

**Safia Siddiqui**

Assistant Professor, Department of English Literature, The Islamia University of Bahawalpur, Pakistan.

**Kanza Javaid**

Assistant Professor, Department of English, The Islamia University of Bahawalpur, Pakistan.

**Nazia Suleman**

Assistant Professor, Department of English, The COMSAT University Vehari, Pakistan.

### **Evolution of Urdu: Analysis of a Language from Controversies to Stability**

Language holds an undeniable power as it can control everything including politics. This is evident from the fact that besides advancement in modern technology the communication means are ineffective without words. Same is true about use of language in Politics as it remains ineffective without appropriate choice of language. In order to achieve political goals there is an inevitable need to use proper words. Proper language choice helps to avoid controversies because an improper use of language can turn into a political issue. Since its inception, Urdu one way or another has been in the center a controversy. It is unfortunate that since its independence Pakistan went through the issue of language controversy which resulted in historical debacle. The Bengali speakers in the Eastern wing considered the implementation of Urdu as a state language unjust and they demanded to award the same status to Bengali. They thought that West Pakistan happen to be ignoring them and exploiting their rights. They considered themselves right in demanding Bengalis language as a one of the national languages of Pakistan. The central leadership did not approve Bengali written in Devanagari owing to which Bengalis were offended. They emphasized that Bengali is as much a Muslim language as was Urdu. It was this sense of mistreatment that Bengali demanded the division of country.

**KEY WORDS:** *Language Controversy, Politics, Urdu, Hindu, Bengali, Sindhi*

**Introduction:**

In any culture Language plays an integral part. It is also the foundation of nationalism, ethnicity, heritage, nation's identity and helps to preserve its legacy. Thus language not only helps its speakers to unite but also differentiates them from other ethnicities and nations. One characteristic of language is that it cannot be imposed it is adopted and after adoption it cannot be easily eliminated unless society itself makes a decision to change it and to adopt another language Urdu language was developed from different mutually intelligible dialects all through India. The native dialects were enriched by Muslims migrants who came to India as military personal, traders, spiritualist, and camp followers in particular *KhariBoli* spoken in Delhi. From these dialects a language emerged that was known as Hindi, Hindvi or Dehlavi. By the 18<sup>th</sup> century, this language spread towards the south. It was persianized and named as *Urdu-e-Mualla* by elites of Delhi which literary meant the language of an exalted city.

**2-1 Statements of the Problem**

- a- What role has been played by Urdu language in the politics of Pakistan?
- b- Why Urdu has always remained in the center of controversies?
- c- What myths are attached to this language?

**Significance of the Study:**

The study is mainly focused on proving the significance of Urdu language in the politics of the sub-continent in addition to the myths attached with it. The reason is that previously there has been misunderstanding and misinterpretation about the place of this language.

It is not only a separate identity marker but also represents the complex exchange of Hindu and Muslims during the 13<sup>th</sup> to 18<sup>th</sup> centuries. For almost 500 years this language has been the common heritage of both the nations. A detailed research into this subject reveals that Urdu was not only the language of elite class but also it was spoken by common men and women in the sub-continent. There is no doubt that roots of Urdu language are in the Indian soil and it is a depiction of osmosis between Hindus and Muslims. The birth of

this language cannot be linked to the military barracks on account of Muslim invasions. (Rehman, 2010).

It was in 1947 that immediately after independence the question of State language of Pakistan emerged. Pakistan faced problems on declaring Urdu as the national language. East Pakistan resented this decision as Zaheer, 1994 argues that the masses strongly opposed when the central government implemented Urdu in the matter of official procedures unilaterally devoid of formally adopting Urdu as state language of Pakistan.

Clearly Bengali as a language was ignored it brought about doubt and discontent among the East Pakistanis. This mistrust and anger was so wide that even common Bengali people started thinking about the motives of the anti-Bengali ruling elite. Students in East Pakistan resisted against this decision and started demanding the inclusion of Bengali as a state language and medium of instruction along with Urdu. Their request was that Bengali is the language of majority with 54% speakers while Urdu was spoken by only 7% people in Pakistan. This situation was referred by Bengalis as cultural domination of one ethnic group s (Pasha, 1995: 128).

