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## Maulana Azad and Contribution of New India

**Md. Waqar**

M.Ed.

College of Teacher Education Darbhanga, Bihar

Maulana Azad National Urdu University Hyderabad

Email: mdwaqar567@gmail.com

ARTICLE DETAILS	ABSTRACT
<b>Article History:</b> Published Online: _Published_	This paper presents the contribution of Abul Kalam Azad. Muhiyuddin Ahmed Azad was an Indian scholar and a senior political leader of the Indian independence movement. Following India's independence, he became the first Minister of Education in the Indian government. He is properly known as as Maulana Azad; the word Maulana is an honorific meaning 'Our Master' , and he had adopted Azad (Free) as his pen name. His contribution to establishing the education foundation in India is recognised by celebrating his birthday as "National Education Day" across India. He was a great philosopher, Poetry and writer. He thought for the education of the country. he also wrote many books, including <i>Ghubar-e-Khatir</i> , <i>Hamari Āzadi</i> , <i>Khutbate Azad</i> etc. Has the 1 <sup>st</sup>
<b>Keywords:</b> Education, , Guba-re Khatir Bharat Ratna, Al-Balag, Al Helal, Technical Education,	



	Minister of Education of independent India, he established educational institutions in the country's major cities to provide better technical education in the country. Indian Institute of Management (IIM) & Indian Institute of Technology (IIT) and UGC were also established by him.
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## Introduction

His full name was Abul Kalam Ghulam Muhiuddin. He was one of the top freedom fighters of India, was a scholar as well as a poet. He was an important politician who supported India's independence. Maulana Abul Kalam Azad supported the principles of Mahatma Gandhi. He worked for Hindu-Muslim unity, and he was among the Muslim leaders who opposed the principle of a separate Muslim nation (Pakistan). He participated extensively in the Civil Disobedience Movement and Khilafat Movement, supporting non-violence with Mahatma Gandhi; Maulana Azad fought for the independence of India for a long time and became a witness to the partition of India and Pakistan<sup>1</sup>.

Maulana Abul Kalam Azad was a true Indian, due to which after the partition of India Pakistan, he remained in India and worked for its development. He became the first Education Minister of independent India and took up the task of improving the education system of the country. Maulana Abul Kalam Azad was posthumously awarded India's highest civilian honor and award Bharat Ratna in 1992 for his invaluable contribution to the nation.



## Early life

Maulana Abul Kalam Azad was born on 11 November 1888 in Mecca, Saudi Arabia. His father Maulana Khairuddin was a Bengali Muslim of Afghan origin. Mohammad Khairuddin and his family left Calcutta in 1857 and moved to Mecca at the time of the first movement of Indian independence. There, Mohammad Khairuddin married a girl, who was the daughter of Sheikh Mohammad Zahar Vatri of the Arab country. In 1890, 2 years after Maulana Azad's birth, his family returned to India and settled in Kolkata. Maulana Abul Kalam Azad when was just 11 years old when his mother died. At the age of 13, he married to Zulekha Begum.<sup>2</sup>

Maulana Azad visited Syria, France and Egypt and after returning from there he met some great and famous thinkers and thinkers tried to turn Maulana Azad's political thinking into a national movement. Maulana Azad opposed these Muslim leaders of that time. Those who were doing sectarian politics instead of national interests also criticized the politics of the Muslim League party at that time.

When the British government could not stop Maulana from writing, he was deported from Bengal in 1916. Azad reached Ranchi from where he was detained. After his release on January 1, 1920, Maulana became fully involved in the national movement and Gandhi He started participating in the national movement side by side with Gandhi when Gandhiji started a non-cooperation movement in 1921 under which all kinds of boycotts were to be



made and Maulana Azad gave his full support to him<sup>3</sup>. Became the leading leader of the party and the Congress party began to pay attention to his advice.

Maulana Azad had to go Azad Maidan to take part in the Quit India Movement in 1942 and his wife was in a very bad mood. People advised her to stay at home and take care of her. But you told them this. He said that national interests are full of individual interests. After reaching Mumbai, he was arrested with the guidance of other nations and sent to the fort of Ahmednagar where he stayed for about two years and at the same time his wife died. At that time the political situation in the country was such that on the one hand the British government did not want to lose its dominance over India and on the other hand sectarianism had increased to such an extent that people started demanding a new country Pakistan in the name of religion.

Maulana Azad was very far-sighted and he knew that the division of the country on the basis of religion would not end the problems but would aggravate them so he always opposed partition<sup>4</sup>. In this regard, he was very good with Mahatma Gandhi. Cooperation which did not want partition itself but the situation became so bad that it could not stop the partition of Gandhi and finally on 15th August 1947 the country was divided into two parts. Massive sectarian riots broke out in the country and Muslims especially Pakistan A large group of people who were migrating to Pakistan, who were on their way to Pakistan, were asked to return



to their homes in front of the Jama Masjid in Delhi and also predicted that the locals there Does not get along well with them because the difference in culture and language will stand in the way. He also appealed to them to leave the traces of your forefathers in this country leaving you to rely on someone else. The "Don't Go" appeal had a significant effect and many of the group returned to their homeland.<sup>5</sup>

When the country gained independence in 1947, Maulana azad appointed as the Minister of Education in the cabinet of Pandit Jawaharlal Nehru.

