

## NEWS & EVENTS

A NUMBER OF URDU WRITERS and patrons left us since *AUS* #9 (September 1994), among them: (1994) Mahshar Badayuni, Sahir Hoshiarpuri, Hans Raj Rahbar, Ahmad Daud, Abu Saeed Qureshi, Zaheer Kashmiri, Parvin Shakir, Abdus Salam Khurshid, Farogh Ahmad, Abul Lais Siddiqi; (1995) Muhammad Akbaruddin Siddiqi, Chandar Parkash Jauhar Bijnowri, Afsar Mahpuri, Makhmur Usmani, Mushtaq Ali Shahid, Balraj Hairat, Hasan Wasif Usmani, Zafar Ghor, Iwaz Saeed, Majid al-Baqari, and Samad Ansari..

### I

Poet Moin Ahsan Jazbi received the Bahadur Shah Zafar Award; short story writer Qazi Abdus Sattar, a special award by the Uttar Pradesh Urdu Academy; while the Abul Kalam Azad Prize went to fiction writer Naiyer Masud and research scholar Qamar Rais. The Haryana Urdu Academy awarded its National Hali Award for 1994 to Rashid Hasan Khan and for 1995 to Anand Narain Mulla. The Uttar Pradesh government presented Progressive poet Kaifi Azmi with a cash prize of Rs. 100,000; subsequently he received a similar prize from All India Hindi-Urdu Sangam.

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According to the 3 July 1995 issue of the Karachi-based newspaper *Dawn*:

Prominent journalist and writer Zamir Niazi has returned the Pride of Performance Award in protest against the ban on six Karachi newspapers. He also extended support to the stand taken by the representative bodies of the newspaper industry. In his letter to the President [Faruq Leghari] (written on July 1, 1995) he said:

“When in August 1994, you conferred upon me the Pride of Performance Award, I wrote to you: ‘I have accepted the award on the understanding that the people’s right to know would be fully and faithfully protected under your stewardship as proclaimed by you.’

“I am now constrained to renounce this honour. I hereby return to you the decoration together with the monetary award.

“Never in the bleak history of Pakistan, not even under the tyrants who have ruled over us, have six newspapers been banned by a single stroke of [the] pen, using the cover of the draconian Maintenance of Public Order Ordinance 1960. This was done by the government of the State you head,

without assigning any justifiable and specific reason. An appeal against an order passed under the MPO Ordinance lies only to the government. This is tantamount to appealing to Nero for relief against a death sentence handed down by Nero.

"I am further disgusted by news I have been reading for the past week emanating from Islamabad. Whilst Karachi is burning and its citizens are being gunned down, you, the President, your Prime Minister, the members of your National Assembly, the officers of your administration and the armed forces are making merry at dinner parties to the strains of musical and singing programmes. This is done at the people's expense, it is also a slap in the face of us in Karachi as it amply displays the concern of those that lead us."

[Zamir Niazi's *The Web of Censorship* has recently been published by the Oxford University Press. —Eds.]

## II

Selma K. Sonntag, Associate Professor, Dept. of Political Science, Humboldt State University, presented a paper, "Language-issue Saliency in Bihar and Uttar Pradesh," in the 23rd Annual Conference on South Asia (Madison, 4–6 November 1994).

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Two panels, entitled "The Double Tradition: Nineteenth-Century Hindi and Urdu Prose," were presented at the 23rd Annual Conference on South Asia (Madison, 4–6 November 1994). The first panel, sub-titled "The Hindi Tradition," included: James Nye (The University of Chicago), "Naval Kishore's Books Abroad"; Christopher King (University of Windsor), "Urdu in Nagari?: The Writings of Devkinandan Khatri"; and Sagaree Sengupta (University of Texas at Austin), "By Any Means Necessary: Persuasive Strategies in the Essays of Hariscandra"; and the second panel, sub-titled "The Urdu Tradition," the following: Mohamad Tavkoli (University of Indiana-Bloomington), "India's Polyglotism and the Munshi Newal Press"; Frances W. Pritchett (Columbia University), "Muhammad Husain Azad and His *Water of Life*"; and Carla Petievich (Montclair State College), "Tazkirah as Primal Urdu Prose." Christopher King chaired and C.M. Naim was the discussant for both panels.