#### **Methodology:**

This research used a Qualitative method, the purpose of it is to explain and elucidate human experiences. Fundamentally the subjective information is gathered as either composed or talked dialect and not as numbers. This research used interviews, observations, documents, and artifacts for data collection.

The collected data is altered into written text for analytical purpose. It focuses on:

- ordinary setting
- an interest in connotation, perception and perceptive
- a stress on process
- inductive investigation

#### **Methods of Qualitative Research:**

The main techniques to be used in this qualitative research are as follows:

##### **1-Observation**

For the discovery of a normal view, the purpose of any qualitative researcher should be as subtle as possible, with the aim

that no position will be disturbed by neither the presence of research nor the methods. This is the reason that most of the researchers like observation approach as compared to other approaches. For the current research this approach and collected data from the journals from the web sites have been extensively used.

## **2-Literature Review**

The key source of this qualitative research was literature review as previous research on Urdu language has been used to obtain information.

## **3-Historical Facts**

For the current research several historical Facts, artifacts and important historical speeches have been analyzed. In particular the historical speeches of Quaid-e-Azam and other people who played key role in language policy formulation, have been used for the current research.

## **2-2-Data Analysis**

### **1-Interpretive techniques**

Observation and impression is the most commonly used investigative technique. That is, the specialist or the viewer's audience, check the data, make an impression and interpret it and report your impression in structural and sometimes quantitatively. For current research this was the major tool that was used because the past data was analyzed amalgamating it with new historical facts.

### **2-Recursive Abstraction**

Recursive abstraction is a common method that is used to summarize datasets; summaries are revised and the final product is a more conservative rundown that is hard to see precisely without the past strides of refining.

## **3- Literature Review**

### **3-1 Early Period of Urdu Language**

Initially it was the period of Mughal rule in India that Urdu emerged as a language. During the period the official language of the country was Persian (Farsi) while other popular languages were Turkic and Arabic. During that time, Northern India especially Delhi was the centre of decree and information. So another dialect appeared because of the association of local people and the Persian, Turkic-speaking Muslims that was named as Hindustani. The Persianized

type of this dialect was named Urdu. With the progression of time this dialect picked up notoriety yet confined to Northern India and never gained the privilege to be court language of the Mughal rulers. According to (Bailey, 2008) many local languages were also in use while languages such as Hindi, Urdu and Bengali had great similarity because these languages were mostly composed of native North Indian linguistic essentials. Urdu has words of Persian and uses Persian-Arabic script, while Hindi and Bengali language consists of Sanskrit words and uses Devanagari script (Afzal, 2001). It is a strong fact that Urdu is not only a separate identity marker for Pakistanis it had been a heritage of Hindus and Muslims. A wide review of previous research reveals that besides being an elitist language Urdu was the language of common men and women. Undoubtedly, Urdu language is rooted in the Indian soil and is a demonstration of osmosis between Hindus and Muslims. For example, Rahman (2010) in his research study pointed to the fact that this language was not born in military barracks as a result of Muslim invasions.

Many myths about Urdu language were exposed by Professor Rahman (2010), according to him Urdu was not just an army-language though it means camp in Turkish. Professor Rahman argues that Urdu was the contemporary name that was given to the language of the North India. He suggests that the antecedents of this language were commonly called, Hindi, Hindavi, and Rekhta etc. He argue that this common language was separated when Muslims de-sanskritized and Perso-arabized this language in the 1750's. This new language and its status were strengthened during the British rule. According to Rahman the Persian script for Urdu was really bolstered by the English, they favored this dialect over Hindi and it was used as the court dialect of the Unified Areas till 1949 even two years after autonomy. This rich literature review provides a chance of finding out about the historical backdrop of a dialect which turned into the national language of Pakistan, and investigates its sociopolitical impediments.

### **3-2 Myths attached with Urdu Languages under the British Rule**

It is unfortunate that many controversies are found to be attached to Urdu language when we trace its history. It has been

associated with politics of the Sub- Continent. This language was first identified as language of Muslims in 1808 by Insha Allah Khan, an Urdu poet of Lucknow in his book ,Darya-e- Latafat. Rehman (2010) is of the view that classic saga that British colonial rule in the subcontinent was harmful for the development of Urdu is not true. As described in the Fort Willaims College regulation papers that the formal teaching of Urdu had begun long before the age of Ghalib and ironically it was the British who started it. One of the main reasons for establishing the Fort William College and using of Indian classical and vernacular languages was that the students destined for the high and important functions in India, should be able to speak the oriental languages with ease and fluency. According to Reid (1853) Urdu still enjoyed a special status as it was also taught in primary schools as well.

