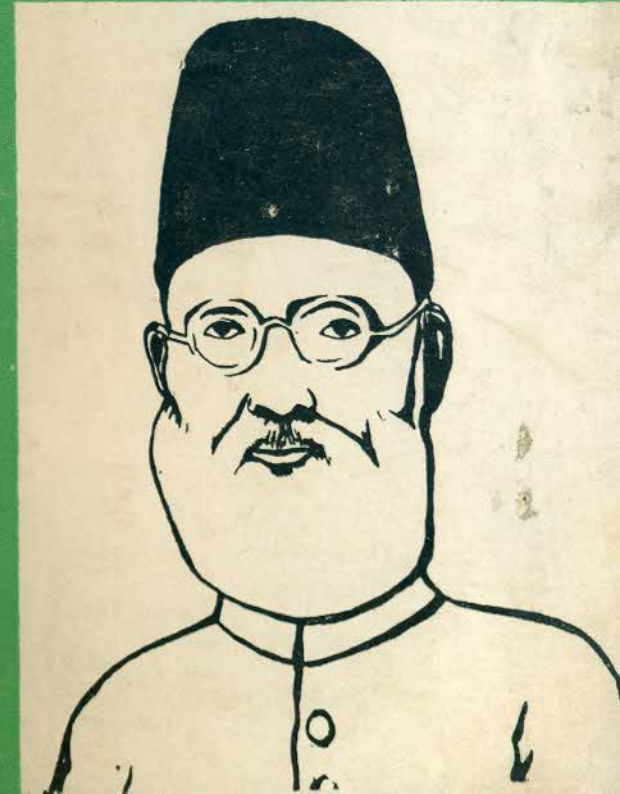




# ABDUL HAQ

Mukhtar-ud-Din Ahmad



*Makers of  
Indian  
Literature*

The present monograph written by Mukhtar-ud-Din Ahmad gives a succinct overview of the major events in the life and times of Maulvi Abdul Haq, who through his writings become a major figure even during his life time, in the Urdu literary firmament.

Abdul Haq devoted much of his life to the cause of promoting the Urdu language and added to its literary treasure-house. His lofty purpose and great zest for this task brought him success in much of what he attempted despite considerable opposition.

Abdul Haq's life is a model that inspires; his literary works are immortal. He stands out as being unique even among the long list of scholars and writers in Urdu, as a crusader who spent ninety-two years of his life in invaluable service to this language and its literature.

*Balraj Verma*, the translator of this monograph, is a scholar and Editor of *Tanazur*, an Urdu periodical.

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ABDUL HAQ

Makers of Indian Literature

# ABDUL HAQ

Mukhtar-ud-Din Ahmad

Tr. from the Urdu original by

Balraj Verma

The sculpture reproduced on the endpaper depicts a scene where three soothsayers are interpreting to King Suddhodana the dream of Queen Maya, mother of Lord Buddha. Below them is seated a scribe recording the interpretation. This is perhaps the earliest available pictorial record of the art of writing in India.

From Nagarjunkonda, 2nd century A.D.

Courtesy : National Museum, New Delhi.



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## Introduction

Grey thickset beard, old-fashioned glasses, bushy eyebrows, light-complexion, medium height, hefty physique, back bent with age, a red Turkish cap with a curved angle on the head, a loose khaddar sherwani, typically Aligarhi pyjamas and pump shoes—this was Maulvi Abdul Haq, a picture of energy, sincerity and enthusiasm. A great lover of Urdu, he was popularly known as Baba-e-Urdu (Father of Urdu) to everybody.

It is hard to imagine what he must have looked like in his youth. One could not however help loving this old man who had literally devoted every moment of his life to the service of his mother tongue, Urdu. Even at the fag end of his life, he stood like a rock fighting against all odds for his language. How could one call such a youthful and courageous man 'old'? He was young even at 90! Addressing young students, he once said:

You have my blessings. I bless you to remain youthful for ever. You should not take my blessings lightly. Youthfulness is something that is not impossible to retain. Though youth never returns, but one can retain it. Only an ideal is a must to maintain it. Good intent makes one's life really worthwhile. You call me old. But I tell you, only a couple of years ago, I was not old. Juvenescence does not mean a broad chest and a muscular body. Nor is old age induced by grey hair and a hunched back. One whose ambitions and ideals are youthful, is youthful. I was a young man only two years ago. People have been persistently calling me 'old' for the last 30 years. Let them; I have never allowed myself to fall prey to old age.

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But during the last two years some of my friends and colleagues have been perpetuating such cruelties on me that have made me old. They have tried their best to destroy the Anjuman, to alienate my colleagues and sympathisers away from me, and to eventually finish me. But they did not succeed. They thought they would ruin me by sabotaging my mission. But I have survived. I will get my youthful days back. I am not ready to die and I will not die unless I fulfil my age old ambition of translating my dream of establishing an Urdu University into reality. If you have a will to fulfil this mission of mine, please give me a hand. Only then you can find me again young, dynamic and youthful like you.

Such was Maulvi Abdul Haq, who never compromised with adversities or surrendered to odds. Even the swiftest unfavourable winds could not shake his aspirations. Till his last breath, he kept himself busy in the service of Urdu with such zeal that Urdu became synonymous with Maulvi Abdul Haq. The elite conferred on him the title of "Baba-e-Urdu" (Father of Urdu). But even the benighted knew at least this much that this 'grand old man' was all for Urdu and Urdu was for him. So they rightfully called him the Father of Urdu.

Maulvi Sahib did get married once, but it was short-lived. It was Urdu and Urdu institutions like the Dar-ul-Tarjuma (Translation Bureau of Hyderabad) or the **Anjuman Taraqqi-e-Urdu** with its network spread throughout the length and breadth of the country, that gravitated all his attention. Maulvi Sahib loved **Anjuman** like his own child. While subscribing for an insurance policy once, he did not hesitate even for a moment to nominate Anjuman as his legitimate heir. When the policy matured he donated the entire amount to the Anjuman.

## Life

### Family

Hapur in the Meerut District of U.P. is an old town. A Kayastha family settled there provided many workers to the Revenue Department of the Mughal rulers. During the reign of Shahjahan, the family embraced Islam. Sheikh Ali Husain was a pious old man belonging to this family. On August 20, 1870 a second son was born into his family. The tradition followed by the family was to use Hasan or Husain at the end of the name. But Sheikh Sahib's Murshid advised him to use 'Haq' at the end of the names of his sons. His eldest son's name was Zia-ul-Haq. The second son was named Abdul Haq.

Sheikh Ali Husain was married to a girl from Sarawah, a small locality adjoining Hapur. She being the only daughter of her parents and the only sister of a number of brothers enjoyed great parental affection and spent most of her time at her parents' place. Abdul Haq was born at Sarawah and spent his early childhood there. Later they shifted to Punjab while Abdul Haq was still a child.

When Punjab passed into the hands of the British its administration had to be reorganised. A large number of capable and experienced people were appointed and a good many office-holders were brought to Punjab from other provinces. Three maternal uncles of Abdul Haq were in the U.P. Revenue Department. Incidentally all three of them were selected for Punjab. One was appointed Peshkar to the Commissioner, another Tehsildar, and the third got a job in the Permit (Salt) Department. All three of them came to reside at Ferozepur and its adjoining areas. Some time later their youngest brother Muhamad Siddiq also joined them. All the

brothers having thus got together invited their sister and brother-in-law (that is, Abdul Haq's parents) along with the children to join them at Ferozepur. Imtiaz Ali, one of the three brothers, wielded sufficient influence to get Abdul Haq's father Sheikh Ali Husain appointed to the post of Revenue

### Childhood

The traits that made Abdul Haq endearing to almost every one were the ones that he had formed in his early childhood. Abdul Haq belonged to a middle-class, pious family. His father was in a post that could enable him to bring home a lot of money by way of bribery, but he passed his entire life along the lines enjoined by his preceptor whose admonitions remained to him as a beacon light for ever. Abdul Haq's mother, besides discharging her household duties, devoted a good many hours to praying. Ahmed Husain, Abdul Haq's brother, has written: "Mother used to narrate accounts of my brothers' habits with considerable pride and a feeling of elation. Mischief, lack of good manners and bickerings which characterize children could never entice Abdul Haq even when he was a mere child. Standing alongside his mother performing namaz, he would often imitate her. This was a favourite pastime of his. When he grew up a little, he spent a lot of time studying instead of playing. This passion for studies lasted throughout his life and brought him fame."

### At Aligarh for Studies

Abdul Haq's education in Punjab ended with his passing the Matriculation Examination, because, on retirement, his father went back to Hapur. Other members of the family followed suit. His going in for higher education now meant going to Aligarh. But in those days no boy in his hometown had ventured as far as Aligarh for the pursuit of higher studies. However, after a great deal of deliberation, he was eventually sent there. This refers to the year 1888 when Abdul Haq was only 18 years old.

It would be no exaggeration to say that he owes his later epithets 'Maulvi Abdul Haq' and 'Baba-e-Urdu' (Father of Urdu) to Aligarh. In fact, not just Abdul Haq, but many outstanding personalities owe their eminence to the guidance received from the Mohammedan College, Aligarh and its distinguished founder Sir Syed Ahmed Khan. Notable among them being Hall, Shibli, Mohsanul-Mulk, Waqarul-Mulk, Chirag Ali and Wahid-ul-din-Salim. Abdul Haq came to benefit a good deal from such brilliant company. The son of Sir Syed Ahmed Khan, Syed Mehmood, was very kind to Abdul Haq. Sir Syed himself bestowed his affections on him in no small measure.

As a boy, Maulvi Abdul Haq was quiet and reserved. Nevertheless he never took things lying down. Soon after establishing the college, Sir Syed felt the necessity of introducing a uniform for the students. After considerable thought and deliberation he decided on an ensemble comprising a Turkish cap, a Turkish-cut coat, pantaloons and pump-shoes. He ordered a full length of serge of dark blue colour from a firm in Kanpur and got three coats stitched, one for himself, another for his grandson, Ras Masud and the third for Abdul Haq. When his son Syed Mehmood protested because he had been ignored, Sir Syed calmly replied that cloth for a fourth one was not available.

On these uniforms Sir Syed got the monogram 'Madarasul Uloom' embroidered on pieces of black cloth which were so joined to the collars of the coats that they showed up when the collars were buttoned. When the coats came in from the tailors, Abdul Haq was summoned. The tailor helped Abdul Haq don the coat. That done, Syed Sahib got up from his chair and saluted Abdul Haq saying, "You are a Miri (a guide leader)." This salutation was of course to the college uniform. It was not without purpose that Abdul Haq was given this coat. The underlying aim was to exhibit it to other students with a view to ascertaining their views on it. With the exception of one or two students, all others liked it and very soon it was introduced.

### Nationalist Sentiments

In connection with the uniform there is an incident which

reveals the depth of their national sentiments and which cuts across a misunderstanding. When Sir Syed decided upon introducing a college uniform, the principal Theodore Beck, was away. On his return he seemed not to have liked the uniform. But to differ with Sir Syed and to speak out his mind was a difficult task. Finally he hit upon a scheme. He allotted a period for compulsory exercises where it was imperative for students to wear silken clothes. Each class was allotted a different colour. Now how was it practical for students to bring with them two sets of clothes everyday and file up in lines of diverse colours, looking like butterflies of varied hue? As a result the idea of college uniform got shelved and students began coming to college in dresses of varied colours. Abdul Haq considered the matter quite seriously. It was apparent to him that this was a conspiracy to bring Sir Syed's vision to nought. But there also lurked in his mind the fear of incurring the displeasure of the Principal. However, keeping mum was against his nature.

At last one day when he could no longer contain himself Abdul Haq dared to draw Sir Syed's attention to the state of affairs obtaining in the college. Syed Sahib was at that time at the dining table. On hearing everything he became so enraged that he threw away his spoon and fork and got up in disgust. It was a Friday and he was to speak to his students after prayers at the Stratchey Hall. When he arrived, the hall was jam packed and a lone chair awaited him. Sir Syed entered the hall in a highly frayed mood, called for an extra chair and then enquired about Principal Beck. A voice came from behind, "I am here, do you want me?" Sir Syed beckoned him to sit down on the empty chair. Who else but Abdul Haq could understand what it was all about it was apparent to him that some trouble was in the offing.

During the course of his speech Syed Sahib pointed out the importance of a uniform during college life and then switched on to the subject of the valour of the Turks, proceeding to point out that the dress of brave people was decided upon, just as a uniform for college, after careful consideration. "But there are a few narrow-minded and parochial Englishmen who want to keep Indians in abject condition and look

down upon us." These words were greeted with a great deal of applause from the audience. Principal Beck was ashamed that Sir Syed should harbour such an opinion about him. There is no gain-saying the fact that the uniform introduced by Sir Syed was not to his liking but he certainly was a well-wisher of the college. At that time the British Government was at war with the Turks. May be, the Principal feared that the issue of the uniform might cause some misunderstanding in government circles.

At times, Sir Syed has been accused of being unduly under the influence of Principal Beck. But this incident dispels all such conjecture.

The foregoing incident also clearly indicates the affection Sir Syed had for Abdul Haq despite the fact that the latter, at that time, was a mere student. Abdul Haq was a forthright person and did not hesitate to speak out before Sir Syed, whereas, even many a highplaced person often came to stammering in the presence of him. The personality of Sir Syed was such as would cast a spell on anyone who came close to him. Abdul Haq was very close to him. In fact, all his life he cherished the ideals set by Sir Ahmed.

#### First Lesson in Indefatigable Endeavour

Maulvi Abdul Haq's life is a history of life-long battle with adversities. But he never lost heart and ultimately came out triumphant. He picked up his first lessons in struggle at Aligarh from the grand old crusader Sir Syed himself, whose iron will never knew despair or defeat.

Abdul Haq came to Aligarh in 1888 when the Stratchey Hall and its adjoining building were being built. That is to say, as a student, he had seen the college coming up and its reputation growing. It was a period of intense work for Sir Syed. There was no overseer or engineer to supervise the work of construction in the college at that time. Sir Syed had to look into everything personally. He would go to the site at the break of day and personally supervise everything, right from getting the stone-plates ascribed,



through looking into accounts, to getting reports prepared and replying to letters. But despite his tight schedule he managed to find some time for writing and editing. It was mostly in the afternoons when others took rest that he did it. He would go on writing even while talking to a friend who happened to call on him. Along with humorous exchanges with his friend he would keep instructing his juniors and associates. Sometimes he wished that he could stretch out his hands and stop the sun from running its course so as to finish all his daily chores, or lengthen the nights to clear outstanding work. This life-style overtook Abdul Haq too. Like Sir Syed, he possessed firm determination and whatever job appealed to him he would take it up and work at it wholeheartedly.

