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Daily Hamdard Newspaper: It's Multi-dimensional Approach in Socio-Cultural and Political Mobilization in Jammu and Kashmir from 1935-1947A.D.

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Abstract:

There were number of newspapers published after 1930's in Jammu and Kashmir. The role of these newspapers is vital, admirable and unforgettable. At that time to publish a newspaper was bestowed as honour not profitable profession and people who were associated with it lived a hand -to- mouth existence. The Daily Hamdard, was a popular, secular, nationalist, political, socio-cultural newspaper, published in Urdu language and played a valiant part in the freedom movement of Kashmir. It was initiated by Prem Nath Bazaz in collaboration with Shaikh Mohammad Abdullah on August 1, 1935 with the aim of laying the foundation of progressive nationalism in the state. Both of them wielded a powerful pen. The message of pen knows no limits, pen is always acknowledged to be mightier than the sword. The editorials of Daily Hamdard were extremely energetic and fearless. The progress of this message was immense and brought about an awakening among the masses as it spoke to them in their own language. This paper intends to focus on the crucial role played by Daily Hamdard to mobilize society politically; light would be thrown how this newspaper became a speed breaker of antagonistic ethos created in pre-partition era. This paper would be a modest attempt to explore historical analysis how it tried to unite people socio-culturally, politically and spread the message of secularism.

Key words: Communalism, Daily Hamdard, Jammu and Kashmir, Newspaper, People, Political awakening, Secularism

Introduction:

The occurrence of conflicts between Hindu and Muslim communities was fewer in medieval India. However, the conflicts within the same religious community were numerous for instance Shia-Sunni clashes.¹ Threat to homogeneous society that was communal riots seems to have been found 1880s onwards. It would be right to mention that both Indian Nationalism and Ideology of Communalism are modern phenomena. The colonial government fostered sectarian consciousness among different religious communities by their ideology of communalism. It became inevitable by the nationalist to hinder an antagonism among these prominent communities, so the golden age myth i.e. medieval time according to them was broken by the imperial policy of divide and rule.² Thus in 1944 R. Coulland, an imperialist scholar says that the Hindu-Muslim problem was the cause of the continuance of British rule. Similar, condition was in the State of Jammu and Kashmir, sectarian consciousness was provoked by colonialism. But here credit goes to nationalists, who tried to become a wall to stop this Mephistophelean Ideology. Especially, an outward performance by Prem Nath Bazaz, who was an apostle of secularism. He had initiated a newspaper *Hamdard*, which was a sign of secularism, in collaboration with Sheikh Muhammad Abdullah in August, 1935.³ This newspaper was started with the purpose of laying the groundwork of “progressive Nationalism in the State.”⁴ It seems that its main object was to make public familiar about modern phenomenal concepts, e.g. democracy, secularism, socialism and to remain segregate from communalism, which was hindered in their way of pinnacle. So this newspaper had a multi-dimensional approach, which would be explored in this paper.

Background:

The Muslims in the state of Jammu and Kashmir began to demand their socio-religious and political rights after 1930s.⁵ They were actually the educated youth of Muslims, who were passed out from the Aligarh Muslim University. They formed the Reading Room Party in 1929 at Fatah Kadal, Srinagar under the leadership of Shaikh Muhammad Abdullah. Their main motive to form political association was to make the people familiar about their rights and imbibed socio-political consciousness among them. It was actually after the passing of Glancy Commission (1931-1932) that new era of press in Jammu and Kashmir incepted. In

¹ Sumit Sarkar, *Modern India 1885-1947*, First Pub.1983, Macmillan New Dehli, p.59

² Ibid, p.59

³ Prem Nath Bazaz, *Inside Kashmir*, Pub. 1941, *Gulshan Books*, Srinagar, Kashmir, P.365

⁴ Prem Nath Bazaz *The History of Struggle for freedom in Kashmir*, *Gulshan Books*, Srinager,2009, Third edition P.141

⁵ Khurseed Alam Khan, *Aftab Aur Srinagar Times Kashmir Main Urdu Sahafat Kay San-e-Meel*, Pub. *Qasmi Kutub Khana*, Jammu,2013 p.51

this commission one of the members was Pandith Prem Nath Bazaz, whose mind setup was secular. He supported those recommendations which were in favour of the Muslim rights. But his own community was not satisfied with his approach; they demanded his resignation from the commission. However, he did not care of that and remained determine to his principle of justice.⁶