‘Abdu’l-Haq who is called Baba’-e Urdu admired the effort of the Delhi College as it taught scientific subjects through the medium of Urdu. This praise by Baba’-e Urdu is an authentic proof that unveils a great misconception among general public that Urdu was ignored by British rulers in India.

### **3-3 Urdu- Hindi Controversy**

It was in 1837 that Persian was substituted by the British East India Company with local dialect in many provinces as the official language. Thus the government preferred Urdu in place of Hindi in the northern regions of the Indian subcontinent. The controversy stemmed due to the opposing language policy adopted in India during the 1860s. While both Urdu and Hindi was favoured in education, Hindi or Nagari script was discouraged for official usage, this ultimately took the communal form. The decision of British government led Sir Syed Ahamad Khan into play who thought that it was setback for the Muslims. Opposing to this the news was greeted by the Hindus with jubilation and immediately afterward the movement grew rapidly and spread all though the Hindu population of northwestern provinces of India within a few months. The headquarters of this movement were in Allahabad.

This decision was important in regard to the involvement of Urdu in politics. Sir Syed believed that Congress was working to serve the interests of Hindus in a way that is damaging to Muslim

community. Based on this belief Sir Syed formed a body called the United Patriotic Alliance which renamed as the Mohammaden Defence Alliance in 1893. It was the time that rivalry between the Hindu and Muslim communities was increasing and in there were many instances when Hindus showed disrespect for the Muslim religion. It seemed that Muslims and Hindus in some areas were feeling it difficult to live in peaceful co-existence.

This distrust that was the results of mainly language problem in fact never settled down and Urdu till now has been considered as the language of the Muslims, ignoring the fact that Urdu was actually not related to Muslims and it was a medium of communication among different communities in India.

#### **4-Analysis and Results**

##### **4-1 Controversy before Partition of India**

The language disagreement associated with Urdu was due to the All-India Muslim League leaders inclination towards Urdu who anticipated it as the lingua franca of Pakistan. In June 1936, a 14 points proposal was moved by The Central Parliamentary Board of All-India Muslim League for the fortification and endorsement of Urdu language and script. According to Manik, 2003 no need was felt at that time to adopt Bengali by the board including both the Urdu-speaking leaders as well as their Bengali collaborators however, Bengali scholars those not associated to BPML refuse to accept this idea.

It was Dr. Ziauddin Ahmed the then Vice Chancellor of Aligarh University in a conference asserted that only Urdu deserves to be the state language of a Muslim nation, though this idea was challenged by Dr. Muhammad Shahidullah, he discarded this biased suggestion and condemned it in his article titled "PakistanerBhashaShamashya" (The Problem of Language in Pakistan) in Daily Azad. In refuting the inappropriate and unjust comments of Dr. Ahmed he opposed the imposition of Urdu and further stated that 55% of the total population was Bengali speaking, hence Bengali deserves to be the state language of new nation.

*Gono Azadi League* (Peoples Freedom League) played an important role as it mobilized the public opinion in support of Bengali language. GAL was founded in Dhaka in July 1947 by some

Muslim Leaguers including Kamruddin Ahmed who were not satisfied with the agenda of Muslim League. According to Umar (2004) it was he who stressed that Bangla should be the State language and all necessary steps need to be taken immediately to implement it also Bangla shall be the only official language of East Pakistan. This small group helped arouse the sentiments of progressive workers and these motivated workers played a key role in the forthcoming years and the formation of in East Pakistan.

#### **4-2 Language Controversy after Independence of Pakistan**

Language and politics became interrelated by the 19<sup>th</sup> century and were associated to the nationhood and linked it to the slogan 'One nation, one people, one language'. This postulation led Dr. Samuel Johnson in associating the history of a nation to the common usage a singular language. Snead (1990) stated that describing this notion he stated in his 1773 diary notes that a nation that has not letters tell nothing of its original and There is no other way of tracing ancient nations but by their languages and therefore he was saddened when a language was lost because for him languages are the pedigree of nations.

