions of the Muslims till the inception of Pakistan. During the ban on Zameendar, he used to publish another newspaper in Urdu language named 'Sitara e Subh' (The Morning Star) for the political purpose. This newspaper also got great popularity. He had a profound association with poetry and literature. He was proficient in poetry and prose alike. His poetry written in Urdu language on Islamic and political subjects played a significant role to accelerate the yearning for freedom. Molana's world famous verse is still very effective to strengthen the might of faith (Nazaria-i-Pakistan Trust, n.d.).

Other than him the name of Molana Altaf Hussain Hali is also very important in this regard. His poem 'Maddo Jazar e Islam' also popular as 'Musadas Haali' taught a lesson to the Muslim nation to resurrect by reawakening the honour and adopting the values of Islam. Besides that, he also wrote the biographies of the distinguished Muslim personalities in Urdu language which, for the common people, served as a very useful source of familiarity with their leaders. Similarly Molana Ghulam Bheek Nairang, Molana Ahmad Raza Khan Brailvi, Molana Shiblee Nomani, Mian Basheer Ahmad, Naeem Siddiquee, and Asad Multani's names are famous. Their poetry in Urdu made a unique contribution in the movement of Pakistan. Like poetry, Urdu prose has also a momentous role in Pakistan Movement. Those writers of Urdu language who wrote in prose to promote the ideology of Pakistan include Molana Shiblee, Abdul Haleem Sharar, Nawab Mohsin ul Mulk, Molana Muhammad Ali Johar, Molana Zafar Ali Khan, Ghulam Rasool Mehr, Abdul Majeed Salik, Molvi Abdul Haq, Molana Abdul Majid Derya Abadi, Mirza Muhammed Saeed, Rashid ul-Khairi, and Ahmad Nadeem Qasmi. They

disseminated awareness among people about two nation theory and the glorious past of the Muslims through their essays, novels, fiction, drama and columns. In this context, the drama written by Zia Serhadi 'Pakistan' holds a unique significance in the support of the Pakistan Movement and the demand of Pakistan (Chiragh, 2012).

Urdu Press and Pakistan Movement

Press has an immense significance in an independent society. The role of press further becomes highly significant when a nation is on its way to freedom movement or national struggle. The newspapers published by Muslims' press were vigilant on their particular role. Muslim journalists were vigorously fighting against the opponents of AIML and they very sagaciously repudiated the wicked agenda against League and its leadership. They can be credited with taking the message of AIML in the farthest corners of Indo-Pak subcontinent; made the rationale of Pakistan understandable for the Muslim community and attracted their support for Pakistan. Thus, it was through their relentless efforts that the task of Quaid-e-Azam Muhammad Ali Jinnah was supported by the press (Khan, n.d).

During the Pakistan Movement, the contribution of Urdu language, in the field of journalism is also unforgettable. Many newspapers, magazines, and journals were being published that upheld and supported the ideology of Pakistan and the Pakistan Movement. In these newspapers and magazine *Tehzeeb-ul-Ikhlaq*, *Agrah Akhbaar*, *Radd-e-Esiyat*, *Shamsul Akhbaar*, *Nasir ul Ikhtabar*, *Ahsan ul Akhbaar*, *Dil Guzar*, *Itihad*, *Muhazab*, *Paisa*, *Wakeel*, *Urdu- e- Mualla*, *Zameendar*, *Alhilal*, *Hamdard*, *Comrade*, *Eeman*, *Ehsaan*, *Tanveer*, *Manshoor*, *Nawaiay Waqt*, *Sarhad*, *Milat*, *Al-Islam*, *Jamhoor* and *Tanzeem* are the famous names. In this context Aqeel (1984) notes that these are some of those numerous newspapers papers which expanded and made the movements led by the Muslims a success. They raised their national insight and communicated to them the significance and the need for creation of Pakistan. Thus, the role of Urdu poetry, fictional and non-fictional prose in the Pakistan movement is strongly evident.

In 1916, under Quaid-e-Azam presidency, in the first session of AIML, a resolution was presented that Urdu should be approved as the national language. Under his presidency that resolution was passed in that session. Similarly, in the 25th session of AIML which was held in Lukhnow, under Quaid-e-Azam's supervision, once again a similar resolution was passed in the favour of Urdu. He was keenly interested in Urdu language. He had a love for his culture as well as Urdu language. He was the, "living visible symbol of Muslim unity, Muslim aspirations and Muslim pugnacity in India, and indeed represented the Muslim renaissance. He rid himself of Savile Row (London) suits and changed to Muslim traditional dress of *Sherwani* and *Shalwar* and *Karakuli* cap (the 'national' dress of Pakistan today), and even addressed the masses in his "unrehearsed, broken, anglicized and accented Urdu." (Mujahid, 1985).

