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Contemporary Landscape of Urdu Journalism in India: Challenges, Influence, and Future Prospects

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Abstract. This paper investigates the historical evolution, contemporary status, and socio-political influence of Urdu journalism in India. Tracing its origins to the British colonial period with early publications such as *Jām-i Jahān Numā* (world showing goblet), Urdu journalism has historically served as a crucial platform for political discourse, cultural preservation, and community engagement. During the Indian independence movement, it played a significant role in mobilizing public opinion. In the post-independence era, Urdu media outlets have continued to shape public opinion, promote communal harmony, and address social justice issues. Despite facing challenges such as financial constraints, political pressures, and the decline of print media, Urdu journalism is currently undergoing a substantial digital transformation. This paper explores the adaptation of Urdu media to the digital age, examines current readership demographics, and assesses the evolving role of Urdu newspapers in shaping both national and international narratives. By analyzing the challenges and opportunities within Urdu journalism, including the potential for growth through online platforms and youth engagement, this study provides insights into the future trajectory of Urdu media in India.

Keywords. Urdu Journalism, Digital Transformation, Political Influence, Cultural Preservation, Media Challenges.

Introduction

Urdu journalism in India boasts a rich history dating back to the early 19th century, playing a pivotal role in the country's socio-political development. *Jām-i Jahān-Numā*, the first Urdu newspaper issued from Calcutta (now Kolkata), on 27 March 1822. Founded by Harihar Dutta, it was initially published in Persian before transitioning to Urdu, reflecting the growing demand for news in the vernacular. The newspaper was printed at

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the Serampore Mission Press, which was instrumental in promoting publications in Indian languages during British rule. It was brought out under the editorship of Munshi Sada Sukh Mirzapuri (who had earlier been associated with *Samāchār Chandrikā*) and was printed at Mission Press under the supervision of Harihar Dutt. It was a weekly newspaper comprising six pages of 11" x 8" size. The page consisted of two columns, and each column contained twenty-two lines. *Jām-i Jahān-Numā* played a crucial role in the development of Urdu journalism by providing a platform for socio-political discourse and public awareness. It paved the way for later Urdu publications, fostering literacy and modern journalism in the subcontinent (Das 203). In 1837, *Diblī Urdū Akhbār* (Delhi Urdu Newspaper) began publication in Delhi under the editorship of Maulvi Muhammad Baqar. It introduced analytical journalism and supported indigenous causes during the 1857 revolt, leading to Baqar's execution by the British—the first martyrdom in Urdu journalism. In 1858, *Avadh Akhbār* (Oudh Newspaper) was launched in Lucknow by Munshi Nawal Kishore. It was known for its refined literary content, political analysis, and extensive cultural coverage, playing a major role in promoting Urdu prose and literary journalism. Another key publication was *Avadh Pañch* (Oudh Punch), started in 1877 in Lucknow by Munshi Sajjad Husain. Inspired by Britain's *Punch*,¹ it became a popular satirical weekly, using wit and sarcasm to subtly critique colonial rule and social issues while navigating censorship.

The evolution of twentieth century Urdu journalism was significantly influenced by key figures like Maulana Abul Kalam Azad who founded *Al-Hilāl* (The Crescent) in 1912 in Calcutta. Bold and revolutionary in tone, the paper advocated pan-Islamism, anti-colonial nationalism, and Hindu-Muslim unity. Written in powerful and poetic Urdu, *Al-Hilāl* had a profound political impact before being banned by the British.

As a freedom fighter and intellectual, Azad used *Al-Hilāl* to advocate for independence, social reform, and the unity of all Indians, regardless of religion. His contributions were pivotal in establishing Urdu journalism as a powerful tool for political and social change. Syed Sulaiman Nadvi, was a leading scholar, journalist, and editor of *Al-Hilāl*. His advocacy for Muslim

¹ *Punch*, or *The London Charivari*, was a British weekly magazine renowned for its humor and satire. Founded in 1841 by writer Henry Mayhew and wood-engraver Ebenezer Landells, it rose to prominence in the 1840s and 1850s, playing a key role in popularizing the modern use of the term 'cartoon' as a humorous illustration. The magazine reached its peak circulation in the 1940s, after which it experienced a steady decline, ultimately ceasing publication in 1992. Although it was briefly revived in 1996, the relaunch was short-lived, and *Punch* closed permanently in 2002.

participation in the freedom struggle and his focus on education, social reform, and communal harmony greatly shaped Urdu journalism's direction in the early 20th century. Alongside Azad and Nadvi, leaders like Maulana Shaukat Ali and Maulana Muhammad Ali, prominent figures in the Khilafat Movement², used the press to mobilize support for political and social reforms, leaving a lasting legacy in Urdu journalism (Jalil 45).

