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Website : www.milliyasrcollege.org
E-mail.ID : newvisionjournal@gmail.com

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“A Review on the life of Maulana Abulkalam Azad.”

Dr. Mohammed Quayyum M. Younus.

(Dept. of Political Science)

Milliya Art's Science and Management Sciencecollege, Beed. (M.S.) 431122.

Introduction:

Maulana Abulkalam Azad was born in Mecca in 1888. In 1890 his father came to Calcutta with the whole family. Some time back he had fallen down in Jedda and broken his shin bone. It had been set, but not well. The old system of education for Muslims in India was that the boys were first taught Persian and then Arabic. When they had acquired some proficiency in the language, they were taught philosophy geometry, mathematics and Algebra in Arabic. Generally students who followed the traditional system of education normally finished their course at the age between taeuty and twenty five. Thus included a period when the young scholars had to teach pupils and thus prove that he had acquired mastery over what he had learnt. He was able to complete the course by the time at that time he was sixteen and his father got together come fifteen students to whom he taugt higher philosophy, mathematics and logic.

Abulkalam Azad greatly impressed by sirsyed Ahmed khan's views on modern education. He just realized that a man could not be truly educated in the modern world unless he studied modern science, philosophy and literature. He decided that he must learn English. ⁽¹⁾

Inspired by the writing of sir syed Ahmed khan, he decided to learn English. It was period of mental crises for him as he himself described. This was a period of great mental corisis for him. He was born into a fimily which was deeply imbued with religious tradition. All of the conventions of traditional life were accepted without queation and the family did not like the least deviation and from otheodox ways. He could not reconcile himself with the prevailing customs and beliefs and his heart was full of a new sence of revolt. The idea he has acquired from his family and early training could no longer satisfy him. He felt he must find the truth for himself. Almost instinctively he begun to move out his family orbit and seek his own path. ⁽²⁾

The first thing which troubled him was the exnibition of differen among the differente sects of muslims. He could nit understand why they should be so opposed to one another when all of them claimed to derive their inspiration from the same source. Nor could he reconcile imself with the dogmatic assurance with which each sect branded the others as mistaken and heretical. These differences among the orthodox schools began to raise doubts in his mind concering religion itself. If religion expresses a universal truth,why should there be such different religions ? why should each religion claim to be the sole repository of truth and condemn all others as false.? ⁽³⁾

Maulana Azad thought for some time about his future programme of action. He came to conclusion that we must buildup public opinion and for this journal was essential. He decided that his journal should be attractive in get up and powerful in its appeal. It must be set up in type and reproduced by the lithographic process.accordingly he established the Al Hilal was published in june 1912.⁽⁴⁾ His views were that the freedom movement against the British is the combined

responsibility of all communities and hence it should be carried unitedly. With these thoughts in his mind and openly attacked British politics while exploring the challenges facing common people. Espousing the ideals of Indian nationalism Azad's publications were aimed at encouraging young Muslims into fighting for independence and Hindu-Muslim unity.⁽⁵⁾

- **His Revolutionary participation:**

When he first joined the revolutionaries he found that their activities were confined to Bengal and Bihar. He may add that Bihar was then a part of the province of Bengal. He pointed out to his friend that we must extend our activities to other parts of India. At first they were reluctant and said that the nature of their activities was secret. There were risks in extending their connections and if branches were established in other provinces it might be difficult to maintain the secrecy which was essential for success.⁽⁶⁾ Bihar was the only state in which he could move without any hindrance. But the movement he reached Ranchi he was kept under house arrest. The detention continued till December 31, 1919. He was released on January 1, 1920. In 1921 Maulana Azad started a weekly named "Paigham." But it was banned in December 1921 and he arrested his detention till January 1, 1921. He restarted the publication of 'Al Hilal' and this weekly continued to be published till the end of the year.⁽⁷⁾

Azad further expressed his political ideas that he had turned the revolutionary activities before he left Calcutta in 1908. When he came to Iraq. He met some Iranian revolutionaries in Egypt he came into contact with the followers of Mustafa Kamal Pasha. He also met a group of young Turks who had established a centre in Cairo and were publishing a weekly from there. When he went to Turkey he became friends with some of the leaders of the young Turk movement. He kept up his correspondence with them for many years after his return to India.⁽⁸⁾

The governments of Punjab, Delhi, UP and Bombay had already prohibited him from entering their provinces under the Regulations. The only place he could go to was Bihar and he went to Ranchi. After another six months he was interned in Ranchi and remained in detention till 31 December 1919. On 1 January released from internment under the King's declaration. Gandhiji had by this time appeared on the Indian political scene.

