CHAPTER IV

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CHAPTER IV

MAULANA AZAD AS A JOURNALIST

4.1.: Introduction:

The history of press is treated as history of masses and movements. In Indian language newspapers, Urdu language newspapers have played a significant role in the awakening of Urdu speaking community, which was both Muslim and Hindu. Vilanilam has rightly observed that “The Urdu papers like their Hindi counterparts played a significant role in formation of public opinion against the East India Company during the Great Rebellion of 1857” (1).

Thus Urdu Press right from its beginning was related to national awakening. Prof. Bhatt have rightly pointed that “Right from the beginning Indian press has been fighting for the national cause.” (2) The Urdu press is not exception to this fact.

Maulana was at the forefront of nationalism, which had evolved in the Tilak, Gandhi age. Natrajan has rightly observed that “Gandhi’s moving into the position in politics which he occupied in 1920 was not a mere event, it was a phenomenon.” (3)
The role of Maulana Azad as a journalist consists of different dimensions of his life. Subhash Kashyab has rightly pointed that “Azad developed political views considered radical for most Muslims of the time and became a fullfledged Indian nationalist. He fiercely criticized the British for racial discrimination and ignoring the needs of common people across India.” (4) His approach was rational, nationalist and objective. Further Kashyab has observed that “He also criticized Muslim politicians for focusing on communal issues before the national interest and rejected the All India Muslim League’s communal separatism.” (5) This nationalist attitude of Maulana Azad is truly reflected in his professional journalism and that has kept him at the top. In the presidential address at All India Congress Session in 1923, he said that “If an angel were to descend from the clouds today, settle on the Qutub Minar of Delhi and proclaim from there that India will attain Swaraj provided Hindu Muslim Unity is renounced then I would renounce Swaraj and not sacrifice Hindu Muslim Unity, because if Swaraj is delayed it is the loss to India, but if Hindu Muslim Unity is lost, it is the loss to humanity.” (5-a) This vision of Maulana has been truly reflected in his journalism. While quoting on this page Ahssan has pointed that “Maulana Azad as it can be inferred from his above quoted statement, was a strong
campaigner of peace and a vociferous freedom fighter. He used the power of his writings and public orations to create a national awakening among the masses.” (6) This can be treated as an essence of journalism.

4.2: The perspective:

Vernacular journalism has played an important role in social change and war of independence. (7) There was a dilectics between Aligarh School and Maulana Azad. Maulana Azd through his prublication Al Hilal fearlessly attacked pro-British attitude of Aligarh school. Azad had a prophetic vision of future and he had pointed that “"The future historians will write that, ultimately, what had to happen, happened. In the 20th century no country could remain in bondage, and none remained.” (9)

Thus Azad had forcasted that India will be free nation and Muslims have to follow national line. Mahadev Desai stated that “Within six months its circulation had reached the figure of 11000, a considerable figure if we remember that the annual subscription was Rs. 12/- and the bulk of its readers were Mussalmans. They partially succeeded in affecting its circulation in Calcutta, obviously because there were few in Bengal who could follow its classical Urdu. But its influence in the United Provinces steadily increased, and such was its popularity that study circles were formed where
socrates of people assembled together to hear the paper read out to them.” (10) This illustrates popularity of Azad as a Journalist. His writings were largely appreciated because of its fearless attitude and popular reflections.

M.Chalpathi Rau recalls “Al Hilal not only made no secret of its political objective, but took a bold line in matters social and religious.” (11)

Thus, Maulana Azad has been widely appreciated by different scholars, as well as social scientists for his contribution to the nationalist movement. He treated journalism as a means of social change and national integration.

Chalapati Rau further pointed that “His view was so strange in those days that even his intimate friend Hakim Ajmal Khan fell foul of him and carried on a bitter controversy with him, It was only in 1920 that the good Hakim Saheb saw his error, confessed it to Maulana and became an enthusiast in the matter.” (12)

Thus Maulana Azad was able to turn table in his own favour by his persuasive writings in favour of national movement. When the Islamic world was communal and fundamentalist, Maulana was able to take perfect nationalist views.

In 20th century there was a rise of nationalist feelings in Indian journalism. This can be witnessed in Sanskrit, Hindi as well as
Urdu journalism. (13) And in the realm of Urdu journalism Maulana was a milestone a recKONing force, which reflected nationalist aspirations.

4.3. Background to the rise of Maulana as a Journalist:

Maulana Khairuddin, Azad's father, was a scholar and was known for his learning and piety had great aspiration for his son. Young Azad was provided classical education in theology, jurisprudence and philosophy within the confines of the orthodox Muslim faith. Azad also had opportunity to visit the famous Al-Azhar University in Cairo during this period. However, Azad was determined to charter out his own course in learning. He realized that his traditional education needed to be backed up by modern learning which, in turn necessitated the knowledge of English. He acquired it by way of extensive reading. Maulana Azad adopted the Maslak of Ahle-Hadeeth and was a staunch preacher of the same.

Azad started writing poems and literary and political articles for Urdu Newspapers and journals at a very early age. At the age of twelve, he became a publisher and issued in 1900, a poetic journal called Nairange-Alam which continued for eight months. At sixteen he started editing his own paper, Lisan-Ul-Sidq which aimed at promoting social reform, development of Urdu and cultivation of literary taste. His association with Maulana Shibli, a
renowned scholar, in 1904 widened his social and literary interest. He cultivated his natural talent for writing by himself. The influence of Shibli and Sayed Ahmad Khan's writings acted as a further stimulant which found its concrete expression in the unending flow of literary output that India was to see in the years to come.

He was not a conformist writer. Azad refused to be tied to inherited beliefs and declined to succeed his father as a religious preceptor. He became a questioner of things taken as established by others. All these things made him so popular at a very early age that people meeting him for the first time were shocked at his tender age and had to be reassured that they were meeting the real Maulana Azad. This was mainly due to the fact that Azad had acquired fame through his journalistic writings and had impressed people as much by his lofty and inspiring message as by his interpretation of Islam.

Maulana Azad was a prolific writer with books in Urdu, Persian and Arabic notably amongst which is 'India Wins Freedom', his political biography, translated from Urdu to English. Maulana's translation of Quran from Arabic into Urdu in six volumes published by Sahitya Academy in 1977 is indeed his "Magnum Opus". Since then several editions of 'Tarjaman-e-Quran' have come out. His

Maulana’s career as journalist can be traced back from his early publications till Al-Hilal and Al-Bilagh. A brief review of his journey in field of journalism and publications has been given below.

4.4. Jornalistic journey of Maulana Azad:

Maulana Azad was a born intelectural and scholar by inheritance. He had a perfect command of Arabic, Persian and Urdu languages.

When Maulana Azad was only ten years old, he came across newspaper ‘Akhbar-e-Aalam’ which was published from Lahore. The first page carries a permanent feature ‘Akhbar Kee Bahar’ and Azad specially liked this feature. He also started reading other newspapers like ‘Awadh Akhbar’ (Lucknow), ‘Paisa Akhbar’ (Lahore), ‘Darul-Saltant’ (Calcutta). He started writing poetry at a very young age and his one ‘Gazal’ was published in Armaghan-e-Farrkh’ (Bombay) in 1898. He started sending poetry for publishing in various magazines (Guldastas). The publishing of his poetic work, participation in Mushairas, the appalaud and praise from audience has probably encouraged him to start ‘Nairang-e-Khayal’ a Guldasta (magazine) under his management and Editorship in
midyear 1899. He started reading novels and monthly magazines and became the permanent subscriber to Murraqa-e-Alam' (Hardoi) and 'Dil Gudaz' (Lucknow).

When Maulana Azad started reading serious literature, he came across work of Sir Sayyed and was so much fascinated by his writing and thoughts that he collected all the work and books written by Sir sayyed. Maulana Azad says "The work of Sir Sayyed Slowly over a period of time so engulfed my mind and heart that no other author's work would impress my eyes. The fascination turned into devotion and like a devotee who wants to purchase each and every word written by his Guru even at the cost of his soul and heart. I have collected every page of Sir Sayyed’s work after lot of efforts. Not only this, but the old files of 'Tahzibul Akhlaq' and 'Akhbar Scientific Society' were also obtained by paying huge amount." (14)

Maulana Azad started writing essays by translation of two short essays of 'Jalaluddin Seweti' from Arabic to Urdu. He also translated the few works of 'Imam Gazali' in Urdu. He has also written some literary essays and two pamphlets in favour of Nadwat-ul-Ulma. Now he was eager to enter the field of Journalism. Maulana Azad says "I have started liking this new food (essay writing) than the poetry and I would see that the big and
higher status for any human being possible is to write essays and publish in his name, and after that the much higher status compared to this was editorship of newspaper or magazine." (15) Maulana Azad embarked on his journalistic journey at an incredible age of eleven. He worked in different capacities in the field of journalism. He worked as editor, sub editor, guest editor, columnist, composer, managing/supervision authority. He was publisher and owner of some newspapers also due to working in different capacities, Maulana Azad gained valuable experience and this has helped him to become successful and renowned.

This is the report of a journey, he undertook in different capacities to serve and contribute in the field of journalism. Maulana Azad passed through various situations but he did not stop at one place and he continually moved forward. His skills were increased during this journey and his capability enhanced till he reached at the peak of journalism. Maulana Azad’s journey was from downwards to upwards and from established path to his own independent path and continuous evolutionary journey to new heights. The starting point of this journey was ‘Nairang-e-Aalam’ and ‘Al Misbah’ and the peak was ‘Al Hilal’ and ‘Al Balagh’. Azad’s commitment to journalism was absolute. Before 1912, it was a period of experimentation in journalism. But during the Al Hilal and
Al Balagh period (1912-1916), he brought journalism to peak and glory. The Maulana Azad's thoughts, success, various stops in the evolutionary journey and contribution to Urdu journalism are covered in this chapter.

(A) List of newspapers/journals with brief details and Maulana Azad's role in these newspapers:

1. *Nairang-e-Aalam*

Place of publication       : Calcutta
Publisher/owner            : Maulana Abul Kalam Azad
Year of publication        : Mid 1899
Last issue                 : 18\textsuperscript{th} November, 1914
Category                   : Guldasta
Duration of Publication:    8 months

Maulana has stated Nairang-e-Aalam to accomplish his poetic interest. He says "My interest increased so much that I was crazy to take out Guldasta. I thought that this step is necessary for my poetic accomplishment. I have strange ideas at that time. My thought was that whatever fund needed is only for publication of first issue. Once the first issue is out, the whole world is in waiting and thousands will become its subscribers and then there is no dearth of money. Therefore with only initial fund of Rs. Fifty, a Guldasta with the name Nairang-e-Aalam was to be published, which was
to be printed at Hadi Press, Harrisan Road, Calcutta. (The first issue contained Gazals of well known poets.)