This language controversy disrupted the dynamic progression of national amalgamation for a separate homeland for Muslims. The course began with a conference on education in Pakistan convened by the Minister of Education Fazl-ur-Rehman to introduce changes in the education system and promote Islamic ideology. This conference also proposed to remove Bengali and reprint all government documents in Urdu and English as it has been declared that Urdu should be the national language of Pakistan (CALD, 1950: 367-78).

The members of Tamaddun Majlish opposed this decision along with others belonging to East Pakistan who attended the conference. Tamaddun Majlish was organized by Professor Abul Kashem in September 1947 along with the professors and students of Dhaka University. Given below is a list of these demands:

1. Bengali Language in East Pakistan should be:
  - a) medium of education
  - b) Official language
2. Government of Pakistan should be Urdu and Bengali as official language



3. a) first language for education in East Pakistan should be Bengali
  - b) second language in East Pakistan will be Urdu
  - c) third language of East Pakistan will be English
4. While English and Bengali will be used for a few years as official languages in East Pakistan (Manik, 1999: 14; Umer, 1970)

*Rastrabhasa Sangram Parishad* (Language Action Committee) was formed in 1947 which served as a platform providing the launching platform for the language movement in 1947 and even in 1948. It attracted students and teachers from Dhaka University and other educational institutions. The committee focused on the language issues and fervently protested against the conspiracy hatched against the Bengali culture and language. The Vice President of Dhaka University Students Union (DUCSU), Farid Ahmed demanded that Bengali to be implemented as one of the state languages of Pakistan. All other attendants unanimously approved this historic resolution, after this meeting student's processions and agitation increased (Manik, 1999).

#### **4-3 Language Issue and the First Constituent Assembly**

The very first session of the constituent assembly of Pakistan that took place on February 23<sup>rd</sup> 1948 was struck with controversy as it proposed that the members of the assembly can either speak in Urdu or in English during the session. An amendment motion was tabled by Dhirendrana Datta, a member from East Pakistan to embrace Bengali as the third language of the constituent assembly along with Urdu and English. He supported his suggestion with the fact that out of 69 million population of Pakistan, 44 millions were from East Pakistan with Bangla as their mother tongue. This motion faced a strong opposition from leaders, including Liaquat Ali Khan, Khawaja Nazimuddin and Ghaznafar Ali Khan. Liaquat Ali Khan stressed the concept of, one nation, one language policy and criticized Dhirendra Datta's modification pointing that the object of this amendment was to generate a rift between the people of Pakistan. Hence the objective of this amendment was to take away from the Mussalmans that unifying force that brings them together.

This decision of expelling Bengali language from the Constituent Assembly, currency notes, coins, stamps and the recruitment tests, made this controversy reached its climax in the

shape of a general strike. The situation worsened as most of the Bengalis were on strike from 12<sup>th</sup> March to 15<sup>th</sup> March. These adverse circumstances forced the Chief Minister Nazimuddin to change his stance and referred this issue as Hindu-inspired act a seven-point agreement was signed by him which led to the release of all arrested people. According to Afzal (2001) Nazimuddin assured that Bengali will be given the status of the official language and also the medium of instruction at all stages of education will be conducted in Bengali.

#### **4-4 Quaid-e-Azam: Visit to East Pakistan and the issue of National Language**

Students in March 1948 protested during the visit of Mr. Jinnah to East Bengal and the protests became severe after Jinnah stressed that Urdu will be the only state language of Pakistan. In his famous convocation address at the University of Dhaka on March 24<sup>th</sup> 1948 Quaid stressed that there can be only one state language of Pakistan.

In addition to that he also reasserted his “Urdu-only” policy before departing from Dhaka on 28<sup>th</sup> March. In consequence to this policy, student’s protests erupted all over East Pakistan and the language movement obtained great support all over East Pakistan after the declaration of Urdu, as the only state language of Pakistan.

#### **4-5 Language Issue Deepened after the death of Jinnah**

After Jinnah’s death, no serious steps were taken to resolve the issue of language by his successors. In addition to that a six years instructive program was acquainted by the administration with Urdu as the State dialect. This policy negatively impacted Bengali students who responded with an even a stronger demand of to make Bengali as the state language together with Urdu.