#### Love for Reading

From his childhood Abdul Haq was very fond of reading. The atmosphere obtaining at Aligarh and the company with Sir Syed whetted his appetite for studies. Sir Syed would often entrust him with some work during holidays. It was in this way that he began writing right from his student-days. Back at home also he would devote most of his time to reading. The members of his family knew of his ways and manners and would make everything ready and conducive to his studying whenever they got to know of his home-coming. A room in a mansion in the neighbourhood was always kept ready for him. He would spend the whole day there reading and writing.

#### Selective Reading

Selective reading at an early age is generally considered unwise. To Abdul Haq reading at random was a faulty method of studying. In his opinion, books are our companions, and therefore just as one needs to be wise in selecting friends so also one must be wise in choosing books. He said, "The habit of reading is a very good habit. Studying is not only an ennobling act, it is a philosophical experience as well.

But there is always a difference between 'reading' and 'reading'. All books are not alike. I desist from talking to a scoundrel or becoming frank with him. You too would not like it. But I do not hesitate to go through a devilishly wicked book. You do not feel bad about it. I do not feel ashamed of it either. Its contents go down the throat like a sweetened drink. One might encounter a knave's wicked behaviour and get fed up with him. Not so with a book, which enters one's heart imperceptibly and everything written therein exercises its charms. If I bring home a stranger and start talking with him candidly as one talks to a friend, trusting him from the very first day, what would you think of me? But if I were to buy any book from a wayside station while travelling and begin reading it with relish, you would have nothing to say, even though the latter action may be far more foolish than the first. There could be some reason behind the former action but in the case of the latter there is none."

"I may go to a big city or attend a mammoth meeting but still feel lonely and lost—despite being in the midst of multitudes! Similarly, my library contains a good number of almirahs, all full of books. If I were to take out books at random, and start reading them one after another without looking for anything in particular, I might still find that I have read nothing. My loneliness in the midst of a multitude was a source of nuisance to me. Likewise I shall be a stranger and a lonely man even in the company of the wise. Random reading with no purpose is not only useless but harmful too. It keeps us away from meaningful studies."

Abdul Haq was so fond of reading that he felt restless if he did not have a good book to read. Whenever he got one he would not rest till he finished it. He was never without a piece of paper, a pen, or a book. Besides literature, he was deeply interested in reading books on history and philosophy. His fondness for reading became almost proverbial in college and fellow students often called him "Saint Paul". Indeed he had become a Maulvi in the real sense of the word and hereafter we shall refer to him as Maulvi Sahib.

There were some who often accused him of professing no faith or religion. This is however far from the truth. He

was a moderate, which was not appreciated by some.

### Search for a Vocation

After graduating from the Aligarh University in 1884, Abdul Haq came to Bombay, seeking a job. By a happy chance one of Sir Syed's friend and co-worker, Nawab Mohsinul Mulk, who was then Finance Secretary in Hyderabad, was in Bombay for some personal work. Maulvi Sahib approached Nawab Mohsinul who appointed him as his private secretary.

### Hyderabad and Madrasa-e-Asifia

In 1895, Maulvi Abdul Haq, with a letter of introduction and recommendation from Nawab Mohsinul Mulk, went and met Maulvi Aziz Mirza who was then the Home Secretary of the erstwhile Hyderabad State. He appointed Maulvi Sahib in the post of a translator in his office.

In those days, Nawab Wiqarul Mulk was the State's Revenue Minister. Keeping in view the Minister's old associations with Aligarh, Abdul Haq often visited him in his office. One day while he was with him, he chanced to meet Afsar-ul-Mulk Nawab Afsar Jang, Aide-de-camp to Nizam VI and Commander-in-Chief of the Asifia Millitary. He had founded a school (Madrasa-e-Asifia) for the children of military personnel and was in search of a capable Headmaster for the school. Seeing the young man with Wiqarul Mulk, he desired to know who he was. When he came to know about Abdul Haq and his background he considered this chance meeting with Abdul Haq as divinely ordained as he found him suitable for the post of Headmaster from every angle. Abdul Haq, who was in fact looking for a better opening, immediately accepted the offer.

Before his appointment as Headmaster, the school was limited to children of military personnel only. Later on, its portals were thrown open to children of all citizens. This change was evidently introduced at Abdul Haq's initiative. Maulvi Sahib did his utmost to raise the standard of the school. Besides looking after the general management of the school, he used to teach there as well.

### Editor of Afsar

Writing and editing fascinated Maulvi Sahib. Afsar-ul-Mulk and his son-in-law both were men of learning and respected the literary pursuits of others. When they got to know of Maulvi Sahib's capabilities, they entrusted him with the editorship of **Afsar**, an Urdu periodical published from Hyderabad under the patronage of Afsar-ul-Mulk. At that time it was being looked after by Maulvi Mohab Husain who already had his hands full with a number of other assignments. Besides being a translator in the office of Afsar-ul-Mulk, Mohab Husain was looking after two periodicals, **Maullim-e-Niswan** and **Shafiq**. Naturally he could not devote much time to **Afsar**.

The **Afsar**, covering 32 pages, was essentially a military periodical carrying articles on military affairs. Maulvi Sahib increased its volume to 48 pages. Apart from eight pages devoted to military affairs, the rest now carried articles on various subjects—history, literature, philosophy, etc. In this manner, Abdul Haq widened the horizons of the Urdu language.

Another innovation of his was the announcement of an award of an Asarfi (a gold coin) to the writer of the best article every month. Being a practical man he always insisted on giving proper remuneration to the contributors so that they could be encouraged to put in extra effort and attention to their work. Later on, he paid a reasonable remuneration for all pursuits connected with the Anjuman. The **Afsar**, consequently, contained very good articles.

### Assignment in the Education Department

In 1911 Maulvi Sahib switched over to the Education Department of the province of Medak. Govind Rao Kale was till then in charge of it. But he was suspended on an alleged charge of nepotism. Abdul Haq was temporarily appointed to that post. Had there been any other man his place, he would have tried to get Kale dismissed and seek his own permanent absorption in the post. Maulvi Abdul Haq was however

of different mettle. He fought for Kale insisting that the charge levelled against him was baseless. Subsequently Kale was reinstated. In the meantime, Siraj Yar Jang Di Siraj-ul-Hasan, a friend of Abdul Haq became the Director of Education. Being in full knowledge of Maulvi Sahib's erudition, he appointed him Chief inspector in the Department of Education and posted him at Aurangabad.

### Sojourn at Aurangabad

Abdul Haq's sojourn at Aurangabad proved to be in keeping with his desires. He worked there with utmost steadfastness and devotion. Fond of open spaces, natural surroundings, and a healthy climate he took an instant liking to Aurangabad. One of his friends had once remarked that Aurangabad could have only two admirers—Emperor Aurangzeb and Maulvi Abdul Haq.

From the geographical and historical points of view Aurangabad is very important. In view of its climate and centrality, Mohammed Tughlaq had once planned to shift his capital here, although it never materialised. Later on, Aurangzeb benefitted from the centrality of the place and named it Aurangabad after himself. During his long years of warfare in the Deccan, the city was almost his capital. Aurangzeb's wife Queen Rabia Daurani lies buried here.

Aurangabad is surrounded by hills from all sides. The river Thaam flows along the city for quite a distance before it curves out to flow onwards. Widespread gardens have made the place both colourful and fertile. Beautiful and attractive landscape meets the eye on all sides. Innumerable tanks, fountains and waterfalls fed by underground streams lend beauty and charm to the place. At one time it must have been a town perhaps putting to shame the city of Baghdad of the 'Arabian Nights' fame.

On the advice of Dr. Sirajul Hasan, Maulvi Sahib selected for his residence a bungalow situated by the side of the tomb of Queen Rabia Daurani which Aurangzeb had got constructed on the pattern of Taj Mahal but with bricks and mortar instead of marble. A traveller has observed: "The

magic of moonlit nights enlivens the tomb. One feels the presence of a queen draped in a light-emitting royal robe instead of a lifeless construction."

### An Immortal Character

Maulvi Sahib had a profound aesthetic taste and a fondness for nature. Facing the bungalow, a garden was laid out and a gardener was appointed to look after it. Maulvi Sahib spent most of his time in his study writing or editing. A window facing his table overlooked the garden. From here he could observe the gardener Namdeva, deeply absorbed in his work. So impressed was he by Namdeva's sincerity and devotion to duty that he has immortalised him in a pen-portrait on him. An excerpt from it is reproduced here:

Whenever I looked up, I would see Namdeva working hard and straining his every nerve. Sometimes I felt amazed at his antics. Once I saw him sitting by the side of a plant cleaning its support stick. After cleaning it, he brought water in a bucket and began pouring it over the support stick. This over, he cleaned the bucket and looked at the plant from all sides. Retracing his steps he continued looking at the plant all the time smiling out of sheer joy. This surprised me and also filled me with joy. That work is real work whose performance gives joy. A piece of work shorn of joy is of no use indeed. It is only labour. Seeing the trees and plants flourishing, he would feel delighted like a mother looking at her children. He would often sit by the plants, caress them and stoop down to look at them, giving an impression as though he was talking softly to them. One year there was drought. The wells and tanks had almost dried up. The garden was badly affected. Most of the trees and plants had died. The few that had escaped death had become feeble and lifeless as one suffering from tuberculosis. But Namdeva's garden remained fresh and alive. He would fetch water from far off for his plants. When water grew scarcer, he would fetch it during the nights. The water was quite often muddy. Nevertheless, that too was nectar for the plants. I wanted to reward him for his feat but he refused. He was perhaps right when he said, "Does one expect any reward for looking after one's children".

One day, a swarm of bees invaded the garden. While all the other gardeners took to their heels, Namdeva did not even bother to see what was happening but remained busy over his work, completely oblivious of impending death. A cluster of angry bees descended upon the poor man. Stung awfully, he became senseless. He could not recover from the attack and ultimately passed away. I would put it this way: he attained martyrdom.

### Progress of Education at Aurangabad

Maulvi Sahib was always alive to his duties. He did with utmost sincerity and devotion whatever work he undertook. At first he strove for creating a taste for education among the people of Aurangabad with a view to increasing the number of admissions to schools. His labours brought about a fairly satisfactory measure of success. The result was that in Aurangabad the literacy rate outnumbered that of any where else in the region. Consequently the students educated at Aurangabad also got more Government jobs.

He paid full attention to all schools in the region, even those which were in remote villages. Braving intense hardship he would often go to inspect the different schools. The journey often entailed going by train, bullock or horse-drawn carts, and sometimes even by foot. But he was a man of indubitable determination. He would go to the various schools, talk to the students, and try and find out their problems.

Possessing a deep perception of the system of education he expected teachers also to be well informed about the latest developments in the field of education and to adopt it to best possible use. At times he made teachers teach in his presence. The performance of the teacher was later apprised by him. About a teacher he once wrote that he was so proficient in his job that given a chance he would love to be taught by him. Perhaps no other officer of the Education Department would have appreciated any teacher to the extent Maulvi Sahib did.

If any teacher's performance did not measure up to his expectations, he would not record anything against him, but summon him and advise him at great length. He attached

great importance to paying due respect to teachers. Once the State invited Mr. Mayo, the British educationist, to inspect the writings of teachers and suggest measures for improving the standard of education. Mr. Mayo went round the schools in that district along with Maulvi Abdul Haq on one occasion. Mr. Mayo rained his anger on a teacher much to the chagrin of Maulvi Sahib, who later wrote to Mr. Mayo stating that his rebuking the teacher in the presence of students was hardly dignified and as such in future he would not accompany him to any school because he could not stand disrespect to teachers.

Quite often Maulvi Sahib would himself take classes while on inspection and request the teachers to ask him questions whenever they felt so, without any hesitation. Another innovation of his was a monthly meeting of teachers. The teachers of neighbouring schools also participated in these meetings. Among other things the art of teaching and methods of imparting education were discussed in these meetings. Maulvi Sahib would give model lessons and the participants would offer their comments. Experienced teachers were also invited to give model lessons.

Maulvi Sahib kept pondering over the problems of education and would wade through with great interest and attention any material on education. If and when he happened to meet an educationist he would make it a point to discuss with him at great length various aspects of education, leaving the latter astonished at his erudition. All aspects of education attracted his deep attention. In most schools teaching spellings is still in vogue. But one does not realise the harm caused to Urdu by the method. The practice interferes with the flow, and also the glance on the words gets shattered. Maulvi Sahib expressed himself on this long ago. The mother tongue as the medium of education has a lot of advantages—a fact of which he was well aware of. In short, he had a profound knowledge of the subject and introduced a good many changes in the methodology of teaching. He understood the problems of teachers and tried his best to sort them out. His indefatigable labour and penetrating attention went a long way towards spreading education in the region.

### Anjuman

The Anjuman Taraqqi-e-Urdu came into existence in 1903 but in the beginning it was almost a branch of the Educational Conference. For its publication programme, it had to seek financial assistance from the Conference. The first seven or eight years witnessed no change. During this period, the office of the Secretary was held by several persons in succession; and yet conditions did not improve. When Aziz Mirza, became its Secretary, a ray of hope was kindled. But it was short lived. Ultimately the choice fell upon Maulvi Sahib and he was elected Secretary in 1911.

Abdul Haq loved Urdu intensely. In a letter to Dr. Ansari, he once wrote: "My only aim in life is to see Urdu progress and become the intellectual's language." Since his student days, he had been serving the cause of Urdu. When he was called up to take over as the Secretary of the Anjuman, despite his knowing the responsibilities and difficulties it entailed, he accepted the offer. The Anjuman then had neither funds nor a full-fledged staff. Only a few persons were its members. Even its office had to be housed in a room in his residence adjoining the Makbara-e-Daurani. This place came to be later called "Urdu Bagh" or the Garden of Urdu.

An account of Anjuman's development and growth finds mention in a separate chapter. Here a few things which concern Abdul Haq's sojourn at Aurangabad may, however, be mentioned. In the beginning the schools and colleges of the State were affiliated to the Punjab University. Consequently the syllabi included books prescribed by the Punjab Text Books Committee. When this affiliation came to an end, they were replaced by textbooks prepared by the Anjuman-e-Himayat-e-Islam which provided a larger focus on Islam, although in the Hyderabad State, Hindu students were in the majority. Books written by Maulvi Ismail were also introduced. Before long Maulvi Abdul Haq himself prepared the syllabus in consonance with the requirements of the State of Hyderabad. The books prepared by him gained immense popularity.