I was so happy with a mere imagination that my name will be printed as Editor and Manager on the title page of Guldasta the first issue was printed and published which contained Gazals of well known poets, like Khursheed Javad, Akhtar, Ahsaan Shahajanpuri. The first issue was publsiehd and I was expecting that one thousand subscribers will be collected before the publication of second issue, but the real condition was that hardly one hundred fifty applcitions received and only few have sent the advance price. Nevertheless I have not lost courage and continued it for few more months.” (16)

Dr. Abid Raza Bedar has stated the total duration of publication of the above newspaper was 8 months.

2. Al Misabah

'Place of publication : Calcutta

Publisher/owner : Maulana Abul Kalam Azad

Year of publication : January 1901

Duration of publication : 3-4 motnhs

Category : Weekly

Editor : Maulana Abul Kalam Azad (17)
Along with poetry, Maulana’s new found interest was essay writing. The necessity to accomplish excellence of the interest the Al Misabah was launched by him. Maulana says “In my view the higher position for any human being was possible for writing essays and pubishing it by our own name and afterwarads the higher eminence compared to the earlier position was the editorship of any newspaper or journal.” (18)

The first issue of Al Misbah was launched on the eve of Idul-Fitter 1318 Hijri year i.e. 22nd January 1901. Maulana says “A person by name Moosa installed a press in Calcutta in latter year of 1900. He used to visit our house to meet my late father. He was thinking to start a weekly from commercial view point. It was suiting my taste and delight. I further excited his desire and motivated him. Al Misbah-Al-Shiraq was published from Egypt and I have proposed the Al Misbah name for the weekly and its publication started. This is actually first newspaper edited by me.” (19)

Maulana has written the introductory opening essay will title ‘Eid’ in the first issue. The essay was very much liked and it was copied by many Urdu newspapers including newspaper “Paisa” from Lahore. This incidence was a great honour and dignity for Maulana Azad. Different pages were allotted for literacy, historical, biographical, essays and discussions on present day problems,
which composing Al Misbah. Maulana got the opportunity for the first time to discuss the present events and news in the journalistic style and he has written different type of essays for each issue without any difficulty. Maulana has written essays on Imam Gazali, Newton, Masla-e-Kashish Shaqal (law of gravity) etc. Al Misbah was published only for 3-4 months and was closed down as per the stataeemnt of Maulana. (20)

3. Tohafa-e-Ahmediya

Place of publication : Calcutta
Year of publication : 1901
Duration of publication : Shot period – few months
Editor : Sayyed Ahmed Hasan
Composer/acting editor : Maulana Abul Kalam Azad’” (21)

Tohafa-e-Ahmediya was closed down in 1900 in Kanpur. Maulvi Sayyed Ahmed Hasan, a stanch supporter of Nadwatul Ulema came to Calcutta in 1901 to attend the annual conference to be held in Calcutta. Mr. Ahmed Hasan migrated to Calcutta. Maulna Azad specially invited him to restart Tohafa-e-Ahmediya when both of them met together. Mr. Hasan was delighted and pleased by this proposal, but argued with a condition that Maulana Azad should accept the responsibility of composing the journal. Maulna agree and Tohafa-e-Ahmediya was started. Maulana says
"Tohafa-e-Ahmedia was a flash which went into flame and extinguished. The period of life was not more than few months.”

(22)

4. Khadang-e-Nazar

Place of publication : Lucknow
Publisher : Munshi Navbat Rai
Category : Guldasta – Monthly
Editor : Munshi Navbat Rai
Assistant Editor : Maulana Azad
Year of Association : May 1903
Period of Association : Few months (23)

Khadang-e-Nazar was a famous monthly Guldasta which was published under the editorship of Munshi Naubat Rai from Lucknow since 1897. The monthly Guldasta contained two sections, one for poems/Gazals and other section for essays. “The wellknown authors like Sharar, Dr. Iqbal, Mounshi Ahmad Ali, have started writing essays for this journal. The poetic and literary works of mine and my late brothers were also used to be published regularly in it. (24)

The publisher’s written statement was published in the issue of March 1903 with title “Arzehall(representation of a case) where he had written “My intimate freind Abul Kalam Maulavi Mohiddin
Saheb Azad Dehlvi has joined in my endeavour whose essays are being published very often in Khandang and other respectable Urdu journals. He will perform the duty of Assistant Editorship of prose section in the coming future. He has accepted it with pleasure." (25)

"Mr. Abdul Qavi Dasnavi has seen some issues of 1902-1903 and as per research, the following essays written by Maulana Azad were published in various issues are as follows:

(1) Zamana-e-Qadeem mai Kabootroan ki Dak (S.No.2) May 1902
   Postal service through Pigeon in olden days
   -do- (S.No.2) June 1902

(2) Puncuation (S.No.1) October 1902
   -do- (S.No.2) Novembr 1902

(3) Mubadal-e-Senain January 1903

(4) Aasare Qadeema (Heritage) February 1903

(5) Minar-e-Khusrugar (Basilisila Aasare Qadeema) March 1903

(6) Afghanistan April 1903

(7) Zo-e-Ghair Marae (Ek German Professor Ki hiarat Angez ijad)
   (S.No.2) May 1903
   (x-Rays)
   -do- (An invention by German Professor) (S.No. 2) July, 1903 (21)
The above essays played a part for creating good opinion about Maulna Azad in the eyes of late Allama Shibli and he offered Maulana Azad the post of Assistant Editorship of Al Nadwa.” (26)

5. Ahsanul Akhbar

Place of publication : Calcutta
Year of publication : February 1902
Duration of publication : 1903
Category : weekly
Editor : Mauli Sayyed Ahmed Hasan (27)

Maulvi Ahmed Hasan, ex-editor of Tohafa-e-Ahmediya (Kanpur) was settled in Calcutta. "He along with Abdul Gafoor the owner of Mustafaee Press, Calcutta has started the weekly Ahsanul Akhbar. Ahmed Hasan has close contact with Maulana Azad and he often used to sit at Maulana Azad's house. Maulana Azad also used to visit the office of the newspaper every now and then since it was close to his house. Maulana Azad was now having enough writing practice and he was in search of new fields of editing and Ahsanul Akhbar provided him that opportunity. Maulvi Ahmed Hasan, the editor has developed confidence regarding Maulana's thoughts and writings. Maulana Azad practically managed the setting and composing of the newspaper. Whatever Maulana Azad writes it
was given to scribe directly and these essays were published. Maulana Azad acknowledged two benefits due to his association with Ahsanul Akhbar. First benefit was all Arabic journals from Egypt, Turky, Tunis, Al-jazeera, America were received in exchange of Ahsanul Akhbar. Maulana got the opportunity to study them. Here only he got the opportunity to study the literary magazine like Al Hilal, Al Minar, Al Muqti etc. from Egypt. The study of these has increased the knowledge and an interest in problems faced by Islamic world. The foundation of taste of Arabic literature was firmly established. The second benefit due to Ahsanul Akhbar was that the Maulana Azad got opportunity to write different types of essays. He got the opportunity for selection and translation of essays, news from Arabic newspapers, the setting and composing of literay and scientific essays for each issue, review of books and journals and discussion on news and occurrences etc.

One important essay with a title Islam Aur Muharram was published and sharply criticized that rituals and customs of Muharrum. Due to this essay, the Shia Muslims got instigated so much that ultimately Ahsanul Akhbar was closed down. "(28)
Maulana Azad learnt a useful lesson by this incidence and realized that this is not the way to fight against the ritual and customs which can instigate the masses. Maulna says “I have learnt very useful lesson from the experience which perhaps I could not observe and know so soon. We can not instigate the emotions of masses since it does nto improve and will result in collective harm. The work should be done with patience and restrain. Their emotions should not be hurt neither instigating situation be created. As far as possible, adverse controversy is not to be created. The speech should be free from anger and forcefulness. It is better that rejection and blaming should not be done by giving name or specifying. Practically such atmosphere is to be created and resources deployed that pleasure luster and loveliness of these rituals are lessened and attraction is lost on its own” (29)

6. Lisanul Sidq

'Place of publication': Calcutta

Year of Publication: 20th November, 1903

Last Publication: May 1905

Category: Monthly

Editor: Maulana Abul Kalam Azad (30)

Lisanul Sidq was a turning point and “Mile stone in the Maulana Azad’s journalism career. “Maulana has established a society by
name Al Islah and a reading room by name Darul-Akhbar during the time when he was associated with Ahsanal Akhbar. He has not faced any difficulty since many national and international newspapers, journals, were received in exchange of Ahsanul Akhbar were kept in the reading room. Local English dailies also were purchased and collection of books were also provided which were useful for general reading. The Darul Islah was used for discussion, debate, exchange of views and for literary activities. When Ahsanul Akbar was closed down the other newspapers received in exchange also being stopped coming. Maulana proposed to his close friend Maulvi Mohd. Yusuf to start the newspaper Lisanul Sidq and he accepted the financial and managing responsibility.’” (31) Maulana was the editor and the newspaper clearly carried the imprint of Maulana’s personality and views. The detailed analysis reviewed in the coming pages.

7. Edward Gazettee

Place of publication : Shahjanpur
Publisher : 
Category : weekly
Guest editor : Maulana Abul Kalam Azad
Association of Maulana Azad : 1902-1903
Duration of association of Azad: few months

There are no details about editorship and essay writings of Maulana Azad in Edward Gazettee. The opinion of Dr. Abid Raza Bedar was that it was a very short period of year 1902-1903. "(32)

8. Darul Saltanat

Place of publication: Calcutta
Publisher: Maulvi Abdul Latif
Category: Weekly
Editor: Maulana Sbul Kalam Azad

Association of Maulana Azad: Mid January 1907
Duration of association: 2-3 months. (33)

"The duration of Maulana Azad with Darul Saltanat was for very short time because Moulvi Sahib was unnecessarily interfering in the policy of newspaper. Maulana Azad did not accept the interference and he resigned from editorship and newspaper was also closed down." (34)

9. Al Nadwa

Place of publication: Lucknow
Publisher: Darul Ulum Nadwatul Ulema, Lucknow
Category: Monthly
Editor: Maulana Shibli Navmani
Assistant editor: Maulna Abul Kalam Azad

Year of association of Maulana Azad: October 1905

Period of association of M. Azad: 6 months March 1906 (35)

In 1905 Maulana Azad met Shibli first time when Maulana Azad returned from tour of Iraq, even though they were in touch through letters and correspondence. Maulana Azad says "One day Allama Shibli was sitting at my house and he was referring the books by taking them out from bookshelf. He read the collection of Khandge-Nazar which contained my essays. After reading he was most persistent that I should come to Hyderabad. One of the essays was on facts and invention of X-rays. He said that if you can write such essays than why are you not occupied. At least write one essay for each issue.