A memorial was constructed for students killed on the language issue, near the Dhaka Medical College which was later replaced in 1963 by the *Shaheed Minar* (martyr’s memorial). Now this memorial is one of the sacred places for foreign visitors and diplomats (Salik, 1977). The significance of dialect development in accordance Arif (1999) is obvious from the current assertion by UNESCO for pronouncing 21<sup>st</sup> February as the International Mother Language Day, a respect offered by the worldwide group on the dialect development in the eastern wing of Pakistan.

**4-6 Bengali : As State Language**

The dialect development accomplished its objective in 1956, when the constituent gathering accepted both Urdu and Bengali as the state dialects of Pakistan. The political pressures led Prime Minister Muhammad Ali Bogra settled this issue by offering an official acknowledgment at a gathering of Bengali Muslim League parliamentarians (Afzal, 1998: 175). The key explanation for this was the significant influx of turmoil in light of the fact that there were other ethnic gatherings that needed their territorial dialects to be perceived. However supporters of Urdu like Maulvi Abdul Haq fated any proposition for allowing an official status to the Bengali language. An extensive rally of individuals was driven by Maulvi Abdul Haq to challenge Muslim Group's choice.

**4-7 Language Controversy: Impacts on Future**

The dialect discussion brought about a dispute of Bengali national character in Pakistan and transformed into an ancestor to Bengali patriotism. The Six-Point development of Awami Alliance for independence and vote based system was likewise conjured by this contention (Salik, 1977). The principal request originated from this development was to rename East Pakistan as Bangladesh (Place that is known for Bengal), which subsequently came about to the Bangladesh Freedom War. In spite of this reality dialect development is considered as the establishment stone for patriotism in East Pakistan. This issue likewise expanded social acrimony between the two wings and this issue ended up being a profound seed of disdain inside East Pakistan. This disdain made different issues, for example, monetary segregation and because of this separation social and even in religious states of mind were diverse at the two sides. However, there remains no precluding from claiming the way that really it was the issue of dialect which initially sowed the seed of discontent among the two wings.

**4-8 Abdul Haq: Baba-e-Urdu and the Role of Urdu**

Rai (1984) stated that Pakistan was not created by Jinnah, nor was it created by Iqbal; it was Urdu that created Pakistan an announcement made by Abdul Haq in 1961 and the reality of his announcement is easy to refute, yet it says considerably more in

regards to the procedure of country building which happened in South Asia during the twentieth century.

In an article on national lingo, Haq contends for Urdu's status, arguing that "it isn't restricted by any tight limits of an area, standing or ideology. (Abdul Haq. Z.A. Ahmad(1941). Haq was a key figure who took a solid position against the announcement given by Gandhi in his discourse at the meeting, which occurred on April 24<sup>th</sup>1936,when he discussed his vision for a national dialect and called it "Hindustani," however he changed his stating and named it "Hindi-Hindustani." (Gandhi, May 2010, record 466). This change was deciphered by Abdul Haq that Gandhi was never functioning for the solidarity amongst Hindi and Urdu and in return among Hindus and Muslims and that his loyalties had moved more towards the side of Hindi. The argument with which Haq came up led the way for many Muslim leaders to come up strongly for the support of Urdu“While you cannot abandon Hindi, why should we leave the cause of Urdu?”( Naqvi, 1997)

Hence the possibility of dialect being a part of the formation of the country is not the slightest bit new, however dialect itself isn't characteristically a piece of country building, yet it is a device of unification and prohibition chose by patriot gatherings. Abdul Haq was a figure and a key player in the institutionalization and political destiny of Urdu . Urdu never had the power all alone to create Pakistan it was made and institutionalized by figures, for example, Abdul Haq. Dialect alone cannot be viewed as in charge of patriotism. In any case, genuinely crucial part of country building is the reception of that dialect as a key image of recognizable proof by a particular group.

#### **4-9 Recent Language Controversy in the Province of Sind**

In 1970, Urdu was confronted and was put to question, scorn and doubt in the region of Sindh. The development which had its ground in such factors as absence of occupations, absence of access to control, development of the white collar class—added to the ethnic attestation and lamentably dialect was the image which communicated it .Nonetheless, the key players in dialect developments were the informed young fellows and individuals from the Intelligentsia, seemingly out of the blue felt that by striking a hit

to others dialect would mean the same as their legacy, their character, the quintessence of nationality.