When he was an internee at Ranchi, he came there in connection with his work among the peasants in Champaran. He expressed a wish to meet him but the Bihar government did not give him the necessary permission. It was therefore only after his release in January 1920 that he met him for the first time in Delhi.⁽⁹⁾ There was a proposal to send a deputation to the viceroy to acquaint him with the feelings of Indian Muslims regarding the Khilafat and Turkey's future. Gandhiji participated in the discussions and expressed his complete sympathy and interest in the proposal. He declared himself ready to be associated with the Muslims on this issue. On 20 January 1920 a meeting was held in Delhi. Apart from Gandhiji, Lokmanya Tilak and other Congress leaders also supported the stand of Indian Muslims on the question of the Khilafat.⁽¹⁰⁾

It is significant that all these moves and various political activities of Azad were initiated before the emergence of Gandhiji on the political horizon. The advent of Gandhiji into the national movement and Azad's meeting with him had crucial bearing on the future course of movement. Azad met Gandhiji on 18 January 1920 at the residence of Hakim Ajmal Khan in the presence of Lokmanya Tilak and Ali brother. This period marked a transformation in Azad's own life. Along

with fellow khilafat leaders Dr. Mukhtar Ahmed Ansari, Hakim Ajmal Khan and others; Azad grew personally close to Gandhi and his philosophy.⁽¹¹⁾

The three men founded the Jamia Milliya in Delhi as an institution of higher education managed entirely by Indians without any British support or control. Both Azad and Gandhi shared a deep passion for religion and Azad developed a close friendship with him. He adopted the prophet Muhammad's ideas by living simply rejecting material possessions and pleasures. He began to spin his own clothes using khadi on the charkha and began frequently living and participating in the ashrams organized by Gandhi. Becoming deeply committed to non-violence himself, Azad grew close to fellow and Subhash Chandra Bose.⁽¹²⁾

• **Role of freedom fighter:**

The rebellion began a sudden decline when with rising incidences of violence, a nationalist mob killed 22 policemen in Chauri-Chaura in 1922. Fearing degeneration into violence, Gandhi asked Indians to suspend the revolt and undertook a five-day fast to repent and encourage others to stop the rebellion. Although the movement stopped all over India, several Congress leaders and activists were disillusioned with Gandhi. The following year the Khalifate was overthrown by Mustafa Kemal Atatürk and the Ali brothers grew distant and critical of Gandhi and the Congress. Azad's close friend Chitranjan Das co-founded the Swaraj Party breaking from Gandhi's ideals and leadership. In 1923 he became the youngest man to be elected Congress president. Azad led efforts to organize the flag satyagraha in Nagpur. Azad served as president of the 1924 unity conference in Delhi, using his position to work to reunite the Swarajists and the Khilafat leaders under the common banner of the Congress.⁽¹³⁾

The political environment in India re-energized in 1928 with nationalist outrage against the Simon Commission appointed to propose constitutional reforms. The commission included no Indian members and did not even consult Indian leaders and experts. In response the Congress and other political parties appointed a commission under Motilal Nehru to propose constitutional reforms from Indian opinions.

In 1929 Congress passed the independence resolution and gave the British Government one year's notice of its intention to launch a mass movement if the national demand was not fulfilled. The British refused to comply with their demand and in 1930 Congress declared that the salt laws would be violated. Many people were skeptical when the salt satyagraha began but as the movement gathered strength both the government and the people were taken by surprise. The government took strong action and declared the Congress an unlawful organization. It ordered the arrest of the Congress president and his working committee. They met the challenge by authorising each Congress president to nominate the successor. He was elected one of the presidents and nominated his working committee. Before he was arrested he nominated Dr. Ansari as his successor. At first he was not willing to join the movement but he was able to persuade him. In this way, they were able to baffle the government and keep the movement going.⁽¹⁴⁾