Allama Shibli invited Mr. Azad to take over Al Nadwa in October 1905 when Allama Shibli resigned from the employment of Hyderabad and returned to Nadwa. Maulana Azad written essays and some editorial notes during his assistant editorship. "Some of the following essays were written by Maulna Azad and were published in Al Nadwa:

(a) The Muslim's store of knowledge and Guardianship of Europe.
(b) Judiciary in Islamic countries
(c) Women's Right.
In this article he advocated a middle path based on Islamic teaching between the freedom in Europe and the restriction in East.

(D) Education of Deaf and Mute in Europe” (37)

Al Nadwa was a journal of Islamic theology and civilization. Azad’s association with Al Nadwa gave him great prestige among Muslim scholars. During this period he made a spesical study of the Quran and Islamic history. Maulana Azad’s association with Shibli and Al Nadwa marked a turning point in his intellectual developments.

Maulana Azad himself left Al Nadwa in March 1906 due to some reason.

10. Vakil

Place of publication; Amritsar

Publisher: Shaikh Gulam Mohd. Saheb

Category: Triweekly

Editor: Maulana Abul Kalam Azad

Year of Association of Azad: April 1906

Duration of association of Azad: November 1908: months. (38)

Maulana Azad’s fame has reached far off places during the editorship of Lisanul Sidq and many persons has become his panegyrist. One of the person among those was the owner of
Vakil. Maulna sometimes used to send essays to newspaper. Vakil on the request of Mr. Shaikh Gulam Mohd." When Maulana Azad left Al Nadwa and when suddenly the editor of Vakil Mr. Hamid Sidqui resigned then Mr. Shaikh Gulam Mohd offered the editorship of Vakil to Maulana Azad. Maulna Azad went to Amritsar and joined the newspaper. Maulana Azad was given free hand to express his views independently in the newspaper. Maulana says "Mostly there were two thoughts before me. The first is that no other source to propogate views is better than newspaper and for general discussions. Secondly if you start your own newspaper than it will take much more time to creat wider circle for its readership but against this if a famous and reputed newspaper writing comes under your command then from first day a wide and good circle of readership is available.

Vakil was among all Urdu newspapers considered as more serious paper with depth of thoughts and accepted as a popular and having balancaed views on problems of society. It has shown its good grade e.g. issues of Aligarh College which was the center of discussion and opinion of the educated Muslim society. It has created general interest about the issues of Turky and Egypt and always given the independent opinion on its pages. It has taken part to collect funds for Hajaz Railway. It was assumed that this is
the only paper in India which writes independently about Turkey's problems.

I thought that it is better to keep editorship of this good paper rather than take out the new newspaper and loose time to struggle and competition. Shaikh Gulam Mohd's persistent request and his personal merits, his much influence to attract me and one more thing that I am so much under the spell of Sir Sayyed and he was also not less than any one in this aspect.

Those days Vakil was triweekly. Introductory article of 1.5 columns, one column for Shajra and rest of papers contained letters and quotations. Maulana started working day and night after assuming permanent editorship. He reserved four columns for introductory articles and Shajrat. He made a rule that only successful and serious letters will be published. He has taken precaution while selecting quotation and scientific and historical articles also were included. The newspaper became better from every point of view. The publication increased one and half time. One years very hard work deteriorated the health of Maulana Azad. His brother expired and father insisted for his return to Calcutta. Maulana left the editorship and went to Calcutta. " (39)

Second instinct in Vakil: Maulana Azad again joined the newspaper Vakil in August 1907 as editor on the persistant of
Shaikh Gulam Mohd, the owner of Vakil. The Vakil was being published biweekly instead of triweekly as per the suggestion of Maulana Azad and number of pages were also increased.” 40 The Maulna left Vakil in June/July 1908 “due to difference of opinion with Shaikh Gulam Ahmed due to changes in his political thoughts.” (41)

11. **AL HILAL**

Place of publication: Calcutta

Publisher/owner : Maulana Abul Kalam Azad

Year of publication: 13\textsuperscript{th} July, 1912

Last issue : 18\textsuperscript{th} November, 1914

Category : Weekly

Editor : Maulana Abul Kalam Azad  (42)

After he left “Vakil” Azad explored the possibility of launching an independent paper of his own. Seeing the circumstances prevailing in India, the plight of Muslims and the Muslim world, he took a decision and launched “Al Hilal” in July 1912. The paper has its own press. It has administrative and editorial staff. Maulana Azad himself was its editor. He handled the management of paper, funds, printing, producing articles, obtaining national and international news and other materials for his reader. He refused to accept donations since he thought such help would affect the
independence of his paper. He introduced the concept of paid editorial staff in Urdu newspaper, which was unique. He was assisted by his editorial staff which consists of scholars like Syed Sulaiman Nadwai, Abdulla Imadi and Abdul Salam Nadwai. Maulana himself has thrown some light about launching Al Hilal in “India Wins Freedom.” He says “After my return, I thought for some time about my future programs of action. I came to conclusion that we must build up public opinion and for this a journal was essential. So I decided that my 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. I established the Al Hilal Press, and the first number of the journal Al- Hilal was published.” (43)

Maulana Azad writes in Al Hilal dated 20th July, 1912 “Keeping the model of the English Press in view we have started this journal in the Urdu language.” Azad has modeled Al Hilal on the pattern of the Arabic especially Egyptian papers and he did however, reproduced news and views from Western press.

The response the Al Hilal received was overwhelming and Maulana says “The publication of Al Hilal makes a turning point in the history of Urdu Journalism. It achieved unprecedented popularity within short time. The public was attracted not only by the superior printing and production of the paper but even more by the new
note of strong nationalism preached by it. Al Hilal created a revolutionary stir among the masses. The demand of Al Hilal was so great that within the first three months, all the old issues had to be reprinted as every new subscriber wanted the entire set.” (44)

The duration of Al Hilal’s publication was from 13th July, 1912 to 18th November, 1914 and total 111 issues were published. Maulana Azad’s purpose in Al Hilal was to unite the Muslims against the foreign rule. Maulana Azad always identified issues, at home and abroad which could arouse anti British sentiments among the Muslims. He therefore used the Italian attack of Tripoli in October 1911 and Balkan war of 1912-13 to provoke the Muslims in India to revolt against British rule. He also used the incident of Kanpur mosque demolition in 1913 for creating resentment against the British. During those days it was difficult for any paper to criticize the Government. Luckily the Government of Bengal did not understand the contents of paper. Al Hilal was considered as semi religious paper in the eyes of Government and Government was reluctant to interfere in religious affairs and Government also did not understand the content of the paper due to the use of Persianised Urdu. The Poineer of Lucknow pointed out to the Government the feirce propaganda that Al Hilal was carrying on. The Government of Bengal confiscated the joint issue
of October 14 and October 21 1914 due to objectional articles “Military News” and “Fall of Antwerp” featured a photograph of sleeping Belgian troops. The Government forefitted the paper’s initial security deposit of Rs. 2000/- on 16th November 1914”. 45 and demanded a second deposit of Rs. 10,000/- which was not deposited by Azad. Maulana Azad was forced to close down the Press and the last issue published was 18th November, 1914.

The detail analysis is covered in the coming pages.

12 Al Balagh

Place of publication : Calcutta
Publisher/owner : Maulana Abul Kalam Azad
Year of publication : 15th November, 1915
Last issue : 24th and 31st March, 1916
Category : Weekly
Editor : Maulana Abul Kalam Azad” 46

Maulana Azad started another Press with Al Balagh as the new weekly from November 1915. Al Balagh was no different in content and policy from Al Hilal. Al Balagh contained articles for Ulema (learned men) and separate articles for general public. Al Balagh was a more religious weekly and appealed to Muslim to fight against injustice. “The Government resorted to the Defense of India Regulation and severed an order to leave Calcutta and Bengal
Territory within a week in April 1916. Due to externed from State, the weekly Al Balagh was closed after issues of 24th and 31st March, 1916.” (47)

The detail analysis will be covered in coming pages.

13 IQDAM

“Place of publication: Calcutta
Publisher/owner: Mohiuddin Qusuri
Year of publication: 1915
Last issue: No details available
Category: Daily
Editor: Mohiuddin Qusuri

Maulana Azad’s
Association: Under his supervision and consultancy (48)

Maulana Azad wanted to give supervision of “Iqdam” to Maulana Sulaiman Nadvi due to his heavy engagements. Maulana Azad in a letter addressed to Maulana Sulaim Nadwi writes “Beside Al Balagh a separate daily newspaper of moderate views “Iqdam” also started which will also be under your supervision with a big subordinate staff.” (49)
14. Paigham

Place of publication : Calcutta
Owner : Central Khilafat Committee
Publisher : Fazluddin Ahmed Mirza
Year of publication : 23rd September, 1921
Last issue : 16 December 1921
Category : Weekly
Editor : Maulana Abdul Razaq Malihabadi

Supervision authority: Maulna Abul Kalam Azad. (50)

This newspaper was the organ of Central Khilafat Committee. The Paigham was propagandist of the programmes of Khilafat and non-cooperation movements. The size of the paper was smaller than Al Hilal. It was not possible to print and set up a “Type” hence it was printed in “Litho”. Maulna Azad accepted the responsibility of supervision. It’s first issue was published on 23rd September 1921 from Dafr-e-Al Balagh (Office of Al Balagh) 45, Rippen Road, Calcutta. The following objectives were decided for this weekly journal:

(1) A regular chain of instruction for guidance and propaganda for the present movement

(2) The scientific and religious essays will be accommodated in the paper as and when required.
(3) The discussion and part of Tafseer-e-Quran will be published on suitable times.

(4) The paper will contain sections for articles, selected essays and questions/enquiries.

(5) Every essay has some special topic and certain aim. The style of writing and narration is adopted to suit them. The objective of this journal is only propaganda and not the literally essays and composition. Therefore all the essays published in the journal will be only in simple and easy language. The expectation of Al Hilal type literature may not be right.

Maulana Azad’s tour details, itineraries were given beside publishing of his essays, messages, speeches, and statements. Many eminent persons like Maulana Badruddin, Mohd. Ali, Gandhi and others statements, messages and appeals were also published in Paigham.

The total number of issue published during its life of three months were only thirteen. Issues 2, 3, and 4 were combined issues and balances were published individually. “Paigham was very popular even at its tender age. The circulation has reached ten thousand numbers. The price of single issue was 2 annas but sometimes it was sold at one and two rupees also.” (51)
"The visit of Prince of Wales to India was finalized by British Government. The Congress working committee passed the resolution to boycott the welcome functions arranged during his visit throughout India. Paigham which was being published at that time, took active part to make the boycott call a success. The Government took strong action for this non pardonable act. First, Maulana Malihabadi was arrested and sentenced to two years imprisonment, and than Maulana Abul Kalam Azad was arrested on 10th December 1921 and sent to jail for one year. The Paigham was closed down since Mr. Maulana Malihabadi and Maulana Azad were sent to jail." (52)

15. Al Jamia

Place of publication : Calcutta
Owner/Publisher : Central Khilafat Committee
Year of publication : 1st April, 1922
Last issue : 24th March, 1923
Category : Bi-monthly. (53)
Editor : Maulana A. Razaq Malihabadi
Supervision authority : Maulna Abul Kalam Azad

Maulana Azad after releasing from jail in January 1923 felt the need to start a magazine in Arabic to propagate Khilafat movement
and appraise the Arab world about political activities in India. The aim of Al Jamia was unity of Islam and unity of east.

