

***Rahbar e Deccan* and Infrastructural Modernity in the Princely Hyderabad**

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Abstract

This paper analyzes the editorials of *Rahbar e Deccan* daily which was published from erstwhile princely state of Hyderabad. This paper argues that the daily acted as a mediator between the state and the people. *Rahbar* functioned as a resolution mechanism by accommodating modern methods while keeping traditional ethos as vantage point like many of the early printing ventures in the state.

Keywords

Infrastructure, Modernity, Print, Tradition

Introduction

Rahbar e Deccan daily newspaper was started in June 1920 from *Daru saltanath* (capital) of the Hyderabad State and continued its publication until the integration of the state into India in 1948. First it was having four pages of small size printed on small size lithographic press. It published Urdu gazal on the first page. Initially most of the news were local in character and later the newspaper contained 6-8 pages with more international news. It translated many news from English newspapers and news agencies. The daily was professional in selecting, arranging and publishing news. *Rahbar* was meticulously careful to be free from errors and mistakes. Editing was done at every stage of the production of the newspaper.

This was the first publication to use an electrical press in the state and it carried the photos of prominent personalities and important functions. It also helped to make the design attractive. *Rahbar* has the credit of first newspaper of Hyderabad to appoint correspondents in Delhi, London and Beirut and they sent news reports through wire. The reports about the Second World War were published under the title of “war” and it attracted the readers. After the end of the war in 1944 it published a special issue with photos of the war. The newspaper published international advertisements along with local ones. The proof reading was done by a unique technique of reading and hearing.

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The possibility of lithography was beautifully utilized by *Rahbar*. It had excellent calligraphers with tremendous journalistic skills. Through this practice they endeavored to keep the culture and aesthetics of calligraphy alive. There is a popular story about the expertise of a calligrapher to have a nose for news to publish a very important news story in the paper. During the salt satyagraha (salt march) event people were curious to know about the possible arrest of M K Gandhi by the British government. Delhi correspondent sent the news of Gandhi's arrest through wire and the telegram reached the *Rahbar* office very late in the night when most of the editorial staff left the place. The calligrapher who was going for the final print of the newspaper saw this telegram and he had a little knowledge of English. He understood the significance of this news then he removed some news from the first page and included the story about Gandhi's arrest on the first page. On the next day this news was not covered by any Urdu newspaper other than *Rahbar*. This news became the topic of discussion in and around the city. After an inquiry it was found that the news was prepared by the calligrapher Abdul Ahad and he was awarded rupees 100 for using his skill and enhancing the reputation of the newspaper.

Rahbar e Deccan had a good reception among government circles and it was subscribed by many government officials. It is suggested that the Nizam Mir Osman Ali Khan used to go through this newspaper every day to know the general condition of the people. Sometimes Nizam's poetry and *gazals* by reputed poets were published in the first page of this daily. Nizam's patronization made it an allegiant to the Hyderabad princely rule. Contrary to the arguments made by researchers and writers the relationship between the *Rahbar* and the Nizam was critical and the publication was not just an organ which uncritically praised the state and its rulers. It attempted to creatively and constructively critique the government and transform the incipient public.

Maulvi Ahmed Muhiuddin was the editor of *Rahbar e Deccan*. He studied at the Nizam College Hyderabad and had his graduation from Aligarh Muslim University. Since he was not interested in government job he turned to journalism. His old friend Maulana Abdullah Khan was his joint partner. His elder brother Muhammad Yusufuddin was the superintendent of the newspaper. Many writers and translators were associated with *Rahbar*. The end of Second World War and death of Ahmed Muhiuddin and Yusufuddin affected the internal functioning and structure of the paper. The management was transferred to Syed Hamid Muinuddin and later Muhammad Manzoor Hassan became the editor. Muhammad Waheeduddin second son of Ahmed Muhiuddin was appointed as the managing editor of the newspaper.

Many translators were appointed in the newspaper. Most of them were graduates of the Osmania University. Articles were contributed by renowned figures like Allama Imadi, Manazir Ahsan Geelani and Dr. Hamidullah. Abul Khair Siddiqui's column "Science ki Dunya" (The World of Science) was passionately read by the people. *Rahbar* played big role in making Urdu language popular and Urdu journalism significant.