Abdul Haq's house in Aurangabad was virtually a hotel for he always had a number of guests staying with him

When the Anjuman shifted to his residence, the assemblage with the Anjuman shifting to his residence, the assemblage of literary luminaries grew in number. When the work of compilation of the Dictionary of Technical Terms began, Maulvi Wahiduddin Salim of Panipat and Syed Sajjad Hussain too joined him. In the mornings, all of them used to sit together and work on it. The afternoons were devoted to the translation and compilation of the dictionary. Maulvi Sahib would often request the other guests to give their suggestions. The mode of working was that Maulvi Sahib would take up a word or a term and explain its meanings, shades and nuances and then one by one all those present would express their opinions. The final translation emerged after a lot of debate and discussion. Translation of the technical terms done by him will always be regarded as his real achievement. In short, the literary sittings of the Urdu Bagh went a long way in widening the scope of Urdu language.

During those days, Aurangabad had become the hub of Urdu activities. It was here that the old books of Deccani were edited along the new requirements. The texts were corrected and were published with notes given in the margins. Books of other languages too were rendered into Urdu. Periodicals were brought out, dictionaries compiled and a glossary of technical terms was also published. It was through the efforts of Abdul Haq that the Centre for Adult Education was set up where he also used to teach. Subsequently Anjuman also came to acquire a press.

### Scheme for an Urdu University

Maulvi Sahib had a deep understanding of the educational problems and was of the opinion that the standard of education could never improve unless the mother tongue was made the medium of instruction right from the elementary school. At that time although English was the state language Urdu was spoken everywhere. Therefore, Abdul Haq was in favour of making Urdu as the medium of instruction. But the idea was ridiculed as preposterous. Arguments against it was the absence of proper textbooks in Urdu and also

the dearth of teachers proficient enough to teach all disciplines in Urdu.

Alma Latifi was at the time Director of Education. He was an experienced educationalist. But even then Maulvi Sahib could not convince him on his views concerning the issue. Latifi regarded the scheme as quite impractical. However, as they say, where there is a will there is a way. At long last, Sir Akbar Hyderi, who was Home Secretary of the State, extended his support to the scheme. Besides, being an enlightened man, he was also well connected and dominated all spheres of the State. However, he declined to take any personal initiative in the matter but promised to lend support as and when the need arose. According to rules, the proposal would have to come from the Director of Education. However, Abdul Haq ultimately persuaded Principal Maulvi Hamiduddin to forward the scheme. Abdul Haq himself drafted the memorandum to be submitted to the Home Secretary and presented it to Maulvi Hamiduddin for affixing his signature on the same.

Maulvi Sahib was a man of firm determination once he addressed himself to any work. He obtained rules and regulations alongwith the syllabi of a number of universities and worked out a full-fledged scheme for an Urdu University. Meanwhile Ras Masud was appointed the new Director of Education. Fortunately he supported the scheme and at last the proposal recommended by Sir Akbar Hyderi, was submitted to the ruler of the State, Nawab Mir Usman Ali Khan, Nizam V. The Nizam acceded to the request and endorsed the scheme.

At that time an influential section of the people proposed that all necessary groundwork such as preparation of suitable textbooks etc. should be done before launching the scheme. Maulvi Sahib was a practical man; he knew that any delay at this stage might cause irreparable damage. The only remedy for the ill arising out of the paucity of books was to make the students prepare notes from lectures. Several other outstanding educationists were appointed. Khalifa Abdul Hakim was appointed for teaching Philosophy, Haroon Khan Sherwani for History, Muhammad Husain Rengler for Mathe-

matics, and Maulvi Wahiduddin Salim for Urdu.

The first measure taken towards the establishment of the Urdu University was the introduction of Urdu as the medium of instruction in schools. Textbooks were prepared. When the first batch of students completing school studies in Urdu came out, the first-year class of the college began. The students who had dropped out were recalled by Maulvi Abdul Haq at his own expense. Maulvi Sahib was appointed the Principal of Aurangabad College.

With the establishment of the college, Aurangabad, which was already a centre of learning, became further surcharged with literary and cultural atmosphere. Literary meets and conferences added to the lustre. 'College Day' began to be celebrated with great pomp and zeal every year. The shows put up included interesting items for which Maulvi Sahib exerted his every nerve and would not hesitate to part with handsome amounts from his pocket. Not only students, but also a number of elderly persons with live sentiments and feelings took part in these programmes. One year Maharaja Kishan Prasad 'Shad' suggested the staging of Farhatullah Beg's *Dilli ka Akhiri Mushaira*. Maulvi Sahib started working wholeheartedly at it and the Mushaira was staged with full gaiety. He had personally invited Farhatullah Beg of Hyderabad to conduct it. That day Urdu Bagh presented a spectacular sight. The garden, the pond, the fountains and the twelve halls were set ablaze with light. This splendour and pageantry became a yearly feature of Aurangabad.

#### As in-Charge of Darul-Tarjuma (Translation Bureau)

Before the establishment of the Osmania University at Hyderabad, the fact that there was paucity of books in Urdu was common knowledge. The authorities felt that books of a high standard would have to be translated and suitable technical terms devised. It was with this end in view that the Darul-tarjuma was established and Maulvi Abdul Haq made its Director. He was however reluctant to accept this responsibility as it would entail leaving Aurangabad. Neverthe-

less, on the insistence of Nawab Jang, Sir Akbar Hyderi, Sadar Yar Jung, Maulvi Habibur Rahman Khan Sherwani and other friends who openly expressed doubts about the success of the venture without his joining it, he accepted the offer.

The Darultarjuma got to working with great gusto. Translators were selected after a good deal of care and deliberation. Outstanding among them were Maulana Abdulla Umadi, Syed Hashmi Faridabadi, Mirza Muhammad Hadi Ruswa, Chaudhri Barkat Ali and Qazi Muhammad Hussain. The list bears out that the best and the most suitable persons were selected. After translation, the books passed through a number of stages. First of all it was ensured that the language was flawless in expression and communication and that there was nothing adverse or derogatory in them. Lastly the texts were examined by experts in the different subjects to ensure that no mistakes had been left out. A number of Committees were appointed to look after the various aspects of the work. Josh Malihabadi was on the list of the First Committee. Maulana Khairul Mubin Sahib and Nawab Sadar Yar Jung were attached to the Second Committee. The services rendered by the Darultarjuma were such as can never be forgotten. Numerous books were translated and published under its auspices. During the course of these translations, the paucity of technical terms in Urdu came to light. Consequently suitable steps in that direction were also taken. The procedure adopted was that first all the technical terms decided upon or coined were published in the periodical Urdu. Later a more careful attention was paid to it and the work relating to the compilation of an English-Urdu dictionary was also commenced. Maulvi Sahib and other members of his staff worked assiduously at this Dictionary. When it finally came out, it was lauded by one and all. The second work, that of the compilation of an Urdu dictionary, being an arduous task, could not be completed within the stipulated time. Nevertheless the reforms introduced in evolving technical terms is indeed praiseworthy.

Darultarjuma was a class by itself. If the department had not been started and had not worked the way it did, the scheme for making Urdu the medium of instruction would never

have taken shape. Maulvi Sahib had a tremendous capacity for supervising literary assignments. He could persuade scholars of Urdu from all over the country to extend a hand in the work. Urdu will never forget the groundwork done by these people.

### Osmania University

Abdul Haq had a profound fondness for Aurangabad. Its tranquility, pleasant climate and scenic beauty never left his mind. The peace of mind and the sense of achievement which he experienced here could never be had anywhere else. It was here where he accomplished that which made Urdu the language it is today and also made him 'Baba-e-Urdu' or Father of Urdu. The establishment of the Darultarjuma fulfilled a long-cherished dream of his. Before accepting the post of its Director he had feared that he would have to part company with Aurangabad and the Aurangabad College. He had accepted the assignment on the condition that he would take some days off every month to enable him to look after the college affairs as well. On the completion of his period of service in 1930, in his valedictory address, he said:

My condition is similar to that of the gardener who was appointed to lay out a garden on a barren piece of land. The gardener's sustained efforts brought into being a smiling garden. When demands for its fruits and flower started coming from all quarters and directions, the gardener was forcibly removed from the scene. Ask the poor gardener the condition of his heart at the time of leaving his garden. I might forget all and everything but I shall never forget you.

After retirement he wanted to settle down in Aurangabad, but another assignment awaited him. In 1929 Maulvi Wahiduddin Salim, who was the Head of the Department of Urdu at Osmania University passed away and it was felt that none other than Abdul Haq could fill up this void. Maharaja Kishan Prasad 'Shad and Sir Akbar Hyderi somehow brought him round to accepting the offer. Maulvi Sahib

was told that he could retain the post as long as he wanted to serve the cause of Urdu.

He continued writing and editing even during the period of his service at the University. His method of teaching was quite unconventional and his lectures could be better described as 'conversations' or 'exchange of ideas'. His method was not an unconscious one. Well-versed in all aspects of education he had adopted the western mode of teaching after long and careful consideration. A successful teacher is one whose company even for a short while leaves the students enriched. Maulvi Sahib was one such teacher.

Extremely fond of open spaces and nature, on coming to Hyderabad, he elected to reside in a bungalow situated on Banjara Hills, a dilapidated hillock. He could often be found conducting classes in the garden or in the open fields. The necessity of teaching in a class-room has never been insisted upon in any system of education. He too shared a similar view.

### Anjuman Goes to Delhi

For a long time Abdul Haq was experiencing the necessity of widening the activities of Urdu. He had, therefore, been toying with the idea of transferring Anjuman's Central Office to Delhi. In 1936, the Annual Conference of the Anjuman was held at Aligarh in which the resolution of transferring its headquarters to Delhi was passed. It was also resolved that its circle of activities should be further widened.

All arrangements completed, the Anjuman shifted to Delhi in 1938. Maulvi Sahib was at that time teaching in Osmania University on a handsome salary. He was, however, willing to forego it for improving the condition of the Anjuman and, therefore, parted company with the University assignment. On coming to Delhi he devoted himself wholeheartedly to the affairs of the Anjuman.

The Anjuman had not yet gained a firm footing in Delhi. The political climate of the country had undergone many changes. The opposition to Urdu had deepened. Maulvi Sahib who was committed to its preservation, faced up to the

situation and offered resistance at a number of stages. The conditions grew from bad to worse. Ultimately the country got divided. Communal riots broke out. In Delhi the office of the Anjuman was ransacked resulting in the destruction of priceless books and papers.

### Migration from India

In 1947, when the country was divided, Maulvi Abdul Haq decided upon migrating to Pakistan for he thought Urdu had a better future in Pakistan than in India. Throughout his life he had followed and worked single-mindedly for the development and growth of Urdu. To him his country was where his language Urdu would be safe. On reaching Pakistan he again got involved in his old passion and devoted himself wholeheartedly to the betterment of Urdu. Ultimately he succeeded in establishing the Urdu College at Karachi. But very soon his visions got shattered. He noticed that Bengal's language was Bengali, Punjab's Punjabi, Sindh's Sindhi and Frontier Province's Pushtoo. Urdu was confined to Karachi because this was the place to which most of those who migrated from India had flocked to. People of different regions wanted and worked for the development and growth of their own language. Even the Government of Pakistan was not favourably inclined towards Urdu. The country which could offer only a limited scope to the growth of Urdu was not big or wide enough for Maulvi Sahib.

In Pakistan he faced nothing but frustration, a fact which is borne out by a simple incident. During a phase of communal violence and frenzy he was on his way to Delhi from Hyderabad. The grant-in-aid from Hyderabad to the Anjuman Taraqqi-e-Urdu had been stopped and this was the reason for his going to Hyderabad. Returning from there, he met Shoaib Qureshi at the Bhopal railway station, who, in view of the conditions then prevailing in the country dissuaded him from proceeding to Delhi. But Maulvi Sahib was anxious about the literary treasure-trove awaiting him at Delhi. Shoaib Qureshi then threatened to detain him forcibly through a police-warrant. Maulvi Sahib finally yielded to his



persistent requests. Recalling this incident later he wrote that had he not stayed back at Bhopal that day he probably would have been killed enroute but at least he would have been saved from the affronts and the disgrace he encountered in Pakistan.

### Death

Maulvi Abdul Haq died at the age of 92. However, he had no wish to die. Not that he longed for immortality, but because his life-long dream and vision of the Urdu University had not yet been realised. He wished for the fulfilment of all his dreams with regard to the growth of Urdu. When he was ninety years old, he said with confidence:

I am not prepared to die till the Urdu University is established.

If his life's mission could not be fulfilled it was entirely because of the callousness and lack of foresight of people in authority who did not heed his suggestions seriously. Towards the last phase of his life, he was often laid up in bed. When his condition deteriorated further, he was admitted to the Jinnah Hospital in Karachi and later shifted to Murrie.

Maulvi Sahib was a man with a strong sense of humour and humour never parted him till his very last. Once while he was very ill, he said:

I want to breathe my last during a month as might not have witnessed any great man's passing away. But most of the months have already been occupied. In January, Mohammad Ali Johar passed away; in February, Ghalib; in March, Sir Syed Ahmed Khan; in April, Allamma Iqbal; in June, Bahadur Yar Jung; in September, Muhammad Ali Jinnah; in October, Liaqat Ali Khan; in November Zafar Ali Khan and in December, Hali. Now, only three months remain—May, July and August. May and July are very hot months and no man with a claim to good taste would like to die during these two months. I think August would not be bad.

It so happened that he died on 16 August.

## Character

The qualities of the head and heart and his general disposition played a significant role in achieving for Abdul Haq a good measure of allround success. From his early childhood, he cultivated healthy habits and throughout his life he acted in consonance with them. His longevity was in fact the result of his disciplined life. For instance, he would rise very early and go for long walks. Similarly, he chose to stay in houses which had lots of open space. At Aurangabad, for instance he chose to stay in a bungalow adjoining Maqbara-e-Rabia Daurani which faces a wide garden and has its back-drop a range of hillocks. At Hyderabad, he selected for his residence a bungalow situated on Banjara Hills.

To keep himself fit he used to do regular physical exercises in the mornings. He was accustomed to taking a bath with cold water early in the morning, without fail, be it any season of the year. Even during winters, he would not heed the advice of his friends to take bath with warm water. He loved to go out on long walks, especially along river banks and often took a dip or two.

### Hospitality

Due to his extremely warm and hospitable nature, his house always swarmed with people. When he was residing near the Makbara-e-Rabia Daurani, most of the literary personages visiting Aurangabad would put

up with him. The guests were offered the choicest food and amenities. Maulvi Sahib would personally take them around the city for sight-seeing. Guests would also be invited to the meetings held in connection with the preparation of the glossary of technical terms or any other literary pursuit. He would make it a point to ask them their opinions.

Once he had invited some students for dinner. After dinner dried fruits were served to them. Some students couldn't resist stuffing their pockets with them. When the time came for them to leave Maulvi Sahib stood near the door and asked them to stand in two rows—one row consisting of those who had filled their pockets with dry fruits and the other of those who had not. Maulvi Sahib then chided those whose pockets were empty, saying that they were lazy and incapable of helping themselves to good food. "Who else is there to eat these things?" he asked. He then told them to take away the rest of it.

