Chapter I

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Journalism: Definition, Area and Possibilities

The art of communicating news and their reviews to a wider section of people is called Journalism. In fact, this art is inherent in every man. 'The art of journalism is the result of natural curiosity and social awareness of man.' That is why man cannot retain his existence apart from his surroundings. The secret of his existence lies in the surroundings, in which he acts and reacts. Since time immemorial, man has been keen to know about the happenings taking place around him. As soon as man becomes aware of his own self, he feels interested in the people around him.

The story of journalism is rather long. If one end of it is in our hands today, then the other will be in the hands of those people who had not yet learnt how to speak and even how to walk on this earth. This other end connects the story of journalism to those shrieks and cries which might have come from these people as an expression of their feelings of joy and sorrow. The journalism, in one way, evolved itself from mere gestures to convey ideas and stories in language. This obliged man to come out with certain new and novel devices
to keep alive those ideas, thoughts and stories. Since oral tradition could not afford to live long, and sometimes there very nature underwent a drastic change with the passage of time, the Emperors started the tradition of inscriptions on stones with a view to convey their decrees to the people, in every nook and corner of their regime. The written language took the art of journalism much ahead. With the invention of paper, there came a new turn in the history of journalism. The invention of lithography brought a sea-change in the communication of news and in the field of journalism. Earlier, certain news took weeks or even months together to reach its destination. It is because it was to be conveyed through pigeons, horses or carries but with its advent news began to reach the people daily and even many times a day. In this way journalism is closely related to human life, and later earned the position of being called the fourth estate. In the modern age of democracy, journalism (new papers) has played a very significant role in making the power of the people forceful and pervasive.:

The domain of journalism has always been the welfare of the masses. Journalism took the support of truth for the realization of this aim. Journalism has always demanded right thinking from the people working in this field, because this is the sole medium to spread the light of truth, after winning the hearts of the people. With the development of science today, the field of journalism has become so wide
that sky seems the limit.\textsuperscript{5} That is why the means adopted today for acquiring knowledge are mainly the newspapers. So the first priority of journalism is to inform the society about what the other do, think and feel. In this context, Nelson Crowford says:

\begin{quote}
"The primary function of Newspaper (Journalism) is to communicate to the human race, what its member do, feel and think."\textsuperscript{6}
\end{quote}

Another scholar also says in this context:

\begin{quote}
"The first function of the newspaper is to inform to tell its public what people see, feel, think, do to spread the truth about what has happened or may happen."\textsuperscript{7}
\end{quote}

In this way, one thing becomes clear that journalism dedicated itself to the cause of social welfare and to bind the mankind as a whole in one thread. In other words, we can say that the aims of newspapers are to convey news from different places and regions, comment on those items of news and to guide the public opinion on important matters. About the nature and formation of news, which enjoys a place of prominence in journalism, M.V. Kamath says:

\begin{quote}
"News has no geographic boundaries, news is always revealing, news is what interests people."\textsuperscript{8}
\end{quote}

News papers not only bring to us new knowledge but they have also been increasing their hold on our life. They have also an important role to play in moulding our ideas.
Thus, they influence our thinking unconsciously.

Another important aspect of Journalism is editorial, which has been acknowledged as the mirror of the editor's intellect and vision. Editorial means commenting on any important news, or some important policy or programme. The point of importance is how the editor takes the news, which he selects for his comment. Ordinary man accepts the editorial comment in the newspaper, and makes it the basis of his own way of thinking. That means, the editor's bent of mind proves to be a milestone in the development of the society. The editor can mould the society in a better or worse manner, in accordance with his line of thinking. Good journalism demands competent editorial or the constructive approach of the editor. According to Nelson Antrin Crawford:

"Journalism demands of its practitioners the widest range of intelligence of knowledge, and of experience as well as natural and trained power of observation and reasoning."9

Truth is the basis of journalism.10 Falsehood misleads man and takes him astray. Journalism is an art which reflects all evils in the society. It also tries to root out such evils and build a new social order. Therefore, falsehood, treachery and fraud, in journalism make it muddy. In fact, "the five elements of sincerity, truth, correctness, harmony and decency act as a code of conduct for it."11 Its object has to be the representation of truth and correctness.
Talking about the element of truth among the journalists, Nelson Antrin Crawford says:

"The foundation stone of the profession of journalism is truth. Unwavering adherence to whatever things are true, whatever things are honest, must be the constant aim of men and women who publish news paper."

It is a hard fact that journalism plays a more important role than any other social institution in the making or moulding of humanity. Thus, a journalist does a very constructive work, keeping in view the social interests. A true and correct presentation of matters is real journalism. Rajagopala Ayyangar who served as a Judge of the Supreme Court and as the Chairman of the Press Council remarks:

"I conceive it (Journalism) as a medium for dissemination of correct news on every topic of public interest, without any suppression, distortion, or slant, without exaggeration and without vulgar sensationalism in presentation, in which selection of news and featuring will be governed by consideration not merely of conveying information of importance but of news at once educative and conducive to promoting national solidarity and cohesion, acting with a sense of proportion, not dramatising little events particularly emphasis on those possess such values."

 Journalism succeeds in winning over the confidence of the people, only when it keeps the general interest of the masses in view. It can never establish a stable rapport with the reader nor can it win the confidence of the reader, if self-interest gains precedence in it. Winning the confidence of the reader is indicative of good journalism, and this is
possible only if the general interests of the masses are kept in view,

"The right of the newspaper to attract and hold readers is restricted by nothing but consideration of public welfare. The use a newspaper makes of the share of public attention it gains serves to determine its sense of responsibility with it shares with every member of its staff. A Journalist who use his power for any selfish or otherwise unworth purpose is faithless to a high trust."

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The more popular a newspaper or periodical becomes, the more is its responsibility. That is why a paper or journalist who uses his power for his own selfish interest or any other anti-social or unfair purpose commits treachery towards this high ideal. Such journalism cannot be called good journalism. Rajgopala Ayyangar says:

"My conception of a healthy press (journalism) is one which is not tool of propaganda but a medium for conveying correct information and offers guidance imparted through education."

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In the field of journalism, it is necessary that a journalist should endeavour to repay the debt he owes to good journalism. A journalist must be a man of vision and good cultural background so as to efficiently discharge his duties. Among the qualities needed in a competent editor are multi-dimensional knowledge, sharp intellect, sobriety and consciousness of his own responsibilities. He must be able to form a correct opinion and then to express that opinion without any fear or favour.

'Today, press is the most powerful and dynamic weapon
to effect any social or political change. It is a part of the public opinion and a protector of the rights and freedom of the people. Newspapers are the most sensitive and latest bombs of the modern age. They are also the angels of peace, progress and human welfare.16 That is why journalism has so widened its field that there is no aspect in the world which might not have been commented upon by it. It is the intellectual development of the masses that has helped it to reach this stage of development. Today, there are 32 countries in the world where 300-350 people after every 1000 subscribe to newspapers, and newspaper reaches every home.17 In a country like Japan, journalism has so widened its sphere that every member of a family in that country buys a newspaper of his or her own choice.

Asia has the highest number of daily newspapers, amounting to 4128. It is followed by North America (2200) and Europe (1825). Among the countries, the first place is that of Chine (1908), followed by America (1761), West Germany (1093) and India (793). North America tops in the publication of weekly, fortnightly and monthly papers (11799). These figures are only meant to convey the idea that journalism has taken every individual of the world today in its grip. Today, newspaper has become a part and parcel of the daily life of the common man in every country.

In the modern context, the meaning of journalism has drastically changed. As a result of the new inventions in
the word today, journalism has also been industrialized. New subjects have, no doubt, widened its sphere and area of work, but its fundamental principle—truth still stands intact. It is equally correct that individual interests and political modes sometimes put it on the wrong track, but it never implies that, in modern times its meaning has conveniently been changed to falsehood and treachery.

There can be found many examples in the world to impress upon the fact that journalism has brought about several social, religious and political changes, keeping in view the general interests of the masses of that period.

Religion and Journalism:

The word religion means faith, religiosity, human interest, ultimate truth, individual experience of the existence of God, faith in the Divine entity etc. This meaning of the word religion is God-oriented. Most of the religions of the world, including Hinduism, Christianity, Islam and Sikhism believe in the existence of God.

The natural inclination in man to know himself and his surroundings and to establish a rapport with it, gave birth to several questions. Religion was born out of the efforts to find answers to these questions. Everything in this temporal world was imagined to be transient, and God was accepted as an everlasting truth. These views expressed with the help of different concepts took the shape of
different religions. Man had certainly imagined such a Great Being in whose presence man is totally weak and helpless. Man sought the support of this Being in every hour of his crisis and in anticipation of this support, he felt the agony of worldly ills slightly less. In this way, religion was born of a concept which prompted man to consider some Super-power guiding and controlling his destiny. He considered himself before that power very weak and sought its help.