"The total thirteen issues were published from 1st April to 24th March, 1923. It was a bi-monthly journal but last four issues were published as monthly. Al Jamia was printed in Al Balagh Press, Calcutta and Manager of the Press was Qazi Nurul Danam. The size of the paper was like Al Hilal and it contained 24 pages.

The chapters in Al Jamia were similar to Al Hilal and Al Balagh.

"The aim of Al Jamia was to oust Sharif Hussain i.e. Sharif Mecca from Saudi Arabia. The agitation and movement started due to publication of Al Jamia which was timely and successful. Ibn-e-saud has moved against Sharif Mecca and he defeated and driven out Sharif Hussain and his family from Saudi Arabia. The Al Jamia was closed down after the independence of Saudi Arabia since the aim was achieved and need of Al Jamia was not there." (54)

16. PAYAM

Place of publication : Calcutta
Owner/Publisher : Maulana Abul Kalam Azad
Year of publication : After January 1927
Last issue : Closed down before June 1927
Category : Daily
Maulana Malihabadi says “Akhbar Payam started and became popular but due to some reason, the paper could not succeed and was closed down after few days.”

As per the research of Dr. Abu Salaman Shahjanpuri “Payam was stared after January 1927 and when Al Hilal (SANI) was started, the Payam was already closed down.” (55)

17. Al Hilal (SANI)

'Place of publication : Calcutta

Owner/Publisher : Maulana Abul Kalam Azad

Year of publication : 10th June 1927

Last issue : 9th December, 1927

Category : Daily

Editor : Maulana Abdul Razag Malihabadi

Consulting authority: Maulna Abul Kalam Azad. (56)

Maulana Azad says in the introductory article of 1st issue of Al Hilal (Sani) Dated 10th June 1927 “Al Hilal’s first issue was published on 12th July, 1912 and last issue was in November 1914, the second series of publication was started with Al Balagh from November
1915 to March 1916. Now this is the third series of publication which is now being restarted after 11 years."

Maulana further says in the same issue that “This is very strange that from the end of year 1916 till last September, there was any other thought not remotely in my mind regarding third time publication of Al Hilal and to accept the responsibilities of Al Hilal. My personal life and its requirement, national and literary aims and their contradictions, both things, were opposed for accepting the responsibility of publication of Al Hilal type weekly third time. As far as regarding my personal condition the first question was about my health which is deteriorating day by day. The start of national and literary aim was that the completion and publication of some important literary composition were postponed since long time.”

(57)

This was the first time that Maulana could not be able to give time neither provided enough staff. He could able to write few essays only. Though Maulana did not find time to arrange, compose and write essays for Al Hilal but he used to read the paper minutely and give necessary and useful instructions to the editor.

Maulana Azad wrote some excellent articles such as “Islam and Nationalism” which raised the crucial question of what constitutes nationality. It also published elaborate data on the British
exploitation of India. It had also articles on Napolen, Byron, Victor, Huge etc.

"In its second era the revived Al Hilal was alive for only six months. Some sixteen pages were printed in "Type" and balance in Litho. The circulation was around four thousand. The paper was closed down on 9th December 1927 since expenses were much more."

Lisan-ul-sidq

This was the first regular news paper under Maulana Abul Kalam Azad due to which he got nation wide popularity though paper had no long life. But within a short time it got popular and famous due to attractive Eassays, style of writings made it in top list of other news papers of that time.

Maulana Azad had a good experiance of journalism from 1903, from the publication of Nairange Alam, Al-Mishba, Khadange nazar Edward gazete and Ihsanual Akhbar.

From the first issu of Lisanul – Sidq, the appropriate and cordial relation were made with other contemporary news paper. In the issue dated 20th January 1904, he complains about the poor response regarding exchange of news papers in lieve of Lisan-ul-Sidq though in November 1903 Issue he appealed and sent cards requesting the contemporary news papers to send their news
paper in exchange along with review but Maulana was very sorry to say about the exchange of news papers.


Importance of Lisan-ul-sidqi

Lisan-ul-sidq was the first regular news paper of Maulana Azad from this paper he started the social reform movement.

Malik Ram rightly said about Maulana “Maulana Azad started his writings at the age of 10 years his writing prose, essays, articles were published in Calcutta Journals and Magazines and from that the popularity of Maulana was increased." (59]

Before that very few knew Mualana Azads writing at nation level and this work was done by Lisan-ul-Sidq

Lisan-ul-Sidq was one of the first important publications of Maulana Abul Kalam Azad.Its style of writing and setting was very systematic. Lisanul – Sidq reflects the influence of Sir Sayed s ideas of social and educational reform. Articles were of literary taste and were written in good Urdu prose.
It has a standard type of criticism and thinking, balanced writings, burning titles, and the spirit of social reform. Mature educational knowledge it placed this in the highest rank. Maulana Shibli, Mualana Hali and Maulvi Wahabuddin Saloin the eminent personalities also highly appreciated this News paper and they highly appreciated Azad to achieve this at such a young age. Such types of emotional development in Maulana’s attitude was at very young age though this type of emotions develops at the mature age.

Appreciation by some important personalities and Contemporary news paper.

The famous and eminent personalities of that time fully appreciated the publication of Mualana Azad. The Journals, News papers of that time encouraged appreciated and had discussion of Lisian-Ul-Sidq. In reply of this discussion regarding Lisan-ul-Sidq Maulana rightly said in Feb 1904 note the importance of Lisan-ul-Sidq

Though the Lisan-Ul-Sidq was just started and was in early age, but the Indian news paper and journalist made reviews generously and it shows that Lisan-ul-Sidq has been accepted by it s contemporaries.”

Shaikh Abul Qadar writes in Makhzan
Maulana Saheb ke nam se do Mazamin Sab wakhef hain Maulai Saheb ke Nazrin se sab walkhef Hain "Maqzan Ke Aurakh Mein In ke do Mazamin Nikal chuke hain Is ke alawa Inhe Editry se bhi hagau raha Calcutta ke ek Akbhar aur Lucknow ke ek Mashoor Akhbar Khidmat in ke Subrad Kardi gai.(60)
Mr. Shaikh Abdul Kadir writes in "Makhzan" dated 2nd December 1903, "Abdul Kalam Maulvi Mohiuddin Saheb Azad Dehlvi is staying in Calcutta since long. He has started a monthly Maggine ""Lisanul-Sidq" and filled the big void which was there since no literary magazine was published in the famous language (Urdu) from the capital of India (Calcutta). The objectives are very useful ....... our readers very well know his name. Many compositions were appeared in the pages of Makhzan written by him. Beside this he was being attached with editorship. The composing of a weekly magazine from Calcutta and famous Magazine were under him for a long period. We hope that he will fullfill the objective of
the paper due to his God gifted inheritance and skills. We pray to
God for this to happen.
Maulvi Zafar Ali Khan Saheb Mutarajim Khaiban Fars Arkhan
farmate hain ke; “Lisan-ul-sidq nam Mahnama Abul Kalam Maulvi
Mohiuddin Saheb Azad Dehlvi ki edity mein Calcutta se Nikalna
Shriu Hai tha Is risale ke do Number. Hum ne Dekhe Jins is Husn
Zam ki Tasdiq Hogai jo hum KO Mualana Abul Kalam Azad ki
Nisabat Phale se tha. Parcha ka nam aise zaman mein jab ke
kasr-ul-tadat Risala Jat o Akhbarat Ki Ishat se Umda Namoon ka
kal pad gai hai” (61)
The English version of above is as under: “
A monthly magaine by name Lisanul-Sidq is being published from
Calcutta under the Editorship Abdul Kalam Mohiuddin Maulvi
Saheb Azad. I have seen the two numbers of this journal and this
has confirmed the good opinion whch earlier I have with regard to
Maulana. There is dearth of best name for journals due to
publication of many numbers of papers and journals. The name of
the journal in this situation is a witness of good selection by the
editor.different views regarding publication of Lisan-ul-Sidq’s
popularity.
Due to the popularity of Lisan-ul-Sidq many news papers and
Journals reproduced the essays of lisan-ul-sidq. The editor of this
news paper was invited in different conferences and gatherings since editor and journal became famous and was recognized among muslim intellgentia.

, "Tarriqui Regarding the special feature of news paper Dr. Abul-Salman Shahjan puri said that Aete barse is daur mein Lisan-ul-sidq was a special paper November 1902 se may 1905 Tak Iske Sirf das parche Nikle the Lakian Is ke Maqasid ki Ahmiyat ke leteraf se is vakat ki sahafat ki puri Duniya Gunj Uddhi thi is ke Mazam in ki Ifadiat o Asloob ki Dil Rabaei Aur Tarteeb a Tahzeeb Ke-Husn Ne Vakat Ke-Tamam Ahele zok KO april Taraf Towaje Kar liiya Tha.(62)

The English version of above is as under:
In this period, Lisanul-Sidq has a historical importance from Nov.1902 till May 1905, only ten numbers were published but the whole Journalistic world echod by acknowledgment of its objectives. The benefit and importance of it's composition, it's delightful style of writing, composing and adoring beauty has caught the attention of all the people of good taste at that time.
The Xerox copies of last issues are attached at the enc.
Period of Lisan-ul-Sidq
In this short period of one and half years of it's publication, only 13 issues were published between 13th November 1903 to May 1905
due to financial difficulties and Azad's own illness, the weekly
had an irregular publication history. The details of issues and
number published are as follows:

1. First Volume 1903 Nov.1903 and Dec.1903
   - 1 No. Individual Issue

2. Second Volume,
   1904:Jan.1904 to May 1904
   June 04 & July 04
   Aug.1904 & Sept.1904
   - 5 Nos. individual issues.
   - 1 No. combined issue
   - 1 No. combined issue

3. Third Volume,
   1905:April 1905 to May 19051
   Total
   - 1 No. combined issue
   - 13 issues and 10 Nos.

Due to Maulana's absence from Calcutta there was no issue
published from Oct.1904 to March 1905. This may be the possible
reason for non-publication of journal during that period.

The Augst & Sept. 1904 combined issues were printed in Matba
Faiz Rasa Bombay.

The April 1905 and May 1905 combined issues were printed in
Mufeed Aam Press Agra and published at Blasis Road, Bycalla
Bombay.
All other issues except the above mentioned were printed at Hadi Press, Harison Road, Calcutta. (63)

Special Features

The Lisan-ul-Sidq was very special type of News paper. It was based on truth and directive principles. The principle of Lisan-Sidq was social reform and truth “Haqh Govi.”


