CHAPTER III

MAULANA AZAD AS A NATIONAL LEADER

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CHAPTER III

MAULANA AZAD AS A NATIONAL LEADER

3.1. Introduction:

The makers of modern India like Lokmaniya Tilak, Mahatma Gandhi, V.D.Sawarkar, B.R.Ambedkar, and Maulana Azad were dedicated and devoted journalists, who have contributed a great deal for the development of nation. In order to understand their journalism, we have to understand their life and achievements in a systematic manner.

Dr. G.N.Sarma and Moin Shakir have rightly observed that "Maulana Azad was a typical and outstanding Muslim intellectual of Modern India. The range of his mind was encyclopaedic and he was not only the embodiment of the comprehensive genius of the present age but also a unique synthesis of the East and West."

He was an outcome of dialogue between past and present. He derived reason from religion and rationality from Science, and reflected both of them in his genious thinking. He was embodiment of democratic values which he derived from Indian philosophical tenets. His vision was developed through a systematic net work of ideas, which he had evolved from his serious scholarship.
Leadership of a person depends on study of various dimensions of a personality. The personality of journalist has been moulded by the influence of contemporary socio-political conditions. An effective leader moulds his personality in tune with conditions and sometimes he reshapes conditions by his contributions. Maulana belonged to the second line, in which he himself contributed for changing conditions around him. He brought the communal Muslim pressss on nationalist perspective. His contribution both as a leader and as a journalist depends on his clear perspective based on genius Indian nationalism. The core of his vision has been explained in this chapter. He was able to explore Islamic religion philosophy and its reflections in a relevant manner in the new age. In order to understand his journalism, we have to undergo his serious contributions to the field of political life, social change, educational upliftment, religious reforms and cultural awakening, which he had continued throughout his life. His thoughts, ideas and actions in these fields can be summarized here in this chapter.

3.2: The moulding of personality

M.H. Ahssan has rightly observed that “Azad had his initial formal education in Arabic, Persian and Urdu with theological orientation. He also learnt English on his own.” (2) It has been rightly pointed that “Journalism is called mother of all media. Communicators of
today have to understand the systems in which they work. They are required to have the basic skills of using language correctly and creatively.” (3).

Maulana Azad was able to develop his abilities, effective communication skills perfectly during his early period. Sarma and Shakir have observed that “In the shaping of Azad’s mind the influence of his ancestors cannot be ignored. He had a great admiration for certain fundamental values which he derived from his ancestors. What was dearer than anything else was truth. Maulana Azad inherited from his ancestors a legacy of orthodoxy and rigid adherence to the letter of the scriptures.” (4)

This was truly a foundation of his journalistic philosophy. Throughout his career and in all his writings Maulana had embraced truth and persuaded fairly the search of complete truth. About his early educational career it has been observed that “The early education imparted to Maulana Azad under the rigid guidance of his father was of the traditional type. Being a genius, Azad mastered all the subjects taught to him within a few years.

“(5) Maulana Azad was excellent scholar at every stage of education and had a very methodical mind set. It is true that “His logical bent of mind, infinite vastness of knowledge and command over expression, led him to discussion with notable theologians
like Abdul Haq Haqqani and Maulana Abdulla Taunki. But Azad did not regard the merits of ancestry as the sole token of honour.” (6) Journalism requires free and fearless thinking. It has been observed that “He was not a blind follower of his father. His restless mind was not satisfied with the orthodox religious approach. He was gifted with the faculty of original thinking and independent judgement. (7) This helped a great deal for his matured reflections in the field of Urdu language journalism.