The sphere of religion comprises of the discovery/realization of the truth about the Ultimate Reality, anxiety to establish its relationship with man and the universe, and the wish to realize it or to merge with it.\textsuperscript{19} When the ideas pertaining to the realization of God and to merge with Him were established, it was absolutely natural to communicate this knowledge to the maximum number of people and, thereby, try to work for the welfare of mankind. \textquote{We acknowledge that the art of journalism is the result of man\'s natural anxiety and social awareness.}\textsuperscript{20} Therefore, it will not be out of place to mention here that journalism also developed alongwith the development of man\'s idea of religion, of course, the nature of journalism then was not as it is today. This art lay in man in its dormant form. Religious discourses by \textit{rishis} and \textit{munis} in their congregations gives a clear indication of this fact. The production of the Vedas was also a step in this direction. The inscription of ethical code, with religious sanction behind, on stone, copper, etc.,
also reflects the entry of journalism in the domain of religion. It was a result of these efforts that the ideas of the Buddhism were accepted throughout Asia, and that this cult had its full sway for more than 1000 years in this region. Thus, it becomes evident that journalism can play a vital role in spreading religion and religious ideas.

Science made a lot of progress and invented things like paper, printing press, etc. These things were made use of in the field of religion as in other fields. In the history of Indian Journalism, we get the impression that the English missionaries brought out newspapers for spreading Christianity. During this period, Hindus, Muslims and Sikhs all brought out newspaper for the propagation of their respective faiths. 'The publication of a Punjabi translation of the Bible by English missionaries in 1811, marked the beginning of Punjabi Press.'\(^{21}\) The Singh Sabha movement started in 1873 also sponsored a paper named 'Gurmukhi' (1880), with the aim of reviving faith and devotion of the Sikhs in Sikhism and making them aware of their proud heritage, so that the values the Sikhism stood for, could be reinstated and the evils that had crept in the Sikh way of life be eliminated. These papers did succeed, to some extent, in their objective.\(^{22}\) This leaves us in no doubt about the contribution and success of journalism in the religious sphere.

It is pertinent to say that journalism has deeply
affected the field of religion. It is journalism that communicate essays, stories and other writings about religion to the masses. The aim of all religions the world over is to improve upon human life. All of them preach peace and harmony. Love, pity, friendship, purity and justice are among the common qualities of all religions. They all want man's freedom from all agony after the realization of God. All religions are one on the point that the Ultimate Reality is One and that is indescribable. 'The existence or non-existence of God are human concepts, but there are no different conjectures about the Ultimate Reality.' This Reality is the base of religion and progress of the religion is linked with the spread of this truth. 'When man assimilates truth in himself, only then he gets the knowledge of religion.' Journalism has also acquired these very qualities and taken upon itself the task of human welfare by regarding Truth as its fundamental principle. In the field of journalism truth has come out as an element which links it directly with religion. It is also true that journalism was also misused by some selfish people for their vested interests, just as religion had at times been exploited by some selfish people for their ends. Since it was contrary to the path shown by truth. Such greedy monsters could notbefool the masses for long, and they were unceremoniously discarded sooner or later.

To grant man the ability to distinguish between good
and evil is the contribution that religion made. Although much development has taken place in the field of journalism, yet the journalist test every idea against the ethical code and then makes a distinction between good and evil. These ethical values of the journalist are the result of his religious training. The idea successfully tested against such an ethical code always proves helpful for human welfare.

For journalism, society does not constitute only the rich and the high, but it also comprises the low and the poor. Therefore, journalism, does not follow an ideology which might lead to the happiness of the selected few and cause agony to the helpless poor masses. Journalism makes every anti-social idea or policy the butt of its sharp criticism and reveals all aspects of it to the people so that the truth comes out. Religion also stands by this line of thinking. Religion not only gives man truthful thinking but also enables man to fight bravely against every possible atrocity. Journalism also expects the same truthful thinking and boldness from the adherents of this profession, so that it could also stand against the wrong policies of the powerful feudal and capitalist forces.

Many new subjects have become a part and parcel of journalism today. Therefore, when we talk of religion and journalism, it seems only appropriate to use the word 'religious journalism'. However it was not so, earlier. The sphere of journalism was limited then. The subjects it
dealt with were also few. Journalism was more used for the development of religion. For example, the English brought out papers and pamphlets for the spread of their religion. Similarly, some other communities also adopted journalism with the aim of propagating their respective religions. As we have already said, the Sikh journalism began as a means of propagating religion. In fact, both religion and journalism had become so intertwined with each other that it became impossible to think of one without of the other. Religion makes certain rules for man. Following those rules, a journalist so directs journalism that wherever and whenever he finds something wrong or not righteous, he tries to give the right direction according to his religious ideas. In this way, the religion and righteousness spread. Another point that needs clarification here is that the definition of journalism has changed today. The main object of the papers today, like any other industry, is to survive, and for this purpose they are adopting many unfair means.

If we consider religion and journalism from the perspective of their obligation towards society, we can define their relations better. What does religion give to the society? What is it that journalism shares with the society? The answers to these questions determine their inter-relationship. We can easily establish the mutual relationship between religion and society, and can say easily
that religion determines its field of activity for the development of society. It is also not very difficult to show the mutual relationship between the society and journalism. Newspaper bind the entire mankind with one another, serve as the mouthpic of humanity and also make it aware of its real power. Journalism makes different social, political and religious movements aware of reality and makes them march ahead on the path of progress. Thus, both religion and journalism begin with the aim of human welfare. So the sphere of work is the same for both. Religion establishes human values and rights. Journalism defends these values and rights. In both the cases, the spirit of human welfare is quite obvious.

Sikh Journalism: Principles and Survey:

From Sikh Journalism we mean that journalism which took up the cudgels for spread Sikhism and to protect the rights of the Sikhs. Asking for the betterment of all and working the welfare of entire humanity are two such elements in Sikhism as uplift the Sikh Journalism from any communal or periodical level to the level where it seeks the universal welfare. The origin of Punjabi Journalism lies in the Singh Sabha movement. It was essentially a religious movement which adopted journalism only for the purpose of propagating their faith. So the journalism started in Punjabi, in this era, was the Sikh journalism. In Punjabi newspapers, the aim of propagating Sikh tenets
was ever kept in forefront. So much so that every newspaper in Punjabi bore at the top of its front page the sacred words 'Ik Oankar Sategur Prasad:' (God is one: the True the Creator, can be realized with the grace of Guru). Verses from 'Shri Guru Granth Sahib' were often quoted to illustrate the aim of a newspaper. For example, the 'Khalsa Samachar' began with the words:

"Ik Oankar Sri Vahiguru Ji Ki Fateh."
"Ham Ih Kaj Ga-Jat Mo Ae Dharam Het Gurdev Pathae." (God is one: Victory be to the supreme Lord I came into this world for promoting righteousness)

The 'Kaumi Kirpan Bahadur' used to have the following words at its top:

"Ik oankar, wahiguru ji ki fateh
hasti Sehe jiu anksu hai ahiran jiu Siru dei,
tan-man oage rakh-kai ubhi sev karei."29

Similarly, the 'Panth Sevak' reiterated its social concern in the following words:

"Vich dunia sev kamaial ta dargah baisan paiai"30
(Serve mankind in this world, only then can you deserve a place in the Divine Court)

Although the non-Sikh Punjabi might term it communal yet it can be said that the Punjabi Journalism in its nascent days can well be called the Sikh journalism. This acknowledgement is also true because all those journalists who endeavoured for the flourishing of that journalism were all Sikhs.
All of them had full faith in the Sikh tenets, and acknowledged the scripture as their Guru Eternal. Among them can be mentioned, especially, the names of Bhai Gurmukh Singh (Oriental College), Giani Jhanda Singh (Faridkut), Baba Khem Singh Bedi, Bhai Lahina Singh, Giani Dit Singh, Bhai Avtar Singh, Sardar Basant Singh, Dr. Charan Singh, Babu Rajinder Singh, Bhai Lahora Singh and Bhai Mayya Singh. The newspapers were also so named that their link with Sikhism became rather obvious. Among the papers started in Punjabi, during this period, can be counted Gurmukhi Akhbar, Khalsa Akhbar, Khalsa Prakashak, Gurmat Prakash, Singh Sabha Gazette, Lyall Khalsa Gazette, Sat Dharam Gazette, Khalsa Samachar, Dharam Prachar, Khalsa Naujawan Bahadur etc. All these papers aimed at the propagation of Sikhism. Propounding of Sikh tenets, religious discussions and polemics were the prominent topics in these papers.

Lala Dhani Ram Chatrik was the only non-Sikh who happened to edit a Panjabi newspaper 'Khalsa Samachar,' for a short while after the death (in 1910) of Dr. Charan Singh. There was no other example available before that. Also we fail to find any evidence to suggest the name of a non-Sikh Punjabi who might have made some contribution to the Punjabi papers, in their social and religious cause. It becomes obvious, therefore, that journalism in Punjabi was the outcome of endeavour only made by the Sikhs, and the propagation of Sikh tenets was its sole aim. To call
Sikh journalism is a hard fact and it is, in fact, an honour for the Sikh world. Another important point is that Panjabi was then considered the language of the uncivilized rustics. These sikh papers struggled for Punjabi language and the Gurmukhi script. They earned for Punjabi a place which we now so feel proud of.