Objectives of Lisan-ul-Sidq

At the cover page of Lisan-Ul-Sidq first volume “Llisan-Ui-Sidq ka dastoor amal hai, is ka. Farz hai ke ye kaam kizab se bachai. Aur rasti par laiy. Jab is ka farz mansi sirf hagh. Goe, kharar deya garp to is ki umeeed kaam KO is se nahi rukhne chayee ke ye inhe aise tarane sunai ga. Jo nehayat shirin malum hogay. Chai bat hamesha kadvi malum hot hai phir chhai ki zaban kaun ke shiren maulm hogi. Yeh hamesha tum kadvi kasell bateen sunaiga. Jo agarche tumhein na gawar malomm hu gi laiken is zamane ko door na samgho jab ke sidq ka masghi hona aur kazah ka maslak huna tom per. Zahir hujayega.” (64)

‘Aims and objects of Lisan-Ul-Sidq

There are four main objects of Lisan-Ul-Sidq

1. Social Reform To remove social evils and absurd customs among Muslim society.
2. Promotion of urde i.e. To widen the scope of scientific literature in Urdu language

3. To promote literary taste particularly in bangla region

4. Literary Critism of Urdu books and review.

Objective - 1
Social reform i.e. to correct the wrong custom, practices and evils in the Muslim society.
The Maulana Azad identified the main reasons for the wrong prevailing customs and bad practices in Muslim Society as follows
A) The Superstitious and absurd customs were entered the muslim society due to evil opinion and negligence of religious learned man (Ulema).
B) When people becomes wealthy and atmosphere of non anxiety prevailed, new customs were adopte e.g. the absurd customs introduced and performed in marriage, birth, and death ceremonies. The thousands of rupees were spent on very small ceremonies due to pressure of society and nobody is able to oppose, resulting in thousands of families being ruined. Maulana Azad further says that this objective was taken up to eradicate the most offensive customs which are related to social life. More attention will be on reform of social life.
The following articles were published in Lisanul Sidq to achieve the objectives of social reform.
1. A businessman of Calcutta and custom of ear piercing - 20th Nov.1903
2. Islam & Custom (Part-I) 20th December 1903 Page - 5.
5. Augury (Shagoon) - 20th February 1904 - Page - 17.
8. Social Reform - Women's (Part-II) June, July 1904, Page 26-
9. Fate - Kismat April, May 1905 .

Objective - 2
Promotion of Urdu i.e. scientific and literary promotion in Urdu Language. Maulana Azad recognised the importance of Urdu. He says that, "That Urdu language is lagging behind other languages and the reason is that books of all the modern scientific knowledge are not available in Urdu Language".

The articles in Lisanul Sidq reflect Azad's progressive and modern views on the subject of education. He believes that social reform can not take place without education. He was concern about spreading widely the ideas among the educated and he emphasis on translating in Urdu the scientific and philosophical work from European languages. (Lisanul-Sidq Aug.Sept.1904). He wanted to develop the spirit of enquiry among the educated and widened the scientific knowledge in Urdu Language. Maulana Azad says, that, "Lisanul-Sidq will use all the means which the Anjuman-e-Tarrqi Urdu will specify by for promotion of Urdu.

Maulana Azad was the committee member and Allama Shibli was the secretary of Anjuman-e-Tarrqi Urdu. The following articles, reports were published in various issues of Lisanul-Sidq on the
objective of promotion of Urdu. Maulana Azad recognised the importance of Urdu and made Lisnaul Sidq almost in organ of Anjuman Taraquqi Urdu. He realised the necessity of establishing the mother tongue as a medium of instruction for education. Lisanul-Sidq reflects his commitment to Sir Sayyed’s ideas of social and education reform. Some of the articles published as an effort for promotion of Urdu in Lisanul Sidq are as follows:

2. Mohammaden Education Conference: 20th Dec. 1903, Page1
5. Anjuman Taraqui Urdu by Shibli: 20th March 1904, Page24
Objective - 3 -

Literary criticisam of Urdu books and reviewws Maulana says the meaning of literary criticism of books means discussion on good and bad points. The critic can express his opinion but in Urdu the reviw means to praise (Tafreet). The real meaning and purpose of review is lost. The review of book means discussionon good points and criticism on it's bad points (Lisanul Sidq 20th Nov.1903 p-25.)

The Lisanul-Sidq will express right opinion about book and it will place before the public both its bright and obscure side. It will not care who is the author? Neither his caliber? The book may be written by famous and a person of authority but Lisanul Sidq will disclose the true badness of it since this is Lisanul Sidq and truth is it's guiding principle. It is evident from above that the distinctive feature of this journhal was it's attempt to raise the standard of literary criticism. Azad wanted books to be reviewed with fairness and objective. That is why he defended Sir Sayyed and Maulana Hali in his rejoinder to the review of Hali's biography of Sir sayyed, Hayat-e-Javid. The book had been criticised without appropriate justification by Habibur Raheman Sherwani and Abdul Qadir in Aligarh Gazette and Makhzan respectively (Aug., Sept.04). The following reviews and literary criticism of books published in Lisanul Sidq's various issues are as follow:

1. Inteqad - cirtisam & review of 20th Jan.1904, p-16.
   Badi Jantry and Mussad-e-Qais
Objective - 4:
Cultivation of literary taste among educated class and promotion of Urdu Particularly in Bangla. Maulana Says, "Even though education is on increase and educated class in Muslim society is increasing but the literary taste among Muslim community is very less. What I meant by literary taste is newspaper reading, participation in literary sessions, abundance scientific journals, and deliberation of literary discussions this situation is prevalent all over India but particularly my object is to improve this situation in Bangla Region. The Islamic society in Bengal is even not aware of this short coming. Lisanul Sidq will create such awareness by taking efforts and then publicise this taste (Lisanul Sidq Nov.1903, Page 27, 28). The following essays and articles published in lisanul sidq to achieve the above mentioned objective are as follows:
2. Urdu’s Owe (Dhukda) and Bangla 10th March, 1904, p-8.
3. Provincial Mohammden Education 5th May 1904, p-17.
Conference Bengal and Problem of Mohammden University

Evaluation of Lisan-ul-Sidq
The issue of Lisan-Ul-Sidq of August- Sept. jointly published in 1904 Maulana Azad announced full heartedly that there is a great revolution occurred in Lisan-Ul-Sidq regarding the description of essays in accordance with their descriptive meanings of land and second was that the controversial description and social version due to acceptance of various suggestion of various personalities.
Lisan–Ul–Sidq was published on the basis of truth and truth is the main concept of this newspaper.

In April, May 1905 issues of Lisan-ul-sidq announcement were made which are as follows.

1. It was published from Agra.

2. A new version was published on that 20th century’s current affairs will be published with photographs. Eminent persons contribution and achievements or social activities along with photograph of the person will be published in that issue. From January the price of newspapers was increased one rupee extra total price was for six annas.

- The topics and essays of next issue was as following
- One more aim was added that is “Islahae-khilayat”.
- In future the research articles will be published.
- Settings of the essays are as it is.
- 10th century’s prominent figure of western / eastern side of the globe
- One religious essay
- Essays on Educational, scientific and moral science
- Any one of the book which is translated.
Maulana Azad perspective and vision to develop Lisan-ul-sidq with accordance with various objectives which made him a special type of publication which made it attractive and standard. Type of newspaper to achieve the glory and prestige.

The following are the main important essays and topics which made a reputed and standard type of newspaper.

Urdu khidmat of Lisan-ul-sidq

Lisan-ul-sidq played an important role for presenting and enhancing Urdu in accordance with educational, literature socially nationally.

The following are the main literary example of that.

1. Allama Shibli and Maulana Azad

Before the publication of Lisan-ul-sidq the Anjuman-e-tarriqi Urdu was established. Allama Shibli was the secretary. Allama Shibli was very much impressed by Maulana Azad.

In the issue of Lisan-ul-Sidq April and May 1905 p 242 in this issue, editorial note Maulana quoted some of the important list of eminent persons in this list the first name was Allama Shibli.

Allama appointed Maulana Azad the editor ship of Al-Nadwa. He called him at Al-Nadwa. and rightly said about the mental ability of Maulana Azad and rightly observal that."Tumahara Zehen o dimag
ajab rozgar mein se hai tumhe to kisi aisi numayash gaha mein bataure ajube ke pesh karna chahiye.

The publication of Lisan-ul-sidq the aim of Lisan-ul-sidq was the welfare of Urdu for this reason he take much interest towards. Anjumane tarriqi Urdu for this reason Anjuman was also take interest participates to present Urdu education and further he decided to appoint Maulana Azad as a member of that and inform all the members to became a member and purchasers of Lisan-ul-sidq to increase the purchasing member of lisan-ul-sidq. In this journal all the activities of Anjum and the burning topics

Published new books

Criticisim was also one of the most important auspect of this journal that the review of books was also in that the reader of lisan-ul-sidq wanted to know eagerly about the publication of books review and criticisim and aware of that new publication Maulana writes in Lisan-ul-Sidq.

"Chonke is magazine ka ek ahem magsad yeh bhi tha ki mulk kei layaq musanafien ki mufeed. Tasanef se kaun ko mutafied hune ka mauka de is liya hamare masanifeernn ke liya yeh resala ek umda advertise ka kam de ga inhe chahiye ke Jo Umda aur karamad kitabein in ki zer-el tasneef zeri taleg".(66)

Analysis:
1. Lisan – ul – Sidq

Social refrom

2. Al Hilal political.

Taba haan is se humse musanifon ke liye yeh risala ek umda aur karamad kitbein in ke zere taleef ya zera taba ho isse hamein yeh italah den take hum phale se in ki besh beha aur taleeform KO shourat de aur mulk kr in ki kadarane ka shauq dilayan aur in ki karidan ki taraf mutaayu lisan-ul-sidq p 33.

Zere Tasreef under the title in one column in Nov. 1903 pa issue the editorial note of Maulana was wirtely session the special stress on the writing of books. In these columns it is informed that today Maulana Shibli writes second part history of education. In this matter the discussion of idam jadad was described and Abdul Razak Sahb kanpuri author of. Alberonik is writing Ajkal wazra Ilam & life of nizam-ul-malk Wazir mulle shah saljoqi.

March 1904 the publication of books was also noted in this issue.

1) Maulana Halis book which was to be completed in three months.

2) Maulana Shibli writes a complete the Kalam of Mir Anees review.
3) Maulana Hasan Nizami Dahelvi writes about Amir Khusro biography.


Advertising of books and advertise
Advertising of books and advertising was also made very effective role in publishing a newspaper. In Lisan-ul-sidq, Urdu books but also advertising of Arabic books was published.

One of the Arabic journal Al-Mohamodon Abu Mansoor Abdul Malik...

New Journals Notice:
Not only book publication but also the new publication of journal was also informed.
The review of books and review of newspaper and its news of publication.