Journalists and other staff were deeply respected by the management of the *Rahbar*. They were given maximum freedom and there were no unnecessary restrictions upon them. Their concern for the employees reached the extent that even an employee dies his burial expenses were carried out by the newspaper. The widow of the deceased received pension from the management. Loan was sanctioned for the employees to be repaid in easy instalments.

The vision of *Rahbar* was reformatory and it criticized and opposed any movement against religion and ethics. The designing of an independent and sovereign Hyderabad was the foundational objective of the newspaper. The police action of 1948 and the integration of Hyderabad to Indian union caused the closing of *Rahbar*. It imagined a productive space for the people of Hyderabad state. By registering complaints, raising objections and suggesting corrective measures to the state it acted as a 'critical insider'.

Visionary mediation

Rahbar e Deccan endeavored to propose new ideas and practices in the field of education, development, industry and infrastructure. Many of its editorials were responses to the complaints raised and problems faced by the people of the state. It suggested its own resolutions and sought the government to address the issues raised by the public. Hence *Rahbar* performed as a mediator between the state and the public. To comprehend this phenomenon *Rahbar's* editorials have to be closely examined and interconnected.

The objectives of media had been clearly described in *Rahbar's* one of the editorials (October 28, 1922) titled "Difference between News and Views". The editorial was written in the context of a protest happening in the Osmania University. *Mushir e Deccan*, an Urdu daily argued that there is no need for many professors in the department of religion at Osmania since there are only three or four students. *Rahbar e Deccan* accused that *Mushir e Deccan* is intentionally propagating lie as in reality the department was consisting 13-14 students. *Rahbar* argued that something against *government* to create misunderstanding among public will make black spot in the field of journalism. Here criticism is not considered as a crime but it was suggested

that repetition of mistake is not good for media. *Rahbar* pointed out that the press is meant for internal and external, governmental and non-governmental life and it should not be partial. In this instance an idea of a mutual relationship between press and government was forcefully put forward by the daily.

Rahbar took firm stand against propaganda and negative campaigning by media. In the context of Ali Imam's resignation people in North and South India started speculating many things. Newspapers also propagated negative opinions. The Hindu daily wrote that Kishen Pershad will replace Ali Imam. *Ahram e Istiqalal* daily of Kanpur and *Dul Qarnain* also wrote the same thing. *Rahbar* (October 16, 1922) suggests that even though the newspapers can influence people to form opinions they cannot endorse these assumptions without evidence. Ali Imam is a highly respected man and the Nizam will choose the right person to deal the issues of the state, the daily suggests.

Role of the press in a society is viewed here as critical. Negativity and harm to development has been strongly discouraged by *Rahbar e Deccan*. It suggests (Ibid) that "press should guide the country to differentiate between profit and loss. Press should be the voice of the country, advisor of wealth and maintainer of prosperity." Even though the *Rahbar* was supporting the government it stood for productive freedom of the press in the state and it suggested that the betterment of a country can be measured by the freedom of press exercised over there. Every event is considered as free and external and opinion as internal/personal and selective.

Producing knowledge and infrastructuring education

Knowledge production and infrastructural development in the field of education were the major driving forces for the *Rahbar e Deccan* newspaper. They promoted modern education with a moral basis attached to it. They pushed for reform, popularization and systematization of education at the Osmania University through intellectual experiments and structural changes.

The roots of the educational vision of Hyderabad state could be found in the endeavors of Sayyid Ross Mas'ood. On the one hand his concept of education was transnational/trans-Islamic and on the other he was influenced by alter nationalist tendencies. The term trans-Islamic is used as it was defined by Nile Green. The term 'distinguishes a set of parallel and contemporaneous aspirations and activities of Muslims in various regions of the world that in contrast to "Pan-Islamist" ideologies, were neither unified as a single movement nor aimed at common or collective goals. They were usually aimed at the achievement of discrete and geographically localized agendas.'" "Alter-national is employed as a label for aspirations and activities promoting either

communitarian interests (particularly the Muslims of India) or the interests of small, short-lived or otherwise forgotten states that are usually subsumed in discussions of nationalism (particularly the Indian Princely States).”The term “Alter-national” in this way draws attention to the alternative and largely forgotten nationalisms that spread between the two World Wars in the name of such never-realized independent nations as Tatarstan and such vanquished nations as Hyderabad, as well as other princely or would-be states in South, Southeast, and Central Asia.”