Once when he had invited some students home, he had the food prepared by a cook in the services of Raja Krishna Prasad 'Shad' just because he was an expert in preparing puddings.

### Connoisseur of Good Food

Maulvi Sahib was fond of good food although he did not eat much. Once Nawab Wiqaul Mulk invited him for dinner and with a view to having a little fun arranged for only a dish of pulses and a few loaves of bread to be served on the table. On seeing the food that had been served to him Maulvi Sahib at once understood that it was a joke. Now call this a piece of acting or anything you like, he displayed great annoyance and got up immediately to proceed for home, saying, "If I have to eat only pulse and bread, I might as well have stayed at home." At this all persons assembled there burst out laughing and his favourite dishes were served to him.

The Maulvi had not much fondness for meat but preferred vegetables and sweets to it. He would always take something sweet after dinner, but small quantities. His

friends often joked that Maulvi Sahib only sniffed at a sweets but did not eat them! **Gur** (mclasses) was another of his favourite item and there always used to be a stock of it in his house. Once when one of his friends Rabbani Sahib asked for a little **gur** his demand brought forth the question, "Gur of which place—Bedar, Talgunda, or Meerut or of any other place?" Still more was his fondness for fruits. He often said, "The sweetness in fruits is difficult to reproduce in any sweetmeat. Nature takes months to produce that sweetness; sweetmeats even though prepared with care, can never be an alternative to the sweetness inherent in fruits". His Dastar Khwan (dining table) was always laden with seasonal fruits. A lover of mangoes, when he left Delhi for Aurangabad, he wrote, "Now I go to Aurangabad during rains, the season of mangoes. There is only one difficulty; the mangoes of the Delhi variety are not available there. During the rains Aurangabad is a Paradise and Delhi a veritable hell. But what is the use of such a Paradise where mangoes are not available. Hell is be a better place if one gets mangoes there." Along with seasonal fruits, his dining table was always laden with fruits.

Maulvi Sahib was fond of smoking hookah and used to call to it a 'friend of loneliness'. "It talks to me when I am alone. The pleasant little sounds produced by the **hookah** dispells the feeling of loneliness, it excites the imagination and nourishes hope" he would say. This may be a poetic exaggeration, but there is no denying the fact that in its company Maulvi Sahib made many significant conquests in the sphere of learning. He always had the best tobacco for his **hookah** which he would call for from different places and knew about the relative goodness of each variety. His taste for good tea was also similarly inspired. An extremely tasteful and elegant person, Maulvi Abdul paid the minutest attention to every detail of life right from wearing the most elegant clothes to having the choicest food served in the best of vessels. A stickler for good manners he would insist upon it also from his juniors and students. He attached great importance to gracefulness, etiquette, manners, decorum and the like.

Once a visitor who had just returned from abroad called on him. When tea was served, as ill luck would have it, the gentleman dipped his biscuit into the tea before having it. This upset and enraged Maulvi Sahib so much that he got up and burst out, "You have spoiled the very taste of tea. Dipping biscuits in tea is an exceedingly dirty habit. It spoils the taste of both tea and the biscuit." Then, turning around he said, "Get him another cup of tea, mixing up Samosa, Papad and Dal-Sew (varieties of salted items) in it and let him have his fill. Such persons take tea for filling up their stomach. As a matter of fact they do not drink tea, they eat it."

Something else which he disliked was meeting people who were improperly dressed. Once he was part of a delegation to meet a top-ranking government official, but was so outraged on seeing his appearance that he came back without meeting him, saying, "He looks like a snake-charmer. I don't think he would consider matters relating to Urdu sympathetically."

#### Affection for Students

Abdul Haq had a deep affection for his students, certainly more than what a teacher normally has for his pupils. Having no family, whatever he earned was all spent on Urdu or his students. He knew the needs and requirements of each student of his and would try his best to meet them. A student in need of a cycle would get it from him, another needing clothes would also be suitably provided for by Maulvi Sahib.

During the period of his assignment at Aurangabad College, his salary remained in the hands of the College Manager, Maulvi Muhammad Ali. Needy students would approach Abdul Haq who would straightaway write to the Manager. The Manager would then pay the necessary amount to the student and make a note of it as loan against him. If and when the student did go to Maulvi Abdul Haq to repay the amount, he would chide him saying, "So now you are in a position to pay?"

The students of the hostel, whenever they desired to eat something special would go on hunger-strike. Maulvi Sahib would call for them and entertain them to a variety of sweets and salted preparations. Students making only a routine call on him would also be warmly received and entertained. He would say, "So you got the smell of melons (*sardah*) from Peshawar that have been received here?" "Wahab might have told you about the *schan-halwa* (a kind of sticky sweetmeat). All right, Fancy Sahib, let it be served." Fancy Sahib whose real name was Abdur-Rahim, did not like Maulvi Sahib's extravagance but he was helpless. He was in charge of games. Being always well dressed, he came to be labelled as 'Fancy Sahib', his real name being almost forgotten.

Maulvi Sahib always wanted his students to prosper and would do whatever he could for bettering their prospects or improving upon their capabilities and striving for carving out for them their personalities and characters. Once, one of his students Saraful-Haq, came to class dressed in a very fine suit. On that occasion Maulvi Sahib made the following interesting remarks:

There are persons who are known on account of their characteristic capabilities and there are those who come to be recognised for and on account of their weavers, tailors, shoe makers, barbers and washermen. In our midst there is our friend, Mr. Saraful Haq who belongs to this category. If his apparels are taken off, let me know, what would remain of him. I want the students going out of my college to be known for their characteristic gifts and qualities.

Of course, it was not meant to be a personal attack on the boy. With his own peculiar style of humour, he was insisting on the fact that one's personal qualities and attributes alone come in for real reckoning. As and when an opportunity presented itself, he would drive home a good piece of advice to his students.

#### Helping Others

To be of service to those in need was ingrained in Abdul

Haq's nature. If and when he found an educated person in pecuniary difficulties, he would assign to him some suitable literary assignment in the Anjuman and pay him a reasonable remuneration for it. In this way, a good number of students were saved from giving up studies.

Where a recommendation was needed, Maulvi Sahib did not hesitate to make it. In a recommendation made on behalf of a lecturer he once wrote:

I do not feel inclined to write a recommendation on behalf of Ibrahim. He has so far done nothing in matters relating to Bombay but has been leading us all up the garden path for two years. Secondly, going from Aurangabad to Hyderabad he would only repent. He is almost off his head. How can anyone carry on with him. However, on your persistent insistence, I write this and hope that Professor Sahib would soon be promoted to the post of Labour Officer. He has already got his teeth extracted; whatever sanity is left with him would also soon get dissipated over labour problems.

Maulvi Sahib once had a peculiar experience from recommending a young man. While handing the young man with his the letter of appointment, the clerk concerned said, "this is your letter of appointment. Now your promotion would depend on your own wish" when the youth failed to grasp the full meaning of it and asked for a little more elaboration, he was told that the post he had applied for was available only against the payment of a bribe for four thousand rupees to the officer concerned. The post for which he was appointed was also against a payment of rupees two thousand but was being offered to him free because of Maulvi Sahib's recommendation. The young man was so badly shaken that he gave up the desire for employment. Maulvi Sahib was delighted at his decision.

Maulvi Sahib's recommendation had a peculiar charm and dignity. The following incident would suffice to show how he could place his aims and views.

Maharaja Sir Krishna Prasad 'Shad' was a king without a crown. He had great regards for Maulvi Sahib. Whenever he visited Aurangabad, he would meet Maulvi Sahib. Once

he desired Maulvi Sahib to stage Mirza Farhat-ulla-Beg's opera 'Mushaira' at a poetic meet. Maulvi Abdul Haq lost no time in making arrangements for it to be staged. Persons from far and wide flocked to Aurangabad to witness the opera which proved a historic event in the annals of Aurangabad. The Maharaja felt greatly delighted and thanked Maulvi Sahib profusely. In reply, Maulvi Sahib observed: "The success of this event goes entirely to the credit of the Subedar of Aurangabad, Raza Nawaz Jung. Unfortunately he would not be in Aurangabad next year."

Maharaja Sahib got to the root of the matter at once and taking off his garland, put it round the neck of Raza Nawaz Jung. He also extended his term for another year.

#### Sense of Justice

Maulvi Sahib detested oppression or injustice of any kind. He would always side with the oppressed and extend to them all possible help. He always treated his subordinates with affection. If anyone was found to ill-treat them, he would see to it that the wrongdoer was punished.

Once a peon in the school complained against the headmaster to him saying the latter had beaten him with a shoe. After giving him a patient hearing Maulvi Sahib enquired from him as to which course he would prefer, the transfer of the Headmaster or his own. The peon replied, "Sir, I am a resident of this village and get a monthly salary of rupees four. How can I carry on elsewhere?" So Maulvi Sahib got the Headmaster transferred elsewhere by way of punishment.

#### Sense of Self-respect

Maulvi Abdul Haq detested flattery. Hyderabad in those days was almost a den of conspirators and without taking recourse to lies and flattery success was almost impossible. There too Maulvi Sahib retained a clean and unblemished image.

He believed that only those who cared for the honour of others can live with honour themselves. Once he cut short

his tour and returned to his headquarter because an officer in the Department of Education had reprimanded a teacher in front of his students. About a teacher whose performance in his opinion was praiseworthy, he once observed in the Inspection Register that the teacher concerned really deserved praise and that he himself would like to be among his pupils.

Nawab Wiqarul Mulk was a man of principles. Once he delayed according grant-in-aid to the Anjuman because the file submitted to him was incomplete. When Nawab Sahib stood up for **namaz**, Maulvi Sahib quite aptly remarked that prayers and fastings befitted only those who do not desist from doing national service.

Maulvi Sahib had benefited greatly from the company Sir Syed and had learnt a good many principles in life from him. He has referred to an interesting meeting held in the Stratchey Hall once. On its conclusion, people assembled there went out of the hall. Only Sir Syed remained, collecting his papers from the table. But soon he noticed that some students came back to him. On asking them the reason for it, he was that told a Seth from Bombay was coming to distribute sweets to the students. Sir Syed's anger was almost proverbial. He flew into a violent rage and burst forth; "Fools, don't you feel ashamed of sitting in rows like beggars to get sweets. Some sense of self-respect is at least called for!"

While working in the Department of Education, Maulvi Sahib too had a similar experience. He saw a large group of students at the railway station. On inquiry he was told that the students had gathered there to welcome an officer in the Department of Education, who would distribute sweets to them. Maulvi Sahib had come to the station to receive the very same officer. On hearing this he was so enraged that he left the station and there then.

#### Indifference to His Own Interests

Maulvi Sahib remained ever indifferent to his personal

interests. He had no temptation for money and served the nation with all he could. Whatever he earned he spent on others or on the promotion of Urdu. His insurance policy matured during his life-time. It was a large amount, which he promptly donated to the Anjuman Taraqqi-e-Urdu. He prepared textbooks for the university. These books were published in large numbers, running sometimes into millions and earned for Maulvi Sahib handsome amounts. However, he neither participated in the profits nor accepted any royalty. He worked for Urdu quite selflessly. The man who spent quite generously from his own pocket would not agree to accepting such remuneration. The tours undertaken by him with a view to furthering the cause of Urdu and establishing a network of the branches of Anjuman Taraqqi-e-Urdu were numerous. An estimate yields that he travelled about 5,00,000 miles in first or second class. At times his cook would also accompany but at Maulvi Sahib's expense.

The Lucknow University had a literary association called the "Halqa-e-Ahbaab" which once invited Maulvi Sahib. He attended the meeting and made it a success, besides infusing in the young people a spirit for action. At the conclusion of the meet when the Secretary offered him an envelope containing money for his journey, he returned the envelope to him saying, "It is not called for. I do not take money from my children."

Throughout his life, he remained indifferent to position and money. He had but only one mission in life—the promotion of Urdu. For making his mission successful, he sacrificed everything.

#### Punctuality

Discipline and self-control were some other distinguishing features of his character. He was very particular about punctuality right from childhood. A good measure of his success in life is attributed to this trait in his character. All his actions were pre-planned and carried out according to time-bound schedule. He expected others as well to be as much punctual, and did not spare anyone, whosoever he might

be. An incident in this context is worth mentioning.

He did a lot for the Anjuman and founded a press at Aurangabad for printing its books. The spacious house acquired for this purpose was named "Urdu Bagh". On this occasion a grand celebration was held where more than a hundred people were invited. For some reasons, the chief guest, Sir Akbar Haidri, the Diwan of Hyderabad State, could not make it on time. At the appointed time the table was laid out. After saying grace Maulvi Sahib requested the guests to begin dinner. But the guests were feeling awkward. A couple of them even suggested that they wait a little longer but Maulvi Sahib would not hear of it. After some time when Sir Akbar Haidri turned up, in spite of requests by several people, Maulvi Sahib neither went forward to receive him nor permitted anyone else to do it. Sir Haidri knew of his temperament and apologised profusely but Maulvi Sahib did not come round for quite some time. There are a good number of incidents of this nature that bear testimony to his sense of punctuality and concern for time.

### Tolerance

Endowed with an abundant measure of tolerance Maulvi Sahib never complained about his misfortunes and bore even the severest of difficulties without a sigh. His last days at Karachi were very trying. There were persons who tried to cust him from the very institutions that had been founded by him and even tried to deprive him of things dear to him. Nevertheless, he faced the situations steadfastly and patiently. Despite his age and resultant weakness he never lost heart. He abhorred sharing his problems with others. He suffered frequently from severe bouts of colic, but he kept it a secret. Once he got one of the attacks while on a tour. However instead of telling anyone he locked himself up in the room. But when he did not show up till evening the persons accompanying him got worried. Knocking at his door yielded no reply. Finally, a boy was sent inside the room through the window. When the door was opened he was

found lying senseless. A doctor was immediately fetched and he was brought around after great difficulty. On gaining consciousness the first thing he asked was how his companions could get into the room bolted from within!

He never lost his self-control even in the most trying circumstances and in fact suffered them without a word of complaint. He would speak out his mind only when it became unbearable.

### Impassioned Extremist

Maulvi Sahib was a radical. Probably those who are very sensitive and given to thinking deeply often tend to fall prey to this weakness. His likes and dislikes both touched extremes. He loved his students, co-workers and friends and could put up with all sorts of irritants resulting from any action of theirs. But he would also descent to hating if the irritant crossed the limit of endurance. He had no personal grouse against anyone except those who came in the way of the progress of Urdu. He could put up with any and everything but opposition to Urdu and the Anjuman was something he could not bear. The Hyderabad State had helped him a lot but when the State stopped grants to the Anjuman, Maulvi Sahib was awfully angered.