The Hindus have always opposed the Gurmukhi script. Even after the achievement of independence, when Hindi became the link-language and Punjabi in Gurmukhi script became the official language of Pepsu, the Arya Samajists protested against it. "Hindi is endangered if the teaching of Punjabi becomes compulsory,"— this served as a pretext to launch a 'morchha' for the protection of Hindi. In this connection, an organization by the name of 'Hindi Raksha Samiti' was formed which incited the Hindus to boycott the study of Gurmukhi. The Sikhs were thus compelled to seek a separate region within the Indian state, on the basis of language and religion. The demand for 'Punjabi Suba' was an effort at keeping the Punjabi language alive because there cropped up a fear that the Hindus would assimilate Punjabi in Hindi.

Almost the same kind of thinking had prevailed before independence. "By the end of nineteenth century, as a result of the mutual bickering between the 'Singh Sabha' and the 'Arya Samaj', Punjabi journalism had come to be identified with Sikhs and Hindi journalism with Hindus." At the time of Census, Punjabi Hindus who lived in Punjab and spoke
Punjabi at home were impressed upon to give 'Hindi' -- instead of 'Punjabi,' as their mother tongue. For this purpose, various organisations of Hindus in Punjab formed volunteer groups in large number. These volunteers impressed upon Punjabis to register themselves as Hindus and record 'Hindi' their mother tongue. Even Sahijdhari Sikhs were also taken in for same time. The Panjabi papers deeply resented this move. It was natural under these circumstances that Punjabi language became as much alienated from the Hindus as it became attached to the Sikhs. Generally, Punjabi papers propagated the adoption of Gurmukhi script and Punjabi language, asserting that it is an essential pre-requisite for the spread of Sikhism, for example,

"O Panth! if you lose your Punjabi language and Gurmukhi Script the result will be that after some centuries people will see their traces alone."  

Inspite of all this, the Sikh journalism never moulded itself in a communal or parochial manner. They always identified communal gain or loss with the national gain or loss. The 'Fateh,' while writing about its own birth, says "The 'Fateh' will take the nation from low spirits to high spirits. It will cultivate in the youth the feeling of love and devotion for their faith. It will also bring to the right track the people inimical to the country and those who do not wish the nation well."  

It becomes obvious from this that the sphere of Sikh
journalism does not limit itself only to speaking for the rights of the Sikhs alone, on the other hand it also addresses itself to the cause of human welfare as a whole. This is also true that along with the feeling of human welfare, the sincerity towards its own community and struggle for the Sikhs rights has also remained its established goal. No doubt, it indicates a progressive thinking.

The first Panjabi newspaper of the Sikhs came out in June 1876: it was named 'Akal Prakash.'38 'Gurmukhi Akhbar' was the second newspaper which was brought out from Lahore in November 1880. It was the result of the efforts of Gurmukh Singh. For three years, this paper continued to propagate forcefully the ideology of the 'Lahore Singh Sabha.' The style of Gurmukh Singh was very balanced and pleasing. So, this paper had a deep effect on the people. But in 1883, this paper went into the hands of 'Amritsar Singh Sabha.' Then the editorship also went into the hands of Kartar Singh Vahir. The paper continued its publication till the end of 1888. An estimate of the influence of this paper can be made from the fact that at the time of its launching there were only two Singh Sabhas at Amritsar and Lahore, but with its efforts a chain of Singh Sabhas started throughout Punjab.

'Khalsa Akhbar' was the second important Sikh paper started in Lahore on 12th June, 1886, with the efforts of Bhai Gurmukh Singh. It was a weekly paper sponsored by the Singh Sabha, Lahore. Its first editors were Jhanda Singh
Faridkoti and Basant Singh. Later on, it was handed over to Giani Ditt Singh. This paper continued to be published till mid-1889, but it had to close publication for some time as a result of legal persecution by the Amritsar group. It restarted publication from 1st May 1892. Giani Ditt Singh, the editor, was very proficient in polemics. He often found himself in polemical arguments with the Arya Samajists. After the death of Giani Ditt Singh in 1901, the editorship went to Mayya Singh Ahluwalia. The paper ceased its publication in 1905.

The third important Sikh newspaper was 'Khalsa Samachar'. It began in 1899, but before that several other newspapers had come out for a brief while. Among them were 'Gurmat Prakash', 'Khalsa Prakash', 'Singh Sabha Gazette', 'Lyall Khalsa Gazette', 'Khalsa Gazette', 'Sat Dharam Gazette', etc. The 'Khalsa Samachar' came out under the editorship of Dr. Charan Singh who was one of the founding member of the 'Amritsar Singh Sabha' and the 'Chief Khalsa Diwan' which came into being in 1901. He was also a well known writer of Punjabi. He was the father of Bhai Vir Singh, a great Punjabi scholar, who shared the burden of his father in the editorial chamber. The poems of Bhai Vir Singh were also published in this paper. After the death of Dr. Charan Singh, Lala Dhani Ram 'Chatrik' also edited this paper for a short while. Bhai Vir Singh was the chief manager of the paper. The 'Gurpurb editions' of the paper were invariably from
his pen. These scholarly writings were read with interest in the Sikh world. In the history of Sikh journalism, 'Khalsa Samachar' has the distinction of being the oldest and its publication still continues.

'Sudharak', 'Sudhar Patrika', 'Sudha Sagar', 'Nirguniara', 'Bharat Sudhar', 'Khalsa Dharam Pracharak', 'Khalsa Dharam Pracharak Sudhi Pattar', 'Amar Paterka', 'Amar Kund' and 'Khalsa Naujawan Bahadur' were among those monthly papers of the last two decades of the nineteenth century which made their contribution to social and religious reforms and to enrich Punjabi language.

The fortnightly 'Khalsa Dharam Dipak' which started on 1st January 1903 from Batala was purely religious. Being close to the Lahore Singh Sabha, it stood in opposition to the 'Chief Khalsa Diwan'. The Khalsa young men's Association, Amritsar, started in the form of a quarterly journal from 13 April 1905 named 'Khalsa Young Men's Magazine'. It was made a monthly journal later on. Its object was to propagate Sikh history and its Scripture. On 1st November 1906 Bhai Lal Singh started from Gujrawala 'The Panth,' a monthly periodical, which was edited by Sohan Singh. This paper was owned by the old Khalsa Diwan of Gujranwala. Bhai Lahore Singh, editor of the Singh Sabha Gazette, started 'Naurat,' a monthly journal, on 15th June 1909. It published Ayurvedic remedies along with some enlightening essays on the Sikh tenets.
'Bir' was a weekly paper started in 1909 from Amritsar with the efforts of S.S. Charan Singh. It became a fortnightly in 1910. Later on it came to be published thrice in a month in 1911, and turned again a weekly in 1912. In 1913-14 it became a daily for some time. It was published even twice daily for a little while. Then it once again turned into a weekly. 'Shahid'—a daily, started coming out on 4th December 1914. With the turning of the 'Bir' into a weekly the 'Shahid' got the distinction of being the first daily paper in Punjabi, especially because it never saw such a rise and fall in its publication as the 'Bir' did. This paper was started by an eminent writer, S.S. Charan Singh 'Shahid', after his editorship of 'Bir'. To produce quality literature and to propagate Sikhism were the main objects of the 'Shahid'. Charan Singh stood next only to Giani Ditt Singh in the matter of religious discussions and polemics. The essays written by him were always very interesting and illuminating. The publication of the 'Shahid' had not been too long when its editor, Charan Singh was fined a sum of ₹4,000/- for having written an essay on the Arya Samajists. As a result of it, the printers of Amritsar refused to print the paper. After some days when Charan Singh shifted the paper to Lahore, he was asked to furnish more surety, for another essay that he wrote was also seriously objected to. Consequently, this ceased its publication for ever.

In 1913 the 'Ghadr Party,' a revolutionary party in
the U.S., brought out paper named 'Ghadr'. This movement was the result of the joint efforts of all communities. This paper continued its publication for about 39 years. It was published in seven other languages besides Punjabi. Its sole object was to fight for India's independence. Its contribution to Sikh journalism is that it showed the latter a new vista in the political field. It was this influence which made 'Akali' (1920) achieve unparalleled goals. The idea of independence as espoused by the 'Ghadr' was made by the 'Akali' a new subject of Sikh journalism. Some newspapers before the 'Akali' also talked of independence but they did so in an indirect and oblique manner. However, the 'Akali' waged an open war against the British Government.