3.3. Political awareness:

There was a profound impact of traditional knowledge on Azad’s thinking. It has been pointed that “An examination of his thinking is incomplete without a reference to the revivalist movement of the 19th century, which played a decisive part in shaping his personality.” (8) Azad had an independent political thinking which was free from traditional way. It has been pointed that “Right from Maulana Jamaluddin to Maulana Khairuddin one observes a vigorous current of religious reaction. They betrayed lack of political insight and wisdom and failed to grasp the political implications of orthodoxy. While Azad did not fully share their orthodoxy and did not support their reactionary political role, he appreciated their erudition and their courage in defying political authority. They could
utter truth in a down right manner before the kings with a courageous disregard of consequences." (9)

It has been pointed further that “He was inspired by the rationalism of the Muttazzilites. Azad unlike his fataher did not consider Muttazzilite cult as atheistic”. (10)

It has been rightly pointed that “Maulana outlined his own program of Islamic politics through his journal Al Hilal. It should be noted that Al Hilal’s political mission revealed clearly the influence of Jamaluddin Afghani and Shibli. Azad’s anti British attitude was a later development. Before 1905 he was not hostile to the British raj in the country.” (11)

According to Azad the nature of the prevailing situation and crisis was not much different from that of the 6th century A.D. in which Islam originated. Even in the modern context Islam alone could provide salvation to the world. What was required was true adherence to Islam which provides the most comprehensive and perfect law to mankind.” (12)

Welcoming the Al Hilal, Maulana Mohammad Ali wrote in his weekly the Comrade:

“We can well understand the enormous labour and expense that Mulana Abul Kalam Azad, its talented editor, must have gone through before launching this weekly journal. It strikes a new line in
journalism by including pictorial illustrations as a permanent feature in its columns. The adoption of the Turkish type, though not exactly an innovation is a welcome departure from the obsolete methods." (13)

Azad believed in rebuilding India on the basis of divine principles of Quran. It has been rightly observed that "He enjoyed study of the Quran as a qualification for anyone who would undertake the political, social and cultural reconstruction of the life of his countrymen. The substance of the political program outlined in Al Hilal during this romantic period was the sovereignty of God, establishment of the Divine Kingdom, maintenance of peace, order and good government and the supremacy of truth." (14)

He felt that truth must be essence of divine life of fellow countrymen in India. He appreciated all positive aspects reflected in traditional philosophy of Islamic religion. He made Quran as the basis of his ideal state. And he added modern views in addition to traditional views. By doing so he drafted Indian polity based on secular impulses.

Azad's perception was to bring tradition and modernity on one platform of a political system. He felt that politics must be a vehicle of value orientation. He opined that "Thus Azad concluded that politics in India needed a drastic overhauling. The prescription
suggested by him was that the friends of God should organize themselves into one party, the party of God. Believing that Islam ensures complete equality, liberty, tolerance, freedom of conscience and expression, fraternity, brotherhood, Azad made an attempt in 1914 to organize all the Ulema to take up the cause of Islam. (15)

Thus, every efforts of Azad were always constructive and believed in liberty and equality of his fellow countrymen.

Maulana Azad was always aiming to establish an ideal society based on moral values.

It is truly observed that “Azad believed that there could not be a healthy social, political and religious philosophy unless realities were faced boldly and appraised with an open mind. Narrow mindedness in the domain of religious affairs is a form of blind faith and wants to deceive....in the name of orthodoxy.” (16).

Thus, he criticized orthodoxy and always kept Islam out of scanty religious paraqualness.

He was not merely the oral reformer, but he was always supporting social cause of action. He felt that mere progressive speeches will not help. What was required was a perfect program of action. He had pointed that righteousness was needed through positive actions. It is rightly observed that “The second element in Azad’s
philosophy is the emphasis on right action. It implies actions based upon the eternal truths laid down by all scriptures. The aim of all religions has been to establish a good society. The Quran enjoins upon Muslims the duty of Amar Bin Marouf Won-hahi-Anil Munkir (to establish justice). It is the middle path of moderation.” (17)

His middle path was based on right actions and right programs by tuning traditions towards modernity.

Azad was influenced by fair philosophy of some top ranking congress leaders like C.R.Das. Das had pointed that “Indian nationalism was a process through which a nation expresses itself and finds itself, not in isolation from other nations, not in opposition with nations, but as a part of a great scheme by which in seeking its own way, expression and therefore its own identity.” (18)

The visionaries like Das were able to influence both Hindu and Muslim thinkers. They had broaden their outlook. Maulana was also affected by such broad views. Sarma and Shakir observed that “Azad also believed that nationalism is the goal and the struggle for independence, the only course for a subject country. Its end is independence or self government and an equal and respectable position in the society of nations.” (19)
Thus, Azad went on changing his ideas in tune with Indian national congress, which can be treated as his rational approach to Indian politics.