The two prominent leaders of Kashmir Sheikh Muhammad Abdullah and Prem Nath Bazaz met in July, 1932. They came together on the point that they would save Kashmiriyat and tried to maintain national integration in the state.⁷ It was in November, 1934 Sheikh Mohammad Abdullah went on tour to Punjab. He remained outside State for almost four months; during this period he got an opportunity to share his political ideas with prominent leaders of the Indian National Congress. The repercussion of that tour was that he had been inspired by the concept of nationalism, which he tried to execute in Kashmir politics.⁸ To reach pinnacle of their aspirations, it was a joint venture of him and Bazaz. Both of them agreed to start a weekly *Hamdard* on first August, 1935 from Srinagar, which subsequently became a daily newspaper.⁹ It was a proper time to move State politics from doldrums to secular politics. The *Hamdard* newspaper was a best option to popularize the ideology of secularism, democracy, nationalism in the State.¹⁰

Objectives:

Proper inauguration of this newspaper was done in an important meeting by the hands of renowned congress leader Dr Saifuddin Kitchloo at Hazuri Bagh, Srinagar.¹¹ Dr. Kitchloo profound some objectives, which were:

- a) To follow the policies and programmes of the Indian National Congress, and these should be implemented in Kashmir politics.
- b) The *Hamdard* was made the gumshield of this policy.¹²

⁶ Ibid, p.51

⁷ Ibid,p.51

⁸ G.H Khan, Freedom Movement in Kashmir, 1931-1940, *Gulshan Books*, Srinager, 2009 second edition P.322-324

⁹ Prem Nath Bazaz, Inside Kashmir, Pub. 1941, *Gulshan Books*, Srinagar, Kashmir, P.365

¹⁰ Prem Nath Bazaz, The History of Struggle for freedom in Kashmir, *Gulshan Books*, Srinager,2009, Third edition P.141

¹¹ Ibit, p.141

¹²G.H Khan, Freedom Movement in Kashmir, 1931-1940, *Gulshan Books*, Srinager, 2009 second edition (P.322-324

Above mention statements clearly indicates that there were lot of expectations on this journal. This newspaper would be a bridge between Congress and Kashmir Politics .The main approach of this paper was to explore concept of nationalism, secularism, democracy and reconciliation between politics of the State and Indian politics.

From the very rudimentary, *Hamdard* attempted to open a new way in the State Politics. Its hallmark was that irrespective of any caste, colour, creed, it was a great sign of democracy.¹³ In the State of Jammu and Kashmir newspapers were either thoroughly Muslim or totally Hindus in their nature but *Hamdard* alone was different in its outlook. The credit goes to its sober, thoughtful and inspiring writing that the Muslim Conference was converted into the National Conference in 1939 A.D.¹⁴

After Sheikh Abdullah endorsed Prem Nath Bazaz, Urdu weekly *Hamdard* came in the market. It was published in Urdu and in its first publication; there was long list of its policy be summarized as below:

“First progressive step of newspaper *Hamdard* would be that the different associations and sects to brought them in common platform. To address the people lesson of National Integrity, Where equilibrium prevails, real patriots as obedient sons of nation would deem it obligatory to fulfill the duty of each other. In the name of politics, there could be no segregation among patriots, which showed a sign of foolishness and irresponsibility, due to which slaves remain in the sub ordination forever. In present political system, the best form of government could a democracy, and there were on possibility of development until and unless there would home govern. But west governance had resembled a bad example of democracy in the minds of eastern people because of irresponsible governance.”¹⁵

It's Writers:

The prominent writers of *Hamdard* were Shanti Saroop Nishat, Maulana Masoodi and Prem Nath Bazaz.¹⁶ Especially, latter two had hijacked Urdu Sahafat, due their outward effort, Kashmir press had reached its pinnacle. In their pen, there was gravitation, according Prossor Abdul Qadir Saroori that “*Jis ne bi un ke kalam ko chowa who us ke jadu ki chadi sabith*

¹³ Prem Nath Bazaz, The History of Struggle for freedom in Kashmir, *Gulshan Books*, Srinager,2009, Third edition P.141

¹⁴Ibid, p.141

¹⁵ Rasheed Taseer, *Naqoosh Sahafat, Tarikh Sahafat Jammu wa Kashmir 1867-1988*, Muhafiz publication, Srinager 1989 p.144

¹⁶ Rasheed Taseer, *Naqoosh Sahafat, Tarikh Sahafat Jammu wa Kashmir 1867-1988*, Muhafiz publication, Srinager 1989 p.145

huwa” Equally important was Prem Nath Bazaz, he was a courageous editor (sahafi). *Hamdard* attempted to blaze a new trail in the State press. Due to its unique, colorful, attractive, wonderful writings it created a new era in the history of Kashmir Press.¹⁷ Thus it took the Jammu and Kashmir Press to its pinnacle. It seems that *Hamdard* newspaper led to new threshold in the Urdu Sahafat-i- Kashmir.