Ross Mas’ood’s imagination of a future Hyderabad was corresponding to the ideas of the then ruler Mir Osman Ali Khan about education, intellectual progress and socio-material development. Making Hyderabad a civilizational and intellectual hub was envisioned by many intellectuals during various points of time.

In an editorial (October 12, 1922) titled “The Deficiencies of Current Education” *Rahbar* argues that it is the duty of the state to impart education to people and the purpose of education should be service of the community (*qaum*). Here the formation of the community and imparting of education can be understood as reciprocal process. The community was not conceived as a given entity rather it was constituted through various processes. Community was formed through education and education was established through community formation.

It envisioned a localized form of education not the imitation of English. Modern/British model of education has been criticized in the same editorial as something which could not comprehend the local tradition and educational practices. Foreign lifestyle was also questioned as it is unable to teach local life experience. As a resistance to foreign education a localized imagination of education has gained currency in Hyderabad in the first half of the twentieth century. The promotion of Urdu language as the language of learning was in order to resist the colonial language and culture unlike north India where Hindi-Urdu controversy was prevalent (Kavita Datla, 2013).

Rahbar asserted local language as the main character of the Osmania University. It suggested that the education should not be only about rituals but also about politics, nationalism and courage. *Rahbar* imagined nationalism not as a synonym of animosity between countries but as something which cultivates healthy competition between countries for development and a nation is supposed to learn from other nations. Jamia Millia Islamia was mentioned as the example for how education should be used to serve the nation. In *Rahbar*’s view religious studies must be a compulsory subject at the Osmania University along with English literature, Arabic and Persian. The technical

education provided at Jamia Millia was suggested as a model for the Osmania University. *Rahbar* used to write editorials on the necessity of technical education for the development of the state.

Educational progress of the state was one of the major concerns of the newspaper. It urged the authorities to accommodate maximum people to educational institutions. In a sense journalism was conceived as a problem solving mechanism. When a student who got third rank in metric exam was denied admission at the Osmania University due to the unavailability of seat *Rahbar* wrote an editorial (October 19, 1922) suggesting practical solutions.

The student was not interested to study mathematics and physics and he also could not get admission in the Nizam College as well. Maulvi Abdu Rauf, advisor of the government wrote a letter to the authorities regarding this matter. A copy of the letter was sent to *Rahbar* too. It was observed that as the Jamia Millia Islamia allows third rank students for intermediate course and the Aligarh Muslim University has approved the courses of Jamia Osmania, students of Hyderabad need not to worry about higher studies and their future. The students of Hyderabad were encouraged to move to different places for education. *Rahbar* wrote an editorial on November 6, 1922 about financial expenses for education in Germany as a response to the letters from readers. It shows the vision of the newspaper on educational growth.

The admission also had something to do with the capacity of the professor. The number of students studying at the Osmania was very high hence a professor will not be able to manage the class. At the end of the editorial *Rahbar* opines that the passion for knowledge is less in the state. Hence the thirst for knowledge should be cultivated. If the admission issue is solved it will benefit not one student but many students.

Education in Hyderabad was accessible only to the elite classes for a long time especially in nineteenth century. Setting up of schools and colleges in the end of nineteenth and in the beginning of twentieth century made small scale transformation in the arena of education. Education of *Jagirdars'* (who collected taxes and revenue and maintained standing army) children was a major concern for the Nizam. The Nizam decided to use two percent of the *Jagirdars'* asset for the education of their children. *Rahbar* in an editorial (July 18, 1923) suggests that *Jagirdars* will be able to understand the value and benefit of education once their children are educated. They were also encouraged to go to Europe for higher studies. The newspaper also raised many questions like how a *jagirdar* can pay tax if he has low income and many children and if he is not able to continue his children's education what is the policy of the government.

The Hyderabad state gave importance to all branches of knowledge specifically to medicine and engineering. It seems that the aim of establishing various educational institutions was to equip the state to be self-sufficient and competent with other princely states and British India. The formation of modern subjects also must have been the driving force behind these endeavors. Students could enjoy freedom to criticize the quality of education and they could raise complaints. Engineering education was not high in standard and teachers didn't have thorough knowledge in the respective field. The daily highlighted (October 22, 1922) the complaints of students about the quality of engineering course and proposed to make sure that quality and best education is offered in the field of engineering.