## **Education**

Maulana Abul Kalam Azad's family followed orthodox ideologies, which also affected his education<sup>6</sup>.He was traditionally given Islamic education. Initially, his father used to give him Islamic education at home and at the mosque as all the descendants of his family had a great knowledge of Islamic education and this knowledge was inherited by Maulana Azad and later appointed teachers for him who taught related subjects. He first learned Arabic and Persian, followed by philosophy, geometry, mathematics and algebra. He learned English language, world history and political science by studying himself. He also learned Bengali and Urdu language. It was only at the age of 16 that he got all the education that he usually got in 25 years.



Under the guidance of Maulvi Yakub Khan and Maulvi Nazir-ul-Hasan, the children studied Persian and Arabic languages. Saadat Hasan, who was awarded the title Shamsul-Ulema later and was the second master in Calcutta Madrassa taught the fundamentals of Hadith to Azad. Azad's association with Mirza Mohammed Husain (a profound Persian and Arabic scholar), who had come to Calcutta from Iran, brought him in close touch with classical Persian literature. Maulana Azad learnt from Hafiz Walliullah, Urdu alphabet. With a little proficiency in Urdu, he was able to read Yadgar-e-Ghalib and Qaitay-e-Burhan. Intellectually, Azad derived great benefit from his year-long association with Shaikh-ul Rais, an outstanding Arabic and Persian scholar, who guided him in the study of Sharih Hikmit-i-ul-Ishraq. He learnt the subtleties and nuances of classical Persian literature from Mirza Shirazi, a Persian scholar who was well-versed in French, German and English literature. He also took lessons in Turkish language from Tahira Beg but could not make any headway in it. He learnt the English alphabet from Muhammad Yusuf Jafri, chief examiner of the Oriental course of studies, who gave him Peary Churan Sarkar's first book to read. He then took up the Bible in English and compared it with its Urdu and Persian versions. Such a comparative study combined with his reading of English newspapers enabled him to read English books in history and philosophy.<sup>7</sup>



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“Every individual has right to an education that will enable him to develop his faculties and live a full human life.”

-Maulana Abul kalam Azad

### Meaning of Education according to Maulana Azad

It is clear from Maulana Azad's writings that he did not consider education to be merely a religious and spiritual training, but considered it incomplete without science and technology. He did not consider book education to be complete. He emphasized the need for education as well as training and said that training should be given to the nation instead of duty and he believed that abilities already exist within the individual and education they also believed that the process of education lasted from birth to death and was not limited to those who went to school<sup>8</sup>.

### Aims of education

Maulana wanted all-round development of human beings through free education. He considered education as a means of earning a living but at the same time he considered it as a superior aspect of overall development. He wanted education to be such that I am in the right direction of spiritual development. He wanted to make people a good person and a good citizen through education. He also wanted to instill a sense of patriotism in people through education and innovation in people. At the same time, he wanted the education to be such that it would teach him to think about his culture, customs and knowledge. He believe that



education should be such that it should train the students properly and he should be imparted during childhood<sup>9</sup>.

### Contributions

- Maulana Azad has written many books in which the most famous is Hindustan ka Hasool which has been translated into English and published as India Wins Freedom. His other important books are Apricot Eat Speeches Azad Our Freedom etc. Get it done.
- In 1956, he set up the University Grants Commission, which aimed to manage the mismanagement of all universities. Given the status of an organization, it has a lot of rights in many matters<sup>10</sup>.

### Career

Maulana Azad was given a special education and training which were necessary to become a cleric. He worked in several magazines in his early career and was close to Deobandi ideology. Therefore, he wrote articles on other expressions of the Quran as well as he explained the principles of the Holy Quran in his other compositions. He was the editor of the weekly newspaper "Al-Miswah". His scholarship instructed him to abandon tradition and adopt the latest theories. He agreed with the views of modern educationist Sir Syed Ahmad Khan. He increased his interest in the ideas of Jamaluddin Afghani and All-Islamic principles of Aligarh and Sir Syed Ahmed Khan.





This was the time when Maulana Azad had a radical political ideology which suddenly changed with the Indian nationalist movement and developed into a nationality. He used to respect the independence of the country more than the communal issues of the British Raj and the Muslims. Fueled by pan-Islamic sentiment, he toured Afghanistan, Iraq, Egypt, Syria and Turkey. He met revolutionaries deported in Iraq who were fighting to establish a constitutional government in Iran. In Egypt, he met Sheikh Muhammad Abduh and Saeed Pasha and other revolutionary activists in the Arab country, all these meetings turned him into a nationalist revolutionary.