In order to create a multi-dimensional feature to the writings of *Hamdard* and to inflame Kashmir movement, Maulana Syed Masoodi approached to Jawaharlal Nehru in April, 1936. He showed him the complete file of newspaper *Hamdard*, and Nehru praised its active role in politics, especially imbibing youth with concept of secularism, democracy, patriotism, egalitarianism etc. He encouraged both Sheikh Abdullah and Prem Nath Bazaz, and invited him to visit Kashmir.¹⁸

Similarly Ali Muhammad Jinnah’s visit in Kashmir in 1944, he praised the honest reporting of newspaper *Hamdard* although he was well aware of the fact that this newspaper was not in favour of creation of Pakistan. Actually some Muslim Conference representatives made him familiar about the hostility of *Hamdard* towards policy of Pakistan, he was of opinion that every newspaper has freedom of speech and expression. He also said “*at least this newspaper did not distort reporting regarding my tour to Kashmir and it is a testimony of its honesty*”.¹⁹ It seems that Jinnah was deeply satisfied with its policy, which can be judged by the fact when he draws an analogy between Times London and *Hamdard* and considered it with equal to Times London.²⁰

Controversy on Devnagari Script:

In July, 1938 there was report in *Hamdard* on “*Zimahdar Hakumath Numbar*” includes 114 pages. This report was on Jammu Kashmir Arms Act²¹ and Devnagri Script. There was confrontation between Sheikh and Bazaz, on the issue of its portrayal in the press. The National Conference opposed passing of Arms Act and Devnagri Script, they favoured that

¹⁷ Khurseed Alam Khan, *Aftab Aur Srinanagar Times Kashmir Main Urdu Sahafat Kay San-e-Meel*, Pub. Qasmi Kutub Khana, Jammu, 2013 p.52)

¹⁸ Ibid, p.52)

¹⁹ Rasheed Taseer, *Naqoosh Sahafat, Tarikh Sahafat Jammu wa Kashmir 1867-1988*, Muhafiz publication, Srinager 1989 p.150

²⁰ Khurseed Alam Khan, *Aftab Aur Srinager Times Kashmir Main Urdu Sahafat Kay San-e-Meel*, Pub. Qasmi Kutub Khana, Jammu, 2013 p.7

²¹ Jammu and Arms act was passed on 29th October, 1940. Maharaja Hari Singh and Prime Minister Gopala Swami Ayangir were in favour of this act. Under this act only Rajputs had permission to have their arms. But State public particularly Muslims reacted against it. However, government did not care of that reaction; finally on 7 October, 1941 in government gazette this act was implemented.

there would prevail only one script that should be Persian Script. But Bazaz as real patriot was concerned that persistence of every sect in the State should had its own script.²²

On the issue of the government arms and Devanagari Script, confrontation between Bazaz and Sheikh reached in high intense. At last Bazaz resigned on 28 November, 1940 from the membership and working community of the National Conference. Thus he had made segregation on issue of Persian and Devanagari script.²³

Rasheed Tasir point out that after the alienation from the National Conference, joint venture collaboration also ended. Prem Nath bazaz became the owner of *Hamdard*, and paid 3000 thousand rupees to Sheikh Abdullah on two terns. Now newspaper *Hamdard* turn from lovable to hostile approach, what we could be said from secularism to communalism. Bazaz had started antagonist reaction towards the National Conference and Sheikh, through *Hamdard*. He was of view that National conference had lost its secular character. A great patriot at time Arms Act and during Quit Kashmir movement supported government through his newspaper. During this movement Bazaz was going home, he had been fired by a worker of national conference Ghulam Mohammad Mir at the office of newspaper *Hamdard*. But fortunately due to medical facilities, he was saved.²⁴