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Frances W. Pritchett (Columbia University) presented her paper on "Memory and *Ab-e Hayat*" in the MLS: 1995 seminar on "Memory and Middle Eastern Literature" at Princeton University (10 March 1995).

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Carla Petievich (Montclair State University) presented her paper "From Golkunda to Lucknow: Transitions in Urdu Poetry" in a multidisciplinary workshop, "New Perspectives on Early Modern India," held at the University of Virginia, Charlottesville (7–8 October 1994). She also read another paper,

“Constituting Identity Through Community Journals,” at the 47th Annual Meeting of the Association for Asian Studies (Washington, D.C., 6–9 April 1995).

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Moazzam Siddiqi (Voice of America) presented a paper “Bedil’s Poetry as a Mirror of 18th-Century Sensibilities,” in a multidisciplinary workshop, “New Perspectives on Early Modern India,” held at the University of Virginia, Charlottesville (7–8 October 1994).

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Alain Désoulières (Maître de Conférences Ourdou, Asie du Sud, Institut National des Langues et Civilisations Orientales, Paris) presented his paper on “Urdu Media in India and Recent Problems” in the Conference on Sociology of Islamic Countries, held at Perpignan (France) in July this year. Earlier, in November 1991, he also gave a paper on “The Theme of al-Andalus in the Poetical Works of Iqbal in Urdu” in the First International Conference on Allama Muhammad Iqbal, held at Cordoba. He plans to present two papers—one on Garçin de Tassy and the other on “The Political Role of Urdu in Pakistan”—in an international symposium on “Languages and Power,” scheduled for October this year in Paris as part of the bicentennial celebrations of the founding of Institut National des Langues et Civilisations Orientales.

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Yaseen Noorani (The University of Chicago) read his paper on “Colonialism and Authenticity: Ahmad Shawqi and Muhammad Iqbal in Spain,” at the Annual Meeting of the Middle East Studies Association, at Phoenix, Arizona (19–22 November 1994).

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Simi Ghazi read a paper, “Translating the Beloved: Nayika and Gezelle in Azad Bilgrami’s *Ṣubḥat al-Marjān*,” at the “Hindu and Muslim Angles of Vision: Religion and Art in pre-Modern South Asia” conference, held on 18 March 1995 at the University of North Carolina at Chapel Hill.

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Shamsur Rahman Faruqi, noted Urdu poet and critic, gave a talk on “Understanding a Ghazal of Ghalib” at the Center of South and Southeast Asian Studies, University of Michigan, Ann Arbor, on 19 September 1995.

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Maulana Abul Kalam Azad Research and Educational Foundation (Registered) India is planning to organize an international seminar on “Urdu Language and Literature: Current Problems.” Two sessions of the seminar will be devoted to the problems of Urdu language instruction and the teaching of Urdu literature in Europe and North America. For further information, please write to: The President; Maulana Azad Research and Educational Foundation; 1 Sogiawara, Ansarian; Sikandrabad, U.P. 203205; District Bulandshahr; India.

### III

Tanveer Anjum received a Ph.D. from the University of Texas at Austin in 1991. Dissertation title: "Urdu/English Code-Switching in the Speech of Pakistani Women in Texas."

### IV

The following e-mail message was received on 6 August 1995:

Hi, I have produced a Turkish-Urdu-English comparative dictionary. It is based on V.C. Trumalai's previous work. Mr. Mustafa Akgul and Bilkent University in Ankara, Turkey, placed this dictionary into their archive. It is reachable by:

<ftp://ftp.bilkent.edu.tr/pub/INFO/Sozluk/turkish-urdu-english.dic>.

My special thanks go to Mr. Akgul and Mr. Trumalai. I hope this sets a small example for the other efforts to improve the collective understanding about each other and ourselves.

Ali Riza Saral  
Karlsruhe, Germany  
sal@KAR.eatchip.eurocontrol.be

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The following was received on 2 October 1995:

The first ever Urdu Literature Ezine (Home page) on internet will be launched from Toronto by the end of 1995. Its objective is to promote Urdu and Urdu literature among the non-Urdu speaking internet community, as well as among those interested in the development and promotion of Urdu by taking advantage of modern communication technology. It will serve as a repository of Urdu works and resources internationally. The ezine will publish articles in English as well as Urdu materials in transliteration, in addition to providing various Urdu texts using scanning or Abode Acrobat systems.