Not only intellectual and mental growth was given importance but also physical development was considered as essential part of education. It was urged (November 2, 1922) that the participation of students in sports programs must be ensured and programs for physical development should be conducted in schools. Education was considered as a mean to achieve the comprehensive development of an individual.

The *Rahbar* perceived (December 7, 1922) government as a shelter for the people. It compared the government with rain which waters both dry and wet fields and sun which lights large houses and small huts. It argues that a state is not for a few but for all and everyone must get benefit from it. This editorial was written to inform the people about the extension of last date of free payment for judicial examination. At the end of the editorial the newspaper suggests that the students from the villages will not be able to know about the extension of the date. Educational establishments, press and other institutions were centered in the city of Hyderabad. Hence the *Rahbar* pushes the authorities to consider the students from rural areas.

In a different editorial (December 28, 1922) it was suggested to establish new law department at the Osmania University. In the case of judicial exam some students complained that the fee is high to apply for the course. *Rahbar* opined (November 30, 1922) that high fees should not be charged from the students. The newspaper focused on the demands of the students and talked in favor of them. This shows the critical and corrective position of the daily and how it acted to support the poor and rural subjects.

The newspaper also attempted to combat rumors against the government. There was a rumor about the judicial exam that if someone fails in one subject in the first year he/she will have to attend classes for two years again. According to the government authorities this year's exam is the last examination of certificate course in law. From next year onwards the subject

will get departmental status and for those who failed in the exam there will be one more chance to clear the subjects.

There was a controversy during the period about notifying the time table of second year medical exam without publishing the results of first year examination. *Rahbar* accuses (October 22, 1922) that the careless attitude of the examination committee caused hardships for students. Because of this issue students refused to write the second year exam. The newspaper wanted to bring the notice of the authorities to solve the students' problems while highlighting the international popularity of medical education in general.

Informal education and training were considered by the state as tools of development and self-sufficiency. The state authorities were urged by the daily to produce its own goods for regular use. The Hyderabad state used to suffer from droughts every year during this period hence the industrial and agricultural development was inevitable for survival. The majority of people depended on agriculture. *Rahbar* proposed to the state that farmers should be given industrial training and domestic production must be encouraged. Institute of Commerce and Industries at the Osmania University organized an exhibition of domestic products during this period and the exhibition was appreciated by the daily (December 3, 1922).

Rahbar had shown keen interest in the educational experiments and experiences in Jamia Millia Islamia and Aligarh Muslim University. It praised the industrial education in Aligarh and praised the presiding of a woman in a convocation as the first time event in world history. The daily pointed out (January 2 1923) that the Begum of Bhopal had supported woman education in Aligarh. It seems that the daily envisaged to create a Muslim educational solidarity and cooperation. Since the editor of *Rahbar* was graduated from Aligarh he must have had first-hand experience of their educational system.

It also published different speeches delivered in convocations at Jamia and Aligarh. The series of editorials published during the month of February, 1923 in the context of convocation in Jamia and Aligarh talk about the impact of Islamic culture in India, its role in breaking caste system, creation of unity of religions, service rendered by Islam in the field of teaching and education, and necessity of freedom as a rare species that is hardly found in the history of civilization. They also discussed about nationalism and why institutions should be free from the government intervention and progress of nation.

In another editorial it brings the model of Prophet Muhammad's approach to science and knowledge since people from different parts of the world came to Medina for learning. It also quotes prophets sayings about knowledge like 'one

who seeks knowledge is in the path of God', 'one who talks about knowledge is praising the God' and knowledge illuminates the path to the paradise and knowledge is the only friend in the desert of darkness'.

The contributions of Islam in the field of knowledge and learning were praised in the convocation meetings. How medieval Muslims produced knowledge was a very important question. The names recalled in the meeting were Ibn Sina, philosopher and scholar of science and medicine, Ibn Rushd and Abu Musa and their theories are connected to Aristotelian thoughts.

The daily also talked about language politics in general and promoted Urdu language in particular.