Azad’s nationalism was not narrow but it was universal and coherent to Indian values. It has been pointed that "Azad held that narrow mindedness is a disease in politics under the guise of nationalism. Nationalism was for the liberation of subject people against autocratic regimes; but it was necessary, he believed to guard against nationalism becoming a hindrance to world unity and peace. The future of mankind would be dark indeed, if the force of nationalism was not subdued to the larger interests of mankind." (20)

Thus he always gave priority to human values and welfare of mankind.

In the later period Azad believed in non-communal approach to any problem of development, which was his aim of national integration. It is pointed that “Azad, alike C.R. Das, never adopted communal approach for the solution of political and economic problems. He observed that in a future constitution determined by India’s representatives the Hindus and Muslims will have to think of the position and interest not as a Hindu, or Mussalman but as a
peasant or a zamindar, as a labourer or a capitalist, and so on. It will be economic freedom of all.” (21)

He believed in equality of opportunity for rational development of the Hindus and Muslims, which was his solution to equal society. Azad believed in political reality He had rightly pointed that “If there are any Muslims who wish to revive their past civilization and culture which they brought thousands years ago from Iran and central Asia, they dream also and the sooner they woke up the better. These are unnatural fancies which cannot take root in the soil of reality. I am one of theose who believe that revival may be necessary in a religion but in social matters it is the denial of progress.” (22)

Thus his approach was always liberal and democratic to the new age of freedom.

He aimed to establish fair Government with good quality. He believed that “if righteous government can be established by waging war, war may be resorted to. The righteous government may be Islamic but will necessarily be a democratic government. ‘If today there was to be established in Indian an Islamic government, but if the system of the government was based upon personal monarchy or bureaucratic oligarchy, then, to protest against the
existence of such a government would still be my primary duty as a Mussalman." (23)

Thus, he was always opponent of Monarchy, algarchy and aristocracy, which was by product of medieval period. Azad as a scholar of religion and theology always evaluated the philosophy in a very critical manner. His ideas are parallel to Mahata Gandhi's ideas of Satyagraiha.

Maulana believed in modern democratic values. It is observed that "Azad seems to have been convinced (during the post romantic phase) of the final authority of the people in non-spiritual matters. He did not take inspiration from the Quran alone but also from the west. It has been truly observed that 'Ours is essentially a democratic age and the spirit of equality, fraternity and liberty is sweeping over all the people of the world. The Asian countries must reconstruct their polity and the society in conformity with that society." (24)

Thus, his policy was based on modern ideal democratic values. Azad critically studied various political systems and he was able to make judgement between the systems. About aristocracy he has observed that "an aristocracy of merit and talent may not supplicate democracy but may enrich it with the richness and grace of cultivated minority. Aristocracy may serve democracy by
supplying the cultural deficiency of a board-based power structure. Democracy is not opposed to aristocracy if the latter serves 'as an adjunct to democracy and seeks to fulfill its purpose." (25)

Thus, he was able to discriminate various political systems for the betterment of democracy.

Azad believed in liberal democractic values, but he was not in favour of communism or socialism. It has been argued that "Azad certainly belonged to the bourgeois class. But his view was that democracy is not just 'the political reflection of our bourgeois society'. To him democratic and national government signified the same thing. He supported socialism as, in his opinion; it fulfils the requisites of democracy. During the Al-Hilal phase he had said that Islam and socialism are poles apart as Islam does not accept economic quality and opposes the abolition of the propertied class." (26)

Thus, he was not accepting socialism or communism, but believed in liberal ideas.