After the Arms Act and the Devanagari issues Bazaz had resigned from the membership of the national conference in 1939. It led a significant mark in the writings of Bazaz, means on his paper *Hamdard*. There was critical approach among different newspapers against him as well as of his newspaper *Hamdard* after alienation from the national conference. We have different newspaper clippings for example there was an essay published in the newspaper *Khalid* on July, 1941 “*Rehnumayan mulk vakhat ko bad naam karne ke liye Bazaz ji ki na kaam koshish*” written by Ghulam Muhammad Shala from Srinagar. In this essay the question was put on the honesty of Bazaz editor of newspaper *Hamdard*. He had put forward a critical narration on writings of Bazaz before and after 1939. In the rudimentary stage Bazaz tried to uplift his to society but later patronize communalism in the state, so acted as pragmatist. But the writer ensures that he would succeed by doing segregation in the society.²⁵

²² Khurseed Alam Khan, *Aftab Aur Srinager Times Kashmir Main Urdu Sahafat Kay San-e-Meel*, Pub. Qasmi Kutub Khana, Jammu, 2013 p.55)

²³ Rasheed Taseer, *Naqoosh Sahafat, Tarikh Sahafat Jammu wa Kashmir 1867-1988*, Muhafiz publication, Srinager 1989 p.149

²⁴ Ibid, p.149-150

²⁵ *Khalid*, 7 July, 1941

Similarly, another article displayed in the newspaper *Khalid* on 1 January, 1946 “*National Conference ki mukhalfat par Martan, Hamdard aur Milat ka napakh itihadh*” in this essay it was made clear that National conference was the only political party which had fight for political rights of masses from 1931 onwards. They were jealous of dynamic leader Shaikh Muammad Abdullah and would not succeed in creating chaos and confusion in the society. Every member of Kashmir society knows reality of the national conference. Its members had sacrificed their life for the establishment of democracy and secular government in the state.²⁶ It appears from the above discussion clear that there was hostile approach in the press in Jammu and Kashmir after 1939-1947. Verbal war or in other words we would like to say that it was cold war between *Khalid*, *Khidmat* etc on one side and *Hamdard*, *Mardtan*, *Milat* on other side.

From above discussion it seems that the policy of *Hamdard* changed suddenly it had favoured now the existence of Pakistan, supporter of Maharaja Hari Singh and collaborated National conference with Nazi Party and head Shaikh Abdullah with Hitler. His approach was disliked by the government on 1947 he was arrested and censorship was imposed on his paper in December 1948.²⁷ After ban on newspaper *Hamdard* and *Ranbir*, the responsibility of State press was taken by those who were unaware in this field. They were impressed by seeing the growing popularity of Journalist of world they wanted fame nothing more than that. That was the reason why penetrated in this field.²⁸ It seems that ban on newspaper *Hamdard* had a very bad repercussion on Kashmir press.

Informative Editorials:

To fulfill the manifesto the newspaper *Hamdard* published variant articles, significant editorials, important notification, and speeches by esteem personalities time by time. The nature of these articles was very progressive and informative. The focuses were elimination of communalism and were apostle of secularism. For example an article *Firkadarana Sarab mei Aab-i-hayath talash karna aik Khawab hain written by Sardar Budh Singh on 29 august, 1936.*

²⁶ *Khalid*, 1 January, 1946

²⁷ Rasheed Taseer, *Naqoosh Sahafat, Tarikh Sahafat Jammu wa Kashmir 1867-1988*, Muhafiz publication, Srinager 1989 p.150

²⁸ Sofi Muhuddin, *Jammu wa Kashmir Main Urdu Sahafat, 1973 Gulshan Books, Srinagar*, p.27



There was fruit message that after political consciousness Kashmiri youth are waiting to such Anjuman which would not be limited to religious patronage but should be with full spirit of Patriotism, Humanism, and Enlightenment etc.²⁹ Due to active writings of the *Hamdard*, it got gravitation of readers; there were largest dissemination of its copies in the State.³⁰ There were other newspaper owned by different religious communities, but this newspaper had a bonus point it rather belonged to either of the communities. It had its editors from both of the religious identities. This newspaper mainly intended the political developments in the State. It had played an extra-ordinary contribution, through its persistent propaganda that the Muslim conference was changed into the National conference in 1939.³¹ The creative minded youth are now eager to establish a unique association which would be above from the collide, chaos, uncertainty, disintegrate and political turmoil. It would be full of development and goaded message of other civilized nations.³² It seems that this newspaper provoked signal of national integration which was its purpose.