### **Role as a Revolutionary**

After returning to India from a foreign trip, Maulana Azad was influenced by two Hindu revolutionaries (Arvind Ghosh and Shyam Sundar Chakraborty) and actively participated with them for independence. He not only allowed revolutionary activities to be confined to Bengal and Bihar, but within 2 years he started a revolutionary movement in the whole of North India. He also built secret revolutionary centers in Mumbai. Maulana opposed the partition of Azad Bengal, rejecting the All India Muslim League petition for communal separatists. Despite being educated as a



cleric, he did not choose this task and plunged into the freedom struggle with the Hindu revolutionaries.

In 1912, Maulana Azad started a weekly magazine called Al-Hilal in Urdu language which was instrumental in promoting Hindu-Muslim unity after the estrangement between the two communities. In 1914, the government banned Al Hilal for spreading the separatist ideology. Shortly thereafter, Maulana Azada released a new magazine called Al-Baghal. After the news releted to nationality were continuously published in the magazine, there was resentment in the country, which caused the British Government to feel, threatened, due to which it was also banned .

Maulana Azad was arrested and put in Ranchi jail. After his release on 1 January 1920, he tried to awaken the Muslim community through the Khilafat Movement. Maulana Azad joined the Indian National Congress in 1920 supporting the Non-Cooperation Movement with Mahatma Gandhi. After some time, he became the President of the Indian National Congress and was arrested in 1930 for being in Salt Satyagraha with Mahatma Gandhi and violating Salt Law and he remained in jail till 1934.

Maulana Azad was elected president of the Congress at the Ramgarh session in 1940 where he criticized religious separatists and remained in the same post till 1946. Maulana Azad was a direct witness to the independence of India in 1947 and the partition of India and Pakistan. In the government of Jawaharlal Nehru,



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Maulana Azad was appointed the Minister of Education from 1947 to 1958 in the first Cabinet.

### **Education Minister of Independent India**

He was the first Education Minister of independent India and guided the nation's policy for eleven years. On becoming the first Education Minister of India, he worked highly with the establishment of free education, Indian education system, higher education institutions. Maulana Azad established the Indian Institute of Technology i.e. IIT. and the establishment 'University Grants Commission'.<sup>11</sup>

He favored a 10 + 2 + 3 common education structure across India. If Maulana Abul Kalam were alive today, he would have been very happy to see the Cabinet approval for Parliament's approval of the Right to Free Education Bill. Free and compulsory education is a fundamental right under the Right to Education Bill. He established excellent institutions to develop education and culture.

Azad founded the Sangeet Natak Akademi (1953),

He also founded Sahitya Akademi (1954)

and Lalit Kala Akademi (1954). Before 1950,



'Indian Council for Cultural Relations' was established by him. On being the Chairman of the Central Advisory Education Board, universal primary education in universities, both central and state, from the government, free and compulsory education for all children up to the age of 14, girl's education, vocational training, agricultural education and technical Advocated reforms like education.

In 1956 he established the 'University Grants Commission' (UGC) by an Act of Parliament for the distribution of grants and maintenance of standards in Indian universities. In the matter of technical education, the All India Council for Technical Education, *Kharagpur* was established in 1951 and thereafter IITs in Mumbai, Chennai, Kanpur and Delhi were established. The School of Planning and School of Architecture was established in 1955 in Delhi.<sup>12</sup>

### **Maulana Azad Achievements**

On the birth anniversary of Maulana Azad in 1989, 'Maulana Azad Education Foundation' was created by the Government of India to promote education in the country. National Education Day is celebrated every year on 11 November on Maulana Azad's birthday. Many educational institutions, schools and colleges in India are named after him. Maulana Azad has also been awarded the Bharat Ratna.<sup>13</sup>



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## Death

Maulana azad remained in office till his death. For education, he laid the foundation of national education in India that catered to the needs and aspirations of the people and especially in the field of higher education. He made a great revolutionary effort when he passed away on February 22, 1958 due to a heart attack. Maulana Azad tried to strengthen education for the country's progress and development till his last breath. Prime Minister Nehru expressed his grief and sorrow “ Who will I go to for advice on various matters”. In a program held on November 11, 1959, Nehru paid homage to Maulana, saying that Maulana was a great religious leader, journalist, writer, poet, philosopher and above all, a great politician. He will also remember his work as the first Union Minister of Education.<sup>14</sup>

## Conclusion

Pandit Jawaharlal Nehru described Maulana Azad as “a great man – a man of luminaries, intelligence and intellect with an amazing capacity to pierce through a problem to its cause. The word “luminous” is perhaps the best to characterising his personality . When we miss and when we part with such a companion, friend, colleague, comrade, leader and teacher, there is inevitably a tremendous void created in our life and activity”. The project “Developing a Database on Contribution of Maulana Azad to the Pluralistic India Using Greenstone Digital Library Software” is a humble attempt to spread Maulana Azad’s vision and his message



to the notice of the common man by digitizing the bibliographic information along with abstracts of each publication on Azad's vision and also published by him and to preserve literature on Maulana Azad for the future generation. The digital database will be much benefited to faculty members, students, researchers and other people who are interested in life and works of Maulana Abul Kalam Azad.

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