Urdunet, a Canada-based non-profit organization for the promotion of Urdu, will have as Patrons: Shamsur Rahman Faruqi, Frances W. Pritchett, and Muhammed Umar Memon; as Advisors: Baidar Bakht, Gopi Chand Narang, and Wali Alam Shaheen; and as Sponsors: Khalid Sohail, Ashfaq Hussain, and Col. Anwar Ahmed. Musharraf Farooqi, Khursheed Ahmed, and Mr. Munir Pervaiz will serve as editors.

For further information, please contact: [mmunir@inforamp.net](mailto:mmunir@inforamp.net)

## V

Periodically Ralph Russell sends his friends and students something like a report about his Urdu-related activities. The following is from the most recent such report:

It's been eighteen months now since I wrote this sort of "annual report" on what I've been doing. (The last one was dated March 18th 1993). So it's time I brought you up to date.

It's been a reasonably productive time, but many of the things I wrote about in March 1993 are still on the agenda. (If any of you who didn't have that report would like it, please let me know).

The Urdu translation of *The Pursuit of Urdu Literature* is progressing, but very slowly. Two translators chosen by the Anjuman-e Taraqqī-e Urdū, Pakistan, produced sample translations of several chapters, but these were so faulty that I had to reject them. (At one stage I calculated that to produce a corrected translation of the whole book would take me 182 days, at 4 hours a day). I then looked for one here in Britain. After two false starts Mahmood Hashmi found me an excellent one, Muhammad Sarvar Rija. He is not at all well known, but his work is excellent. He lives in Peterborough and we proceed like this: he sends me his draft translation; I go through it and mark places where I think it needs amendments; then I go to Peterborough and spend the day at his house, where we finalize a version after full discussion. He describes himself as a Muslim fundamentalist; he knows I am a communist and an atheist; but we get on very well together, talking freely and without the slightest acrimony.

I was invited by the Anjuman-e Taraqqī-e Urdū, Pakistan to deliver the Bābā-e Urdū annual memorial lecture in Karachi in January 1994. I decided to lecture on Iqbal and based my lecture on the chapter in *Pursuit*, which Rija translated for the occasion. (To anticipate a bit, this aroused vigorous, and for the most part, adversely critical discussion, but there was no ill feeling about it.)

The Urdu translation of Marion Molteno's *A Language in Common*—minus, to our regret, the story about the Ahmadis—was translated by Safia Siddiqi, checked by me, and finalized in the same way as Rija's translation of *Pursuit*. It has been in the Anjuman's hands for months now, but they have not yet published it. Some months ago the Anjuman asked Mahmood Hashmi to write an introduction. He wrote a very good one, and I posted this off to Karachi on 28 July. I have heard nothing since then. [It's now out. —Eds.]

My anthology of Urdu literature in English translation, *Hidden in the Lute*, is, as I write this, in the press. Production is, by agreement with the English publisher Carcanet, in the hands of Penguin India, who will produce an Indian edition. I am expecting proofs any day now. Penguin India

told Carcanet in mid September that proofs were on their way to me by courier. I have had no direct communication from them, and proofs have not arrived. Meanwhile their catalogue announced publication—"demy octavo, 256 pp." for November. [*Hidden in the Lute* is now out too. —Eds.]

Re *Ghalib: Selections from the Urdu and Persian Ghazals*, I think I have found a solution to the problems of publication.

A fortnight away from London in Devon enabled me to write about 75 pages of introductory matter on a new plan suggested to me by Marion Molteno, and I think this has improved the book no end. It is now completely ready, and it is being typed. Once the typescript has been typed and corrected, and I hope this will be by the end of October, I can go ahead with publication.

Something also cropped up in the meantime which held up the Ghalib work. Some of you know that in 1977 I completed a book called *Communist Conclusions* in which I told the story of how I became a communist and of how my experiences in the communist movement since 1934 had radically changed my assessment of it. In 1977 I quickly came to the conclusion that no publisher would accept it, but in October 1993 I met a former SOAS colleague who is convinced that he can find a publisher, and I therefore took up the work again, brought the story up to date, and, with the aid of a generous grant from a trust I had never heard of before last October, have had the revised version typed. It is currently being read by two of my friends, and I may further modify what I have written in the light of their comments. Then, with their help, I shall hope to find a publisher.