Another essay was written by Prem Nath Bazaz on 8 August, 1936, *Makhluth Intikh bath ya Judahgana*. This article examined the speech given by Sheikh Muhammad Abdullah, in which he had intended that the Muslim Conference would continue its struggle even after

²⁹ *Hamdard*, 29 August, 1936

³⁰ Prem Nath Bazaz, Inside Kashmir, Pub. 1941, *Gulshan Books*, Srinagar, Kashmir, P.365

³¹ *Ibid*, P.365

³² *Hamdard*, 29 August, 1936

coming in general council. This conference was in favour that there should be a responsible government in the state, which would be above from communal nature.³³ He had proclaimed a challenge that if the Muslim Conference failed to establish government on that pattern it would abolish it. Similarly, another editorial *Nationalism par zoor*,³⁴ where focus was national integration, above to sectarianism, broad sightedness and newspapers should highlight these things. It appears that newspaper *Hamdard* stir up the concepts of equality, democracy, socialism, fraternity, liberty, patriotism, nationalism, social solidarity, above from communal mind setup etc.

Apart from portray of important works of the Muslim Conference in newspaper *Hamdard*. It also depicted a crucial approach of the *Kashmir Youth League*, which was an important political origination. This organization sowed its seeds when an atmosphere of fragmentation and communalism was on its grace. There were Hindu- Muslim and Sikh as its members, which clearly intended that this political association was a speed breaker to communalism and disunity.³⁵ The main principles of this organization were gender equality, to struggle for political and economic prosperity and to fight for a well developed civilization.³⁶ These were some significant aims of Kashmir Youth League which became head line of newspaper *Hamdard*. It clearly indicates that this newspaper stressed on Hindu-Muslim, and Sikh unity. It means that there should be no regional or sectarian problem in the state of Jammu and Kashmir. The Kashmir society should be pious from communal nature, people should think in terms of unity in diversity, alienation from fundamentalism and they should have belief for a responsible government.³⁷ This newspaper included the policy to stimulate the concept of nationalism in real sense among general masses; they were unaware about actual meaning of nationalism.

So to proceed this duty a crucial article has been formulated by Prem Nath Bazaz , *Nationalism ka mafhoom*. In his writings, he had made a critical analysis that nowadays people making propaganda on nationalism. But Bazaz had a view that large sections of public were not familiar about the true sense of nationalism.³⁸ The study included that freedom struggle against the imperialism, colonialism, despotism, dictatorship and to establish a government, which would be culmination of democracy, socialism. Secularism etc these

³³ *Hamdard*, 8 August, 1936

³⁴ *Hamdard*, 15 August, 1936

³⁵ *Hamdard*, 22 August, 1936

³⁶ *Hamdard* ,22 August, 1936

³⁷ 22 August, 1936 *Hamdard*

³⁸ 15 August, 1936 *Hamdard*

concepts would justify the term nationalism.³⁹ The study of this editorial page made it clear that there were made a number of conspiracies to suppress the rising tide of nationalism but it would be difficult to elaborate all of them. There was a section of people, who had their self interests who were not supporting freedom struggle. These were a class of people, who were actually misusing the sentiments of poor and illiterate people. They goaded them against those nationalists, who had sacrificed their life for freedom of the state. This article examines that some people had monopoly on religion, in the name of religion they kept people aloof from reality. Due to their misguidance, they not only became backward but also very poor.⁴⁰ It seems that this article made it clear how much there was need to understand the concept of nationalism in practical terms.

The above study also made a comparative study that how the common masses of Europe supported the trends of nationalism and did not mind the minute things about their religion. It means the stress was on not to follow the policy of divide and rule of British, which lead to communalism. Instead of that, there was lesson that they should collaborate with nationalists and should take upper hand in the freedom movement.

After illustrating the original copies of weekly *Hamdard* one came to conclusion that this newspaper was not limited to political scenario but it had multi-dimensional approach. It had thrown light on history, sociology and literature of Kashmir. Apart from this it contained information with regard to the social life of people of Srinagar. This newspaper had variant chapters for women, children, literature, science, cinema, health etc. It seems that colourful writings of the Weekly *Hamdard* attracted readers.⁴¹

The Romanticist Movement started in European countries in the 19th century had played a significant role in the unification of European states. This was basically cultural movement contains music, dramas, poetry, art and other cultural programmes. Similarly, newspaper *Hamdard* played a quelled role in the 20th century in Kashmir. It contained information regarding cultural activities, due to which a socio-cultural consciousness came among people. In order to substantiate the above statement it is necessary here to mention an article written by Prem Nath Bazaz, *Filmu Se Inqilab* on 25th January

³⁹ 15 August, 1936 *Hamdard*

⁴⁰ 15 August, 1936 *Hamdard*

⁴¹ (Mohammad Ishaq Khan, History of Srinagar 1846-1947, Aamir pub. Srinagar , 1978 p.178)

1936.