On 22nd August 1914, weekly Panth Sewak, was started at Amritsar as Master Chanda Singh was its editor. It continued its publication till the end of 1922. It carried strong comments on religious issues. It made a significant contribution in eradicating corrupt practices from the Gurdwaras. In January 1915 Giani Sucha Singh started at Amritsar another weekly, the 'Panjab Darpan'. Its management later went in the hands of Master Tara Singh, with S. Avtar Singh 'Azad' as its editor. The paper continued to be published till 1930, but had to cease publication when it was required to provide surety for having published an objectionable essay during the Gurdwara Shahidganj Agitation.

The 'Akali' was the second Sikh daily newspaper to come
out from Lahore in May 1920 under the editorship of S. Mangal Singh. Master Sunder Singh Lyallpuri, a known Akali leader, was its chief manager (or organizer). It was during this period that the Akali movement was launched for bringing about reforms in Gurdwaras. The 'Akali' was the leader of this movement. After some time it was merged with the 'Pardesi Khalsa', a daily started by Master Tara Singh in February 1922: the new paper came out under the name of 'Akali te Pardesi,'. The 'Akali' generated a new feeling among the Sikhs, and became a power to reckon with in the political arena. The Sikhs had by then waged a war for securing their rights. Emulating the 'Akali', several new papers sprang up in Punjab, but none of them was destined either to live as long as or to be as popular as the 'Akali'. The daily 'Ranjeet' was started, in competition with the 'Akali', by Sohan Singh in December 1920. It opposed both the Akali and the congress movements. Therefore, it could not win a favourable audience even in Lahore from where it was published. Stiff opposition of it by the people caused its ultimate downfall. The 'Sansar', a paper that was started its publication at Amritsar in May 1921, was a supporter of the Akali Movement. Among those who managed it were S. Santokh Singh Vidyarthi, S. Roghubir Singh Vogacharya, S. Thakur Singh etc.

'Bir Khalsa', 'Khalsa', 'Khalsa Advocate', 'Jathedar', etc. were some of the papers which could not survive the crisis for long. Apart from them, a paper that deserves mention is 'Gargaj Akali', started by 'Gargaj Akali Diwan' in February
1922. ('Gargaj Akali Diwan' was formed in 1910 at Tarn Taran and Amritsar.) Giani Sardara Singh Yutham was appointed as the editor of this paper. It was hardly a few months old when the government sought from it surety because of its extremist posture. Consequently, the paper ceased its publication. However, the people belonging to this Diwan did not lose heart and started another daily newspaper, 'Babbar Sher' on 15th June 1922. Gurbachan Singh Akali, Baba Sant Singh and Sardar Lachhman Singh were on its editorial board. One can gauge the extreme posture, the paper might have taken from, the fact that within a few days, as many as 15 of its editors were sent to jail and fined.

The daily 'Quami Dard,' started on 24th November 1924 from Amritsar, was the supporter of the Akali movement. Its editors also had to suffer the hardships of imprisonment, like all other journalists supporting the Akali movement. This paper had had the co-operation of such writers as Jabar Jang Singh, Ripudaman Singh, Kapur Singh Kesar, Master Tara Singh, Giani Hira Singh Dard, Giani Nahar Singh and Giani Hari Singh Mrigind. However, as a result of groupism in the managing committee, the paper ceased publication in 1930.

'Kirpan Bahadur' was started in October 1922 from Amritsar. It came out after every five days. It was supported by the 'Panch Khalsa Diwan' Bhathour. Sewa Singh Kirpan Bahadur was its editor. This paper also published reformatory articles, and the people read with keen interest.
However, mutual bickering in the management resulted in its closure within about two years. On 15th December 1927 the Panch Khalsa Diwan started the 'Malwa Gazette'. Its duration was also just five days. It was started with the aim of inspiring the people of Malwa to work for their social, religious, political and economic development. However, the non-Malwai members of the Diwan began to express themselves against its objectives very strongly. So, it led to closure. After this, the 'Panch Khalsa Diwan' brought out a new paper, under the name 'Khalsa Panchayan' on 8th July 1928, under the editorship of Dr. R.S. Vidyaratn. With a view to bring about awakening among women, the Diwan came out with another publication the 'Khalsa Suani,' under the editorship of Bibi Niranjan Kaur, on 15th December 1927. Another journal for the women was started in 1929: It was named 'Upkari Mate'. Both these papers continued to be published till 1931.

In September 1927, Labh Singh Narang started another magazine 'Pritam' from Lahore. In this paper, the writers usually took militant postures and frankly talked about the behaviour of the Congress with the Sikhs. It always served as a watch-dog of the Sikh interests. This magazine has survived to date, but now its interests are solely literary.

'Desh Darpan' was started in 1930 from Lahore by Niranjan Singh Talib. It enjoys a significant place in the development of journalism. Although it was published outside Punjab yet it remained ever watchful of the social, religious
and political situation in the Punjab. It was also known for its fiery write-ups. Several new papers such as weekly 'Qaumi Sher' (1925), 'Bir Akali' (1926), 'Desh Dardi,' 'Qaumi Puj' (1927), 'Qaumi Sewak' (1930) were also started in the third decade of this century. All of them aimed at propagating religion and watching the interests of the Sikh community. 'Parja Mittar,' the weekly that was started in July 1931, also aimed at preaching religious and patriotic values. S. Dalip Singh and S. Kartar Singh were among its editors.

In November 1924, the monthly 'Phulwari' was started under the editorship of Hira Singh Dard. It reflected the social and political struggles going on in the country. It was closely connected with the Akali movement, the Congress, the Sikh League, the Kirti Party, the Babbar Akali movement and the Communist Party. Alongwith it, the paper continued to make its singular contribution in the field of religion. It always endeavoured to lead the people in their struggle for their rights and in maintaining social integration and harmony. Being a seasoned journalist, Hira Singh Dard rightly felt the pulse of his times and used his pen accordingly. The headquarters of this paper changed from Amritsar to Lahore and then in 1950 to Jalandhar. Gurdwara Prabandhak Committee, Nankana Sahib, also brought out in 1932 a weekly paper 'Guru Nanak Darshan'. Its main aim was to preach Sikh faith. This paper continued its publication for three years. In 1933 a monthly periodical the 'Updeshak was started at Amritsar
with Mangal Singh Mrigind, Giani Labh Singh Barak as its editors and Giani Sunder Singh Rang as its Chief Editor. It aimed at preaching the Sikh faith, and it continued its publication till 1937.

In 1936-37, general elections were held in the country under the new Government of India Act. It put new responsibility on the newspapers. Several new political parties came into the field and several newspapers also came into being to lead the people. The World War II began in 1939, and it brought in its wake several restrictions on newspapers. These restrictions were further tightened during the Congress Movement of 1942. Even in such unfavourable times, the Sikh journalism did not give up its primary objective. The daily 'Sewadar' was started at Lahore in November 1936 with the efforts of Mangal Singh, and Sardar Harbans Singh served as editor. This paper entered the election arena, using strong language for its opponents. In 1936 another weekly 'Jagat Sudhar,' but it survived only for about three years. In April 1936, another weekly 'Guru Khalsa,' came out with its publication. It was edited by Giani Sundar Singh and managed by Master Sunder Singh Lyallpur. This paper continued till 1939. 'Ruhani Dhandora,' a monthly was started in May 1937, with a view to preaching the Sikh faith. Santokh Singh Vidyarthi was its editor. It survived for about six months only. 'Guru Nanak Sandesh' was started in June 1937 under the editorship of S. Gopal Singh. The
following few years saw the birth of no significant papers.

'Sant Sipahi' started its publication in 1945 at Amritsar under the editorship of Master Tara Singh. It gained prominence as a religious journal, but Master Tara Singh used to air his political views in its columns. In the religious field, essays and stories published in it were quite effective. The paper has survived to-date.

The following facts about the sikh journalism till 1947, have come out from our survey of the Punjabi Papers (or journals). The origin of Sikh journalism was a contribution of the Singh Sabha movement. Keeping in view the need of that time, these papers were mainly religious and reformative in content. They could not be called perfect from the political perspective. If ever these papers took up some political cause, it was not in a direct but round-about manner. This was true in almost all the cases before the beginning of the 'Akali Movement' which brought about a new turn in Sikh journalism. As a result, many fiery and effervescent articles began to be published. This was a new trend in Sikh journalism. Consequently, the attitude of these papers towards the Government hardened further. All such papers then fell prey to the Government's wrath. Even when these papers raised their voice against the wrong and oppressive policies of the Government, they never lost sight of their original objectives of preaching of religious values and taking up the cause of social reformation. It is because of these reasons that
these ten years of the 'Akali movement' are known as the
dominant phase of the development of Sikh journalism. It was
during this period that these papers waged a war, on the one
hand, against the British imperialism and, on the other hand,
raised their voice against the injustice against the Sikh
community.

The deadly blow that the partition of the country dealt
to the Sikh journalism was gradually overcome and it established
its goals and objectives anew keeping in view the interests
of the community at large. The demand for the 'Punjabi Suba'
was a symbol of this voice. It is also the result of the
efforts put in by Sikh journalism that Punjabi (language) has
reached its present stage.