Some of the important new journals were also published. Masiha guldasta Amratsar, Ihsan-akhbari, Lucknow and Al-Nadwa Lucknow advertise and some of the description in editorial note.
**Impact of Sir Sayed:**

At the time of publication of *lisan-ul-sidq* Maulana Azad was much interested with Sir Sayyed Ahmed khan and its tahreek was impressed by Maulana Hali. Maulana Hali rightly observed in contemporary newspaper paisa Akhbar, lahor Riyaz-ul-Akhbar Gorkhpur. The early writing of Maulana was influenced by the wittings of Sir Syed Ahemed. However, Maulana was able to develop his own thinking and style in his writings of Al Hilal and Al Balagh: April May 1905 p 25. Maulana Hali Publication Hayate Javeedi takes objections answer was given in two issues (Feb. 1904, P. 71 and April 1904.P.166) The Advertise of Maulana Azad book was also given to Lisan-ul-Sidq a strang noti regarding the relation of sir sayyed and Mohamaden University. Writing by Nawab muhasinul mulk was published in May 1904 issue...

One essay Mohammmmed Educational conference Mumbai and sir sayed Ahmed khan was published in Sept 1904 p-220.

**4.5 The genesis of experience:**

But the genesis of Maulana Abul Kalam Azad’s revolutionary journalism was in 1908. This was the time when he undertook an extensive visit of Egypt, Turkey, Syria and France. In Egypt,
Maulana Azad came into contact with the followers of Mustafa Kamal Pasha who were publishing a weekly from Cairo. In Turkey, Maulana Azad met the leaders of the Young Turks Movement. The contacts between Maulana Azad and the leaders of Movement were further cemented by the exchange of letters between them which continued years after his return to India. Maulana Azad also interacted with the Iranian revolutionaries and famous French Orientalist Louis Massignon in Iraq. These contacts reaffirmed Maulana Azad’s belief that Muslims in India should join their fellow countrymen against the British in the Freedom Struggle. He was of the view 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, Maulana Azad started the “Al-Hilal” Press and a weekly by the same name.

4.6: Contribution of Al Hilal

Azad launched his Urdu weekly Al-Hilal on June, 1912 when he was only 24. He believed that only by educating the 'Ulema, the learned in Law and in theology, there would emerge a nucleus of dedicated and idealistic elite which can act as a lever for the moral and intellectual regeneration of the Muslim community. with the launching of Al-Hilal, Azad shot into the National Movement. He
gave fearless and powerful expression to his nationalist ideas through the journal. The basic intent of Al-Hilal was to launch a vigorous attack not only on the colonial distortions of our history but more on the pro-colonial modernism of the Aligarh School, which had poisoned the minds of the Modernist Muslim intelligentsia. Al-Hilal held out the message of nationalism to the Muslim elites as well as the popular classes and urged them to join other communities in the struggle for the liberation of the country.

The “Al-Hilal” weekly was a landmark in the history of the press in India. Its circulation figures rose to 26,000 copies. Further, even back issues of this weekly had to be republished as every new subscriber wanted to hold all copies of “Al-Hilal”. The message of patriotism and nationalism coupled with religious fervor inherent in the weekly gained wide acceptance among the masses. But these developments disturbed the British Government. In 1914, a security of two thousand rupees was imposed on “Al-Hilal” under the Press Act. When Maulana Azad deposited this amount, it was confiscated and a further security of rupees ten thousand was imposed. When these punitive measures failed to tone down the anti-establishment stance of the periodical, the government
banned "Al-Hilal" and confiscated its press in 1915. Maulana Azad was not discouraged by this move.

In the history of Urdu journalism the name of Azad was one of the most important though his personality was considered as multidimensional one of the prominent editor as a politician freedom fighter.

Religious philosopher thinker and "in field of Arabic Literature. Along with Arabic he has good command of Urdu. A journalist, best orator, best communicator. He was fully known as the journalist. At the tender age he became journalist and he laid great impact on journalism His earliest publication khudang-E-Nazar Lisan-Ul-Sidk his journalist (attitude) reaches higher peak and reflection of journalism style through Al-Hilal and AL-Balag. Two weeklies were the most outstanding publication. Maulana Azad now appealed on the horizon of Urdu journalism.

It was his new approach to Urdu journalist style. Seconded by the articles and essays of Al-hilal increased the standard of Urdu journalism. It has given new approach to different type of topics to generation and the readers of Urdu news papers for discussion.

He started a new approach to national and international problems not only this but he discussed the matters of Islamic world and he
laid emphasis on scientific progress and discussed the entire topic related with society. In all respect he Maulana reaches the Urdu journalism in highest peak.

**Review of Al-Hilal**

Azad- as a Journalist concern portrait news papers by Abed Raza Bedar- Azad number Urdu Adab.

In one of the article written by Abed Ali Raza in Urdu language...

Azad Number describes about Maulana Azad’s Journalism. First part of this article describes about the mental ability of editorship of Al-Hilal and Al-Balag and lastly he describes about the Journalism contemporary Journalism type and Letho press related with Al-Hilal. Nation, Islam religion and politics, the image in Al-Hilal was very deeply presented in Al-Hilal. Oct 19.5 to March 1906.

The Maulana Azad was closely associated with Shibli Al-Nadva after that he was take responsibility of Vakil of Amritsar.

The proprietor of Vakil was Gulam Mohmmed Johar Shamsi.

When Maulana Joined Vakil he understand that, the mind of Journalist is to free from all compulsion.

Journalist is to be free from all compulsion able to write on any issue without pressure.
That was possible only if a person became the owner of the newspaper or self-content paper. For that he was waiting for a right moment from 1906 to 1912. Lastly 1912 he successfully published Al-Hilal with its own efforts. Al-hilal was consist of 24 pages two column weekly news paper, for the first time a political based news paper (weekly, beautiful version and beautiful pattern was the outcome).

A journalist should work without any pressure

In Urdu Journalism the Litho-type of promoting was introduce in first time Aligarh movement.

The basic work of Aligarh movement was also typed in such a pattern.

Al-Hilal gave much importance towards Printing technology in a artistic manner. It was basically a political periodical. It's a very interesting style of writing.

In this educational literacy linguistic culturally religious and historical topics were discussed.

The editor has a art of editing the experience of Editor was very useful for running the Al-Hilal.
When the Al-Hilal was in critical condition due to financial problems he did not accept donations from any body since he was for the freedom of press.

Al-Hilal was the first Urdu weekly. It was typed to from Turkish type script which was brought from Turkey. He tried his best to improve the standard of Al-Hilal. In this connection 20th July's 1912 Al-Hilal was under matter of discussion. He writes about it "Angresi Percbon Ke-Namome per hum ne Urdu zaban Mein ye percha Jari Kiya", Laikin Yeh Kehna Mushkil Nahi Tha Ke Dar-asal Inhone Aralri".

Publication of Al-Hilal and its objectives

Al-Hilal has a very vast perspective, vision and mission of Maulana Azad. Maulana Azad thought and planned it for 6 years and after 6 years he wanted to start Al-Hilal with confidence. In July 1912 Al-Hilal was released aggressively.

It was externally a well planned paper, it covers Religion, politics, History education and photographic section essays. Information though it's perspective was in a very stylish manner. It due to this quality it was a sample of it self (no body can challenge and compare).

Comparatively it was a challenge and no other newspaper will compare with it after that there was no single paper just like it, if
today also we can not compare to Al-Hilal in accordance with colourful photos but if full literally articles, essays and revolutionary thinking internally and externally the Al-Hilal was beyond comparable with other news papers.

Al-Hilal was published and started with aggressively and splendidly and it was created the attention towards the national integrity and national unity among the Indian people.

Al-Hilal was a revolutionary minded and theoretically order of the day and message of Islamic or the messenger of Islamic principles.

Aim

There are two main objective of Al-Hilal

A) General aim of Al-Hilal was related with Knowledge, and literature prelude and Journalism.

In Urdu language this news paper in all respect was a standard and full fills all the demands of people.

B) Special features was the message of Islam, it opens a new chapter in Indian journalism,

In politics it was freedom and action, knowledge to Indian Muslims

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The aim of Al-Hilal was to

1. Unite Muslims on religious ground on educational problems culturally practically he saw Muslims may unite in all fields of life.

2. Actually Al-Hilal was the only source of inspiration towards Indian Muslims it is a message of humanity.

3. Al-Hilal was a message.

4. Al-Hilal was not only a weekly news paper but it is message of peace

Movement to see the changes: The second part of Al-Hilal was knowledge and literature on one side to awaken the political, religious and to arouse the feeling of oneness and on the second side literature writing which moulded the Urdu literature. Al-Hilal was not a commercial paper but it was a national paper and arouses the feeling of nationalism and it was also a religious reforms movement.

Essays of Al-Hilal:

Form the beginning the Al-Hilal completed his aim. It fixed his articles essays and the chapters of Al-Hilal was for types permanent chapter and other titles, one column special discussions were discussed on a particular topic.
Shazrat:
This was the permanent and first page of Al-hilal Maulana Azad him self discussed all the matter and topic itself this topic are the main important descriptions regarding literature and style in Urdu language.

In this description some of the important topic of Al-Hilal

1. Condition of Urdu Journalism Al-Hilal and photographs.
2. Maulan Shiblis, Publicaitons of Islamics planning.
4. Muslim league constitution, publication of Islam or truth.
7. Al-Hilal press deposit.seized
8. Indian National Congress
9. War of Trabulas and discussion of present position...

Al-Hilal was complete version of topics and style of Urdu Journalism

After ten years of experience of journalism Maulana decided that unless and until we are not successful, if I become the owner or
properitor of his own news paper the welfare of the Nation could not be completed.

In this ten years experience the various news papers magazines journals in this some of his own journals he was authorized to write according to his own wish but its topic was decided and limited, did not cross the limit, not beyond the limit, Narang – Alam and Al-Misba.

Lisan-Ul-Sidq was one of the important news papers who fulfilled all educational reformatory and literary news paper.

In some of the newspaper he himself was the editor of news papers but did not have authority to work without the consent of his owner. It has its own limitationed some of the news paper he himself acquire with his friendship and accept responsibility itself ex. Khadang-E-Nazar.

This period was the first part of his journation.

At the assistan editorship in Al-Nadva he take steps in a new way there he has to perform and it was new step and approach in knowledge and mental ability, he has to get the educational atmosphere. AlNada was educational Institution religious and reformatory reflection after Al-Nadva vakil he was very truely writing the paper.
In this newspaper the articles, the topics of politics but when Maulana write frequently about politics but the owner of vakil Gulam Mohd did not want this attitude the policy and liking was on his temperament so he did not want to allow Azad to write national political problems of Indian people.

**It became hurdle:**

On this he wanted to publish on his own news papers. I want to unite Indian people on the political, religious social and reformative angles of it is essential to start a self own news paper Al-hilal was just like a free news paper Al-Hilal represent all aspects of life Al-Hilal topic or subject depends upon reformation, practical journalism, prose and poetry.