He was of the opinion that welfare of the people must be given top priority. It is further argued that "Azad believed that progressive democracy could control the economy of the nation without being bound by laissez faire philosophy. It cannot rely on big business for solving the economic problems of the nation. The solution is
that a part of the entire income of the nation, by legislation, should be earmarked for the welfare of the poor people in society.” (27)
Thus Azad believed that socio economic development can be possible if the state is serious about distribution of income for the welfare of the poor people.

3.4. Educational Perspective:
Maulana Azad had developed his own educational philosophy and he truly manifested it in his writings and speeches. It has been truly observed that “Under the influence of Sir Syed he realized that a person has no claim to be called educated in the modern world unless he studied modern science, philosophy and literatures.” (28)
Maulana was the original thinker and he never believed dogmatic philosophy. He disagreed with many views of Sir Syed when he came into contact with Rashid Raza, the Egyptian scholar.
It has been pointed that “Thereafter he began to deviate from Sir Syed. He began to think that his approach to religion was faulty and unconvincing. It was inadequate and illogical.” (29)
Maulana Azad had a wide and universal education viewpoint. It has been pointed that “No local or national movement could be beneficial to the Muslims. What was needed was a universal movement in the Islamic world. (30)
He believed in educational values nurtured through Islamic philosophy. He was of the opinion that education must be cementing force for national integration. He was a champion of mass education and he believed that education must be spread in the nook and corner of the country and the Islamic community must not be away from education, if it has to change its destiny. Maulana was able to corordinate traditional values and modern values together suitable for the development of the modern India.

3.5. Religious Contribution:
Azad was original scholar of Quran. He believed in true prespicious communication reflected in holy Quran. It has been rightly pointed that “There were many expressions analogous to the survival of fittest and natural selection in the Quran. Moreover, Azad never denied that what is of lasting value in Sir Syed’s thought was an attempt to do away with imitation and vigorous support to Ijtehad. Azad’s religious and political philosophy was guided by these principles and he emphasized that this legacy of Sir Syed should never be lost sight of.” (31)

Azad also borrowed from Mohammed Abduha, the method of the study of religion and its presentation in the modern age. Curiously enough Azad who admired Mohammed Abduha and Rasheed
Raza was unsparingly critical of the modernists in India. His view was that they were lacking in Islamic learning, grasp over language and command over expression.” (32)

Azad believed in true and original philosophy of Islam. It has been pointed that “the nature of the prevailing situation and the crises was not much different from that of the 6th century AD in which Islam originated. Even in the modern context Islam alone could provide salvation to the world. What was required was true adherence to Islam which provides the most comprehensive and perfect law to mankind.” (33)

Like Socrates Azad felt that knowledge is virtue. If knowledge can be achieved, virtues can also be attained. He studied Islam as a religion based on virtues. As a jewel of virtues he studied Islam very minutely. It has been rightly observed that

“Azad arrived at the concept of the unity of man from his principles of the unity of God. All people belong to one family. It is the family of God. The aim of all religions, according to Azad, has been to prepare men for the conquest of sin and eliminate the hatred against the sinner. The ideal of unity will be realized if every person sincerely followed the essential spirit of his own religion, and the path of righteous reaction. Thus, from the second element of his religious philosophy - righteous action and conduct, Azad
developed a further element of his doctrine, the necessity and importance of tolerance. This is essential in social, religious and political life.” (34)

Such a ideal state of condition he wanted to achieve to the gospel of Quran. He borrowed essential values of humanity from Islam and right it to reflect them in his political doctrines which can be a corner stone of his political vision.

In the religious philosophy of M.Azad, another important feature is tolerance which he developed through study of Quaran.

It has truly been observed that “Azad while elaborating his concept of tolerance, said that the law of truth does not assert that everything that appears contrary to it should be extinguished forthwith but should be allowed time to mend itself. The principles of toleration are the core of his religious philosophy. Tolerance is a condition precedent for the realization of the unity of all religions. But even as your way is excellent in your own eye, even so in other people’s eye their way is excellent. Toleration therefore is the only way. (35)

The success of Azad can be witnessed in the derivation of ideal political values to religious scriptures and he tried to universalize them for the sake of humanity. His concept of tolerance has enriched Indian democracy and he tried to assimilate this principle
of tolerance for building unity in diversity. In the multi cultural society such a tolerant approach can be viable contribution of Islam to the democracies of world.