In the Independent India, journalism is seen as an
industry so that maximum profit gains can be achieved by it.
That is why journalism has undergone a great change. To some
extent, the Sikh journalism has also fallen prey to this
denigrated thinking. Sikh journalism today is not what it
used to be. It is primarily because the newspapers today
are not the only means of communication. There are also
several other means of communication such as T.V., radio.
It is also because of the wrong policies being followed by
the Sikh journalists, which are proving harmful to the
community. There are several Sikh newspapers in language
other than Punjabi but here we have to discuss only the
papers published in Punjabi language. There are several weekly and monthly publications, in which ill-will against the other community is quite obvious. And, this is very harmful to journalism.

**Sikh Journalism and Religious Movements of the Punjab:**

By 1845 the Britishers had brought entire India except Punjab under their sway. Missionary centres for the propagation of Christianity had been opened at several places. Under their influence, the Indians were adopting Christianity in a very large number. In 1849, Punjab also came fully under the British rule and vigorous efforts were made to spread Christianity in Punjab. The Sikhs soon became alive to this danger to their faith as the Hindus and the Muslims did; Like the Hindus and the Muslims, the Sikhs also could not oppose Christianity openly because it was the faith of the ruling class. But in an indirect way, the Sikhs started reformatory movements to eradicate the evils that had crept in their respective faiths. Among these movements can be included Brahmo Samaj, Arya Samaj, Jamait-i-Ahmadiya, Dev Samaj, etc. The reformatory and renaissance movement started in Sikhism was the 'Singh Sabha'. Prior to it, 'Namdhari movement' was also one such movement. This had been started as a religious movement, but the militants in it took it to its logical conclusion. As against the 'Namdhari movement', 'Singh Sabha' was much more successful.
(i) Brahmo Samaj:

This movement, aimed at religious and social reforms which were started in the fourth decade of the 19th century, in Bengal. Raja Rammohun Roy was the founder of this movement. It originated with an opposition to the idol-worship, and soon spread to all the major cities of India as a universal faith. As a result of the efforts of Raja Rammohun Roy, the 'Sati Act' was passed, making the evil of 'Sati' a cognizable offence. Raja Rammohun Roy was a great supporter of journalism. He was of the view that freedom of press was an important means of social reform. He also published some papers/pamphlets for the achievement of his objectives. He died in 1933.

Devender Babu, as a result of whose efforts the movement widely spread throughout Bengal, was a man of 'Sanatanist' ideology. He did not want to let 'Brahmo Samaj' go outside the area of Hinduism. But Babu Keshab Chander, who was appointed 'acharya' of 'Brahmo Samaj' in 1862, wanted to take it out of the narrow domain of Hinduism. Therefore he adopted his own course. However Devender Nath did not put any obstacle in his way and let him have his own way. Devendernath rechristened the Calcutta Samaj as 'Adi Brahmo Samaj,' and Keshab Babu named his group as 'Bharati Varshi Brahmo Samaj.' Keshab Babu was the first leader who tried to take 'Brahmo Samaj' out-side the field of the Hinduism and of Bengal, and preached it in other Indian states. In 1866-67 Keshab Chandre toured through out Western India and Punjab,
preaching 'Brahmo Samaj' teachings. He lectured at Lahore, Amritsar and Delhi. He held prayer and Kirtan congregations and established the branches of the Samaj at those places. In this way, several centers of 'Brahmo Samaj' were established in Punjab. 'This was the first outside movement to take roots in Punjab.' However, the 'Singh Sabha' and the 'Arya Samaj' soon after took upon themselves the responsibility of bringing about social reform and spreading education in Punjab, in a big way. Consequently, 'Brahmo Samaj' could not become a powerful force in Punjab.

It was under inspiration from Surindernath Banerjee, a devotee of 'Brahmo Samaj', that Dyal Singh Majithia—a prominent public figure of the Punjab, founded an English newspaper, the 'Tribune', on 2nd February 1889. Dyal Singh was deeply influenced by this movement. This newspaper has survived to-date. (Its management started some time back another daily, the 'Punjabi Tribune') This English paper first came out as a weekly and then in 1886 it became a bi-weekly, but in 1898 it was published thrice a week. However, in 1906 it became a daily newspaper. The contemporary Sikh newspapers did not hold a very good opinion of the 'Tribune,' because it virtually did nothing for the development of the Sikh faith. In this connection, the 'Khalsa Samachar' wrote,

Although the Tribune was started with the money from Dyal Singh Majithia who has left behind a sufficient amount for the paper, yet its editorial command has always remained in the hands of the Bengalis. As a result,
the English-knowing Sikhs who read this paper know more about saints and scholars of Bengal than they know about their own history, religious achievements. 

Arva Samaı: 

The way the Hindus were being proselytised by the Christian and the Muslim missionaries, it became necessary for the Hindus to counter somehow the influence of these faiths. Moreover, it was felt that the Hinduism may be reformed and a new path may be adopted for it. The formation of the 'Arya Samaj' was a step in this direction. Thus it can be said that this movement was an attempt to resurrect their own faith and a reaction against the foreign missionaries. At that time, the Hinduism was undoubtedly, badly in the web of worthless rituals and superstitious.

Mul Shankar was the founder of the 'Arya Samaj'. He later on became famous as Swami Daya Nand Saraswati. It was founded in 1875 at Bombay, but it achieved success in Punjab, as nowhere else. Lala Lajpat Rai saw these firm roots of 'Arya Samaj' in the Punjab and said "It is surprising that Dayanand preached through the north-Western states for about 12-13 years before coming over to Punjab, but he did not leave much impact on the minds of the people over there. However, it got its roots firmly established in Punjab within just two years. The founding of 'Arya Samaj' in Bombay was only nominal: its real foundation was laid in Lahore."
The 'Arya Samaj' tried to win those Hindus back into its fold who had given up their faith. It also endeavoured to accept people of other faiths into Hinduism if they so desired. Its attitude towards the backward and oppressed classes was also sympathetic. 'Shudhi Movement' was started with this aim in view. The 'Arya Samaj' also started some journals for the fulfilment of its goal; they were: the 'Arya Musafir and Dharam Pracharak' at Jalandhar, the 'Arya Gazette' at Lahore.

In 1892 the 'Arya Samaj' split into two groups. The main reason behind this split was the controversy as to how the Dayanand Anglo-Vedic College, established in 1886 in the memory of Swamiji, should be run. Of these two groups, one was named 'Guru-Kul party' and the other the 'College Party'. The leader of the Gurukul party, Swami Shardhanand, was an advocate of ancient Hindu educational system, vegetarian food and pure Hinduism: whereas the 'College Party' advocated new educational system and no taboos in food.

In the beginning, the 'Arya Samaj' enjoyed the support of the Sikhs. Swamiji got a very good response from the Sikhs in the Punjab. Many educated Sikhs joined the Samaj. Among them, the names of Sardar Bhagat Singh(Sub. Engg.), Giani Ditt Singh and Sardar Jawahar Singh Kapur S. Ishar Singh, S. Bikrama Singh, S. Atar Singh are worth mentioning. The presidents of several 'Arya Samaj' Sabhas were the Sikhs and in the diwans of 'Arya Samaj' the presence of the 'Sikh Scripture' and recitation of 'Asa di Var' were regular features. In 1875 Swamiji's
book the 'Satvarth Prakash' was published. It contained some derogatory remarks that injured the sentiments of people belonging to orthodox Hinduism, Vaisnavites, Kabir panthi, Buddhism, Jainism, Christianity and Islam, besides Sikhism. ‘In the beginning, the Sikhs did not take up seriously the rude language used against their Gurus.’ However, the matter soon became public and the Sikh protest grew stronger. Lala Amolak Ram who himself was an Arya Samajist wrote a letter (dated 30th Sept. 1887) to the editor of 'Akhbar-i-Aam' explaining the fact that such remarks by Dayanand without deeply comprehending and analysing the Punjab situation was not the right thing to do. He (Swamiji) might have rectified this error after acquainting himself with the facts; but, unfortunately, death did not provide him this much time. The Sikh brothers were also requested to forgive this lapse. However, an open denigration of the Sikh Gurus at the 11th annual conference of the 'Arya Samaj' at Lahore on 25th November 1888 resulted in the complete alienation of the Sikhs from it. ‘In the second edition of 'Satyarth Parkash' also, the reverence shown to the Sikh Scripture was termed idol-worship.’ Derogatory words were used for Shri Guru Nanak Dev Ji. As a result of these incidents, tension between 'Arya Samaj' and 'Singh Sabha' grew. The 'Arya Samachar' was used the most for this purpose. Numerous essay against the Sikh Gurus were published in it. In one of its issues, it said:
Nanak the faquir, established a new panth;
He wrote a Granth taking line from here and there;
First he took some followers and changed his robes;
Wore a headgear and kept long hair.

Like 'Arya Musafir' and 'Sat Dharam Pracharak,' there were several other Arya Samaj papers which attacked the Singh Sabha, and the Sikh papers also adopted a sharp tone in reaction.