He was an open book, far away from deception and guile. He loved his friends dearly but would keep at bay those he distrusted.

### Assiduity and Devotion

Abdul Haq's entire life is a long story of assiduity, devotion and zeal for action. His devotion to duty inspired others also to constant endeavouring. Listlessness and non-performance to duty were anathema to him. About idleness, he says:

I have a belief in the innate goodness of man except those who are lethargic. Lethargy is a crime, it is a sin against the blessings of God. It implies turning one's back on

His blessings. Remember, men or nations who desist from labour and hard work will never achieve freedom. Work teaches humanism, builds character and morality and reforms man's outward and inward impulses. We are prepared to lay down our lives but turn away from work. Work involves sacrifice and devising ways and means of giving up hobbies and habits dear to us.

Abdul Haq was a busy man until his very last breath; he passed his entire life in engagements and preoccupations. He would also inspire in others the desire to do work. Himself a hard-working man, he liked persons who were assiduous. Whether the person was a Dhari or a Mali was immaterial to him. To him, virtue and gentleness were not anybody's inheritance; a person, alive to his sense of duty and having a genuine passion for work, deserved being respected and praised. The persons he found hard-working, honest and gentle have been immortalised in his writings—Gardener Namdev, for instance.

How truthful he was to have written: "The capabilities bestowed by God upon men have to be dutifully utilized by them; otherwise the defaulters would stand accused on the day of reckoning." He further writes: "Nature has conferred upon every man certain virtues. His greatness lies in his using to perfection his portion of this gift. Nobody has ever achieved perfection and it seems unlikely that anyone would attain it in future also. The constant striving after perfection makes man worthy. On the day of Reckoning, God would not ask about the extent and the ways or the objects of worship. He needs no worship. If at all, he would ask how you have strived to reach out to perfection through the capacity that He had bestowed on you, and how mankind was benefited thereby."

#### Mode of Conversation

Reticent by nature, he could well read the pulse of human nature. He was aware of the fact that most persons, instead of listening to others, often remain restless to speak out their own minds. He would, therefore, speak very

little but give to others full opportunity to express themselves. He would talk to his visitors in a manner that would encourage them to speak about the things they wanted to tell him. And when he did speak, he would pay full attention to the fact that the persons addressed should feel interested. His mode of speaking would gladden the listener. He would not only encourage others but also provide through his learned discourses such advice and guidelines as would enable them to lead on honourable life.

A man of wit and humour his conversations, writings and talks were always very interesting. At the same time, one comes across satirical darts in no negligible number. A good and sincere man becomes a little heavy hearted if he comes across a snag or a defect somewhere. While the less cultivated men reacts rudely, the learned take recourse to satire. If anybody ever ventured to say something against Urdu, irrespective of the position he held or the influence he wielded, he was sure to be taken to task by Maulvi Sahib.

Addressing a public gathering in Gujarat he once said:

In this field the most daring person of your densely populated State is Sardar Patel who has introduced on All India Radio, a language that is heard and understood nowhere except on the Radio.

On another occasion he said:

"Our highly educated persons think and ponder like Englishmen, read and write like them, and have adopted their mannerisms as well. Not only this, they laugh and lament like them. When annoyed, they even abuse like the Anglo-Indians. Fortunately, there are still such persons among us. The Englishman are really fortunate to get such good and faithful slaves."

But this used to be his tone only when he was extremely pained or hurt. Otherwise, he was a gentleman capable of charming people with his pleasing manners.

## Achievements

### Pen Portraits

Among Maulvi Abdul Haq's work includes a number of pen portraits of people of his time—eminent as well as personae in abject circumstances.

Writing pen-portraits is very interesting. A painter uses the medium of colours to draw portraits, a sculptor uses stones and chisels for sculpting but a writer creates his characters with words. A painting has length and breadth but lacks depth. A statue has all the three dimensions but neither the painter nor the sculptor succeeds in making a full portrait of their object, with a few exceptions of course. A painter once presented a picture to his king. The king liked it and offered to buy it. But the painter laid down a condition for selling the picture; he said he would sell it to only that person who had the acumen to appraise a fine piece of work. There are a good many paintings which are very expressive but the pinnacle of success in drawing a picture can be reached only by a writer or a poet. He draws up word-pictures that bring out the sentiments and emotions of his model to the utmost. A breeze along the garden-path kissing the flowers—such a picture can be drawn with words alone. The painter's brush and the sculptor's chisel and hammer cannot achieve the amplitude of meaningfulness available from the words of a poet or a writer.

World literature is rife with examples of writers who have immortalised the characters they have drawn up. Among Urdu poets we come across several such live figures. Mohammad Hussain Azad in his *Aab-e-Hyat* has depicted many such figures. Farhatulla Beg has presented exemplary lifesketches of Maulvi Nazir Ahmed and Maulvi Wahiduddin Salim. Mintoo and Rashid Ahmad Siddiqi too were at home in the art. So was Maulvi Abdul Haq. sketching, though off and on he kept writing on some of his

Maulvi Abdul Haq was not too serious about life-contemporaries. One of his students, Shaikh Chand, has collated these articles and published them under the title *Chand Ham'Asr*. This collection contains articles that by and large fall in the genre of brief biographical sketches capable of being further developed into full-fledged biographies. These sketches stand midway, pointing to sources a biographer might need while doing a biography. A biographer has greater responsibility. He describes the details of events chronologically and topically with care and attention. The connected events and important dates touching on the person concerned are carefully selected with an eye on this requirement. The selection has a lot to do with the biographer's likes and dislikes. From this viewpoint, while we may describe a biography as an external art, a life-sketch can be defined as an internal art. In his articles Abdul Haq gives such details and dates as may be useful to a biographer.

*Chand Ham'Asr* contains eighteen sketches of social reformers and nationalists like Sir Syed, political leaders like Maulana Muhammad Ali and poets like Hali and Minai. Eminent writers like Mohsunul Mulk and Wahiduddin Salim also find a place in this book. Alongwith Maulvi Sahib detested oppression or injustice of there are sketches of the gardener Namdeva and soldier Noor Khan; two sketches considered to be among his best works.

Life-sketching calls for a photographic memory, sympathy and neutrality, so that alongside good points, the weak-



nesses of the character too do not go unnoticed. The characters of Noor Khan and Namdeva Mali moved him so much that he felt called upon to write on them. Both of them had virtues which have immortalised them in the writings of Abdul Haq.

The character-sketch of Noor Khan, entitled "Gurdri ka Lal...Noor Khan" (A Man of Humble Circumstances...Noor Khan) begins as follows:

The poet writes eulogies and elegies on kings and nobles; he is committed to writing the accounts of notable and famous persons. I talk of a poor soldier to make the reader understand that not only the accounts of the rich and noble make fine reading, but among the humble and poor also we come across persons whose lives may be instructive enough. Man's best study is man, being rich or poor makes little difference.

Abul Haq goes on to talk about Noor Khan's nobility, honesty and assiduity. He has described many of his own observations with a view to shedding light on the good qualities in Noor Khan's character. He writes: "He had many such virtues too as later on descended upon him disaster and fall. He was a plain speaking man in the habit of speaking out the truth in rugged words and he would not spare even his officers. To the extent he questioned Viceroy Lord Curzon's smoking in the fort. But plain speaking very often landed him in trouble. Rightly has Abdul Haq observed: "Not only evil bring on disasters but at times virtue also lead to trouble."

The life-sketch of Namdeva gardener is even more lively and instructive. Noor Khan was a poor man and yet he was counted among the nobility. But Namdeva was a poor man and belonged to a low caste. To Abdul Haq, caste-distinctions was wrong and unsound and a noble man was one who possessed nobility. He writes, "Caste distinction" is quite artificial and grows generation-wise. Truth, virtue and beauty do not form part of anybody's inheritance. These

qualities may be discerned in all kinds of persons irrespective of caste-distinction".

The quality that endeared Namdeva to him most was his devotion to work and his indifference to praise or reward. He was a hard-working man, who put his heart and soul in his work. Maulvi Sahib looking out of his study through the windows would always find him deeply absorbed in work, Namdeva had no issue; he regarded deeply absorbed in work. Namdeva had no issue; he regarded the plants and trees in the garden as his children and drew immense pleasure when he saw them in bloom. He would often spend hours talking to them and in the event of a drought he would fetch water from far of places. In fact he met his end in this very same garden. Once a swarm of hornets entered the garden. Others ran helter-skelter for safety but Namdeva did not care to move from there and consequently got stung fatally. His death, to Maulvi Sahib, was martyrdom. To quote from the last paragraph:

Whenever I am reminded of Namdeva I tend to think about Virtue and what makes a man great. Every person has been endowed by Nature with some specific capability. One's greatness lies in his striving for attaining that capability. Nobody has reached perfection and none ever can. Greatness, however, lies in trying to reach out to the ideal. Then only a man becomes a man in the true sense of the term. He becomes dressless Gold. On the Day of Reckoning, God will not seek account of the number of times he was worshipped. He does not in fact need to. He would, however, certainly enquire as to how far he was able to utilize the capabilities endowed to him to reach out to the goal and to what extent he was able to put these capabilities in the service of mankind. This being the standard of virtue and greatness, Namdeva despite his being from a low caste was greater than many so-called nobles.

Writing character-sketches is a difficult as well as a

most delicate art. The writer can neither play down the weaknesses nor write about him as may provoke abhorrence. What is required is that the life story be appealing. Abdul Haq wrote in a style that was at once sympathetic and neutral; he had indeed a mastery over projecting an image that went straight into the heart.

The qualities of Syed Ali Bilgrami made a deep impression on him and he has written about him extensively—his wisdom, his knowledge and his love for scholarship. He has extolled Bilgrami's nobility and impartiality and has recounted many an incident depicting Bilgrami's concern for the poor and the need and also how he tried covering up the shortcomings of many.

#### He observes:

The deceased had a failing—his temperament was unstable and he would often be guided by selfish persons or out of greed for position he would do things not befitting his position.

Maulana Muhammad Ali too suffered from similar contradictions. He was born with unlimited capabilities which, however, he failed to translate into action. Some of his shortcomings have eclipsed his good points. Abdul Haq has devoted only three and a half pages to him but he has so portrayed his character in that limited space that a voluminous book could not perhaps have been able to do so. He admits, "From many view points Muhammad Ali was a colossus; his co-workers and contemporaries were almost dwarfed by his personality. He had, however, very little control over himself and in this lay the cause of his many failures." Doubtless Muhammad Ali lacked temperateness, which caused him and his countrymen many a great loss. Here is the opening paragraph of the character-sketch:

Late Maulana Muhammad Ali was a peculiar man. In his personality was combined many contradictory and uncommon qualities. If compared to a volcano-crater or a

glacier, his description would sound no exaggeration. Both of these have pomp and splendour and besides pose grave dangers too. He was a scholar of English, a good writer and an excellent orator. But while writing or speaking, he would often lose his sense of proportion and temperance. Alongside gems of purest jewels, dirt and stones too would get into his writings and talks. He was a lover of liberty and a staunch enemy of exploitation and tyranny. But if he had got into power he would have proved a tyrant. He was the embodiment of affection and good behaviour, ever ready to lay down his life for the sake of his friends. But at times a little irritation would throw him into a volcanic wrath doing away with friendship and love. His friends too loved him ardently but at the same time kept away from him like a fire-worshipper does from fire.

The lengthiest article in **Chand Ham 'Asr** is on Sir Syed, which displays a fine comingling of a life sketch and a biography. Abdul Haq by gathering and introducing minute details about Sir Syed has made this life sketch so comprehensive and lengthy that it almost verges on being a biography. Abdul Haq's deep regard and liking for some of the most dynamic qualities of Sir Syed have helped him to draw up the character sketch of his mentor and master most eloquently. He had enjoyed Sir Syed's tutelage and his deep love for studies was primarily due to the benediction of his patron. Abdul Haq's life carried deep imprints of Sir Syed. He always endeavoured to follow in the footsteps of Sir Syed and ardently desired to acquire Sir Syed's zeal for action and love for the community. As a matter of fact, he wrote about other notables also (too) with a view to providing advice and guidelines for the people.

He writes:

There is a way. An interest had to be created for writing and reading the life-stories of our valiant, virtuous and ardently ambitious forefathers, who despite under-

going many trials and travails, served their country and mankind, and left behind footprints on the sands of time for the guidance of the coming generations. Their sacrifices, steadfastness and unselfishness constitute such narratives as cannot but impress the readers.

Abdul Haq was well aware of the character of Sir Syed, and which in their totality have been touched upon in the lifsketch. It removes a number of misgivings about him too. For instance, many people think that Sir Syed was a "stooge" of the British Government. But Abdul Haq in this connection has referred to the incident of Principal Beck's desire of doing away with a uniform for the college students introduced by Sir Syed and the latter not relenting and telling him so on his face.

Some of his other biographies also vividly portray the person he is describing. Reading them infuses in us a zeal and ardent desire to be like them. Namdeva was a poor man but being a gardener he had acquired knowledge about the healing properties of different roots and plants. He would often go to far off places to treat ailing persons without charging anything from them.

Sir Syed too helped the needy in a clandestine manner.

Miran Sahib though himself a poor man had brought up the helpless daughters of his teacher after his death and took care of them, even at the cost of neglecting his own child.

Noor Khan endangered his livelihood but did not shirk from speaking the truth.

Mohsinul Mulk lived up to his name. He indeed was a benefactor of the community and the nation and his generosity is unrivalled.

Maulvi Chiraghuddin was intelligent but rather reticent. He would not use words more than what his conscience permitted. A voracious reader he would read whatever he could lay hands on.

Syed Mahmood did not set much store by riches and fame.

Maulana Hali was an embodiment of grace. Persons calling on him were always impressed by his affectionate nature. A student of Aligarh University once whipped a syce (cart puller) but the one who heaved heavy sighs was none other than Hali himself. He could neither eat nor sleep that day.

Maulvi Wahiduddin Salim was a poor man but his scholarship was acknowledged by all. His death was mourned by the entire world of Urdu.

From the viewpoints of language and expression, the life-sketches are simple, graceful and easy to comprehend.

### Speeches and Addresses

Abdul Haq was thoroughly a man of letters and not an armchair intellectual serving the cause of Urdu. His love for Urdu took him to far off places. Any meet convened for promoting Urdu would attract him and he would go there entirely at his own expense. He travelled throughout the country delivering thousands of speeches and not a single one can be described as ordinary or customary.

When radio stations were first set up in India, a demand arose for persons capable of giving radio-talks. Who else arose for persons capable of giving radio talks. In this connection several writers and academics were called. Abdul Haq too was invited. Radio is a means of communications, the language should, therefore be easy to comprehend. Abdul Haq's talks were always well received.