Two other tasks have intervened. I accepted an invitation to provide articles on Mir, Sauda, Mir Hasan, Ghalib's letters and Ghalib's Urdu verse for an Indian publication, *Masterpieces of Indian Literature*. And I accepted an invitation from the Bulletin of SOAS to review Fran Pritchett's book, *Nets of Awareness*. All these are now done.

In December–January I spent a month in India and Pakistan (India 20 December–14 January, Pakistan 15–21 January, and India again, 21–23 January). Eleven days of this were spent in sightseeing in Rajasthan (where I'd never been before) and Delhi with my niece's Algerian husband, in fulfillment of a long-standing promise I had made him. He then left, and I spent the rest of my time meeting old friends (including Rukun Advani and Charles Lewis, of Oxford University Press, and Urvashi Butalia, of Kali Press for Women) and making new ones at Penguin India (including Zamir Ansari, who told me he'd met me in 1958, when he was a student at Aligarh). Some of you will know that OUP India republished *Three Mughal Poets* (hardback 1991 and paperback 1994) and has just republished *Ghalib: Life and Letters* (1994).

Reviews of these have been generally favorable. (One by Khushwant Singh was not. He has never forgiven me for my adverse criticism of his and

M. A. Husaini's 1961 translation of *Umrao Jan Ada*) In the week 19 September–23 September 1994 *The Asian Age*—"printed simultaneously in New Delhi, Bombay, and London"—published every day a substantial extract from *Ghalib: Life and Letters*, and *Business Standard* of 23 July 1994 also published a long extract from it.

And I think that about covers my literary activities.

I've had a number of interviews which were published. Athar Faruqi did one interview with me in English and one in Urdu last autumn, and these have appeared in Pakistani and Indian papers. The last was one in English, published in the *Sunday Times of India* on 30th January 1994. [An edited version of this interview appears elsewhere in this issue. —Eds.].

There was an interesting sequel to this. Letters were published from two gentlemen on 13th February asserting that the interview was a plagiarism and that really my interview had been given to Ashur Kazmi. At Athar Faruqi's request I wrote at once to the *Sunday Times of India* refuting this. My letter was published in its issue of 27th February, together with another from someone saying that one of the two accusing letters had been published over his name, but that he had no knowledge of it, and would the *Sunday Times* please send him the original so that he could investigate the matter. (I don't know whether they did that.)

A long interview with me, in Urdu, appeared in the Pakistani *Qaumi Zabān* for February 1994.

A long—45 minutes, I think—interview, also in Urdu, was filmed for TV on 11th January at Jamia Millia in New Delhi.

The lecture on Iqbal will be published in due course, but I have as yet no news of when this will be.

I'm glad to say that I continue to be in pretty good health; I tire more easily than I used to, but that is quickly remedied by extra sleep. Besides, I think this is probably only when I allow myself to become markedly overweight. However, I seem to fall ill in January every year—at any rate it's happened over the last three years. The doctors say it's a virus infection—which I interpret as meaning "We don't know what it is." It's not particularly troublesome. It usually involves a cough, but the main thing is extreme fatigue. This wears off over the days and then I am quite alright again.

I am, to one extent or another, in touch with all of you who will be receiving this letter—frequent in some cases, occasional in others. I should always be glad to hear from any of you.

Yours,  
RALPH RUSSELL

Ralph Russell has since sent another report which brings his activities up to September 1995. We give only new items or those that update entries in the pre-

ceding inventory. —*Eds.*

My translation of selections from Ghalib's Urdu and Persian ghazals is now completely ready for publication, and negotiations are proceeding.

My Bābā-e Urdū memorial lecture, on Iqbal, given in Karachi in January 1994, has not yet (so far as I know) been published. Jamiluddin Aali told me that it presented the Anjuman-e Taraqqī-e Urdū with a problem because of some of its adverse criticisms of Iqbal. He said that they could either omit some passages or give it in full but with an editorial note saying that the Anjuman was "in strong disagreement with some of Professor Russell's views." I said they should adopt the latter course, but I have no recent news of what, if anything, they have decided.