Urdu Language and Quaid-e-Azam

Quaid-e-Azam used to express himself in English language, so much so that the voice that he raised to support Urdu was also in English. A major reason for that was his good command on English language while as far as Urdu was concerned he didn't have equally good command. But he was a great leader who knew that the language of the people was Urdu. So, he tried hard to learn and grasp Urdu. His success in this effort is evident from the fact that in 36th session of AIML held in December 1938 in Patna, immediately after his speech in English language, he made effective and eloquent speech in Urdu also and this was for the first time that in this session Quaid-e-Azam's voice was resounded in Urdu (Aqeel 1984).

Quaid-e-Azam, besides having an association with Urdu, also believed that Urdu was the language of the people of Indo-Pak subcontinent. That is why in his famous fourteen points he demanded for the protection of the language of the Indian Muslims (Urdu). He explained the actual purpose of making a speech in English language in his speech of October 30, 1947 on Radio Pakistan,

I have so far spoken to you in English as you know that the eyes of the world are upon Pakistan and we are watched by the various

nations of the world with keenest interest since the establishment of Pakistan as an independent, sovereign State which has been a great and historical event. I, therefore, used the medium of English so as to be able to reach the world-wide audience, which exhibited great interest in Pakistan (Aqeel, 1984).

His affinity with Urdu language is evident from the fact that despite the presence of numerous dialects in Pakistan, he made it clear in front of more than 300,000 people, on March 21, 1948 in Decca, "Let me clarify that the state language, therefore, must obviously be Urdu." While declaring Urdu as national language on the same occasion in Decca he said,

"Let me restate my views on the question of a state language for Pakistan. For official use in this province, the people of the province can choose any language they wish".

"There can, however, be one lingua franca, that is, the language for inter-communication between the various provinces of the state, and that language should be Urdu and cannot be any other" (Quaid-e-Azam-1948).

The people of Pakistan succumbed to this declaration of their leader. In East Pakistan where Bengali was spoken, except few impish ones, people welcomed the statement of Quaid e Azam Muhammad Ali Jinnah. Before Pakistan was established, there was no big conflict between Bengali and Urdu rather the leaders hailing from Bengal also supported the Urdu language (Bangash, 2016). When Fatimah Jinnah went on her visit to Decca, she was accorded a tumultuous welcome and she addressed a mammoth crowd of men and women there which establishes the fact that language controversy had not affected the affection of the people of East Pakistan for Pakistan.

The controversy of language is rooted in the times when non-Bengali leaders of AIML endeavoured to raise Urdu language as lingua franca of Pakistan. Various events have been preserved in history in this context. A fourteen points manifesto was laid down by The Central Parliamentary Board of AIML in June 1936 to protect and promote Urdu language and script. This very board, in the year 1936, chalked out a

program consisting of twenty-five points to set out the needs that were specific to Bengal. It wasn't deemed essential by the Board to adopt the Bengali language and script as it was equally supported by the Bengali members representing Bengal Provincial Muslim League (BPML) that the Muslims of Bengal would also have Urdu as their official language. Still the idea was opposed by some other Bengali leaders (Jabeen et al., 2010).

With all these discussion it is evident that Urdu played a major role in Pakistan movement and it remained an unifying force for Muslims of British India.

Conclusion

Urdu language not only emerged as a symbol of Muslim unity during the course of Pakistan Movement but it was also established that it had all the traits to be a powerful factor in affirming the need for a separate state for Muslims in Indo-Pak subcontinent where they could be free to lead their lives according to their religion and culture. The veterans of the freedom fight showed an equal devotion to this language and a number of publications in the field of information, news, and literature, that date back to pre-partition times, are a strong evidence of the fact that they owned Urdu language as they owned the struggle for an independent state for Muslims. Urdu served as the representative medium of communication for press and public during the movement of Pakistan. It was selected as the national and official language by the founders of Pakistan.

Today the need of the hour is that Pakistan should utilize its resources to develop and nourish the national language. In 2015, Supreme Court of Pakistan gave its verdict to implement Urdu as official language provincial as well as federal level. Since the implementation of the Constitution about 44 years ago, the process of Urdu's application is still far from complete. In many areas, it has not even started.

The time frame of 15 years stated in the Constitution has passed almost thrice but English still holds its position of an administrative, economic and social necessity. In the age of smartphones and social media, Urdu language as the 'language of cosmopolitanism and

distinction' seems to have lagged behind. A revolutionary strategy is required to implement all those recommendations which have been made from time to time, for the due recognition of the status of Urdu as national language.

A balanced approach can save the status of Urdu language as well as meet with the justified and required use of English language in the country.

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