During the struggle for independence, Urdu journalism served as a powerful tool for mobilizing the masses, particularly among Muslims, and highlighting injustices faced by the Indian population under British rule. Post-independence, while many Urdu publications shifted to Pakistan following the 1947 Partition of India, those that remained in India significantly contributed to the national dialogue, particularly in addressing issues related to national integration, secularism, and minority rights. The evolution of Urdu journalism has thus mirrored broader political and social changes in India, adapting to new circumstances while maintaining its influence. Through these years, Urdu journalism evolved in tone and purpose—from cautious reportage to powerful resistance—while facing colonial censorship, limited readership, and technological challenges. These newspapers laid the foundation for Urdu as a medium of political, social, and literary expression in colonial India (Farooqui 68).

In the contemporary media landscape of India, Urdu journalism continues to play a critical role in informing and shaping public opinion, particularly among the country's Muslim population. Despite the overwhelming dominance of Hindi and English media, Urdu newspapers and digital outlets maintain a substantial readership, especially in regions with significant Urdu-speaking populations such as Uttar Pradesh, Bihar, and Delhi. Urdu journalism is perceived not only as a source of news but also as a reflection of the social, cultural, and political life of its readership. Its significance extends beyond mere information dissemination; it provides a platform for discussing issues that might not always receive adequate attention in mainstream media, particularly those affecting religious minorities, social justice, and secularism.

In an era marked by growing political polarization and communal tensions, the role of Urdu journalism has expanded to become a crucial force for fostering social cohesion and promoting national integration.

² The Khilafat Movement (1919–24) was a pan-Islamic political protest campaign launched by Indian Muslims to protect the Ottoman Caliphate after World War I and to express opposition to British colonial policies. It played a crucial role in mobilizing mass support and fostering Hindu-Muslim unity during the Indian independence struggle.

Publications like *Roẓnāma Rashtriya Sabārā* (National Daily Sahara) and *Inqilāb* (Revolution) continue to engage readers on political, economic, and religious matters, often addressing communal issues and advocating unity amidst diversity. *Roẓnāma Rashtriya Sabārā*, a prominent Urdu daily, provides comprehensive coverage of national and regional political developments, economic policies, and social issues affecting various communities. During communal tensions or politically sensitive periods, it publishes editorials and special reports emphasizing the importance of secularism and peaceful coexistence. The paper often highlights stories of interfaith cooperation and cultural unity, aiming to bridge divides and promote dialogue. For instance, it runs features on joint community celebrations, economic initiatives benefiting diverse groups, and profiles of leaders advocating harmony.

Similarly, *Inqilāb*, known for its activist roots, extensively covers minority rights, social justice, and grassroots political movements. It brings forward voices from marginalized sections, addressing injustices and highlighting the constitutional guarantee of equality. During times of communal unrest, *Inqilāb* editorializes against divisive politics and stresses the shared history and cultural fabric that bind India's communities. It also reports on economic disparities, education, and employment challenges, showing how these factors influence social cohesion. The digital transition of Urdu media has further amplified its reach, allowing Urdu journalism to engage with a global readership while retaining its traditional role as a mediator of local issues.

This paper explores the current state of Urdu journalism in India, evaluating its ongoing evolution in the digital age while also addressing the challenges it faces. The paper aims to understand how Urdu journalism navigates the complexities of a rapidly changing media environment, including the shift from print to digital platforms, and its continued importance as a voice for marginalized communities in India. The research also examines the economic, political, and social challenges that Urdu newspapers face today.