The politics of language and *Rahbar e Deccan*

Unlike north India the language discourse in Hyderabad was multidimensional. The north Indian language discourse was largely centered on Hindi-Urdu controversy. In Hyderabad Urdu as the official language had to engage with vernacular languages like Telugu, Kannada and Maratha. Persian was the official language until 1880s and it was replaced by Urdu language during the period of Mir Mahbub Ali Khan, the sixth Nizam. Unlike the Qutb Shahi period and the Asaf Jahi rule in nineteenth century the language discourse has witnessed various changes in the early decades of twentieth century. Even though the Urdu was imagined in Hyderabad as a language to rival English there were some critical engagements of Urdu with other local vernacular languages as well.

The making of Urdu as a language of knowledge and education has a long history in the state starting from the individual initiative of Fakhruddin Khan Shamsul Umara in the first half of the nineteenth century and through establishing educational institutions in the second half of the same century and founding of Osmania University in the early decades of twentieth century. In order to officiate Urdu and to make it the language of instruction Hyderabad has to face many challenges and troubles from different linguistic groups. The emergence and creeping of nationalist movements from British India to Hyderabad also heated the tensions around the question of language.

There were trenchant criticisms against Nizam's approach to Telugu people and language. It was alleged that the Nizam was scared of the progress of Telugu people. It was also told that Telugu, Marathi and Kannada press were not permitted in the state. The same source who made these accusations suggested that there were many Telugu publications in Hyderabad including *Neelagiri* weekly, *Telugu Patrika*, *Golconda Patrika* and *Sujata* Monthly and 15 Telugu journals were started between 1900 and 1930. Regarding the

question of official language, language of instruction and educational policies heated debate was going on in the state between Urdu and Telugu press (B. Srinivasulu, 1982).

In an editorial (June 2, 1926) *Golconda Patrika* praised the education and libraries in the princely state of Baroda and urged the Nizam government to establish mobile libraries in Telangana region. It again asked the government to give permission to found libraries and vernacular schools in the state. It was accused that the government did not give permission. *Rahbar e Deccan* suggested that Telugu libraries were the houses of conspiracy and the temples of hypocrisy. *Sahifa* an Urdu daily also expressed the same opinion. Later the *Golconda Patrika* raised severe critique against the Urdu press by stating that some newspapers support the aspirations of the people while other newspapers present distorted image of the aspirations of the people. It accused *Rahbar e Deccan* and *Sahifa* as perpetrators of religious fanaticism.

Telugu press including newspapers and magazines raised many criticisms and accusations against Osmania University as well. Establishment of Osmania University was portrayed as ruin to Indian culture and Urdu as foreign language- They alleged that there is Muslim domination in the Osmania University and Urdu is not the language of the people and it should be given second place. When *Rahbar* wrote that Urdu is the medium of instruction in the Osmania University and no need of Telugu and Sanskrit, *Sujata* responded that *Rahbar's* logic does not deserve reverence. *Golconda Patrika* also criticized Translation Bureau and demanded for Andhra University with Telugu language as the medium of instruction.

“*Hyderabad Vidya Mahasabha*” was established in 1915 to promote education in the state. It used to organize educational conferences and it was dominated by the people who are associated with the government. Hence *Golconda Patrika* called it as Muslim Sabha. In 1928, a parallel mahasabha was formed and it was named as “*Prajapaksha Vidya Mahasabha*”. *Rahbar e Deccan* made stringent criticisms against the conferences organized by the sabha saying that this sabha is only for Hindus and a wide gulf is getting evolved in thinking between rulers and ruled. *Rahbar* went further and called “*Prajapaksha Vidya Mahasabha*” as Hindu Mahasabha. *Rahbar* suggested that such organizations are not needed in the state since the Nizam government is not foreign and such organizations are only required in British India.

Raging debates and disputations continued to happen between Urdu press and Telugu press. *Golconda Patrika* and *Sujata* opined that Urdu press is not promoting education and they do not tolerate something good done by other magazines hence they do not deserve any respect. Urdu press especially

Rahbar e Deccan was accused as the creator of divisions between communities. But the editorials published in *Rahbar* suggest that it was attempting to resist the penetration of British Indian tendencies in Hyderabad. By accusing Osmania University as ruin to Indian culture and Urdu as a foreign language, Telugu press was perpetuating Hindu nationalist tendencies in the state, *Rahbar* argued (July 2, 1923).