(iii) Dev Samaj:

On 16th February 1887 'Dev Samaj' (a faith) was formed by Shri Anand Agnihotri—known as Devatma. It was founded with a view to propagate his teachings. Dev Samaj also started some papers such as 'Sat Dev Samvad' (Urdu) 'Jiwan Path' (Hindi), 'Science Grounded Religion' (English) and 'Sindh Upkarak' (Sindhi). The spiritual thought of the 'Dev Samaj' can be found in 'Dev Shastra' written by Devatma. This representative book of the 'Dev Samaj' is in four parts. Several other books were also written. 'Dev Samaj' raised the slogan of making human life noble and pious. With an eye to achieve the desired end they laid stress on observing 16 kinds of relations in an ideal way. Among them are the relationship between parents and children, brothers and sisters, husband and wife, the individual and his family the individual and the guru at large. Like 'Brahmo Samaj,' 'Dev Samaj' also could not become a powerful force in Punjab due to the same reasons.
Jamait-i-Ahmiadiya

Jamait-i-Ahmiadiya, a religious organization of the Muslims, came into being towards the end of the nineteenth century. It was founded in 1889 by Mirza Ghulam Ahmad Sahib Qadiani ('1835-1908). He declared, "God has ordered me to turn, with humility and love, people's attention towards God, who is true and who never changes. He has complete purity, complete knowledge, complete pity and complete justice. In this age of darkness, I am the only light and he who follows me will save himself from falling in a pit dug by the devil for those who tread in darkness. God has sent me to this world so that I might teach with love and humility the teachings of God and improve the moral standard of Muslims. He has also revealed to me many divine secrets."

The Ahmadya movement was also a renaissance and reformation movement in Islam. It differed from others at least, in one respect: it was a reaction against the Christian missionaries who had tried to bring about conversions on a large scale, so as to convert as many people into Christians as possible. Mirza Sahib wrote 40 books to prove the fidelity of his mission. In these books, hundreds of miracles and several other things are found. After the death of Mirza Ghulam Ahmad in 1908, the movement had Maulvi Nur-ud-din as its leader, who succeeded by Ghulam Ahmad's son, Mirza Bashir-ud-din Mahmood Ahmad. This movement established more than 300 branches abroad, for the purpose of propagating its cult. For the religious and academic education of the children, it
established 68 schools and colleges in different countries. No doubt, this movement opposed the Western civilization, but 'it also advocated certain unorthodox ideas and reforms which were opposed by the orthodox Muslims.'

The movement was thus born and brought up in the teeth of stiff opposition from certain Muslims themselves. The British considered the Mirza an opponent of their Government and opposed him. The Hindus also considered it a danger to their faith. Ideologically, Mirza earned so much wrath of the orthodox Mullahs that decrees of his death were passed by many of them. He was dubbed as an atheist. In this way, this movement did not leave much impact.

**Sikh Reformatory Movement:**

Before trying to learn about the Sikh reformatory movements, we will have to have a glance at the 19th century history of the Sikhs. This will make it easier for us to understand how and why these movements were needed and what goals did they achieve.

Although the reign of Maharaja Ranjit Singh is called the Sikh rule, yet the Sikhs at that time were not very particular in the observance of the Sikh code of conduct. Even in the sacred precincts of historical shrines such as the 'Golden Temple' at Amritsar and 'Darbar Sahib' at Tarn Taran, there could be found the idols of various Hindu gods and goddesses. The recitation of 'Gurbani' was not much different from the Hindu
The Brahmanas had come to occupy a place of importance in the ceremonies connected with birth, death and marriage.53 Besides, the tradition of saying arti with lamp in a salver had also come into vogue in the 'Golden Temple'.54 There is no doubt about the fact that the Sikhs numerically increased substantially, during the Sikh rule. Many people embraced the Sikh faith. But it was primarily because anybody who wanted to be near the Maharaja preferred to be initiated into Sikhism. 55 In this way, there were found many Sikhs who observed the outward Sikh symbols such as the five K’s, but this outward observance could not be a substitute for observing the Sikh code. They adopted certain non-Sikh customs like idol-worship, belief in superstitions, arti, etc.

With the defeat of Sikh army at the hands of the British and the consequent annexation of the Punjab, a sense of inferiority overpowered the Sikh psyche. The Sikhs had already suffered a huge loss in terms of men and material. The British officers gave priority to the task of strengthening their foothold on the newly annexed lands. 'The Christian missionaries also became more active and started the process of proselytization more vigorously.'56 Hundreds of Sikhs got their beards shaved off and become Christians. For the Sikhs this process of proselytization was a big danger. Some of the Sikhs had changed their faith simply to prove their loyalty to the British Government, and to please the rulers of the time. It was a period of grave crisis for the Sikhs.
That is why Sikhs did not revolt against the British in a big way during the 1857 ghadar. On the other hand, some Sikhs supported the British and earned appreciation for them.57

The management of the Sikh shrines which were then under the complete control of mahants and priests underwent a complete change. The Sikh maryada was not observed.58 The Sikhs had to wage a relentless struggle to get their shrines liberated from these mahants. For it, they adopted both moderate and extreme post.

From the time of the Sikh rule till the Indian independence, many religious movements were started in Sikhism, which mainly aimed at propagating the Sikh faith. These included Nirankari, Kuka (Namdhari), Singh Sabha and Akali movements. 'Singh Sabha' is a movement which enjoys a special place of prominence in Sikh history. 'It was the first religious movement which started the tradition of publishing newspaper in Punjabi.'59 Although many Sikh movements were started in the Punjab but it is only the 'Singh Sabha Movement' that get the credit for patronising Journalism in Punjabi. 'Singh Sabha' and other Sikh movement used journalism as a means of propagating the Sikh faith. So, 'the earlier history of journalism is, in fact, the history of these movements. The Singh Sabha caused the birth of journalism in Punjabi, and along with this movement, journalism saw several ups and downs.'60 That is why contemporary Punjabi papers cannot be analysed independent of these movements. The Sikh journalism was in
a way a form of these very movements, and it kept these movements identified with the golden era of Sikh history and also accelerated the pace of propagation.

(V) Nirankari Movement:

'Nirankari movement' was a Sikh renaissance movement which started in the beginning of the 19th century. It was founded by Baba Dyalji. In 1808 the centre of his preaching was at Rawalpindi. As a result of his preaching, people felt inclined towards Sikhism, getting away from the Brahmanic orthodoxy. The Sikhism does not believe in idol-worship, Brahmanic rituals such as saradh, fasting, sutak etc. Babaji denounced these futile rituals. Consequently his orthodox religious fraternity excommunicated him. He was asked to pay a fine, but Babaji refused to do so, saying that, being a true Sikh of the Guru, he acts in accordance with the tenets, expounded in the Sikh Scripture. He said that he served the Formless God, and that there was nothing wrong in it. Therefore, he does not owe any apology. He, however, faced many hardships as a result of the opposition by the orthodox compatriots. Nevertheless, he remained devoted to his mission. He thought that we should believe in one formless Being (Nirankar), remember Him, and give up worshiping human beings and stone-idols. He continued his mission with this objective, and it was because of this that his followers came to be known as 'Nirankaris'. After the death of Baba ji in 1855, his son, Darbara Singh, continued the mission. Then, after the passing away of Darbara Singh in
1870, his younger brother, Rattan Chand (Rattaji) succeeded him as the leader of Nirankari Darbar.

(vi) Kuka (Namdhari) Movement:

The Namdhari movement was also a purely Sikh renaissance movement. Although, later on, it was given the name of a political and rebellions movement, yet the fact is that it originated in the days of social and religious degradation of the Sikhs, and this movement identified itself with the spirit of religious reforms. So, it came to be known only as a religious movement. We nowhere find that this movement adopted the policy of opposition to the British so as to establish its own hegemony; but, unfortunately, the British Government in India termed this movement as rebellious instead of being religious and adopted towards it an unduly harsh attitude, which is now a fact of history.