In January-February 1971, dialect instructing prompted riots, the motivation behind why the circumstance ended up dangerous was on account of the announcement that the Board of Intermediate and Secondary Education (BISE) Hyderabad on 21<sup>st</sup> December 1970 made that the Mohajir's will be inspected in Sindhi during the upcoming Secondary School Certificate examination for the year 1972. Nawab Muzaffar Hussain, pioneer of the Mohajirs around then, chose to oppose this choice and brought out parades in Hyderabad. Immediately at different urban areas the Mohajirs and the Sindhis clashed in the cities like Nawabshah, Mirpur Khas, Hyderabad and in Karachi. The situation in Karachi turned out to be exceptionally violent by January and the armed forces were deputed. In July 1972 the clashed resumed, due to Sind (Teaching, Promotion and utilization of Sindhi Language) Bill of 1972 which was passed on 7<sup>th</sup> July by the Sind Legislative Assembly that caused extraordinary anxiety amongst the Mohajirs, especially due to proviso 6 of the Bill as per which Sindhi could be a part of the spaces of energy workplaces, courts, council and so on, the dialect showing arrangements too were dubious. The new dialect arrangements meant that from class IV to class XII instructing of both Urdu and Sindhi would be obligatory. This came about to the bloodiest dialect revolts in Pakistan's history and the degree of the misfortune, prompted an aggressor ethnicity among the Mohajirs which prompted Karachi turning into a combat zone from 1985 onwards.

The creation of Mohajir Qaumi Movement in Karachi and Hyderabad in 1984 and gaining political eligibility the dialect has turned into an optional issue in Sind. It turned out to be an optional issue much prior in light of the fact that the essential issues are after all that have been power, merchandise and enterprises and offers in work. Be that as it may, dialect still remains as an ethnic image for the Sindhi and Mohajir people. In addition, dialect was viewed as a store of culture and, in this manner, advantageous in its own privilege and not just as an image of personality. This gave dialect much more unmistakable quality than it is appreciated today.

### 5- Conclusion

The national language should unite the country, but in Pakistan, Urdu has generated severance and antipathy between the two major wings of the country. Movement for the Bengali language is recognized as the most defining moments in the history of Pakistan, as it became the bases of language-based nationalism, resulting in the creation of the Bangladesh. The subject of National dialect prompted the division of the nation and to some extent bleeding riots in Sind. One needs to understand that Urdu had no premise in Pakistan preceding 1947 when it was announced as national language. It is time to give due regard to all the dialects of Pakistan including Urdu and individuals ought to be offered opportunity to learn or talk them. Advancement of local dialects in their separate areas is the best answer for this issue. We have to present nearby dialects through our instructive framework and more youthful age ought to be educated at essential levels. The contempt among various ethnic gatherings, for example, Urdu-communicating in, Punjabis, Pathans, Balochis and Sindhis can be dispensed with. By managing the issue of dialect can lead the country to future peace and thriving.

This study was an attempt to redefine the role Urdu language has played in the politics of the sub-continent as well as in the making of Pakistan. This study also traces the long and unfortunate history of a language as it plunged from one controversy to another over the years.

An attempt has also been made to address the enigmatic issue of why Urdu has always been in the middle of controversies, by historical facts it has been established that the imposition of Urdu by force led to an early resentment by the people of East Pakistan which finally resulted in the breakup of the country.

This paper has also tried to find answers to the common myths attached with the British rule and their harmful policies regarding the Urdu language. The research proves that the British policies about the Urdu language was a mix back and the British cannot be blamed for out rightly for harming the Urdu language.

This is a study which leaves a room for further investigating the role Urdu is playing in country where language is being used as means of politics.