In this informative essay author had made an analytical depiction that how romanticism plays constructive role in the reconstruction of the European society. He had lot of anticipations that this cultural movement which contains music, poetry, movies, dramas etc would play a similar role to educate the illiterate society of Kashmir.⁴² Prem Nath Bazaz had impression that these movies could educate those people who were totally illiterate. Actually these cultural symbols like songs, poetry, dramas, movies etc depicted current trends in the society. Especially movies, which portrayed the real image, can have its impact on subsequent times for hours, days, months, years etc. There were different movies like *Mazdoor*, *Sheher ka Jadhu*, *Samaj ki Bool*, *Devdas* etc. These movies created hue and cry in society. The author says that these movies were more fruitful to educate illiterate people as compared to what they would be taught in schools. Because through these movies they get the clear idea about their rights, where their rights are suppressed, what the socio-economic and political system should be like. It clearly seems that these movies played a significant role in spreading the awareness and can change the mind setup of illiterate people within a short period of time.⁴³

To summarize this article *Filmu se Inqilab* we came conclude that author was determined that due to cultural symbols uncivilized people could be civilize within a short period of time. But unfortunately we did not have our own government which would patronize these cultural activities. The colonialists were well familiar that to encourage cultural activities was threat to their rule. They were not in fever to grant permission to these activities. Therefore, he had

⁴² Hamdard, 25th January, 1936

⁴³ Hamdard, 25th January, 1936

also put forward message that we should have our own self government which would took constructive steps to reconstruct society.⁴⁴

It appears that *Hamdard* adopted pen-and-ink plan of action through its persistent writings like *Tafarukah andazi ki zamahdari kis par han Awam ya Hukaam Par*.⁴⁵ It has been regressively addressed that the government was using philosophical approach to create a communal atmosphere. They were enforcing press propaganda, through which making it clear that some circumstance were forcing them to took immediate initiatives!⁴⁶ The number of communal conflicts has been so far taken in the country, so to eliminate these tensions there would be a need strong and responsible government, otherwise peace of country could be in different manner.⁴⁷ By these writings whole challenge was to government, according to author it was fully responsible to create division in the society on the basis of the religion. Actually they followed divide and rule policy, which was a tool of colonial government, common masses were not fully aware about Mephistophelean policy of imperial rule. They adopted a diplomatic policy to govern the country, and had given identification of different communities on the basis of religion as Hindu-Muslim. Consequently, general public had thrown axe on their own foot. It was irony that not in the Madras institution, hospitals, schools, and even at the time of election a diplomatic policy was followed to create an enmity or antagonism among the different religious communities in the society.⁴⁸ It indicates that this newspaper tried hard to maintain unity in diversity in the country by giving examples that how there was a unity in India from ancient times; people in the same were helping each other, with considering matter of their religious identities. But it was due to the colonial policy of divide and rule, which led to proliferation communalism in the harmonious society like India and resulted antagonism, fragmentation, enmity etc. So the author stressed that we should understand the actual policy of imperial government and should participate in the freedom struggle, so that we would be able to establish a responsible democratic government.

It was in the above mentioned background that the *Daily Hamdard* expounded the policy of secularism to eliminate social tension and sectarian conflicts, and to promote a harmonious relationship between the different diversities in the State of Jammu and Kashmir. This newspaper had a vast scope, it was not confined to the political field but it had multi-dimensional approach. It contained information with regard to the socio-cultural life of people of Srinagar. Although, this newspaper had played a significant role to imbibe message

⁴⁴ *Hamdard*, 25th January, 1936

⁴⁵ *Hamdard*, 8 August, 1936

⁴⁶ *Hamdard*, 8 August, 1936.

⁴⁷ *Hamdard*, 8 August, 1936

⁴⁸ *Hamdard*, 8 August, 1936

of peace among blinkered masses and was successful to put them in alienation from the Mephistophelean ideology. But unfortunately, it also became the victim of communalism after Arms Act and Devanagari script of 1939. After that *Hamdard* newspaper changed its stance and it became hostile to the freedom movement of Kashmir.