In earlier days Maulana was little bit fundamentalist. He had believed in Islamic way of life, based on Quran. It has been rightly observed that "Azad evolved his own strategy to destroy the fabric of imperialism. The Muslims should be organized as one body with the Quran as their guide to conduct. They should become true or ideal Muslims and should form a party of God with the battle cry of Jehad." (36)

Later on when the freedom movement was gaining momentum he became the champion of Hindu Muslim unity and he became wider and more inclusive. He protested Britisher's divide and rule policy and later on claimed for Hindu Muslim unity.

Azad believed in Islamic human values. He argued that "unity and sovereignty of God and the establishment of the supremacy of a righteous order are the real elements of democracy. Azad believed that unity of God implied the sovereignty of Islam and that Islam aims at the abolition of the sovereignty of man. Only God is supreme and is above everything. 'Islamic i.e. democracy is subordinate to spiritual authority. It does not admit of expediency
but enjoins definite attachment to righteousness ethical values”.

(37)

He added these value based ideas in religious philosophy.

3.6: Cultural vision:

Maulana’s cultural vision was based on religious philosophy of Islam. He believed that Islam is the fountain of humanity and tolerance. He aimed to develop modern Indian culture based on both tradition and modernity. He believed in liberty, equality, fraternity and social justice.

He was able to infuse a new spirit in the Islamic world by providing new outlook to the educated class. He was very much critical about the British method of divide and rule. He tried to bridge gaps prevailing in Islamic community, both internal as well as external. He was a realist who was able to grasp problems of contemporary society, based on ideal values. These ideal values he had derived from Holy Quran. Sharma and Shakir have observed that “Moreover the leaders in Islamic countries had reconciled territorial nationalism with Islam. But the Muslim was the predominant majority. In India the situation was different and called for a realistic and non-romantic approach.” (38)

His nationalism was not territorial or provincial but it was totally Indian. Shakir and Sarma opined that “With the country the British
Government displayed scant regard for the liberties of the people. Azad was convinced that an imperialist government was invariably anti-democratic. The partition of Bengal, Kanpur Mosque incident, the Jalianwala Bagh tragedy on the one hand and the anti-Muslim foreign policy of the British Government on the other, constrained Azad to join the Indian National congress which stood for the establishment of justice, liberty and equality for one and all in the country.” (39) This political culture was a outcome of his clarity and he provided road map for the nationalist Islamic educated class.

Azad had his own perspective of nationalism which as product of his cultural understanding. Shakir and Sarma opined that “The Indian nationalism as Azad conceived it was neither Hindu nor Islamic. It was a secular synthesis of Hindu and Muslim culture. The earlier political ideas of Azad were the logical outcome of his traditional religious philosophy. (40)

His cultural vision was thus secular and suitable to Indian soil. He had changed his views from tradition to modernity. It has been pointed that “Unlike the approach of Sir Syed, Azad’s was a creative approach because he sought to achieve a creative unity and the synthesis of the East and West.” (41)

This synthesis can be treated as his cultural vision.
Views of various eminent personalities about Maulana Azad through their writings:

- “India wins Freedom” was a very important and selected worked of Abul K. Azad written by Humaun Kabir, published by Indian Council for Cultural Relations, GOI.

- . Abdul Razak Malihabadi wrote a book “Azad Ki Kahani in Ki Zabani”, which was published after the death of Maulana Azad.

- “Ziker – E Azad” were also two important documents regarding Maulana Azad.


- Prof. Mujeeb also wrote a book on Maulana Azad under the title “Hindustani Muslman”
Views of Dougus about Maulana Azad:

Dougus rightly observed about the impact of Sir Sayed Ahemed Khan on Maulana Azad. It shows that he came out under traditional culture and assimiliated modern perspective of Sir Sayed.