### Works Cited

- Abdal-Haq, Maulvi.(1956). *Pakistan mein Urdu kaalamiyya*.Karachi
- Abdul Haq. Z.A. Ahmad, comp., *National Language for India: A Symposium* (Allahabad:Kitabistan, 1941) 86.
- Afzal, M. Rafique. (2001:175). *Pakistan: history and politics 1947-1971*. Karachi: Oxford University Press
- Afzal, M. Rafique. (1998). *Political parties in Pakistan 1947-1958*.Islamabad: National Institute of Historical and Cultural Research
- AmritRai, A *House Divided: The Origin and Development of Hindi/Hindavi*(Delhi: Oxford University Press, 1984) 264.
- Arif, K. M. *Khaki shadow*: (1999: 96) *Pakistan*. Karachi: Oxford University Press.
- Bailey, T. Grahame. (2008). *A history of Urdu literature*.Karachi: Oxford University Press.
- Bashir, Al-Hilal.(1998). *History of the Language Movement*.Dhaka
- CALD. (1950, March 25). Vol, 1, No. 10.
- Choudhury, G.W. (1967). *Documents and speeches on the constitution of Pakistan*, Dhaka.
- Dawn*, 1953, February 21.
- Fort William, Papers Concerning the College of Fort William, Regulation IX, vol. (Calcutta: Printed at the Honourable Company's Press, 1801), p.g18
- H.S. Reid, Report on the Indigenous Education and Vernacular Schools in the Agara, Aligarh, Bareli, Etawah, Farrukhabad, Manipuri, Shahjahanpur for the Year 1851-52 (Agra: Printed at the Secundra Orphan Press, 1853), pp. 125-6.Reports for the years 1850-51 and1852-53 were published from the same press in1852 and 1854 respectively
- Jafri, Rais Ahmed. (1967). *Khutbath-e-Quaid*. Lahore.
- Language and Movement. (2004). *Bangla Pedia: The National Encyclopedia of Bangladesh, Asiatic Society of Bangladesh*. Retrieved on September 5, 2008.[www.bangladeshinc.com](http://www.bangladeshinc.com)
- Mahmood, Safdar. *A political study of Pakistan*. Lahore: Educational Book Company
- Manik, M. Waheeduzzaman. (2003, April 4-6). "Martyr DhirendranathDatta: My tribute to the forgotten Harbinger of the Bengali

Language Movement,” paper was presented at the 36<sup>th</sup> Bengal Studies Conference, Irving, Texas, Retrieved on September 12, 2008.

Naqvi SayyidQudrat, *Mutāla’ah-yi ‘Abdulhaq*, trans. My own (Karachi: AnjumanTaraqqi Urdu Pakistan, 1997) 36-38. (See: Appendix II)

Pasha, Ahmed Shuja. (1995). *Pakistan: A political studies*. Lahore: Sang-e-Meel Publications.

Rahman Tariq, 10 April 2012 Griswold History Society (GHS) and the Ewing

Literary Society (ELS)

Rai, Amrit. (1984) pp. 264, *A house divided: the origin and development of Hindi/Hindavi* Delhi, Oxford University Press.

Edn. Reid, Report on Indigenous Education and Vernacular Schools in Agra, Aligarh, Bareilly, Etawah, Farrukhabad, Manipur, Mathura and Shahjahanpur 1850/51 by Henry Stewart Reid, Visitor General of Schools N.W.P. (Agra; Printed at the Secundra Orphan Press, 1852), p125-26).

Salik, Siddiq. (1997:217,225). *Witness to surrender*. Karachi: Oxford University Press.

SNEAD, J. (1990), "European pedigrees/African contagions: nationality, narrative, and communality in Tutuola, Achebe, and Reed". in H. K. Bhabha (ed.)(1990), pp. 231-249.

Umar, Badruddin. (2004). *The emergence of Bangladesh: Class struggle in East Pakistan*. New York: Oxford University Press.

Umer, Badruddin. (1972). *Purba Banglar bhasha*. (Bengali version of pamphlet) Dhaka: Mowla Brothers.

Zaheer, Hassan. (1994). *The separation of East Pakistan: The rise and realization of Bengali Muslim nationalism*. Karachi: Oxford University Press.

#### WEB REFERENCES

Gandhi Mahatma, "Collected Works of Mahatma Gandhi," *GandhiServe* 1 May 2010, record

466. <http://www.gandhiserve.org/cwmg/cwmg.html>

<http://tribune.com.pk/story/363187/history-lesson-british-raj-promoted-urdu/>

RumiRaza ,February 4, 2012 ,<http://tribune.com.pk/story/331873/myths-about-the-urdu-language/>