My political quasi-autobiography re-entitled *They Think I Lost* (words taken from a poem by Maya Angelou) was submitted, at their request, to Oxford University Press, India, but they decided that they could not hope to sell more than 250 copies and could therefore not accept it for publication. I may or may not seek other publishers. Almost all the friends who have read the ms. want it to deal with other themes besides the ones it does deal with, but this would require a good deal of new writing—apart from which extended length would radically diminish its chances of acceptance for publication. I don't accord it in high priority. I shall deposit it in some archive, along with another piece (most of which was written in 1945) called "A British Communist in the Indian Army, 1942–1945."

I have now written two other substantial pieces dealing with two other aspects of my life experience. One, currently being revised, will amount to 90 pages of typescript and is called "Working with Khurshidul Islam." As it stands, it can't be published in full, but bits of it can be incorporated in other things. One of these is "Urdu and I," a sort of history of my encounter with Urdu from 1942 to the present day. Muhammad Umar Memon wants to publish it in installments in *The Annual of Urdu Studies*, beginning with the 1996 issue. So far it occupies 45 pages of typescript, and takes the story up to 1951.

Two other semi-autobiographical pieces are: (1) "An Infidel among Believers," about 2,500 words, currently being considered for publication in the recently launched Delhi periodical *Civil Lines*, and (2) "Urdu in India since 1947." This is a sort of supplement to an article by Shamsur Rahman Faruqi published in two installments in a Pakistani paper. This has been accepted by the Madras *Indian Review of Books*, with the request to expand it if I had time; but so far as I know it hasn't yet appeared.

Muhammad Sarwar Raja's excellent translation into Urdu of my *The Pursuit of Urdu Literature* is still in progress. He told me some time ago that he hoped to complete it by the end of 1995, and I hope that this hope will be realized.

The short articles on Mir, Sauda, Mir Hasan, Ghalib's letters and



Ghalib's Urdu verse for the Indian publication *Masterpieces of Indian Literature* were submitted to about a year ago, but I have heard nothing of them since then.

A piece I shall submit to *The Annual of Urdu Studies* in due course is my translation of an extract from the reminiscences of Mahmud Hashmi. (This is not the currently better-known Mahmud Hashmi, but the one who published articles in Urdu literary periodicals in the '40s. He has lived in Britain since 1953, and was the founder-editor of *Mashriq*, the first weekly Urdu paper to be produced in Britain. The extract I have translated tells its story.)

On another track, an article by me called "Inter-faith Dialogue —and Other Matters" has just appeared in vol. XX, no. 1 of *Indo-British Review, a Journal of History*.

I still do a certain amount of teaching, and devote most of every Wednesday to it. Students are one beginner, one post-beginner, and three who are now, after, in one case, three years of Wednesday evening sessions, quite fluent—only occasionally at a loss for the words to express, or express correctly, what they want to say. I also teach Sanskrit to one student one hour a week (also on Wednesday). My own previous acquaintance with it ended in 1949, so I am re-learning it as I go along.

And that's about all, I think. I've had welcome visits from some of you from U.S.A. Only two of you—Fran Pritchett some years ago and Muhammad Umar Memon this summer—have actually stayed with me. Others would always be welcome to do so. Given a little notice I can usually accommodate you, with or without partners, and I enjoy such visits very much. The set-up is that you have a room, and keys, and come and go as you like—and have my company as when I'm free to give you it.

More again (I hope) next year.

Yours,  
RALPH RUSSELL

## VI

It is estimated that there are now some 3 million Urdu speakers in the European community. Urdu, moreover, is available as a language option in the National Curriculum in the U.K. The First Europe-Wide Conference for Urdu Teachers was organized by Waltham Forest College and was held at London, 28–30 July 1994. It aimed at: (1) identifying common problems, issues and needs, including the particular requirements of teacher training in Urdu; (2) developing links among institutions and educators of Urdu throughout Europe; (3) planning of suitable instructional materials through workshops; and (4) considering the use of information technology and language laboratories for Urdu teaching. The sessions and workshops, spread over three days, discussed these aims. The Conference concluded with a cultural evening in which poetry, drama, and music

were presented. Over thirty delegates from six European countries attended the Conference, which was supported by the Indian and Pakistani High Commissions in U.K.. Of the papers presented, five appear elsewhere in this issue. The *AUS* is grateful to Dr. Christina Oesterheld for providing these papers and to Dr. Zia Shakeb for a report of the Conference.