Rahbar was against giving secondary education in mother tongues. But it had attempted to push the government to establish primary schools in different parts of the state. The reason for not approving secondary education in mother tongue can be the agenda of the state of recruiting educated officials in government positions hence making Urdu as the official language. The establishment of Osmania was to co-relate the ancient arts and sciences with the modern arts and sciences and to promote spiritual values. To fulfil this it made compulsory theology education for Muslims and compulsory ethics education for non-Muslims in 1928-1929.

Musheer e Deccan daily advised that the government servants must know regional languages. *Rahbar* responded to this advice by saying that practically it is not possible to learn twelve to fifteen languages of the state though for the people who speak Marathi and Telugu, and for Urdu people to learn one of the languages was compulsory. The progressive and reputed Urdu daily *Raiyyath* never opposed Urdu as the official language of the state. It emphasized to make it easy, simple and intelligible to all. *Majlis e Itihadul Muslimeen* also demanded to keep Urdu as the official language. What is noticeable is that the village administration was performed in regional languages.

Urdu was presented in official and unofficial documents as a language which was spoken in different areas of Hyderabad. A government resolution issued on October 18, 1917 proposes Urdu not only as the official language, but “it is the only vernacular which is more or less understood throughout the dominions especially in those urban areas from which His Exalted Highness’s subjects who generally take to secondary education, are mainly drawn”.

Osmania University was praised by *Rahbar* as a boon for the people of Hyderabad. Education in mother tongue was strongly espoused by the daily following models from Europe. It says that in sixteenth and seventeenth centuries the English used to feel proud of their knowledge in Latin and later they realized that the intellectual growth is possible not only in Latin but also in English language. Nations which love their mother tongue only can like their culture, *Rahbar* argued.

Rahbar also objected releasing press notes in English language. It opined that since Urdu is the official language all communications and documentary works should be done in this language. Only two Urdu newspapers (one of them was *Rahbar*) were reporting activities of the government departments to the people. If the information is published in English language, large section of the people will not be able to understand the content. The daily asks when the language of the Osmania University is Urdu why its success story is published in English language.

Telugu press also accused *Rahbar* as mouthpiece of the Nizam government. Number of editorials published in *Rahbar e Deccan* and secondary sources also prove that it could freely criticize the government. Overall development of the society was a major concern of the daily.

The *Rahbar* daily urged (November 23, 1922) government authority to ensure connectivity and communication between Hyderabad and the outer world. For instance, it demanded the government to open post office in Afzal Gunj as it was an emerging big business hub. It gave minute details about the place to prove why such an office is necessary at that location. The shops of that place wanted to send and receive letters from different parts of the country especially from British India. Post office must be convenient for the residents of the area as the post office in Begum Bazar is not sufficient to serve the public. There was no post office between Pathargatti and residency. To reduce the expense, it was proposed to shift the office from Begum Bazar to Afzal Gunj.

As the newspaper dealt with local issues, educational matters and infrastructural concerns, it also discussed international political affairs and religious topics. Turkey and Ottoman Caliphate was the major content of *Rahbar*. It placed Turkey as a powerful center of the world. It spoke about and urged for the unity of Muslims. The right of Caliphate was attributed to Turks because of their invaluable contributions in the war for Islam. *Rahbar* celebrated all the victories gained by the Turkish government. It considered the happiness of the Nizam in such news as representing entire population of Muslims especially of India. Because of the victory of Turkey over European powers Nizam declared 29 August, 1923 as holiday in Hyderabad. The government announced that all the mosques will be illuminated at the state's expense. *Rahbar* proposed that not only the government but people across Hyderabad have to lighten themselves. For this purpose, groups have to be formed and money has to be collected to illuminate mosques in every locality. The daily also opined (August 3, 1923) that after every prayer (*namaz*), special prayer for the Caliph of Muslims and the Nizam has to be conducted.

The daily wrote editorials against the encroachment of Turkey by European powers. It criticized propaganda against Turkey by saying that media reports are trying to make the Muslims ally of France and Italy. Appeal by the International Red Cross Committee to help the victims of Greek attack was also made by the newspaper (January 17, 1923). World Muslims were asked to help them and the committee had great success in China, Siam, and Burma etc. It was hoped that the Central Khilafat Committee will hand over the funds to the committee.