A year before independence, Abdul Haq gave a talk from the Hyderabad Station of All India Radio on 'Simple Urdu'. In it he humorously referred to a physician who advised "Hilteet ka zimad karo", instead to a physician who advised "lep karo" (asafoetida poultices); besides, he found fault with those religious teachers (Maulvis) who try to flaunt their learning by using unfamiliar Arabic words. During his talk he referred to the aberrations done away with by Sir Syed Ahmed Khan, including the evil of using difficult language. According to Sir Syed the language used should be simple enough to be comprehensible even to a house maid or a cart-

puller. He himself acted on this principle. Even for serious subjects he uses a language which is lucid and clear but attractive and forceful as well.

Further, he poses a question; "Why do we write?" He answered it himself. "We write with a view to communicating our thoughts and feelings to others. A reader benefits from it only if he can understand it. If one were to draw up a list of the most popular writers, one would probably find in it only the names of those who used simple expressions and language."

In the talk, he poses one more question; "Why do we use difficult language? Replying to this question he says that it is because we cannot write in a simple manner. If our ideas are clear in our minds and if we have sufficient command over the language, simple and beautiful words would flow like pearls from our minds and our ideas would become crystal clear.

His radio-talks bear out his command over Urdu and his mastery over the art of speaking, which is quite different from that of writing. In a piece of writing if the reader cannot comprehend a particular portion, he can go over it again. But a talk does not have this advantage. It is therefore essential that the sentences be short and crisp and devoid of difficult words. Appropriate words must be used. To pluralise words the rules current in Arabic and Persian should not be accorded undue importance but preference must instead be given to common and current usage. For example, instead of saying 'kutub' (books), 'alfaz' (words), and 'madrassas' (schools), one can use the expressions 'kitaboon' 'lafzon' and 'madrason' respectively. 'Izafat' (vowel sings) makes the language difficult and as such these should be avoided and guarded against. For instance, it would be more appropriate to say "Jalsa main shareek hone walon ke naam" instead of "Asma-e-giraamj shoirkaae-ijlaas" (participants in the meeting). Abdul Haq gave a good many talk in his lifetime. An excerpt from one of his talks is reproduced here.

People say that Sir Syed made a college. No, he made

a nation. He infused a new breath of life among his dead-hearted contemporaries and gave every sphere of life shape and order. Education, learning and literature, language, politics, journalism, religion all were looked at by him from a modern angle and sensibility. He did his utmost to meet the demands of the times. His vision was focussed on the future. He wanted his community to march ahead instead of retreating to the past. From this point of view he tried to acquaint his community with all those new subjects of learning and attainments which have made western nations superior to an enviable extent. There had been no such personality before Sir Syed nor has there been any after him. Resoluteness, determination, perseverance, selfless service, concentration, sacrifice and sincerity—these attributes and qualities are difficult to find in their totality in one man. He awakened a defeatist and sorrow stricken community and gave to their sinking hearts a boost and ray of hope. He taught them self-help, self-respect and self-reliance.

The above extract is sufficient to convince anyone as to how Maulvi Sahib felt about the pre-requisites of a good speech. The manner of speaking and appropriate modulations in voice have great importance in speech. In a radio-talk, the speaker is not visible to the audience. To overcome this difficulty, language and style alone can play the part.

Abdul Haq made routine speeches in many meets and delivered formal addresses at special conferences. He handled delivered formal addresses at special conferences. He handled both fairly well. In important all-India conferences he read out scripted speeches, which have been safely preserved and now form part of Urdu's literary heritage. These addresses have gone into several prints. A collection published under the title *Khutbat-e-Abdul Haq*, contains such addresses. These are but a fraction of the total; many important ones seem to have been left out.

All his addresses pertain to one or the other aspect of Urdu language and literature. Every moment of his life was devoted to popularising and advancing the cause of Urdu. Each address discusses some problem and puts forward proposals or a breakthrough or touches upon the injustice meted out to Urdu. In the final analysis one finds a similar vein

running through all of them. Repetitions, however cannot be avoided by any one speaking so often on the same subject as he did. Being aware of the fact that repetition told heavily on the pleasure of good speech, he very often introduced humorous tales and anecdotes in the midst of his talks.

One address begins thus: "There is an old adage that the child does not go to school, he is brought there. In this case some progressive and forward looking young boys have brought to this place an old man."

Another address begins with: "You must have heard of the old man who to some place on his way stumbled upon something and fell down. At that time he broke forth: 'Ah! that period of youth.' Then getting up he looked here and there and not finding anybody around, said 'what had you achieved even when you were young; you have no feats to your credit.' Today when I find myself addressing such an intelligent and youthful congregation, I am reminded of that old man.

In yet another address, he relates the tale of a person who was fond of bringing evil spirits under his control and had learnt the art from a learned man whom he had chanced to meet upon. It is said that this art is quite difficult and even poses grave danger to one's life. However, it was with much difficulty that he ultimately did succeed in bringing a genie under his submission. The genie stood handfolded before him saying that he would carry out his master's commands wholeheartedly. The man felt delighted. The genie carried out in no time even the most arduous of tasks and presented himself before his master for further orders. It is said that evil spirits do not remain workless, they want more and more work. If no work is allotted, they descend upon harming their master. But where from could the master think of new tasks everyday. However, being a man of wit he devised a novel idea. He ordered the genie to climb up and down a tamarind tree standing in the courtyard of the house. For some days the genie continued doing so. But after a few days he got tired of it and entreated his master to give him some other task. The master then asked him to remain seated silently till he ask-

ed him to do something. Often the genie got tired of having nothing to do. But at the thought of doing any mischief, he would be reminded of climbing up and down the tamarind tree. This would make him sit tight again.

Although Maulvi Sahib would regale his audiences with such tales during the course of his talks, the sole purpose of it all would always be the promotion and development of Urdu.

He had a good grasp of history and would often throw light on the history of the place where he went to lecture. Many a prominent historical event pertaining to the place would be referred to in his lectures, specially if it had anything to do with Urdu. His assiduity in the matter was evident. He had benefitted from Sir Syed a good deal, including his concern for Urdu. Sir Syed would be the first man to reach the place where a meeting of the Mohammedans Educational Conference was scheduled to be held and would prepare a detailed report of the educational atmosphere of the place. In a similar fashion, Maulvi Sahib too always made efforts to know beforehand something about the history of the place and the evolution of Urdu there.

In fact, to study the evolution of the Urdu language the problems relating to its script, obstacles in the growth way of spread of Urdu in the sub-continent and other related topics, one can turn to Maulvi Sahib. There is hardly any aspect of Urdu as may have remained unexplored by him. No critical appraisal of his addresses can therefore be made with proper justice in a brief article. Given here are a few excerpts by way of examples:

With regard to the importance of a good teacher he says:

Professors make universities. Bring in an expert and watch the results that follow. Like moths around a candle, the students would gather round him. But who is there to recognise the Perfect Man? Where number of votes, raising of hands, propaganda and canvassing are rampant, it is futile to expect the selection of the Per-

fect Man. A Perfect Man puts in no application, he does not knock from door to door seeking recommendations. He need not approach us; we should approach him.

if any university had the right to adopt Urdu as its medium of instruction, it was the Aligarh University. in the first instance it had the stamp of Sir Syed which leaves no need for any other certification. In the second, it had Delhi as its neighbour where the Delhi College has been imparting the knowledge of modern learning and sciences through the medium of Urdu for over a century. Educationists of the times have accepted that the students taught through the medium of Urdu were in no way less proficient or intelligent than those of the Calcutta University where students taught in English. Leave aside both these factors; they are quite old now. Fortunately, we have also the example of the Osmania University in Hyderabad, where all subjects, old and new, are taught in Urdu. Despite these examples, hackneyed arguments which had been discarded and set aside long ago are being brought forth again and again. This is nothing short of the admission of our ignorance of logic and truth. It is sheer cowardice.

Emphasising the fact that Urdu has been a common national language of the subcontinent he writes:

The persons who escaped Noah's deluge settled down in a plain called Shinai in Syria. After sometime they attained prosperity and skill in every walk of life such as agriculture, trade, learning and the crafts. Their culture and civilization met with great success. They conquered all countries of the region. Intoxicated with their extraordinary achievements they turned to the heavens above. With this aim in view they started to build a tall minaret, so tall that they could climb up to launch an assault on the heavens. This is the tower of Babel famed throughout the world. God felt displeased with their pride and decided to inflict suitable punishment on them.

What was this punishment? Diseases were not sent there to kill them. He did not rain fire upon them nor did he cause flood in the rivers to drown them. A far more severe punishment was inflicted. The punishment was that their languages were changed and they were dispersed. As they ceased to have one language, divisions and differences overtook them and their strength got dissipated and shattered. Do you see the moral of the story? Not having a common language is worse than death. A common language bestows a divine power and unity in a nation. A people can never be a nation until there is one common language.

Such is the style of his addresses. He presented learned topics in a manner as though somebody sitting in front was talking in a casual fashion. His extraordinary devotion to Sir Syed is reflected in most of his addresses which are a treasure trove of information besides being gems of Urdu literature. Their value and importance in Urdu literature can never wane.

#### Criticism and Its Importance

An opportunity to write a proper book on the theory of ideological or practical criticism did not present itself to Maulvi Sahib. The reason being that all his life he had been busy in the struggle for gaining a place for Urdu. Despite this, what he wrote spans thousands of pages; and the critical viewpoints, if collected from his writings, can lead us to a fairly good glimpse of his opinions. In his addresses, he has referred to the problems of Urdu language and literature. His reviews on a good many books, which have already been published, constitute an example of practical criticism. Besides, there are his articles in many Urdu periodicals from which can also be discerned his views on the subject. These are however, yet to be collected in a book form. From the light of these speeches and writings the viewpoints that emerge are discussed here.

For the development and growth of literature, the im

portance of criticism has been emphasised over the years. He says:

It is a fact that living life along the right lines is in itself a virtue. To educate readers to adopt such a course in life is the purpose and the primary aim of literature. Of course this is possible only through criticism, which renders several services. It reforms both the critic and the writer providing them occasions for self-expression, self-control and discipline. While on the one hand, criticism saves the writer from being unnecessarily fond of old styles, on the other it checks him from breaking loose under the influence of modernity and sentimentality. It provides breaks to such tendencies.

Maulvi Sahib knew the difficulties besetting the critic and held that criticism was not the province of every writer. It is a fact that a number of mental capabilities have to be got together in the mind of a critic and where this does not happen good criticism seldom comes up. A mediocre writer may attain a certain measure of success but a mediocre critic cannot be described as a successful critic. He adds, "A critic has to undertake such difficult and painstaking work as call for a good deal of knowledge and good taste. He alone, whose studies are deep, experience wide and varied, and insight penetrating can give guidelines to others. He has to be fully conversant with the language and literature and has to have pondered deeply over its different aspects before forming his opinions. He also has to have grasp over expressing his views in a manner attractive to others." These views about the critic and criticism are not of course very profound. Nevertheless they provide a glimpse of the central viewpoint held by Abdul Haq.

### Purposefulness

Abdul Haq did not regard literature as a medium of entertainment and pastime; to him, it was a means of reforming and improving the quality of life. In this respect he was an adherent of Sir Syed who was the first to raise a voice

against purposelessness of literature. Under his influence Hali had also come forward to proclaim in a more persuasive manner that literature has to be employed for achieving something remarkable and had cited many a relevant instance from world literature.

In his talks and writings, Abdul Haq repeatedly emphasized that literature should be meaningful and purposeful. He disliked poets and writers who wander about in wild imagination instead of awaking persons from their slothfulness. In the course of one of his talks he once said:

During these times we are captive to a number of trials and tribulations. These should be moulded into weapons of war. By weapons of war I do not mean that we should create law and order situations. For making and passing a good and decent life, literary works should serve as weapons and utilized for encouraging people to reform their lives and do away with suspicions and superstitions. A heart which itself has no fire within, cannot create flames in the hearts of others. One who does not have ideals of his own, cannot teach and guide others."

Again and again he reminds writers and poets that they are passing through a trying phase. This is the time when their capabilities need to be so exploited so as to improve the quality of human life.

### Command of Language

Maulvi Sahib always emphasised that aim-orientation clears in the minds of writers and poets as to how, why and what they wish to say. This renders his task easier. But aim-orientation alone is not sufficient. Command over expression is also called for. He had brought to the attention of progressive writers that they should pay heed to what extent the ancients works are relevant and useful to them and how they could draw upon them to make their own writings more effective and interesting. The idea was

that literature should not degenerate to the level of mere propaganda.

In one of his addresses he says: "What is language? It is a means of expressing ideas. A craftsman whose tools are rough will also produce work which are rough and crude. At time, in spite of his command of the language, a writer cannot write impressively because of his lack of concentration or when he simply draws upon and seeks to present only borrowed ideas. "If the idea is ours and we have invested a good deal of thought into it, words fall like pearls and arrange themselves on paper." To his mind beauty of style emanates from a good command over both thought and expression.

#### Word and Meaning

Abdul Haq laid equal importance to what is being and how it is being said. To him duality in word and meaning is not desirable. He further says:

Word is a great power and its correct use imparts strength to ideas. A writer not knowing this mystery does not know the right use of words, and his expressions are often defective, half-finished and almost lifeless. There are two aspects of literature, the external and the internal, language is the external aspect and idea the internal. They can be talked about separately but they are inseparable and are concomitants. This blending goes to form, what is called "style".

Diction occupies an important place in the communication of ideas. With regard to poetry, Halj has observed that a good poet leaves no stone unturned in looking for the ideal word. A western thinker is of the opinion that the communication of an idea selects its own words. If we fail to gain access to the appropriate words the idea cannot be well expressed. This may not be wholly correct; nevertheless it is true that without the help of the right words ideas cannot be conveyed clearly. He observes:

At times a situation arises when we communicate our ideas but something remains wanting. We go on piling phrases upon phrases, but "the thing" is not achieved. Why Because the right word keeps eluding us.

Maulvi Sahib's opinion was that without proper harmony of idea and word, expression cannot be attractive.

#### Simplicity of Style

Abdul Haq lay great emphasis on simplicity of style, and held that a language to become the *lingua franca* of the sub-continent, must be simple and easy to comprehend. He did not object to Urdu being called Hindustani. Throughout his life he endeavoured to simplify Urdu. In his speeches and addresses, he repeatedly advised writers to write in a simple but attractive manner.