The delegates included: from Italy—Professor Rahim Raza, Istituto Universitario Orientale; from the Czech Republic—Dr. Jan Marek, Charles University; from France—Dr. Alain Désoulières, Institut National des Langues et Civilisations; and Mrs. Sultana Mohammed, Université de la Sorbonne-Nouvelle; from Germany—Dr. Christina Oesterheld and Mrs. Amtul Manan Tahir, University of Heidelberg; Dr. Jamal Malik, Orientalisches Seminar; Mr. Naeem Qazi, Hamburg University; Mrs. Rukhsana Ashraf-Khan, Bielefeld University; and Ms. Lila Hüttemann, Bamberg University; from Switzerland—Mrs. Ursula Rothen-Dub; from Holland—Dr. Mohan K. Gautam, Institut Kern, University of Leiden; from the U.K.—Mrs. Asma Habiba Baig, Mission Grove School; Mr. Maqsood Ur Rahman, Muslim Liaison Committee; Dr. David Matthews, School of Oriental and African Studies, London University; Mr. Peter Glasgow, Dr. Zia Shakeb, and Mr. Paul Sargent, Waltham Forest College; Dr. M. Shabbir, Buttershaw Upper School; Mrs. Sajida B. Khan, Community Languages Team; Mr. Asad Abbas, Ms. Abida Shaikh, Mrs. Tahira Mirza, Derby Moor Community School; Mrs. Tasneem Karim, Shawlands Academy; Mrs. S. Siddiqui, John Kelly Girls High School; Mr. Hardev Desai, Langdon School; Mrs. Zar, Mrs. Sabiha Shaikh, Dr. Tasdequi Hasani, Mrs. Fauzia Siddiki, Mr. Richard Raby, Lingua Language Services; Mr. M. Siddiqui Khatri, and Mrs. Akhtar Zia.

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The American Islamic College, Chicago, held an “Islam & Iqbal Seminar” on 10 September 1995. Mr. Wajid Nadeem, Begum Akhtar Jehan, Dr. Yusuf Azami, Dr. Habibuddin Ahmed, and Dr. Jamil Jalibi made presentations.

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The Aligarh Alumni Association, Washington, D.C., celebrated its 20th anniversary (21–22 October 1994), which included a reunion dinner, a cultural program and a *mushāʿira*. Poet Ali Sardar Jafri was the chief guest. Participating poets included: Khumar Barabankavi, Pirzada Qasim, Munibur Rahman, Javed Akhtar, Zuhra Nigah, and selected Urdu poets of North America.

## VII

The short story “Ādmī,” by Bombay-based Urdu writer Syed Muhammad Ashraf, is the recipient of the Katha Award for Creative Writing and will be translated and published in *Katha Prize Stories*, vol. V, to be released towards the end of 1995.

## VIII

According to a BBC News Release:

British television audiences will soon get their first chance to see the great Indian actor Om Puri (*City of Joy*, *Wolf*, *Jewel in the Crown*) starring in a major role in *Brothers in Trouble*, produced by Renegade Films for BBC-TV's *Screen Two*. Also starring Angeline Ball (*The Commitments*), this is a tragicomedy set in the 60s, which follows the story of Amir (Pavan Malhotra), who enters Britain concealed in a vegetable crate.

*Brothers in Trouble* is inspired by the [Urdu] novel *Return Journey* by Abdullah Hussein and draws on many real experiences of immigrants in Britain from the sub-continent in the 1960s. Writer/producer Robert Buckler's screenplay is being directed by Udayan Prasad (director of a number of successful BBC *Screen Two* productions, including Alan Bennett's *102 Boulevard Haussman* with Alan Bates, and *Running Late*, starring Peter Bowles).

After arriving in Britain, Amir finds himself a damp, dark northern house with seventeen other men, all illegal immigrants. Then everything is turned upside down by a strange white girl (Angeline Ball). Hussein Shah (Om Puri), the house leader, picks up Mary, a freewheeling waif from a violent background, in a local cafe. At first she brings warmth and light, but then turns out to be pregnant with someone else's baby.