Early, 19th century publications helped shape the political discourse of the time, with the Urdu press becoming an effective tool for anti-colonial advocacy. They disseminated nationalist ideas, educated the masses—especially Muslims—about their rights, and fuelled the desire for independence (Khanna 23). Post-independence, Urdu journalism continued to thrive as a platform for political and social engagement. Urdu newspapers in India maintain a presence through several established dailies and regional weeklies, including *Inqilāb* (Mumbai, Delhi), *Roẓnāma Rashtriya Sabārā* (Delhi), *Siyāsāt Dailī* (Hyderabad), *Hind Samachār* (Punjab, Jammu),

Kashmir Uẓma (J&K), and others such as *Avadhnāma*, *Tā'sir*, and *Daily Sālār*. Most Urdu print media are concentrated in Uttar Pradesh, Bihar, West Bengal, Telangana, Karnataka, and Maharashtra. *Roznāma Rashtriya Sahārā*, founded in 1955, sought to bridge linguistic and cultural divides and promoted national unity and secularism, crucial in post-independence India. Similarly, *Inqilāb*, which had its roots in the freedom struggle, remained a significant voice in the years that followed, advocating for political engagement and addressing challenges faced by the Muslim community. These papers contributed to national discussions on integration, communal harmony, and social justice.

Inqilāb consistently highlighted cases of police excess, communal riots, and discrimination against minorities. For example, it provided in-depth coverage and daily follow-ups on arbitrary arrests of Muslim youths, demands for CBI inquiries into communal riots, and official inaction or misconduct in Muslim neighbourhoods. At times when mainstream Hindi media largely overlooked such issues, *Inqilāb* gave them front-page status. The paper also covered the lack of civic amenities in Muslim localities, inadequate government funding for minority schools, and the delay in permissions to build mosques—issues that directly affect marginal communities.

Urdu newspapers brought attention to the shortage of Urdu teachers in government schools and the discrimination against Urdu media producers in national broadcasting, thereby advocating for linguistic rights and educational equality. Issues like teachers and staff in Muslim minority educational institutions not receiving timely salaries due to delayed government grants were also raised, which pressured officials to act on these discrepancies.

Millat Times also emerged as a key player, focusing on both national issues and the specific concerns of India's Muslim population. It advocated social equality and justice, maintaining an editorial stance aligned with secularism and national integration.

During episodes of communal violence or political controversy (e.g., the debate over the Citizenship Amendment Act (CAA) and the National Register of Citizens NRC), Urdu newspapers such as *Inqilāb* reported extensively from the perspectives of those most affected, giving voice to protestors and demanding accountability from government agencies.

These publications facilitated political engagement, providing a platform for discussions on government policies, nation-building, and cultural identity in a newly independent nation.

Urdu journalism, during this period, not only addressed political issues

but also tackled social problems like poverty, educational inequality, and the rights of marginalized communities. These newspapers were vital in maintaining a dialogue between society and the government, pushing for reforms while contributing to national development.

Urdu publications regularly reported on government policies, welfare schemes, and their effectiveness in real communities. By showcasing both positive and negative ground realities, these newspapers urged official responses—sometimes prompting parliamentary debates on issues like the arrest of innocent youths. For example, *Inqilab*'s persistent coverage on the Bihar arrest cases and the subsequent protest movement created public pressure, resulting in wider discussions on legal reforms and police conduct. Newspapers were instrumental in advocating for relief and compensation for riot victims, highlighting cases such as the return and rehabilitation of riot-affected families and exposing official apathy. In recent years, Millat Times has distinguished itself by reporting on underrepresented issues such as communal violence and the suppression of minority voters. Through both investigative reports and fact-checking initiatives, it has had tangible social impact—such as the reporting on voter suppression in Rampur, which was cited by other major media outlets and led to official scrutiny.

Social and Political Impact of Urdu Journalism

Urdu journalism in India has had a far-reaching social and political impact that continues to reverberate, even as the media landscape transforms in the twenty-first century. The sociopolitical influence of Urdu newspapers and digital platforms emerges from their unique position at the intersection of language, identity, and democratic expression. Distinct from its counterparts in Hindi and English, the Urdu press stands out for its service to linguistic minorities, coverage of underrepresented regions, and its proximity to grassroots realities.

On a social level, Urdu journalism has been a key agent in the preservation and propagation of cultural pluralism. Publications like *Siyāsat Daily* and *Avadhnāma* are not merely vehicles of news; they are repositories of South Asian literary traditions, platforms for poetry, and forums for the analysis of evolving family and community structures. For example, *Siyāsat Daily*'s cultural pages consistently highlight the contributions of Indian Muslims and Urdu-speaking Hindus to the country's artistic and scientific legacy, promoting narratives of coexistence and shared heritage. Literary festivals sponsored by Urdu newspapers, particularly in Hyderabad and Lucknow, help sustain interest in Urdu literature while nurturing a new generation of poets, playwrights, and journalists (Rahman 145).