According to him, "Language is a means of expression. We say something with a view to making ourselves comprehensible to others. If we use simple language the circle of those listening to us and understanding us would be wider." He was against the use of difficult and uncommon words of Arabic and Persian. Likewise he was opposed to Hindi being crowded with Sanskrit words. Also averse to complicated and lengthy sentences, he tried to make writers understand that successful writers have been those who have used a simple and elegant language. Writing in a simple which he acknowledges is not an easy task. He also admits that in certain cases, such as in scholarly works, difficult words and technical terms are unavoidable. Elaborating on simplicity he says:

Simplicity and intelligence make for perfection in arts including literature. It is not easy to write in a simple language. It also does not mean that simple words should be piled upon thoughtlessly. That would make it insipid and tasteless. Effectiveness and a good manner of putting things together is also necessary.... This can be achieved only with a proper com-



mand of the language and an indepth knowledge of the subject. Only an expert can write books basic to a branch of knowledge. He uses simple language in an attractive manner, giving examples from every day life. Such a writing is comprehensible as well as attractive. A person with insufficient knowledge cannot express himself with clarity and beauty... if this is lacking writing or speaking is only an exercise in futility.

### Poetic Diction

Some writers strive for attractiveness through meaningless similies and metaphors and there are others who think that use of catchy phrases and purple prose is good writing. Abdul Haq disapproved of writers who use poetic diction in prose and quote couplets galore. To him, the demands of prose and poetry are not the same and poetic prose is definitely bad prose. He observes:

One who does not know the way of communicating correctly takes to raising a hue and cry... And they regard this as eloquent writing, effective and exalted!

Abdul Haq maintained that rhetorics in poetry embellishes it. But it should not be used to the extent that readers get entangled in similies and metaphors. With regard to this point he writes:

Rhetorics is an integral part of literature. Natural, even necessary. Not so much for beautification but for driving home the point. But when similies and metaphors become artificial and are unnecessarily stuffed into the writing, the resultant piece descends to being unsavoury and ineffective. Poetry ceases to be poetry, it becomes an exercise in fitting something into another thing.

In prose its usage renders comprehension difficult. Expression becomes a tangle. Prose should be clear and expressive.

A couplet may have more than one meaning; for therein lies its beauty.

### Research and Criticism

Abdul Haq created in Urdu a taste for research, emphasising that without research, criticism can make no headway. His book on Mir may be cited for critical guidelines. Three critics taking three different couplets of Mir commented upon his poetry. But when research showed up that the couplets were not Mir's their critical structures fell apart. This goes to prove that unless textual veracity is made available, sound criticism cannot come into being. He took up practical steps and underwent many difficulties in searching for and locating old literary output and collections of poetry. Towards this end, he undertook long and arduous journeys and edited and published several works with critical introductions.

Writing 'prefaces' is very different from writing criticism. In prefaces one does not comment at length on any literary work; it discusses only the salient features of the book. Nevertheless, a preface also has an element of research. Until details with regard to the text of the work and its writer are well researched, the preface cannot do justice. Abdul Haq, wrote prefaces on as many as fifty books and acquainted Urdu readers with works which otherwise would perhaps have been finished off by white ants. His efforts created a taste for research.

He wrote reviews on several books. One collection of reviews has appeared in a book form entitled **Tanquidat-e-Abdul Haq**. In Urdu literature, reviewing as an art has not yet fully developed. A review writer by mentioning something about the author and saying a few nice things about the work, fancies that he has acquitted himself quite creditably. This is harmful to literature. Abdul Haq laid the foundations of review-writing at length. No doubt some of his reviews are rather superficial, but by and large they go into both the book and the history of the author with assiduity, applying

his breadth of knowledge and vision to full extent. He takes no recourse to partisanship or ill-will. His reviews provide an evidence of his honest and practical criticism.

As a critic he has been described as a follower of Hali but this is not true. Abdul Haq cannot be regarded as a full-fledged critic as he has not presented detailed critical pieces the way Hali has. However, in one respect he surpasses Hali. While Hali treads along with expediency, leniency and softness in criticism, Abdul Haq wields a bold pen which is indifferent to reactions but does full justice to the job he tackles. For example about the poetry of 'Josh', he writes:

His poetry resounds with vigour, zeal and revolutionary slogans. But what is Revolution? What is meant by 'New Age', He is not concerned with these questions; he concentrates upon spoilation. It has the elements of evolution, but the poet himself is no more than a spectator. One who suffers and sacrifices one's all for the sake of principles and braves all sorts of trials and tribulations has a different voice. Reading Josh's poetry yields pleasure and inebriation but it is devoid of sublime philosophy and lacks effectiveness.

This excerpt is a proof of Abdul Haq's fearless and independent criticism and his general approach to criticism.

#### Standing in Urdu Criticism

Abdul Haq's critical writings include a few articles, and some reviews and forewords. He has left behind no permanent work of criticism. His critical articles too are also not very well-coordinated. Despite this he has exercised considerable influence on Urdu criticism. It was he who infused in Urdu criticism a temperament for research. Besides, he pushed further ahead the purposiveness of Sir Syed and the explanatory traditions of Hali. If Hali laid the foundation of Urdu criticism Abdul Haq is prominent among those who raised the superstructure thereupon.

#### Style

Abdul Haq's style is quite attractive and impressive. There is

an individuality in his writings. He measures up to the highest standard and proves that he is a writer with a style entirely of his own. He was indeed an innovator, not a follower.

His prose style is often described as patterned on that of Sir Syed's and Hali's. However this is not true. What is the cause of this misunderstanding? Sir Syed gave to Urdu prose the sense for concentrating on purpose; that is, what is in the heart should find expression through writing or speaking in a way that the reader get impressed to the depths of his heart. Hali provided a criticism of Sir Syed's prose in one sentence. "If a man's house is on fire, he calls out for help, he cannot take recourse to ornamentation and rhetorics. Such was the prose of Sir Syed." It is a fact, when Sir Syed took to writing, the country was on fire. How could ornamentation and rhetorics find a place. Whatever he felt he blurted out. Words born of the situation got to the tip of his pen. He did not bother himself about the words, be it English, Hindi, Persian or colloquial Urdu. He did not bother about a sentence sounding loose and unnecessarily lengthy. He also cared little for words phonetically telescoped and uneven. Sir Syed desired to convey the end in view; style and attractiveness in language were of no importance to him. Therefore, his prose is rough and rugged. Abdul Haq had the same consideration; but he paid full attention to writing good prose as well.

Abdul Haq's prose had little in common with the prose writing of Hali. There is no denying the fact that Hali handles prose better than Sir Syed, even then it had certain defects. Hali was a gentle and well mannered man; giving pain to others was not in his nature. He would not utter a word against anybody or find faults with him. His gentle temperament, straightforwardness and many other positive qualities resulted in a few defects entering into his prose writings. It is often a little slow and unduly modest and apologetic. Far from satirising, he avoided even innocent humour. Thus his prose has an air of elegy about it. Abdul Haq's prose had no such short comings.

There is no gainsaying, however, that Maulvi Abdul Haq

was influenced quite considerably by both Sir Syed and Hali. This naturally has created a misunderstanding that he was a follower of both Sir Syed and Hali. Sir Syed was to him his preceptor and mentor, and he devoted his entire life following the footsteps of his mentor. Hardly could there be one better appreciating Sir Syed's prose. He writes:

Writing or speaking has a purpose. People should understand and benefit from what is being communicated. If this quality is lacking, writing or speaking is an exercise in futility. Sir Syed's writings have survived because of its simplicity and forcefulness. Even a reader with a little understanding could catch the meaning and feel convinced. Such an influence cannot be generated by a profusion of rhythmic phrases, similies and metaphors. He cared most to convey his ideas in simple words, and advised others to the same effect.

His writing is indicative of the fact that he was well aware of the characteristics of Sir Syed's prose and did try to adopt such a style; but he avoided the drawbacks in Sir Syed's prose writings.

Abdul Haq, however, never denied the good qualities of Hali's prose. At one place he writes:

Literature consists in the use of right words befitting the situation. This can be learnt from Hali's prose. Bringing home ideas that penetrate the deeper recesses of the heart is also an important aspect of literature.

Therefore, many a good characteristic of Hali's prose have gone into the writings of Abdul Haq. But he has kept away from the defects of Hali's prose-style. Instead he adopted a style of writing that brings home points that the writer wants to make.

Abdul Haq's prose does not suffer from Sir Syed's ruggedness nor does his writings betray any helplessness and

flatness which characterised Hali's prose. Unlike Nazir Ahmed, he avoided use of difficult and heavy words. Neither does he use similies and metaphors as Muhammed Husain Azad. He was of the view that metaphors and similies belong to the domain of poetry. His prose is pure, simple and lively. In his foreword to *Sipara-e-Dil* by Hasan Nizami, Abdul Haq writes:

Nowadays, trying to flaunt their wisdom or folly, some people load Urdu with Arabic and Persian word-combinations and difficult and heavy vocabulary. Poor Urdu is not capable of bearing this load. This is no progress; it is its decline. Efforts should be made to popularise Urdu. Pointing out defects hardly do any good. Elucidation is born of simplicity; complex and burdensome writing is never elucidatory.

Abdul Haq abhorred farfetched and difficult expressions and pointed out that though a good many technical terms had been evolved, they had not gained currency as these did not have the capacity to reach the tip of the tongue. He therefore advocated a revision of these terms.

According to him writing in simple language is difficult. At times what goes in the name of simplicity is commonplace and tasteless. Combining simplicity with elegance makes for perfection.

A connoisseur of words, he knew which word to apply where. He insisted on economy of words. Here is an extract on Sir Syed:

Sir Syed had to leave most unwillingly the house where he had been staying for thirty years and take refuge in another house. The inner sorrow that had been gnawing the vitals of his life, disheartened him. His enthusiasm dampened; cheerfulness departed. But the aim his heart was set upon burned all right. Until even a few days before his death, he continued writing on national matters. At last the day that cannot be put off arrived.

Towards the end of the article he writes:

His heart was replete with sorrow for his community. All his life and till the very end, he worked for its welfare manfully, rather, passionately. He had no house to live in, nor to die in. When he passed away, there was no money even to bury him. The expenses were borne by others. This is the way of God's beloved men.

The reader might have noticed that Abdul Haq's simplicity too is quite artistic. This is owing to the fact that he wrote what he felt. It seems as though every word that he wrote came from the very depths of his heart. He mourned the passing away of Syed Mahmood, Sir Syed's son, in the following words:

Now the dignity of Aligarh has become two-fold, rather hundred-fold. Because here lies buried two invaluable gems of unfortunate people. One of them is the father who by working day and night for the betterment of his people strove to take them out of the pit of degradation; the second is his son who shone meteor-like only to disappear into the earth. Travellers and sightseers would be drawn to this place to shed a few tears on their graves.

This illustrates that the first and the very basic quality of his prose was simplicity; not that simplicity that renders writing tasteless. Every word flowing from his pen was live and fraught with meaning. And this quality characterises most of his writings.

Although reserved by nature, when he did speak he was quite impressive. His prose also bears the same quality. Even when writing on serious subjects, he would add a touch of humour here and there making it highly readable. He was a little cross with most of the Indian leaders for the simple reason that they had not done justice to Urdu. About a top ranking leader he says:

The trouble is that he looks at every issue with only one eye. This enables him to see only one side of the picture.

Neither does he see the other side nor has he any concern for that. If a man is one-eyed and sees with that eye alone, he is not to be found fault with. But if a man having two eyes sees with one alone, he is doubtless blameworthy.

Yet another example of humour:

The Governor of Goa was right when he said in 1945 that they (the Portuguese) had come to India holding the sword in one hand and the cross in the other. The conception of Portuguese domination over (a part of) India is clear enough from the picture engraved on a stone at the gate of the Viceroy's house. It is that of a saint whose holy foot has been placed on the neck of poor India lying prostrate and his hand holds a naked sword with its nose pointing towards India. Now you can have an idea. When their saints are like this what would their demons be like.

As already pointed out, in comparison to Hali, Maulvi Sahib's temperament was quite different. Hali wrote with care and caution, lest his pen should injure the feelings of any body. None could think of his satirising any one. But Maulvi Sahib's was a different case. He had the courage to speak out against things he did not like and would unhesitatingly launch an attack on his adversaries and hold them to ridicule. Many a person belonging to the domains of literature or politics became the target of his satire. In open meetings also he would not desist from saying what he wanted to say. Whatever he wrote about Maulana Muhammad Ali did not remain unknown to the Maulana. He criticised Sardar Patel in his home state, i.e. Gujarat. He had great respect for Gandhiji but he did not hesitate to criticise even him when the latter failed to measure up to the expectations regarding Urdu. Maulvi Nazir Ahmed's book *Ummahat Ulumma* had raised an enormous storm which, at long last, had resulted in the entire stock of the book being consigned to the fire. Mentioning the incident, he writes:

The books were piled up, and one of the Maulvi's, to earn divine blessings came forward, sprinkled kerosene over it and in the name of God set fire to it. The flames brightened their holy faces; and their eyes beamed with

joy and their hearts pleasure. They looked satisfied, as though they were taking revenge against a wild beast or a stone-hearted man.

Maulvi Sahib's satire cuts through like a sharp-edged knife. The reason being that he shows no undue partiality and says whatever he wishes to say without mincing words. Reading his sketches one discovers that he cared most for personalities who were indomitable and honest. He himself was never cowed down by persons in power and pelt. He had migrated to Pakistan with the sole purpose of furthering the cause of Urdu but regretted this decision till his very last. He even descended down to write that if he had been killed in the riots he would have been at least saved from the degradation he had met with in Pakistan. When he felt that the Pakistani authorities were indeed doing injustice to Urdu, he, without caring for his life or safety, raised his voice of protest and unmasked the incapacities and ill-doings of the ministers. He never hesitated to speak out openly against them. He writes:

Such a man was chosen and seated as the Prime Minister as had little knowledge of administration. Like a Nizam he devised policies and programmes totally unworthy of his position. Disgracing his high office he soon faded out of the country's political scene along with his Master, very much like the fallen chess piece that is removed from the (Chess) Board. This unworthy Minister did much harm and sowed many a seed of disunity.

This is about a Prime Minister who was checkmated in politics and soon made his exit. However, it was not that he spared even those in authority. This is what he says about persons at the helm of power:

The Government is in the hands of dwarfs. A man is needed.

The ways of the government made him bitter against the democratic set-up and even against democracy as an institution. He observes:

These are the days of democracy. Success or failure depends upon numbers. One who can manage large number of hands raised in his favour wins. Where the moral-force is absent, morality exists. Where preference is accorded to party interests, where sentiments override wit and wisdom, where self-confidence and faith in righteousness is lacking, there it is the number only which prevails.