Azad has accepted the most challenging assignment of his life when he took over the presidency of the Indian National Congress at its Ramgarh session in 1940. Shortly before he presided over the Ramgarh Session. Nehru said of him ".....he is not the type of man who likes the rough and tumble of politics. He is very sensitive and rather avoids crowds and publicity. He

lacks a certain vital energy. In a winner world he is out of place as he thinks on political line and hardly at all on social or economic lines..... In the Muslim divines most of them are afraid of him because he can floor them in any argument. His knowledge even of the scriptures and tradition is very great. ⁽¹⁵⁾ Maulana Azad's tenure as congress during the most crucial phase of the struggle. It was under his presidentship that All India congress committee passed the famous Quit India Resolution and gave the call of "Do or Die." The movement was ruthlessly suppressed by the British government and Maulana Azad, along with the rest of congress leaders, was arrested and put behind the bars. ⁽¹⁶⁾

He along with his colleagues was taken to the historic fort at Ahmednagar. He wrote to his friend from there. "Only nine months earlier...the gate of Naini central jail was opened before him to let him out and yesterday, the 9th August 1942 the new gate of the old Ahmednagar fort was closed behind him." The next day he wrote. "This is the sixth experience ...the total period of the last five terms.... Will total to even years and eight months.... This ... comes to a seventh part of the fifty three years. I have so far lived." At the end of the terms in July 1945 the period of his imprisonment became ten years and five months. ⁽¹⁷⁾

- **Maulana Abulkalam Azad's an attempt of Hindu-Muslim Unity:**

It is quite right that only British had sowed the another leaders struggle Maulana Abulkalam Azad also performed the valuable mission only in the creation of Hindu-muslim ideological unity. ⁽¹⁸⁾ Maulana Abulkalam Azad always used to preach such that, Muslim should behave like their brother with Hindu. He over more said such that Hindu participate in freedom movement by the cause of patriotism but Muslim should also participate in this movement because it is their religious duty. His next steps always been firm like a mountain in political storms for example on the moment of Indian's participation he was against it and he was understanding it loseful and hazardous for Hindu and Muslims. But grudgingly and the problem of persisting demand by nation's another wellknow leaders became ready on this action. At that time also there did not affect any thing on his decision making. ⁽¹⁹⁾

In the being year of 1919 there was a very properious and healthy atmosphere between Hindu and Muslim where by Calcutta and Delhi's muslim also allowed to entering in masjid to Hindu for the participation in gathering. Delhi's muslim brought to swami shradhanand for speech in Jama masjid which against in many news papers spoke out on the instruction of Britiser's that they never like such ultimate integration. ⁽²⁰⁾ maulana Abulkalam Azad wrote an article in the answer of such objections that. "Jama-ul- Shawahid fi daqul Gairul Muslim-fi—ul-masjid." He published such entitle whose meaning was such that, there could not be happen in appropriate to enter of non-Muslims in masjid. First of all this article became very commendable and popular then it more published in 'Muarrif' naming news paper on may/June 1919 then it came to notice from different books and magazines also. ⁽²¹⁾

Hindu- Muslim communal thoughts to be destroyed and mutually between them peace and prosperity to create by such purposes one emergency conervation was organized with all India congress party on 29 oct. 1927 at Calcutta whose president was made to shriniwas Ayangar. ⁽²²⁾ Shrinivas Ayangar presented the proposal of cow slaughtering and drums beating around the masjid that any Indian person should not stubborn to insist on another religion's devotees, Hindu

has right of drums beating as well as Muslims to cow slaughtering but muslim should also attention on such circumstance that wheather it have public place or manir- masjid such kind of activity shoud not be happened. As will as Hindu should also follow it's limitations that at the moment of 'Namaz' and kind of obstruction should not be created around the masjids such speeches were presented in congress convention for hindu-Muslim unity. ⁽²³⁾

- **An Attempt for education:**

He was the first to raise the issue of the national system of education which is today the bed-rock of the National policy on Education (1986) update in 1992. The concept implies that upto a given level, all students irrespective of caste creed, location or sex have access to education of a compurable quality. All educational programmes he said, must be carried out in strict conformity with secular values and constitutional frame work. He stood for a common educational structure of 10+2+3 throughout india. ⁽²⁴⁾