In 1906, Maulana took part in Dacca conference. But as a newspaper man no doubt Maulana Azad was against the partition of Bengal. The revolutionary Bengalee people were not in relation with Maulana Azad but Azad developed a relation through the Al-Hilal publication. Dougles described his experience about Azad in a very interesting manner that Azad was most emotional and that God made him to create awarness among the Muslim political thinking and to consolidate Indian Muslims, which came true after the publication of Al-Hilal.

The political impact was evident after the first publication of Al-Hilal on 21 July 1912. The said newspaper continued for nearly 2 ½ years.

Dougles stated in his book about the religious scholarship of Azad and the prominent role played by him in the national politics. In 1923 when Azad participated in the session of Congress, he said
that non-violence cannot be accepted altogether, but it can be accepted as a policy. On the occasion he said that “agar Badaloon Mein-Se Ek farishata oter kar Khutab Minar ki choti se pukare ke Hindu Muslim Itihad KO Tark Kardo Phir Chaubees Ghantoon Mein Swaraj Mil Jayanga to Mein Hindu Muslim. Itihad per swaraj ko Khurban Kardoonga” Kuink Ke Husool Mein Takhir Serf Hindustan Ka Nuksan Hoga Laiken Agar Hamara Itihad.”

Douglas further described about Maulana Azad as an Education Minister and his contribution for promotion of Education. He emphasized that education is a vehicle to communication and unite people together. Azad knew the importance of education and he wanted to avoid the old traditional customs and thoughts. He wanted to conserve and create healthy atmosphere on the basis of education. He emphasized stress on liberal educational views and concepts. For this purpose he made various reforms in educational field. He laid interest upon broad mindedness. He was of the firm conviction that education will bring knowledge and broad mindedness among the people at large and that should be the prime object of education. .Moreover, Douglas further wrote that the educational attitude of Maulana Azad was similar to the concepts and views of Dr. Radha Krishnan and Tagore. Azad was impressed by the views and ideas of Dr. Radha Krishnan. Maulana
Azad moulded his philosophic views in his speeches on the lines of above scholars.

Doughles further noted that Azad was a human treasure. Humaun Kabir’s condolence message of Maulana Azad alone was the soul of his scholastic was of the firm faith in humanity and he neglected towards arrogant feelings which was the peculiar feature of his personality. It has been further emphasized that Islam was the main source of inspiration of Azad’s life. Azad possessed great emotions and faith in humanity. He was a self respected person.

Azad became popular among his follows contemporaries. He was impressed by the writings of Shibli and Rashid Raza. Douglas accepted Maulana’s personality as a well settled and well organized person. He was a philosopher rather than a writer with poetic vision. Douglas observed about the personality of Maulana Azad’s ability and strong memory which was the highest rate of Intelligence.

He possessed separate division of knowledge of philosophy and science and he was well versed with western history and English writings..

In nutshell, Duglus rightly observed.

1. Azad got inspiration of his being a Mulsim of Indian origin.
2. Through newspapers he created a strong feeling of patriotism among the society at large and focused modernity over the traditional one from new angle.

3. Maulana Azad himself was a symbol of Western traditions in Muslim world. Apart from Sir Sayed he also focused the western educational pattern with religious touch.

4. Azad was the follower of Islam and lived life on the basis of Islamic views, but he was also a secular and high resepct to other religions which was a symbol of his personality. Azad was the contemporary of Gandhi, Jinha, Jawaharlal Nehru and his personality, religious perspectives, political aims, his literary tresasure all can be considered as the most valuable and memorable as can be evident from the following text:

Maulana Azad Ki Mazhari Fikar In Ke Siyasi Nasabul En In Ke Adabi Sermaya Ki Khuyder Keemat-Aut Its Manauiyalt Muslim Hai In Ki Shaksiyat Ke Tantnae Aur An Ban Kashish Bhi Baki Rehane Wali Has Oh Awam Mein Khabhi Bhawat Mak Makbort Na Husake In Ki Shaksiyet Men Kohe Himaliya Ka Jalal Hai Aur In Ki Fiter Mein Alfak Ki Phenai Oh Khadeem Jadeed Ka Ek Ajeeb Gurreeb Sungam The"
At the Ramgadh congress session he addressed Indian Muslims in the following words:


The English gist of the above Urdu text can be read as under:

“I am Muslim, Muslim born proudly in the religion of Islam, my blood is Muslim and I was not ready to destroy any part of Islam.”