He was bold enough to speak out with utter frankness and would not desist from finding faults with persons who deserved it. Being a satirist, he would aim his shafts on those opposed to national affairs and his beloved language. However, he never bore personal grudge against anybody. His frankness had imparted to his style a rare kind of vigour and zeal. As and when the situation called for, he would raise his voice to a higher pitch. Let us have a look at the vigour and zeal of his style:

A heart devoid of fire cannot create sparks in others. That heart which has no longing cannot evoke feelings in others. Wherefrom and how will this longing be created? It would come when you jump into the arena, mix with the crowd, rub shoulders with others and are pushed to and fro and confronted with difficulties. Then alone your eyes would open and you will see life in its true shape. Your heart will be touched and you will come to acquire pain and sincerity. Then, the tip of your pen will pour forth words that are more powerful than guns and more piercing than swords.

It was on the basis of this vigorous style that Syed Abdullah categorised it as 'manly'. He would support his viewpoint with the force of arguments. This argumentative way of putting things across to others had been acquired from Sir Syed. His writings, well reasoned out as these are, have a ring of finality about them.

His gaze was always fixed on matter and he strove to reach out to his readers with utmost clarity. It is due to this reason that he always desisted from adopting a poetic style and as far as possible kept away from florid similes and metaphors. If ever he had to, it was never merely ornamental.

## Writings of Abdul Haq

Sir Syed often said, "The way I get engrossed in reading and writing I do not in any other work." To Abdul Haq he was the preceptor whose footsteps he always tried to follow. Even before his coming into contact with him, Abdul Haq was deeply interested in studies. Sir Syed's company further only whetted this taste for studies. When he came to regard service to Urdu literature as the *summum bonum* of his life he reserved his pen for the purpose. He searched out many an old creative writing, edited them and had the manuscripts published. Besides, he wrote many articles and books. His important writings are catalogued below by way of introduction.

### Marathi Zaban Par Farsi Ka Asar

It is an intellectual research article which was published for the first time in *Risala-e-Urdu* in April 1922. It describes the influence of the Iranian culture and Persian on Marathi language. It was published in book form in 1933.

### Dilli College (Defunct)

In the evolution of Urdu literature the old Dilli College played an important role. This was the first institution of learning where the Urdu language was first experimented with success as a medium of higher education and literary pursuits. He always referred to it with love, respect and admiration. This book first appeared as a series of articles that were

published in four instalments in four Marathi issues of Urdu (January, April, July and October, 1933.) Its second edition containing 174 pages appeared in 1945. The third edition comprising 182 pages was published in 1962. The book contains a concise history of the institution and its achievements as also that of the teachers and their translations from other languages.

### Sir Syed Ahmad Khan : Halat-o-Afkar

Abdul Haq wrote on Sir Syed from time to time; repetition, as such, was inevitable. Had he written a proper biographical book on the pattern of Hali's *Hayat-e-Javed*, it would have been perhaps the most important contribution on the subject. But heavy engagements stood in his way. However, he continued to write at different times bringing to light variegated facets of Sir Syed's personality. In 1959 Anjuman Taraqqi Urdu, Karachi, brought out *Sir Syed Ahmad Khan: Hayat-o-Afkar*, a compilation containing his articles spread over 196 pages. This included his article on Sir Syed's personality which is also included in his book *Chand Ham 'Asr*.

### Chand Ham 'Asr

With a view to awakening his people and rousing them to action, he thought it necessary to acquaint them with some of their notable and renowned personalities. With this end in view he continued writing and publishing articles on such personalities in Urdu, in the quarterly journal of the Anjuman. These articles were edited by one of his promising students Shaikh Chand and compiled in book form as *Chand Ham 'Asr*. Widely acclaimed it was included in the syllabi of the courses for various examinations. In the later editions of the book the number of articles continued varying. The following articles are of particular importance: "Munshi Amir Ahmad" (Amir Minaai), "Mirza Hairat", "Syed Mahmood", "Maulvi Chiragh Ali", "Maulvi Aziz Mirza", "Syed Ali Bilgrami", "Khawaja-Ghulamul Saqlain", "Hakim Imtiazul-Din", "Wahid-up-Din Salim", "Noor Khan", "Mohsanul-Mulk",

"Maulana Mohammad Ali", "Shaikh Ghulam Qadir Girami", "Hali, Ras Masud", "Miran Sahib", "Nam Dev Malj (Gardener)" and "Sir Syed Ahmed Khan". The book has gone into several editions.

#### Urdu Ki Ibtidai Nashv-o-Numa Mein Sufiæ Kiram Karim Ka Hissa

Maulvi Abdul Haq has a number of works on old treasures of Urdu literature. The book in view is one of the booklets in the series. It brings to light the important role played by the Sufis in the induction and growth of Urdu language. This book is a good specimen of research.

#### Nusrati, Malik-u-shora-e-Bijapur

This book which was first published sometime between 1938 and 1939 critically examines and discusses Nusrati's creations; **Gulshan-e-Ishq**, **Tarikh-e-Sikandari**, **Ali Naman** as also his Qasidas, Rubaiyat and Ghazals. It focusses attention on Nusrati's art and brings to light, quite convincingly, the greatness of his poetic talents. The discussion is very artistic, not sentimental. In the opinion of Abdul Haq, Nusrati as a poet is far greater than the poet Wali. This work may well be regarded as a major research work.

#### Khutabat-e-Abdul Haq

For the All India Radio Abdul Haq has written short pieces which on account of their simple language and style won wide acclaim. His Khutabat' (addresses) have a distinctive position in Indian literature. With a view to popularising Urdu he undertook tours of even far-off places in the country. He arranged and participated in several conferences arranged by others. The addresses written for them were compiled into a volume entitled **Khutabat-e-Abdul Haq** which has run into several editions. The Anjuman Taraqqi Urdu, Karachi, published its first edition in 1952; and the second in 1964. It contains 38 addresses (some addresses could not be concluded).

#### Muqaddmat-e-Abdul Haq

He searched out a good number of ancient Urdu texts and edited and published them with his forewords. This achievement of his is very remarkable. The list of the forewords written by him is large enough. In 1931 Mirza Muhammed Beg published 26 forewords of his in two volumes. After this Khawaju Tehwar Hussain pointed out 18 more forewords. Thus the forewords written by him add up to 44. It is likely that some more forewords may also come to light later on.

#### Tanquidat-e-Abdul Haq

It is a collection of his short critical reviews/articles covering 179 pages. Edited by Turab Ali Khan it appeared in 1934 from Hyderabad. These are critical reviews written by Abdul Haq on some books over a period of 11 years (1922-1933).

#### Chand Tanquidat-e-Abdul Haq

This is a compilation of ten review articles selected from *Tanquidate-e-Abdul Haq*.

#### Urdu ka Almia

When Abdul Haq migrated to Pakistan he learned the sad reality that the genuine well-wishers of Urdu were few and that most people there often put up many obstacles in its development and growth. This book describes this tragedy of Urdu.

## Select Thoughts

The greater part of Abdul Haq's life was spent in studying the works of philosophers, men of letters and poets. He was given to pondering over the problems of life, which, coupled with the experiences undergone during his life time enabled him to have his own point of view on every aspect of life and give expression to it in an attractive way. A few of his thoughts collected from some of his important writings are reproduced here with a view to enlightening the readers. Secondly, it would enable one to get acquainted with his simple but attractive style.

### On Self-help

To be self-sufficient is a great blessing and is indicative of greatness. One who looks to others for help can never get ahead; and if he does, he often loses more than what he gets.

### On Eternal Wealth

Man dies but not his good deeds. They are his wealth, his children and his saving.

### On Man's Deeds

Only God knows what lies in our hearts but just as a tree is recognised by the fruit it bears, man is known by his deeds.

### On the Importance of Time

Human life has a short span. It is quite difficult in such a short spell of existence to acquire learn-

ing, reach perfection and perform deeds as may immortalise him and benefit mankind also. Time is a blessing which like other blessings of God, man fails to appreciate. He gets to know the secret only when his time has already run out.

### On Dedication

A work done with dedication and labour is worship.

### On Morality

There are many, even among the poor, whose life may be regarded as truly instructive. Man's greatest study is man. To become a man in the real sense of the term one does not have to be rich or poor.

### On Perfection

No one has reached perfection and no one ever can, but striving towards that end may fulfil one's destiny.

### On Virtue

Virtue remains a virtue so long as one does not realise one is doing a noble deed. But once this realization dawns upon his one ceases to be virtuous.

### On Work

That work which gives pleasure is real work. A work devoid of it becomes a chore.

### On Inheritance

Truth, virtue and beauty are nobody's inheritance. These qualities are not the prerogative of the higher class. These may be found in an equal measure among socially low-placed persons also.

### On Signs of Decay

One of the signs of a decaying nation is that it does not like the success of another nation and seeks to fall per-



sons forging ahead, and desires to subjugate those trying to rise. Like the proverbial hunch-backed old-woman it desires all others also to be so conditioned. In its opinion, equality consists in this alone.

#### **On Life**

In life nothing can be achieved without a fight. One has to bear irritations and wounds, even stake one's very life. One who is not ready for this may better retreat or rather not step into the arena at all.

#### **On Intellect and Learning**

Learning without intellect is of no use; in fact it is harmful. Intellect not accompanied by learning more often than not misguides. Life derives its worth from a combination of both. There is yet something better than these two; it is character. To an extent it is Nature's gift and to a certain extent it is also moulded by environment, education and training. Where this (character) is lacking, both intellect and learning are rendered useless.

#### **On Internal Distress**

Decay always begins from within, not from outside. Corruption in society leads to demoralisation, instability, mutual distrust and poor economic conditions. The country cannot withstand even a minor offensive and in the event of it goes to pieces.

#### **The Secret of Success**

Hard work alone leads to success. In fact it is the fruit of labour, patience and perseverance.

#### **On Kindness**

The good and the bad are not as good and as bad as we often tend to think. Very often it is society which is responsible for turning a good person into a bad one by its injustices. Kindness may bring them round and render them excellent citizens.

#### **On Learning**

Learning is nobody's inheritance; nor any particular community's claim or right.

#### **On the Aims of Education**

Being educated means that no matter what work one undertakes it should be completed gracefully.

#### **On Reading**

Reading is an excellent habit. It is not only a gentle deed, but philosophical too.

#### **On Greatness**

There are persons who become popular and widely known by affixing their signature on cheque. Some achieve greatness through a combination of favourable events. There are yet others who leave no stones unturned for gaining name and fame and do achieve greatness in the end. But only such persons, as attain honour and learning through assiduity and sincerity, are truly great. Only this sort of greatness is permanent.

#### **On the Mistakes of our Ancestors**

Just as the good deeds of our successors benefit us, their mistakes too are of great value, in that they guard us against the pitfalls awaiting us.

#### **On The Great Evil**

Fame is the evil bound to bring arrogance.

#### **On Passion and Labour**

These two are rather peculiar attributes. Perfection results from an amalgamation of the two.

**On Morality**

in every field of life, be it religion or social relations, politics or theology, morality plays a major role. There can be no alternative to morality. Can one achieve success in life without the support of moral values?

**On Morality and Education**

There are two efficacious ways of imbibing mortality; through good company and a healthy atmosphere. The study of biographies of great men is also important in this respect. Their deeds have immortalised them and they will continue to guide generations to come.

**On Politeness**

Something said without taking into consideration the feelings of others, even though it may be the truth creates rebellion in the heart of the listener. But the same thing expressed politely turns a hurt into a pleasantry and is also driven home easily.

**On Adversities of a Nation**

When a nation loses its moral fibre, no power on earth can save it from decay and downfall. Not and wisdom, devices and designs; even artistic perfection can no longer avail without moral support. Morality is the basis of culture and civilization. It implies truth, courage, will-power and a sense of sacrifice. In fact, sacrifice occupies the foremost place in morality. It is the prerequisite for success. In the history of prosperous nations such personalities as sacrificed their all are many.

**On Moral Strength**

Persons who seek knowledge have to prepare themselves with utmost assiduity. It calls for the piety of a Zahid (one who endeavours for truth) and the attention of a Sufi (mystic). Moral strength is essential for realising an ideal, it alone imparts a sense of duty and responsibility.

**On Good Company**

A healthy atmosphere at home plays a big role in training and developing humans. An unhealthy one tells heavily on even very good mental qualities and impairs morals. A healthy atmosphere and decent company turn mental qualities upwards. One comes across persons, who because of their being in good company, behave rightly and properly and seem well educated and cultured in their conversations and behaviour. None can fathom as to whether or not they are educated.

**On Inaction**

Contemplation is doubtless a welcome trait and is the way of the wise. But idle thinking leads one to nowhere. The proverbial Shaikh Chilli was not a bad person. He had plenty of imagination and a good measure of capability to look around. There was no loosening in his logic. What was wanting in him was action. As a result thereof, he earned a bad name and was a failure in life.

**On Non-Achievement**

To take pride in one's learning without accomplishing anything tantamounts to bragging.

**On Mistakes**

He who does something commit mistakes. One who refrains from doing anything is unlikely to commit any.

**On the Importance of Work**

Work teaches us humanity, and strengthens our character, reforms our conscience and the world around us. But it also calls for a bit of abnegation and sacrifice of some occupations and habits dear to us.

**On Opposition**

Opposition awakens and spurs man to action. It imparts lustre to such of man's gems as remain dormant and dust-laden. Opposition is indirectly a test.

**On Complacency**

A person going to bed at night and getting up by the break of dawn cannot be brought round to understand that many centuries have rolled by during the period and a new age has dawned.

What makes a man a man is his devotion, his assiduity, and his industry. These qualities are discernible only in those who remain aim-oriented and continue working day and night to achieve their goal unmindful of adversity or joy. They are not bothered by success or failure on the way but what they do ultimately come upon is humanity, which is indeed the most invaluable find.

**On Good Company**

Good company is an alchemy; its touch makes one gold.

**On Grace**

A good teacher is the best grace of all.

**On the Present and the Future**

Indifference to the present brings on indifference towards the future.

**On Religion as the Last Refuge**

Disappointed from all sides, man seeks refuge in religion.

**On the Influence of Philosophers' Stone**

We love those whose pure character and pleasant manners are like the light of the full-moon that bleaches everything that it shines upon.

**On Justice**

The quality of non-partisanship is found in only those who are just by temperament.

**On Misuse of Time**

If a person casts a look on the events of his life with a cool mind he would get to know that the objects that kept

him uneasy day and night, the aspirations that made his living restless and the strivings that indeed were most exacting, were all as impermanent and imperfect as the bubble or the cobweb.

**Essentials of Life**

There is nothing like absolute virtue or absolute vice. In a like manner, there can be none and will never be any man free from faults.

**Apathy**

A heart devoid of fire cannot create sparks in others. One who has no ardent objective can hardly enthuse others.

**On One Language**

In the absence of a common language there can never emerge a common ideal or oneness of heart.

**On Formation and Deformation**

One having the capability of formation has the mark of going wrong as well.

### FURTHER STUDIES

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