10 years experience of Maulana towards Journalism in Al-Hilal he uses the language of truth and language of higher standard. This makes it attractive in his topics and essays.

**Impact on Al-Hilal of Various Arabic News Papers**

The impact on Al-Hilal was purely Arabic Maulana Spent his conscious life in Egypt. 1901 to 1905, he was stay in Azhr-ul-Uloom from here the Arabic atmosphere the Egyptian Educational Impact was severe.
At that time the Egyptian news papers were very popular when Al-Hilal was published not only name but the pattern was also Egyptian.

It was a symbolic to Al-Hilal in the 1908. Constitutional revolution. In Turki the journalism in Turki was also free. The News- papers and Magazines were also published on pattern of Egyptian. In Lebanon and Beirut the some of the news papers of Lebanon and Beirut were also just like published on this style.

Al-Hilal was similar as Turki and Arabic news paper The Indians did not know about this Arabic and Turki Pattern so it was much unknown to Indian people for this reason it became popular in India

Al-Hilal’s Publication-

It was a weekly news paper it was fulfilled its goal but due to some reason it became irregular on many occasion.

It was published time to time joint issues. The date of Al-Hilal was not fixed but some times it was completed at Sunday but published on Wednesday, Saturday night it was arranged but instead of Sunday it was published on Wednesday of Al-Hilal.

But the first weekly was started at Saturday
Zamanal of Al-Hilal Deposit of Al-Hilal

At the beginning of 20th century the British suprimaly was became powerful. In the international politics, especially for Islamic countries Egypt, Iraq, Iran and South Africa, these countries were very much against Britishers supremacy and he movement started against British Samrajya at this critical Juncture Al-Hilal was published.

Especially for Indian Muslims towards wars But Maulana Azad was not directly approached to Indian Muslims but he wanted to arouse the feelings of Islam and spread the national feelings among Indian Muslims.

For freedom of press he faced all the obstacles and established the Indian association press.

He accepted gifts and it was used for Indian Press Association.

For the establishment of Indian Press Association he rightly observed that."Zamindar Aur Al-Hilal ka Ab Tazkera La Hasil Hai"

When the daily of Calcutta became free from Press Act.

Jis ne Maujada Islami Josh oh Harkat mein Hissa Lene ka KOi bhi Jurum Nahi kiya To phir Zaher Hai ke Aarma KO shikwa shikayat ka kai Maukha Ab Wakt Aagai hai ke Mulk ka Tamam Taleeme
Yafira Aur iss pasmand Tabkha Apni Mutheda Kuawat Se Is ka Kanoran Mukhabla Karte Aur Mutlakul Isan Ke Is Wajhe se Apni Govt. Ka Daman Ka Kai Karein Aur Phir press Act ke sawal KO is gaur oh Kouss ke Sath thaya Jai ga jo yakina kisi Aakri faisale Tak Mulk Ki Rehnumal Karega.”

On the issue of

Al- Hilals 14 12th October 1914

Hadeesal Janoor Aur Saqrate Antoop

Ke- Title of Maulana Write two essays:

The photograph of Belgium Army men the government was very against it about the publication of Al-hilal.

The Govevt was looking for a chance to take action against the publication of Al-Hilal- On this issue when these Artical was published.

The Govet daily pioneer Allahabad Gazette etc were critical about this article.

The title was that

“PRO germanium is Calcutta”

On this issue the earlier deposit of Al-Hilal Rs. 2000/- deposit was cnfiscated and Ten thousand of fresh deposit was demanded. The publication of Al-Hilal was disbanded due to this incidence.
Articles and Issues in Al-Hilal

University-

- Assimilation of University poem of Kashaf
- Ishate-Islam Shibli one Essay
- The Glory of Editor of Al-Hilal
- The long speech of Editor of Al-Hilal
  On current Islami Problems 16-17
- Present and future consequence of war

The poem of Shibli

Ed-ul-Zuha- 19, 20, 21, 22

In the title of Eid-the poem of Maulana. Itself – 19 Masiahe Jihad

Sympathy towards Tarabalas and Turks a calibration for sympathy

Kufer Az-Kaba discussion (20) Shazrat Maulana writely remarks about the publication of Al-Hilal. He said deposit amount

"If the price of Al-Hilal was doubled and if aske me to edit it for Gods will & completed within two nights if Al-Hilal was published. Instead of 16 pages one page and if asked me to published it I deny it without a single glance that it was out of my capacity"
Al-Hilal-1913

The first volume of 6 monthly lists of Articles and essays are following titles

1. Zarea-Eana Hilal Ahemer
2. Manzromate Shibli Neyaz Fatepuri shewne Osmarina (it important story of complication of Balgan)
3. The Inaugural address of the president of Muslim League
4. The detail note of Shiblis –Essay-Sirat unbi
5. Notice from Secretary Urdu Al-India Mohamadan educational conference
6. The Annual function of the conference
7. Abdul- Hakh Aurangabad
8. Hasrat Mohanis a political poem
9. In connection of Muslim university on the occasim of Lucknows gathering.
10. Muslim university Foundation committee
11. New settlement of committee
12. Shibli and problem of Al-Nadva

The second volume of Al-Hilal which is started form July 1913 to Dec. at that time the problem of Kanpur was on stage. The complete volume was fully of mosque of Kanpur
Apart from this the other articles and essays of Al-Hilal was shawne Osmania Maslahe sheria, Baride-Farange the religious Quranice Ayat in Arabic and Urdu-Issue (15, 2 July) a continuous description of religion Hazab Ulla 1,2,3,13,19,20,21,23. The referoms scheme of Egypt-1913. Dawate-ul-Hak- scheme. Thrar-ul-Islam Nizam Hukamatslania Izkar-e-Nazul-e- Quran Habshaki Tareeq Ka Ek varq”

Izkar-e-Nazul-e-Quran Habshaki Tareeq ka Ek Varq”. Description about the importance of Zafran Zetun Banoalu Benzlu Kaya Bheni Bheni Khushbu hai. Demakh Ke-Leyai Khushboo Ka Khel Acha hai-HHawa bhi Must hai ke Teil Achna hai

ARTICLES AND ESSAYS IN AL-HILIAL

In the Issue of Al-Hilal 1914

It was a fourth volume of Al-Hilal from the beginning of First issue of 1914 sayed Suleman left the Al-Hilal though Maulana Azad requested him to join it but he never joined. Abdul-A salam Nadvi was join in the Last issue volume of Al-Hilal during this time the presentation of Nadvi group only by Abdul wahad Nadvi-after that Abdullah Imadi
The permanent and continuous Articles and essays were mentioned here Shewane Osmania Kar Zare-Tarabulas and Nad-tul-Ulema”

Unity of Shiya sumi (1,2-7 & 14) Jan. Sader Muslim Leage speech (2,3) Nada-tul-Ulema (3-13) Muradabad ke Akhbar Nayyer Azam ka Ishtehar” it was continued nearly 29 years “Haji Ismail Khan” ke afada Agra per Tabsara Sadar Muslim League Speech Ki-Tareff Hadesa Zamindar Press (5,6) to collect many for zamindar to established press association but no meeting at-all the sourcefull news Ulorn-Uloom-Suleman 6 to suggest started Shibli Academy. The suggestion to Al-Hilal to increase the introducurty not 6.

The publication of Zamindar & Arze-Mukadus mein Yahndera Tajweez. The mosque of calcuatta – lashker pur ka khazu Ha Ki khate – Salwat 9, 10, 11

Strike on Nadva 9, 10

Sada-ul-Basehra”

The financial stress on Al-Hilal if the four thousand customers not available. The Al-Hilal was stop and this was the first target and mission which Al-Hilal was completed, 11, 12... The Muslim Gazett was stoped 12 Muslim Gazettee ll Edition Delhi Depotation 13 Nizama-Ul-Nadva 13-16 Masoyide – Islamia and Masajedu siyasyet
Al-Hilal 1914

The second volume of Al-Hilal and fifth edition special issue was the out-breake of World War-I but apart from this the other essays were also published.

“Iqbal Ke-Shikwa-Nayaz Fatepuri –Ki iteja” jai Parwana

The second of khiyam essay “Kalam-e-Qalib”

Mumkin-Nehi ke Bhot ke bhi Arnedha hoon”

In-ul-Hukamulla- Incident of Karachi by Babu Ganga Prasheed verma editor Hindustani Lucknow Ki Tazeiat" ulrom-Ul-Quran” Suleman Nad Taskare-Quren Ul-Uloom with this the price of Al-Hilal increase about increasing the price of Al-Hilal Annual 12 Rs annual price and in Dec. the holiday was declared Nada tal-ulema

“Ithehad Aur Islam”

“Commencement of war” editorial advertisement – the newspaper of Delhi (8-9). The Egyptian Journalist condolence address (10) 1st Nov

The detail description of war the Turkey was joined in the first world war but the impact of international politics was effect inclines
the Muslims of India was sympathetically towards the emotional attachment towards Muslim countries.

In this year the 2,000, Rs deposit of Al-Hilal was Sezied and Al-Hilal was stopped totally due to the impact of war.

**1915-Again Al-Hilal was started in the name of Al-Balag**

The first issue 13 Nov 1915 published the cover page Tarja-Mul-Quran” the ishtehar/ advetsties it was completely 15 years.

In the front page. The poem of Iqbal was under the titte-Urfi five pages-Qurani Ayat with the help of Al-Fathebha “Aswae Husn” “Jung Ka Asar Akhalq per” and Jung Ka Asar fane Rewaet per

Second Issue of Al-balag-26Nov. 1915 Fateha Al-Balaq was started Tariq-e-Umme-Muslana Suleman ke Asare-Ateeq second b Islamia and Tijarat

**Third Edition 10 Dec. 1915**

Some important information (commercial Note) Jung Aur Saleha Aserane-e-Jaung –Essay adverstics –Great European War map editor Al-Hilal Ki Ral
Issues No-4 5 (17, 14 Dec 1915)

Hadus Maulana Ali- Ahmed Madrasi second list of Aseran-e-Jung
Al-hurat- Islam- Amer Bel- Maaraf correspondence-Maulana
Mazharuddin Sher Kolt

About Al-Hilal Murtuza new Nehri Ka Nasri Khaseade- Issu-6, 7.
(14, 21, Jan 1996)

Last Issue – 15, 16, 17, (17, 24 March 3 April)

After 13 years passed

10 June 1927 28 pages

Al-Hilal Again restarted

Its appeance was very simple

The Following Articles

Asare –Ateeqa-

Description about – Babolonia

Makateep

Germany London France America, Hajaz Egypt Shain, Constituted and Angora- Letters from correspondence Representatives.

Tourist Expression, interesting news.

24 June- he writes
Al-Hilal's topics are as

The political problems of Indian life –

The collective efforts and Mental Disturbance of Muslims

Indian Muslims – National and collective reconstruction of Indian Muslims activity.

In one place Maulana himself wrote about the politics and knowledge is different.