Publications of Maulana Abul Kalam Azad:

In his journalistic career Maulana Azad (in 1902) contributed an article on the “power of the press” to Makhzan (Lahore). It was a leading literary magazine edited by Sir Abdul Qadir (1874-1956). He
edited prose section of monthly poetic journal "Khadang-e-Nazar" published from Lucknow by Munshi Naubat Rai Nazar. Azad’s article on “Islam and Muharram” was sharply attacked. The rituals connected with Muharram provoked strong reactions among the local Shias.

Maulana Azad’s Journalistic career started when he launched his first regular journal Lisan-ul-sidq which was published from November 20th 1903 to 1905. It was a weekly journal, but due to various reasons like Azad’s own illness and financial difficulties, the said weekly had an irregular publication. The main aim and object to publish Lisan-ul-sidq was to bring social reforms among the Muslim community. The second aim was to give promotion to Urdu language particularly in Bengal. The third aim was to cultivate literary works for bringing forth the social and educational reforms. This journal became the venture of high literary order in which articles of excellent literary taste were written, and translated in Urdu. Its main focus was educative. Azad recognized the importance of Urdu and made the said journal almost an organ of Anjumane Taraqqi-Urdu. He wanted to realise the necessity of establishing the mother tongue as a medium of instructions for higher education and another significant feature of this journal was its attempt to realise the standard of literary criticism.
Azad used to be unhappy and unsatisfied about the contemporary Muslim politics. During his tour to other European countries, he felt that the Eastern countries had created a change in their political outlook. He was deeply concerned about the sufferings of his fellow countrymen. The condition of the Muslims in Africa, Middle East and Turkey was not better. Morocco had yielded to France. Iran was threatened by Russia and Turkey. Under these circumstances, Azad decided to start an independent paper of his own.

Consequent upon this Azad started the paper Al Hilal in July 1912. It was in fact a one man show and he handled the entire management of the said paper. Collection of funds, printing, procuring articles and obtaining of national and international news and other material for his readers, Azad himself exerted. He was not in favour to accept donations for the paper as he thought that any external help would jeopardize the independance of his paper. He was assisted by scholars like Syed Suleman Nadvi, Abdulla Imadi and Abdul Salam Nadwi.
3.7. Overview:

Thus a careful analysis of life and work of Azad showed that his political vision was mature and he was able to distinguish between good and bad. He critically examined ideas in Quran and other scriptures and he had pointed that all his ideas must be studied in nationlist view point. By examining views of C.R.Das and M.K.Gandhi he had turned from oriental views to nationlists views. His religious ideas can be studied in nutshell by examining his articles and speeches as well as his books. His ideology was very much rational and he was able to develop critical ideas on the basis of modern democratic values. He was a champion of democracy and nationalism. He believed that state must work as a vehicle of public welfare. He was not in favour of socialism but he felt that state should spend specific money for the welfare of the poor people. His journalism was a vehicle of socio economic change.

Maulana Azad was not a regional or local leader, but he became a national leader due to his vision and contribution. On one side he had conducted dialogue with Sir Syed Ahmed and on the other side he had fought with Aligirh School. In this dilectics, he was able to develop his nationalism. His genius reflections truly revealed his own vision and own perspective. He was never a
blind follower of any line but he always developed a critical view
point of his own in the interest of nation. So he was able to keep
himself in the line of Mahatma Gandhi and Pandit Jawaharlal
Nehru. Looking into his original thinking and contributions, he was
given position of eduation minister in the first Indian cabinet, which
was an ideal combination of right and left Hindus and Muslims
leadership. Maulana became a recokning force in the post
independence era as a new leadership of India.
In the next chapter a study of communcaition views based on
speeches of Maulana Azad have been explained.
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