If Maulana Azad were alive today he would have been the happiest to see the right to free Education Bill seeks to make free and compulsory education a fundamental right. The wealth of the nation according to maulana Azad was not in the country's banks but in primany schools. The Maulana was a great vatary of the concept of neighbourhood schools and the common school system. ⁽²⁵⁾

Among the new institutions he established were the three national Acadmics viz. the sangeet Natak Academy (1953) sahitya academy (1954) and lalit kala Academy (1954)the indan council for cultural Relations having been established by him earlier in 1950. The Maulana felt that the cultural content in Indian education was very low during the British rule and needs to be strengthened through curriculum. As chairman of the central Advisory Board of Educatio, an apere body to recommended to the Government educational reform bot thecenter and the states including universities, he advocated, in particular, universal primary education free and compulsory for all chidern upto the age of 14 girls education vocational training agricultural education and technical education. ⁽²⁶⁾

Addressing the conference on all India Education on January 16, 1948 Maulana Azad Emphusized," We must not for themoment forget it is a birth right of every individual to receive at least the basic education without which he can not fully discharge his duties as a citizen. ⁽²⁷⁾ he established university grent commission (U.G.C) in 1956 by an act of parliament for disbursement of grants and maintainunce of standerds in Indian universities. He firmly belived with Nehru that if the universities discharged their functions well, all will be well with the nation. According to him the universities have not only academic functions, they have social responsibilities also. ⁽²⁸⁾

- **His influence on national development:**

Maulana Azad is remembered as amongst the leading Indian nationalist of his time his firm belief in Hindu-Muslim unity earned him the respect of the Hindu community and he still remains oone of the most important symbols of communal harmony in modern india. His work for education and social upliffment in Indiamade him an important influence in guiding India's economic and social development. The ministry of minority affairs of the central government of india setup the

Maulana Azad Education Foundation in 1989 on the occasion of his birth centenary to promote education amongst educationally backward section of the society. ⁽²⁹⁾

The ministry also provides the Maulana Abulkalam Azad national fellowship, an integrated five years fellowship in the form of financial assistance to students from minority community to pursue higher studies such as M.Phil and Ph.D. ⁽³⁰⁾ Numerous institutions across India have also been named in his honour some of them are Maulana Azad Medical College in New Delhi. The Maulana Azad National Institute of Technology in Bhopal. The Maulana Azad Urdu University, the Maulana Azad Center for Elementary and Social Education (MACEC New Delhi University) and the Maulana Azad College in Kolkata. He is celebrated as the one of the founders and the greatest patron of the Jamia Millia Islamia. ⁽³¹⁾

• **Consequence:**

During the period of Gandhiji's fast Abulkalam Azad had felt acutely their utter helplessness in captivity. This came to him with added poignancy in course of the next year. For several years his wife had been unwell. When he was in Naini Jail in 1941 her condition had become so serious that he was released to see her. He consulted doctors and they advised a change. She went to Ranchi and returned only in July 1942. She was then somewhat better but when he started for Bombay in the first week of August her health was again causing anxiety.

Then Maulana Azad writes again that the news of my arrest and that of all my colleagues on 9 August must have come as a great shock to her and her health, which was already frail took a turn for the worse. One of my greatest worries during imprisonment was the reports of her deteriorating health. Early in 1944, I received news from home that she again seriously ill. Later came more alarming news. Her physicians were worried about her and on their own initiative wrote to the government that I should be allowed to see her once as there was little hope for her survival. The government ignored this letter from the physicians. I also wrote to the Viceroy but our correspondence was inconclusive. One day in April Chaita Khan came in the middle of the day. This was most unusual. He said nothing and handed me a telegram. It was in cipher but there was an English transcript. It was from Calcutta and said that my wife was dead. I wrote to the Viceroy that the Government of India could have easily arranged for my transfer to Calcutta on a temporary basis so that I could have seen my wife before she died. To this letter I received no reply. ⁽³²⁾

Thus Abulkalam Azad has given more contribution for India but in consequence he did not get any valuable thing except the abundant pain and suffers and in the end of his life. He was buried in Urdu Park located near to the Jama Masjid in Delhi.

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