In areas of social justice and reform, Urdu journalists often spotlight

issues that are sidelined by the mainstream. A recent instance is the extensive reporting by *Roznāma Rashtriya Sahārā* on the aftermath of violence in Manipur, where Urdu correspondents documented the struggles of displaced Muslim communities and drew attention to inadequate state relief. The paper's investigation prompted civil society groups and legal aid organizations to intervene, demonstrating the paper's power to galvanize action. Moreover, the Urdu press frequently addresses questions around educational opportunity for minorities: it has criticized the exclusion of Urdu from the National Education Policy's three-language formula, advocated for better recruitment of Urdu teachers, and exposed administrative neglect in Urdu-medium government schools.

Urdu journalism's social impact also surfaces in its approach to gender and generational change. In contrast to stereotypes that paint the Urdu press as conservative, several publications devote space to women's voices and youth activism. *Inqilāb*, for instance, runs regular columns by women journalists focusing on economic empowerment, legal awareness for women, and the cultural aspirations of urban Muslim women. The newspaper has also reported extensively on protests led by college students and youth groups, such as the 2023 anti-hate speech marches in Aligarh and Hyderabad, providing visibility for issues largely omitted in other languages.

Politically, the Urdu press has been an incubator for dissent and accountability. It provides a counter-narrative to the often monolithic presentation of national security, religious identity, and development issues in mainstream news. During the 2022–24 debate on the Uniform Civil Code, for example, Urdu publications played a significant role in articulating the anxieties and perspectives of minority communities, organizing expert symposia and publishing editorials from scholars and grassroots activists. Such nuanced coverage has forced policy-makers and public intellectuals to grapple with diverse viewpoints and discouraged the oversimplification of complex constitutional debates (Press Council of India).

Another striking feature of the political impact of Urdu journalism is its role in exposing local corruption and bureaucratic dysfunction in municipalities and districts with sizeable Urdu-speaking populations. Through investigative series, Urdu reporters have uncovered irregularities in the disbursement of government scholarships, housing schemes, and flood relief funds. These stories often lead to follow-up action—such as the 2024 case in Patna where revelations by reporters from *Daily Sālār* spurred an audit of municipal spending by the state government.

Urdu journalism also acts as a crucial channel for inter-community dialogue. Op-eds published in leading Urdu dailies frequently feature

commentary by non-Muslim writers, fostering civic conversations on secularism and pluralism at a time when polarization is on the rise. Editorial campaigns aimed at dispelling myths about religious festivals and supporting interfaith charitable initiatives have helped to lower communal tensions in districts that previously experienced sporadic violence.

Recent advances in digital technology have been capitalized on by new entrants such as *Millat Times*, which, through YouTube, podcasts, and WhatsApp broadcasts, has broadened the Urdu newsroom's readership, particularly among younger, urban readers who might otherwise disengage from legacy media. On several occasions, reportage by digital-first Urdu media has informed investigative work by national outlets, such as in the coverage of unlawful land seizures in rural Bengal.

Despite constrained circumstances, the role of Urdu Press as a forum for advocacy, cultural resilience, and contesting boundaries of political discourse is undiminished. True to its origin as a voice for the voiceless, Urdu journalism continues to challenge both state and societal apathy, driving critical conversations on rights, justice, and the meaning of citizenship in contemporary India.

Challenges and Opportunities in Urdu Journalism

Urdu's public identity is politicized, often viewed through the lens of religion and at times unjustly associated only with the Muslim community. This stereotyping has created policy neglect, aggravated by linguistic politics. This gives that Urdu journalism in India, with a legacy exceeding two centuries, is situated at a complex intersection of challenge and transformation, where both its struggles and its growth are clearly evidenced and well-documented. Political conditions impacted their publication to a large extent. For instance, post-1857, Urdu publications were reduced from 35 to 12 due to colonial suppression. Though Urdu journalism regained momentum in the years that followed, in the twentieth century, the Partition of India narrowed its secular appeal, pushing it into cultural silos. The outreach of Urdu newspapers has diminished over the decades and Urdu press faces formidable obstacles, including poor funding, administrative neglect, and the marginalization of Urdu in public education systems. Disputes over declining Urdu news bulletins on state media, debates about Urdu's place in school curricula, and pop-cultural demonization further typify the tense environment in which Urdu journalism operates.