The Sikhs felt depressed having lost their Kingdom. Lack of preaching led to the creeping of old and futile superstitions into Sikhism. Sodhis, Bedis and shrewd men had established their own deras at different places, declaring themselves as gurus, and were thus eating into the vitals of Guru Nanak's Sikhism. In such a situation, Baba Ram Singh started a movement to save the Sikhism. The Sikh leaders had realized that it was not possible to re-establish the lost glory of their rule. This mental state brought about a cultural degeneration among the Punjabis in general and the
Sikhs in particulars. The peace that came after the Ghadar of 1857 ended whatever little enthusiasm was left and there prevailed complete inertia. At this juncture of their history, the Sikhs needed Gurbani from which they had been separated, and Baba Ram Singh reunited them with it. Following his efforts at preaching the Sikh precepts, many received the Sikh initiation and in a way a wave of Sikh propagation started. In the beginning, Babaji made Ludhiana the centre of his preaching activities. On the Baisakhi day of 1863, he went to Amritsar, but the authorities did not like this visit. Some opponents of the movement also took this opportunity and made misleading complaints against it to the government. ‘It was true that there must be some militants among the Kukas, who used the gatherings at the divans held by Baba Ram Singh, to express their anti-government feelings. As a result of it, the people who were already fearful of the government’s stern actions, after the 1857 Ghadar, started avoiding the Kukas.’ This created conditions in which government imprisoned Baba Ram Singh. This made the enthusiastic Kukas full of rage against the British government, and they gave vent to this anger by breaking idols and demolishing tombs, etc. Some such incidents took place in Ferozepur, Ludhiana, Sialkot, Gujranwala and Hoshiarpur districts as made many Kukas suffer imprisonments and fines. Some years went by in this way. Consequently, a section of people among the Kukas came to be known as hawks. Contrary to it, Baba Ram Singh never gave his approval to such a militant group. In fact, it was this group which caused
the end of the Kuka movement. This group among the Kukas gave the entire movement such a wrong turn that in no time a chain of murders of the butchers by Kukas, started making the Kukas even more orthodox in the matter of cow-slaughter. According to Dr. Ganda Singh, in the matter of cow-slaughter, Kukas outclassed the Hindus in their orthodoxy, and they got easily excited in this matter. In this way, a chain of loot and murder started. It was in this context that 68 Kukas, including two women, were arrested while going from Malerkotla to Sikandarpur. The Deputy Commissioner of Ludhiana, Mr. Cowen Malod, tied 49 of them to the cannon mouth, without putting them on trial, they were shot dead on 17th January 1872. It happened at Jamalpur in Ludhiana district. Mr. Malod had done this without government's permission and in violation of the orders of the Commissioner. He however, defended this illegal and rash action by saying that it was feared that the Kuka attacks at Malerkotla and Malaud were likely to take the shape of a regular rebellion. The oppression of Kukas by the government was so horrible that the movement died on the way. On 18-19 January, the dera of Baba Ram Singh was searched out, but no objectionable document was found. However, a police post was established at Bhaini, so that the incoming Kuka devotees and other people could be questioned. Baba Ram Singh was kept in jail for some time, and then sent to Allahabad and from there to Rangoon. This was so great setback to the Kuka movement that it could not survive.
In 1872, while the 'Kuka movement' had greatly subsided under the oppressive policies of the government, the 'Nirankari movement' also suffered a terrible set back because of the ever-increasing activities of the Christian missionaries. The 'Arya Samaj' too was gaining strength. It was natural that Punjabis were becoming more inclined towards these religions. Those who felt concerned with Sikh faith did not ignore this situation. It was but natural that they reacted in some way. The need for a strong organization was strongly felt to resurrect the spirit of Sikhism and the Sikh way of life.

'A large gathering of the Sikhs met at Amritsar on Asu Shudi 10, 404 Samat Nanakshahi (A.D. 1873). It was attended by Sikh Sardars, Chiefs, priests, gianis, granthis, Udosis and Nirmalas and other representatives of different sections of the Sikh society. On this day, an organization came into existence under the leadership of Thakur Singh Sandhanwalia. It was named 'Sri Guru Singh Sabha'. This started the Singh Sabha Movement. This movement is also known to be one such movement which accelerated the process of resurrection. The aim of this movement was to preach Sikhism, to eradicate evils that had crept into the faith, to spread education and to organize the Sikhs. With this end in view, the leaders of the Singh Sabha movement established Sabhas at different places. To coordinate their work, a central organization 'Khalsa Diwan', was formed. It was around 1883 when schools were opened where education was imparted in Punjabi (Gurmukhi
In the field of journalism, a series of newspapers had entered India in 1780 through the 'Bengal Gazette' and had spread throughout India by the 19th Century. "The Christians started the first Punjabi newspaper in 1860. This paper was circulated in the form of letters containing communal news. It aimed at preaching the Christian faith, and contained some news of interest as well." In this way, journalism entered Punjab. In 1867, Munshi Hari Narain and Firaia Lal launched 'Akhbar Sri Darbar Sahib,' the first newspaper in Gurmukhi Script: Its language was Hindi in Gurmukhi Script. Its aim was to preach Hinduism among the Sikhs. Although the name of the newspaper carried the imprint as if it was of the Sikhs, yet its attitude was anti-Sikh simply to show loyalty to the British Government. During these very days, in 1875, Santokh Singh launched his newspaper in Hindi: 'Sakal Sambodhin and with this Hindi Journalism was started in Panjab. Next year in June 1876, there come out 'Akal Prakash' which got the distinction of being the first Punjabi newspaper. This was the situation of journalism in Punjab before the 'Singh Sabha movement'.

'Singh Sabha' had felt from the very beginning the need to start newspaper in pure Punjabi because the existence of Punjabi papers could prove helpful in the propagation of Sikh faith. It was the result of this thinking that 'Gurmukhi Akhbar' was started in 1880. It advocated the ideology of the 'Singh Sabha', and made a singular contribution to Sikh
journalism in Punjabi. Consequently, the Sikhism entered a new era. 'The leader of the age was Bhai Gurmukh Singh who was the Professor in Oriental College, Lahore.' The publication of this paper was made possible because of the efforts of Gurmukh Singh who had taken upon himself the task of the propagation of Singh Sabha ideology. Under the influence of Singh Sabha, printing presses were being established at many places by the end of 19th century. This resulted in the publication of several monthly, weekly and daily newspapers. All these papers published essays on Sikhism, keeping in view the development of 'Punjabi'. The Singh Sabha also made constant efforts in this direction. As a result, the teaching of Punjabi was started in the Lahore Oriental College of the Punjab University.

'Khalsa Diwan' was also formed in 1883 with the aim of preaching religion and Punjabi language. However, it got split after some time. One of the groups was supported by Gurmukh Singh and his companions who wanted it to function in accordance with the true spirit of Sikhism while keeping it aloof from Hindu rituals casteism, idol-worship, etc. This group formed the Khalsa Diwan Lahore, in 1886, under the leadership of Sardar Attar Singh of Bhadaur. The other group was led by Baba Khan Singh Bedi. In 1887 this Amritsar group formed the 'Gurmat Granth Pracharak Sabha'. This Sabha researched the dates of the Gurpurabs, prepared a genealogy of the Gurus and also a code of Sikh conduct. This report paved
way for the publication of Giani Gian Singh's 'Twarikh Guru Khalsa' and 'Panth Prakasht' and Tara Singh Narotam's 'Kosh' of the Sikh Scripture and 'Guru Tirath Singrah' (book). An exegesis of the entire Sikh Scripture (Sri Guru Granth Sahib) was prepared with the efforts of Raja Bikram Singn of Faridkot.75

No doubt the division of Singh Sabha dealt a setback to the Panth, but now both the groups worked in their own way for the propagation of Sikh faith. Belief in the common objectives and the polemics started by the 'Arya Samaj' called for joint actions. When in 1886, D.A.V. College was established in Lahore, the Sikhs also doubled their efforts for the establishment of a Khalsa College. It was the result of these efforts that the foundation of the 'Khalsa College' was laid on 5th March 1892.

Some of the essays written by Bhai Mohan Singh Viad are available in the newspaper of those days about the aims of the 'Singh Sabha'. According to him the 'Singh Sabha' was a means of spreading the Sikh faith and the atmosphere of peace provided by the British rule came in handy for this purpose. He advised the Sikhs to cultivate higher moral values and placed before them the examples of those personages whom the Sikhs remember daily in their prayer.76 The Singh Sabha's concern for the spread of education and the teaching of 'Punjabi' created an unprecedented activity in the field of literature and Sikh Scholarship. Baba Khem Singh Bedi was
the pioneer in opening Gurmukhi School in Punjab. He was followed by men like Bhai Takhat Singh, Bhai Nihal Singh, Babu Teja Singh etc., who contributed to the cause of teaching of 'Punjabi' and education of girls. With the donation of 8,700/- by Maharaja Hira Singh of Nabha, a Khalsa printing press was started at Lahore. The grandson of Maharaja Ranjit Singh, Kanwar Jagjot Singh opened a 'Guru Nanak Prakash Press' in his estate at Avadh. Several books in Punjabi also came out. All this made it clear that as far as the aims of Singh Sabha were concerned, both the groups were active in the same direction, though 'mutual rivalry' still remained and this rivalry came out more pronouncedly in the field of journalism.