As their emotional lives move bewilderingly into unknown territory, appeals to Muslim brotherhood and solidarity fall increasingly on deaf ears. Amir, ever the survivor, struggles to hold onto what he has achieved. But events are moving swiftly to the murder of Hussein Shah.

*Brothers in Trouble* breaks new ground in lifting the veil on the lives of the first generation of immigrants from the sub-continent in England in the 1960s, and in turning their experiences into the stuff of mainstream drama.

"This is a subject that has never been explored," says writer/producer Robert Buckler. "Our actors are mainly from the second generation and they've all been finding out amazing stories in their own families, sometimes for the first time. What interested me when I was researching this screenplay was the number of people who asked me not to portray them as 'victims of society.' People came here from the sub-continent in a positive spirit, they were mainly young men, and they were having an adventure. For many of them it was the most exciting time of their lives."

*Brothers in Trouble* is being filmed on location in Leeds and at Three Mills Island Studios in London from April 23 to June 2 1995.

*Brothers in Trouble* is a Renegade Films production for BBC *Screen Two* in association with Kinowelt (Germany), Mikado (Italy), and BBC Worldwide. George Faber (BBC) is Executive Producer. [Edited for the AUS. —Eds.]

*The Journey Back* (*Wāpsī kā Safar*), on which the screenplay is based, is available in Abdullah Hussein: *Downfall by Degrees and Other Stories*, tr. by Muhammad Umar Memon (Toronto: TSAR Publications, 1987).

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Earlier this year, an adaptation of *Nashēb*, another novella by Abdullah Hussein (winner of the Adamji Award for Literature [1963] for his novel *Udās Naslēn* [Sad Generations]) was aired as a 6-episode serial on PTV (Lahore). The screenplay was written by Mirza Athar Baig and the series was directed by Ayub Khawar. The series had been initially planned for TV in 1970 by Aslam Azhar, then general manager of Karachi Television. The first four episodes were recorded but the pilot was rejected by the then Information Minister.

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Iqbal, the poet-philosopher of Pakistan, is the subject of a 25-minute avant garde cerebral new film, *Iqbal, Two or Three Things I Know about Him*. It “portrays the poet,” writes critic Samina Choonara, “as a brooding Wagnerian character torn between the ravages of his Manichaeic soul.” The film, made by film maker Nasser Aslam, was commissioned by the Arts Council of Great Britain. A review of the film by Samina Choonara appears in July 1995 issue of *The Herald* (Karachi).

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In 1990, Roshan Dhunjibhoy made a film for German TV in which she explores the life and work of Urdu’s foremost and eminently controversial fiction writer Saadat Hasan Manto. The film presents in three interlocking segments: (1) interviews of different people such as the author’s family, friends, and literary critics; (2) Manto’s own commentary on diverse issues that bedeviled his consciousness; and (3) dramatization of selected parts of three Manto short stories: “Ṭḥandā Gōsht,” “Gurmukḥ Singḥ kī Vaṣīyat,” and “Ṭōba Ṭēk Singḥ.” Initially Ms. Dhunjibhoy had planned a co-production with Pakistan TV, but as the latter declined, she eventually went her way alone.

## IX

According to “Newsnotes” in *India Today* (31 May 1995):

Seventeen years ago, when Sahitya Akademi Award-winning Urdu poet Mohammed Alvi penned a six-line ghazal sitting on the verandah of his riverside bungalow in Ahmedabad, little did he know that he was inviting the wrath of Allah. It was only last fortnight, after he recited the ghazal at nearly three dozen *mushairas* across the country and in Pakistan too, that an Islamic theological school in Ahmedabad passed a fatwa on him, calling the ghazal blasphemous and denouncing Alvi as a *kāfir*. The poet has been threatened with social boycott if he doesn’t repent his transgression.