According to the Registrar of Newspapers for India's 2020-21 report, Urdu newspapers and periodicals accounted for a circulation of approximately 2.6 crore—substantial, but far less than Hindi or English

newspapers (“Registrar of Newspapers for India Annual Report 2020-21”). The readership has also narrowed, becoming largely concentrated within Urdu-speaking Muslim communities, with limited cross-linguistic influence.

With the rapid digitalization of India’s media, Urdu journalism confronts unique obstacles. While traditional Hindi and English media embrace technology and audio-visual storytelling, Urdu papers remain mostly text-focused and print-bound. Only a handful, such as *Inqilab* and *Siyāsat Daily*, have launched online platforms and digital archives. Experiments with YouTube channels, podcasts, and mobile news have started but remain exceptions.

Major factors hampering digital growth include:

- Inadequate investment in digital infrastructure and training.
- Shortage of skilled Urdu-language digital journalists
- Limited advertising revenue compared to mainstream media.
- Poor digital literacy among target readers.

The fate of Urdu media is inextricably tied to broader developments in language policy, education, economics, and technology. One of the most pressing challenges is the decline of Urdu-medium education across much of North India. This reduction directly impacts both readership and the emergence of new journalists who are proficient in the language. Recent studies reveal that most Urdu instruction occurs primarily in private or religious schools rather than government-supported institutions, creating a generational void in Urdu literacy and media engagement. There are documented cases where a single teacher handles all subjects in schools that claim to offer Urdu-medium education, pointing to a severe shortage of dedicated and trained Urdu language educators. Policy frameworks in most states further exacerbate this by omitting proactive recruitment and training of Urdu teachers, with regions like Maharashtra being the exception rather than the norm (National Council for Promotion of Urdu Language).

Economic and institutional barriers further complicate the landscape. Advertising revenue, the lifeblood of journalism globally, is channelled overwhelmingly toward Hindi and English publications. Urdu newspapers, as a result, are left to operate on meagre budgets and have found it increasingly difficult to survive financially. The closure of periodicals like Mumbai’s *Lokrajya* Urdu magazine in 2025 underscores commercial vulnerabilities and the threat of language marginalization in media. This closure can be directly attributed to this chronic lack of funding, compounded by the high costs of production and the competitive pressures of digital free content. While government support exists through bodies like

the National Council for Promotion of Urdu Language (NCPUL) attempt to fill some of these gaps—subsidizing, for instance, up to half the cost of teleprinter services for certain dailies—industry observers agree that these measures fall far short of what is required to secure sustainability for Urdu journalism (Press Council of India) and are rarely sufficient for robust newsroom modernization.

The movement to digital, which has revolutionized journalism elsewhere in India, has been slow to take hold among most Urdu publications. Many newspapers remain print-centric and have not invested sufficiently in attractive and functional digital platforms. This hesitancy has shrunk engagement with younger readership, who prefer consuming news online. As a result, traditional heartlands of Urdu journalism, including Kashmir, are witnessing sharp declines in print circulation. Nevertheless, a few outliers hint at a brighter path: Hyderabad's *Siyāsat Daily*, for example, has reported reaching up to ten million international online subscribers, a feat made possible by its early and strategic investment in digital content spanning multiple languages. This success demonstrates that digitalization can help Urdu journalism transcend traditional geographic and demographic barriers and rejuvenate its readership.

Political and social stigmatization remain persistent impediments to the field. Urdu is often perceived primarily as the language of a religious minority, its public identity shaped and often restricted by state-level policies and communal narratives. This can lead not only to neglect but active curtailment of government support, such as the recurring reduction of Urdu news bulletins on national broadcasters, and bureaucratic obstacles that delay funding from language-promotion bodies like NCPUL. These constraints have ripple effects, hampering both professional development and the timely creation of new content and educational materials.