The result of this mutual rivalry was that Sikh journalism now had to fight on two fronts instead of the one, as it used to in the past. On the one hand an anti-Sikh tirade was launched openly by the Arya Samaj and on the other hand, there was mutual rivalry between the two opposing groups belonging to the Amritsar and Lahore Singh Sabhas. On the one side there were Jawahar Singh, Ditt Singh, Gurmukh Singh and Kanwar Bikram Singh who did not tolerate at all the influence of orthodox Hinduism on their faith as said earlier. On the other side Khem Singh Bedi group behaved like a self-centred man. Gurmukh Singh was not only a great writer but was also a pious man (i.e. Gurmukh) in the real sense. He published in his 'Sudharark' (Paper) many articles on corrupt practices in Sikhism. He also made a protest against Khem Singh for using a cushion while sitting in the presence of the 'Guru Granth
Sahib'. In papers like 'Khalsa Akhbar' and 'Sudhararak,' this action of Khem Singh Bedi was declared as against the Sikh tenets. Similarly, the prosecution field by Khem Singh Bedi against Ditt Singh for having published 'Swapan Natak' was also the result of this rivalry. Apart from all this, Sikh journalism had to rebut the attacks of the Arya Samaj which were gradually becoming bitter and bitter. Giani Ditt Singh used to refute the Arya Samaj polemic raised in their 'Arya Musafir,' Jalandhar, in 'Arya Gazette,' Lahore and in 'Sat Dharam Pracharak,' Jalandhar. In spite of these internal and external rivalries Sikh journalism under the influence of Singh Sabha achieved very good results.

'Khalsa Samachar,' launched (in 1899) by Dr. Charan Singh can be termed as a great achievement of the Singh Sabha movement. Bhai Vir Singh, the son of Dr. Charan Singh, who was himself a great poet and philosopher played a significant role in spreading Sikhism through the medium of this paper. 'Khalsa Samachar' established a high standard of Punjabi-prose and religious polemic. Under its patronage, the 'Khalsa Tract Society', Amritsar, published several books and tracts on Sikh religion and tradition.

Gurdwara Reform Movement:

The Singh Sabha people tried to overcome differences of caste, status and creed by initiating all desirous people into Sikhism. They preached Sikhism and taught Sikhs to act according to true Sikh teachings. The mahants and priests
of shrines who managed them did not like this development. They even insulted many preachers of Singh Sabhas. For example, the priests of Shri Harminder Sahib once beat the Mai Ram Kaur (a preacher from village Chajal) very badly. They acted according to their own whims while defining the Sikh tents. However, the Singh Sabha efforts made them either submit, or run away. Till 1914, the Singh Sabha succeeded in the purely religious and educational programmes, but the situation changed in 1914, the 'question of sword' and the question of demolition of the wall of gurdwara Rakabganj came to the fore. During these very days the World War I also started. The Ghadrites, who had come back from the U.S.A., started their own movement. It is mainly the Sikh Youth who led this. In the month of September the tragedy of 'Kamagatamaru' took place at Bajbaj. Most of the Ghadrites were arrested and hanged. On 13th April 1919, the tragedy of 'Jallianwala Bagh' took place. As a result of all these happenings, Singh Sabha had to slow down the pace of its activities. The need of the hour was a new movement and this need was fulfilled by the 'Akali movement'. This is also known as the 'Gurdwara Reform Movement'.

On 12 October 1920, the Khalsa Community of Amritsar held its annual diwan in the Jallianwala Bagh. It was declared there that all the desirous persons from the so-called low castes will be given the 'Amrit' to initiate them into Sikhism and thus made them one with the entire Sikh community. It was also said that they will afterwards be taken to the 'Golden
Contrary to it, the priests of the Temple proclaimed that no Sikh should attend the Diwan. Those who do will be committing a sin. But none paid any heed to the priests. After the initiation ceremony, they proceeded to the Temple in procession. The priests had already run away. On a complaint made by the priests, the Deputy Commissioner invited both the parties, but the priests failed to respond. On this, the Deputy Commissioner appointed a 9 member committee and endowed it with the responsibility of looking after the shrine. After this, the S.G.P.C. came into existence. The first meeting of the committee was held at the Akal Takhat on 12th December 1920. On 24th January 1921, the Shiromani Akali Dal was formed at Amritsar. All Akali Jathas were affiliated to it. The aim of the Akali Dal was to improve the management of Sikh shrines under the instructions of Shiromani Gurdwara Prabandhak Committee (S.G.P.C.). In this way, the Gurdwara Reform Movement spread throughout Punjab. From the perspective of Sikh journalism, the monthly 'Dukh Niwaran' played a great role in initiating this Gurdwara reform movement.

Coming back again to the Sikh journalism, we find that, almost all Punjabi papers, except the 'Shahid' and the 'Ghadr' became silent during the days of the World War I. It was because the Government had made the press law more strict. During the War and immediately after it, several such incidents took place as roused the suppressed feelings of the people. These incidents gave a new turn to Sikh journalism. It will not be wrong to call it a revolutionary turn.
'Akali' was the product of this time. Many more newspapers were also born at this juncture. According to S.S. Khahira, 'about 20 papers were launched under the influence of the Gurdwara reform movement.' The first issue of the 'Akali' was scheduled to be brought out on the martyrdom day of Guru Arjan, which fell on 21 May 1920. Giani Hira Singh was one of the members of the editorial board. In this context, he writes in his book 'Meria Ithasak Yadan': "I had full faith in the enthusiasm and efforts of Master Sundar Singh and in the revolutionary tendency rising among the Sikhs. I felt sure that the 'Akali' will definitely stay on. But I could never dream that it will do the miracle of leading the Akali Movement and the Sikh people in their struggle for independence, and that I will also be counted as one of the participants in the historical movement. As far as I remember, there was no daily political paper of the Sikhs at that time. There were some Weeklies in Urdu and Gurmukhi. They dealt with mostly religious and educational matters. Their sphere was limited." In this way, the 'Akali' came to be considered the leading daily of the Sikhs, in the political field. 'Bir Khalsa' (1921), Chief Khalsa Diwan's 'Khalsa' (1922) Charan Singh Shaheed's 'Jathedar' (1922), Master Tara Singh's 'Pradesi Khalsa' (1922), 'Gargaj Akali' (1922), 'Babbar Sher' (1923), etc. were among the papers which followed the ideology of the Akali Movement. However, they failed to find for themselves, in the field of Sikh politics, the niche the Akali had come to occupy.
In 1922, when Hira Singh Dard, Mangal Singh, Master Sundar Singh and Quami Gopal Singh, the backbone of Akali paper, were arrested, none remained in Lahore to run the paper. Professor Niranjan Singh and Master Tara Singh, in consultation with other Akali members, shifted it to Amritsar. After this, the paper became virtually the spokesman of the Akali Movement. It remained active for the success of different morchas launched during the Movement.

In the fulfilment of the need of the time, the Sikh papers launched under the influence of the Akali movement fearlessly took a firm stand against the British Government, in order to get their shrines freed. The Sikh journalism played a very crucial role during the agitations of gurdwara Rikabganj, Guru Ka Bagh, Nankana Sahib and Panja Sahib. It is really not possible to repay this debt. It was because of the Sikh journalism that the Akali Movement flourished in such a way. It was also because of Sikh journalism that entire India sympathized with the Akali cause. When the Akalis won the 'Key agitation,' Mahatma Gandhi called it the 'first decisive victory of Sawraj'. The whole of India felt stirred during the Guru Ka Bagh agitation. 'The top Indian leadership including Pt. Malviya, Hakim Ajmal Khan, C.F. Andrews and other rushed to Amritsar and expressed their sympathy with the cause.' 88 It was at this juncture that a group emerged within the Akali leadership which did not favour the non-violent way of protest, but wanted to deal violently with the violence of the state.
The police committed untold atrocities on the peaceful agitators in Guru Ka Bagh. The result was that the 'Babar Akali movement' sprang up in the Doab. Those who joined it solely believed in waging an armed struggle. A newspaper by the name of 'Babbar Akali' was also launched to propagate the ideas of this movement. 89 The Babbars killed many touts. On the other hand, the government also used its full force to suppress this movement. However, the Sikh journalism was in full sympathy with the Babbars. 'Akali te Pradesi' denounced the oppressive policies of the government. It took exception to the killing of the Babbars in fake police encounters.

During the Akali movement, the 'Phulwari,' launched in November 1924 by Hira Singh Dard, also enjoyed some influence in the Sikh religious and political field. That is why we can say that this paper served as a mirror to the social and political agitations launched in the country. It published news and articles about the Akali movement as well as the Congress, the Sikh League, Kirti, Babbar, the Naujawan Bharat Sabha and others. According to Suba Singh, "Like an intelligent journalist, Hira Singh Dard always felt the pulse of his times correctly and used his pen according to need of the hour."90

It can be said that the 'Akali movement' made such a singular contribution in the field of journalism that the Sikh journalism, started under its influence later began to guide it. It inspired a large number of Akalis to lay down
their lives to get their shrines liberated. They did finally succeeded in their mission with the effective support provided to it by Sikh journalism. In fact the Sikh journalism never let this movement become slackened.
References and Annotations


4. Sadhu Singh Hamdard, Pattarkari (Kuldeep Singh), (Introduction)


25. ‘अष्टो र अष्ट’

27. The matter should be handled.

28. The funds are to be collected.

29. The committee is to be formed.

30. "This is a great step in the progress of the country."


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43. Lajpatray, (Lala), Deyanand Chritra, p. 305.

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