The *Rahbar* daily considered Turkey as the center of Muslim power and credited it with the custodianship of two holy mosques in Mecca and Medina. Enemies want to erase Turkey from the world map as it had fought against all European countries. Mustafa Kamal Pasha has proved that the country has all the properties that free and energetic countries possess. As the European countries have been called independent, Turkey also has the right to be called free and alive nation. The victory of Turkey is projected as triumph of truth. Turkey had to suffer a lot to reach this stage and its economy and villages have been destroyed by enemies. These facts were narrated by the daily in order to appeal the world Muslims to assist Turkey financially to improve its situation.

The daily wrote editorials to counter vicious propaganda against Turkey. In an editorial titled “White Lies” with the help of statistics and date it counters British Prime Minister David Lloyd George’s accusation against Turkey that it has killed 15 lakh Armenians. *Rahbar* asks that as the population of enemy country is 12 lakhs how could Turkey kill 15 lakh people. It urges (November 28, 1922) the readers not to believe in such propaganda since the propaganda machine against Turkey is active. *Rahbar* focused on Khilafat and freedom struggles in different parts of the world.

Religious piety

To promote religious virtues and encourage people to improve spiritual and ethical qualities was one of the major agendas of the daily. The aim was to create ethical subjects in the state for social development. It wrote special editorials in the month of *Rabiul avval* (month of Prophet Muhammad’s birth) and on Eid Milad un-Nabi (celebration of Prophet’s birthday). In an editorial written on Milad un-Nabi it talked about how the world was changed after the period of Jesus to profanity and idolatry. The birth of Prophet Muhammad made the desert of Arabia verdant and fertile like the birth of Jesus made Jerusalem a paradise. The special day must be celebrated in Hyderabad and his messages should be shared and perpetuated. People used to send money to *Rahbar*’s office for celebrating Milad un-Nabi and the daily praised the donors and prayed for them. The money was distributed among poor people,

victims of natural calamities and charity organizations. Muslims of Hyderabad were encouraged to spend money on welfare activities as taught by the prophet.

Rahbar e Deccan praised the services rendered by various officials in different departments of the state. For instance, Nawab Muhyuddin Yar Jung's administration in Karim Nagar and Warangal was highly appreciated in the context of his retirement from the service. He played a very important role in improving the area. He built many roads and sanitation was given utmost importance. In light of this, *Rahbar* made a proposal to the government that after retirement he can be appointed in Hyderabad so that sanitation in the city could be improved. Residents of the city can have better facilities and good healthcare.

Religious and community organizations were given big support and encouragement by *Rahbar*. *Tableeg e Sifathul Islam* was one such organization which was formed in 1921 and its headquarters was in Hyderabad. The aims of the organization has been narrated by the daily (August 9, 1923) one by one as 1) preaching and propagation of Islamic ethics, 2) preparing Muslims for government employment, 3) establishing orphanages and institutions for destitute, 4) helping socially backward communities to be educated, 5) reformation of the individual self, 6) warning drunkard and addicts of bad habits and weaning them away from the wrong path.

In a different editorial (January 18, 1923) a great concern was expressed in the daily about preventing 4 lakh Muslims from apostasy. *Jamiyat e Dawat wa Tableeg e Islam*, Lahore has sent some preachers for this purpose and all Muslims of India are requested to thank them for their service. The daily opines that since the active propagation of Islam has been forgotten for long time the Muslims are facing the threat of apostasy. The reason for Muslim conversion to Hinduism and Christianity is lack of knowledge of Islam. It also opines that this is not the matter of freedom of choice rather this is the result of ignorance of Islam which their ancestors embraced considering as the right and best path.

Conclusion

Comprehensive development and independent existence of Hyderabad princely state was the major focus of the daily. Self-sufficiency and local development were given utmost importance. The local production of soaps and oil was praised by the daily (November 19, 1922). Fragrance and quality of the product was highly appreciated. It was said that the people who love

products from the west may not be able to differentiate between local and British soaps at the first sight. The soap was scientifically tested and the chemists had verified that there is no harmful substance in the soap. Hence the daily attempted to promote modern ideas in every field while holding traditional ethos as the basis. It focused on the mutual constitution of tradition and modernity through its editorials and other contents. The contents of the daily in 1930s and 1940s shed good light on political debates and religious controversies until the integration of the state into India in 1948. After the integration, due to political reasons the name of the daily was changed to *Rahnuma e Deccan*.

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