Amid these limitations, certain opportunities are now emerging, supported by research and recent developments. The digital transition, albeit slow, is expanding, as evidenced by the wider reach achieved by digitally-savvy outlets like *Siyāsat Daily*. The potential for artificial intelligence in translation, subtitling, and automated news production presents new avenues to make Urdu content accessible to broader readership, including non-native speakers and the diaspora. Academic institutions have begun investing in dedicated Urdu journalism programs, exemplified by postgraduate diplomas at the Indian Institute of Mass Communication, which promise to replenish and professionalize the next generation of Urdu journalists.

Nevertheless, despite adversity, Urdu journalists continue to receive national recognition. In 2023, awards celebrated the achievements of

figures such as Mohammed Mubashiruddin Khurram of *Siyāsat Daily*, and the Press Council of India honored Urdu journalists for their dedication. Urdu newspapers also remain important platforms for detailed coverage on communal violence, legal injustices, and voter disenfranchisement—often highlighting cases and offering perspectives underrepresented in English or Hindi news. *Millat Times*, for example, brought national attention to voter suppression in Rampur through digital outreach, prompting scrutiny of election authorities (“About Us”).

Conclusion

Urdu journalism in India, as traced through its evolution from the early colonial publications to today’s rapidly digitizing landscape, embodies a complex interplay of resilience, adaptation, and cultural stewardship. The journey of Urdu newspapers such as *Jām-i Jabān-Numā*, *Avadh Akhbār*, and *Al-Hilāl* showcases how the vernacular press did much more than simply inform; it fostered political consciousness, united diverse social groups, and played a formative role in movements for national liberation and communal harmony. Even as historical forces like the Partition reshaped the destinies of many Urdu-speaking communities, the newspapers that remained on Indian soil not only endured but transformed, engaging with ideas of integration, secularism, and minority rights amidst an ever-shifting national backdrop.

The enduring strength of Urdu journalism lies in its capacity to give voice to populations often overlooked by mainstream Hindi and English media. By focusing not only on politics and policy but also on day-to-day realities—like educational inequality, discrimination in public institutions, and social exclusion—Urdu journalists have consistently pushed for public accountability and systemic reform. Their investigative and advocacy roles became especially evident during episodes of communal violence and political unrest, where they filled a critical gap by highlighting injustices, lobbying for relief, and serving as connectors between marginalized communities and state institutions. This dual character, at once rooted in cultural tradition and alert to contemporary woes, has allowed Urdu journalism to persist as a guardian of both social conscience and collective memory.

Urdu journalism’s identity has never been static. In its early decades, the press was largely concerned with cultural and literary content and the cautious articulation of dissent under colonial censorship. Over time, it grew militant and outspoken, playing a frontline role in the revolutionary politics of the early twentieth century. After independence, the shifting socio-political context, decline in patronage, and rising majoritarian politics demanded yet another reinvention. Today, this media continues to be both

a mirror and a mediator for India's Muslim community—and, by extension, a chronicler of the broader Indian experience from a minority perspective.

At present, Urdu journalism stands at a crossroads. The relentless march of digital technology offers an unprecedented opportunity for expansion: geographic barriers fade, younger readers engage online, and news can now reach global diaspora communities. Online-only outlets and hybrid models have already begun to demonstrate the potential of podcasts, video reporting, and interactive engagement in shaking off the constraints of traditional print. Still, the sector must grapple with deep financial instability, declining advertising, and limited access to state support—realities that have already forced the closure or reduction of many historic outlets. Furthermore, political and ideological challenges remain acute; policy neglect, censorship, and the communalization of Urdu's public identity threaten both its survival and its journalistic independence.

Notably, Urdu journalism's social impact reaches far beyond reporting. Newspapers and digital platforms have protected and advanced regional and minority languages, promoted the visibility of women and youth voices, and fostered vital conversations on pluralism, secularism, and justice. They have carved out spaces for civil society activism—whether amplifying calls for equitable development or challenging administrative failings at the local level. These contributions, though perhaps less visible in the national limelight, remain crucial in sustaining India's democratic ethos.

This paper demonstrates that the future and the vitality of Urdu journalism depend on its ability to balance tradition and innovation. Its long-term survival and influence will hinge on a willingness to embrace technological change, diversify content, and address the evolving aspirations of a new generation of readers. Equally, success will require policy support, sustainable business models, and conscious efforts to bridge ideological divides. Ultimately, Urdu journalism's past achievements and present challenges underline its irreplaceable role as a custodian of memory, a mediator in times of discord, and a champion for justice and inclusion in the modern Indian media mosaic.

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