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Dr. Annemarie Schimmel, 73 and author of some seventy books on Islamic spiri-

tuality, has been selected to receive the prestigious Peace Prize of the German Book Trade at the Frankfurt Book Fair in October. But seventy-five German intellectuals, including novelist Günter Grass and philosopher Jürgen Habermas, have made an appeal against her selection. Bangladeshi woman writer Taslima Nasrin has also voiced her disapproval. Until her retirement in 1992, it will be recalled, Dr. Schimmel was a professor of Indo-Muslim culture at Harvard University. Her publications include studies of Urdu poets Ghalib, Dard, and Muhammad Iqbal, as well as a number of mystical poets of Sindhi, Punjabi, and Pushto. For fuller reports of the controversy surrounding the prize, see *The New York Times*, Thursday, 14 September 1995, p. A5, and *The Chronicle of Higher Education*, vol. XLII:3 (15 September 1995), p. 40.

### X

The Anjuman-e Taraqqī-e Urdū (Society for the Promotion of Urdu), Sydney, Australia has launched a quarterly magazine *Farōgh-e Urdū*, with Begum Farida Lakhani, Matin Abbas, and Sulaiman Zafar Siddiqi as editors. Vol. 1, No. 1 appeared in March 1994. This is in addition to another quarterly, *Bazm-e Urdū*, edited by Kaniz Fatima, which is now in its eighth year of publication. It is also published from Sydney, Australia.

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Two issues of the journal *Āj* (published from Karachi) are worth particular notice. The first is a 528-page special number on Sarajevo. In a brief, bold, and precisely worded Introduction, editor Ajmal Kamal focuses on the tragedy of Bosnia; on the efforts of conscientious European writers and journalists both to underscore the true dimensions of the cultural loss and to suspend its tragic consequences in the realm of literature; and to point out the affinities between the war-torn Bosnian capitol and the Pakistani city Karachi, fast disintegrating in the eruption of relentless culture of political violence.

The Introduction is followed by translations of whole works or selected extracts from the writings of: V.P. Gagnon, Jr., Noel Malcolm, Kemal Kurspahic, Zlatko Dizdarevic, Zlata Filipovic, Hans Moleman, John Mullin, Louise McCorkindale, Maja Fish, Natka Buturovic, Marc Ponthus, Eqbal Ahmad, Robert Fisk, Zoran Filipovic, Slavenka Drakulic, Boro Todorovic, Susan Sontag, Nedzad Ibrisimovic, Irfan Horozovic, A.S. Byatt, Julian Barnes, Claudio Magris, Bora Cosic, Slobodan Blagojevic, Drago Jancar, Jean Hatzfeld, Bogdan Bogdanovic, Dzevad Karahasan, Goran Stefanovski, and Dubravka Ugresic.

The translations are made by a group of Urdu writers, among them: Muhammad Khalid Akhtar, Asad Muhammad Khan, Fehmida Riaz, Muhammad Salim-ur-Rahman, Ata Siddiqi, Afzal Ahmad Syed, Tanvir Anjum, Irfan Ahmad Khan, Zeeshan Sahil, Zinat Hisam, and Ajmal Kamal.

The second issue worth particular notice is a 262-page special number that features short fiction works by some of the finest contemporary Hindi writers: Amar Kant, Ram Kumar, Usha Priyamvada, Rajender Yadav, Kashinath Singh,

Mohan Rakesh, Bhisam Sahni, Nirmal Varma, [Gulsher Khan] Shani, Asghar Wajahat, Mannu Bhandari, Raji Seth, Suadesh Deepak, Govind Mishr, Abdul Bismillah, Shirilal Shukl, Giyan Ranjan, and Uday Parkash; rendered into crisp, contemporary Urdu by: Zeba Alvi, Abdul Azim Sumro, Vali Ram Vallabh, Siddiq Husain, Ata Siddiqi, Rafiq Ahmad Naqsh, Khurshid Qaimkhani, Taj Qaimkhani, and Ajmal Kamal.

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*Pakistan Journal of Women's Studies* is looking for quality submissions focusing on women's issues. Articles, reports, translations of short stories, poems, etc.—all welcome. Please send your submissions to Editor; Pakistan Journal of Women's Studies; C-12 Staff Town; University of Karachi; Karachi 75270; Pakistan.

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**N O T E :** If you have read a paper or published an item or know of a piece of information of interest to Urdu-wallahs, please do not hesitate to send it to us for inclusion in the next issue of the *AUS*. —*Eds.*