Politics and knowledge as two different ways.

"ILM Ki Zindagi Siyasat –Ki Zindagi Se kutch Is Tarha Mukta leef Waqat have hai ke dono Ka Ek hi-Wagat-Aur Mahal Per Huna Mushkil hai Meri Zindagi Ki Mushkilat Mein Pheli Shaked Yeh Wakal hai ke mein ne chaha dono ko bo yek wakat. Aur Ba yak Mahel Jama Kardon."

(Maulana Azad)

Essayes on Al-Hilal Edited by Maulana Azad

1st publication – 13 July -1912, weekly

Place of publication- Calcutta

Year of publication – 13 July 1912
Price - 8 Rs yearly - 6 months, 1 - Rs. 12 Ana

Started With Qurani Ayat

1) The articles were arranged in alphabetical Alif to Ye (Urdu Alphabets ) in the index of each volume of Al-Hilal as under:

List of some typical articles published in Al Hilal in chronological order - (Urdu alphabets from Alif to Ye)

Alphabets Urdu equivalent English 
Name and article
Alif - (A)
  - Aek Arabi Qadi Ki Kahani
  - Al Hilal Ki Khemat
  - Alak-E-Jung
  - Ajadi-e-Rale
Be (B)
  - Bisween Sadi Ki Masehi
  - Tahzeeb Ka Ek Safar
  - Balgharia Fathuhat Ke Tahzeeb
  - Bani-e-Fasad Kaun hai?
Pe (P)
  - Poona Ki Urdu Conference
  - Punjab Ke Ismaile Hindu
  - Punjab ke Naw Muslim
Te
  - Tamare-Basra
  - Tare Ambakut
  - Tamaddin Khatre Main
  - ..Tazahum-Ahzab wo Tasadum-e-Agraz
  - Takreer Maslaha Islami Par
Jeem (J)
  - Jazairal-Bahin
  - Jahad
  - Jung Europe Wo Turki
  - Jablut-Itthehad 192
Hai (H)
   - Hubul Duniya Ras Kal-Khatiya
   - Kukum Tazeem Takreem
Hqq-E-Aakhirat Ya Jahad
Dal (D)
   - Dushwari Safar
   - Das Arbi-ne Ek Italim Morcha Ko darham barham Ker Diya
   - Do August Ka Moaraka Zadare
   - Dawal-Islahe Muslimin Wo Ithihad Islami
   - Duniya-ki-Ek-Behatrin Magar Mazloom Qaum
Re ®
   - Raja -Ul-Gaeeb
Ze (Z)
   - Zarare-Ke-Osmani Camp Ke Afsar
Zinda daraon Watan
Seen (S)
Sheen (Sh)
Swat (s)
Seen (S)
Toai (T)
Aain (A UE)
   - Civil Service Commission
   - Sar-Zameen Tarabalus Ke Mojezat
   - Secretary Muslim Committee Ki Kidmat Mein Khuli Chitti
   - Sharafet Pasha Ka Istefa
   - Subha-E-Ummed
   - Safahat-Man-Safahat-Tareeq
   - Sulhenama Italy Wo Turkey
   - Tarabuls ka Paigam
   - Tarabuls me Afgani wo Kurkey Volunteer
   - Tarablus me Karooos Aur Barood Ka Karkhama
   - Usmani Tulba Aur Joshe-E-Millat Parasli
   - Ed-Ul-Fitar
   - Edul-Zuha
   - Akale-e-Saleem Se Iltega
Fe (F)
  - Farhad Baig
France-Main Ek Italian Hausi Jahaz
Kaff (K)
  - Kamel Pasha Ka Dostoon Se Shikun
Kanpur se Ek Chitti Editor Kenam
Khae (Q)
Qande-Nukkarr
Gsff (G)
  - Gujisha Islami Davul-Ulum Muslai Ilhaq
  - Gujista Islahi Darul-Uloom Wo Maslal Ilhaq
Gaff (G)
  - Guseshta Islami Dar-ul-Uloom
  - Maslahe Ilahaq
Gumnam Chitte Lucknow Se
Meem (M)
  - Meidan Jung Se Chittee
  - Meidane Jung Mein Arboon Ka Libas
Maslaihi Muslim Gazatee
Noon (N)
  - Nash-e-Sham ki Nisfat Shab
Nai Jung Ki Paheli Manzil
Wao (W)
  - Wafadari Ka Vaaz
  - Wajrat Ka Istifa
Wersal Imamat Ki Jadeed Tafseer
Hai (H)
  - Hindustan Main Pan Islamisim
  - Hamare Qaumi Salhakar
Ye (Y)
  - Unaniya Ki Sarfaroshi
Al-Hilal Submitted 2000/ assurance but after that in the year 1914.

Maulana Azad facing two important personal problems i.e. first problem was financial problem and second was time consuming. He was seriously concerned about his publication with respectfully and accepted the confidence of the readers of Al-Hilal with and without the confidence of readers Al-Hilal was banded.

28, 29 Feb. 1920 In Calcutta the Khilafut conference was celebrated.

On this occasion Maulana addressed his presidential speech on this occasion the Al-Hilal and Al-Balag was revised by M.Aazad.

In 1923 for the first time he accepted the head ship of congress committee
The main aim and objective of Al-Hilal was to give message of all he cleared the aims and message of Al-Hilal to all respective news papers.

He constantly repeated the appeal of Al-Hilal

Al-Hilal was started due to various purposes. It covers all aspects of life. And activity of M-Azad related with various Angles.

Maulana started his paper with vigorously, enthusiastically, hardship.

In his descriptive message depends upon the truth fullness and hard-ship

Maulana Azad had himself stresses on truth –and truth is esteemed no body can challenge it.

Al-Hilal –was a revolutionary and creative –message of M-Azad

Al-Hilal had different angles attitudes and, covers all aspects of life. It was arose the feelings of national consciousness. It was a voice to reached the mind of people it is reaches
hearts and mind of people. It was successfull for giving message.

It accepts the challenges and faces the hardules.
It sowed the seeds and after that cultivated the seed, and Flower It, Maulana Azad, faith depend upon truth and truthfulness always fight against evils.

Al-Hilal is such a message of truthfulness political consciousness humanity plurism, and democracy flexibility in character.

It seeks the life of rulers to rule-and way of life and, these who are ruled. It seeks to life.

Al-Hilal gives inspiration to Muslims to free from the British's clutches.
There are two ways near of Muslims one is to accept the Al-Hilal's message and second was to our self.

Muslims were under the full domination of foreigners, Al-Hilal broke the Magic of Slavenes

Al-Hilal noted the basic principles of Islam, and Humanity.
Al-Hilal represented the picture of international conflicts dominations and harassment. With regards Indian people.
In India the Indian Muslims wanted to know the British supremacy and domination tremendously. Al-Hilal's Impact upon Indian Muslims to aware the condition of Muslims countries tremendously the impact of Al-Hilal povokhed the Indian Muslims towards foreigners. It creates the consciousness and feeling of measures among Indian Muslims.

It changed the style of people

**Political awareness towards Al-Hilal**

The message of Al-Hilal regarding political awareness and style in political thinking political consciousness.

Maulana Azad himself understands the first stage of Al-Hilal and he was successful to encourage and create political awareness among Indian Muslims.

In July 1912 to 1913 Maulana Azad himself facing the financial problems and he published Al-Hilal with enthiastically best but after all the Al-Hilal was facing sever financial problem, when people suggested him to increase the price of Al-Hilal.

But Maulana did not want to increase the price of Al-Hilal. The increasing the price of Al-Hilal was really very hurtful for Maulana.
He did not want to increase the price of Al-Hilal.

The Term

"Tejarat and Dawat" was clearly explained in next issues.

The issues of Al-Hilal are continuously published but afterwards it was published jointly the joint issue was the issue no-8/9 was jointly published, May Issue Nos. 9 to 10, 11, and 12 were published individually. Maluna himself apologises this and wanted to published individually but due to various reasons. He did not publish separately.

"The sized of Al-Hilal was a primary sized of his pen" (not permitted) to not allow to continued his political activity related with A-I-Hilal.

Second, Style of Maulanas writing was to philosophy Tarajamul- QUran Tazkare and Al-Hilal

Essays are the reflection and, representation of his philosophic ideas.

Another and third style of his writing was the basic and fundamentalism it is considered as "Gubare" Khatir" and Gubare Khatir was self imposing style of his writing
4.7. Contribution of Al Balagh

1915, hardly five months after the ban on "Al-Hilal", Maulana Azad started the publication of the "Al-Balagh" weekly. It was similar in its content to "Al-Hilal". The British realized that the provisions of the Press Act are not enough to counter the onslaught of Maulana Azad's writings. Hence the Maulana Azad was asked to leave Calcutta after the Defence of India Provisions was invoked against him in 1916. Punjab, U.P., Delhi and Bombay also prohibited his entry under the same law. Bihar was the only state in which he could move without any hindrance. But the moment he reached Ranchi he was kept under house arrest. This 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 was arrested. Maulana Azad's detention continued till January 1, 1921. In 1927, Maulana Azad restarted the publication of "Al-Hilal" and this weekly continued to be published till the end of the year.

Apart from these publications, Maulana Azad was in the forefront in all the major movements for the independence like the Khilafat Movement (1919-23), the Non-Cooperation Movement (1920-22)
the Civil Disobedience Movement (1930-32) and the Quit India Movement (1942).

After the ban of A-I-Hilal Maulana Azad started another weekly 12-Nov-1915. Al-Balaq-It was based upon 18 pages for the first page of A-I-Balaq the poem of Iqbal was written and after that. Father – ul-Balaq was in Arabic language was printed the first issue of AlBalaqh-some of the details of this script was in second issue of 12 November -1915 31 March 1916. 17 issues were published – Issue No-13-14 and 15, 16, 17 were published at a time. At that time position the great was strictly observed. It Maulana was aware of that, Maulana Azad wanted to give responsibility to a responsible person for this he writes a letter to Sayyed Suleman Nadvi Dec-1915. In the letter Maulana Azad noted that Bazaher Maulana. Hota hai-ke meri fursat Mujoood. Ab Kharab-ul-Iktetam hai Aur Mashiet-e-Hahi. Jis Tarah Muhlat de kar Apna kam Chahti thi Isi tarah Aakri Abtala KO Bhej Kar Kri Azim –Ushan Maksad Pura Karna Chati hai?

And Again Maulana Azad writes a letter to Suleman Nadvi at the time of Al-hilal he reminds the movement that he takes responsibility of A-I-Hilal to promise he writes.
Mein ye nahi chahta ke Aap Isi wakat. Apne kamro mein Ki Tabdil Kijeya Al-butta Agar Is ka Aap Bazerle Tahrer Mugh se vada Karin ke Jab Wakat Aag to Aap Sap kuch chod chad kar Sirf–Ek–Kam ke Sath Are wali Halal Ka Kabor Karloom he advised about it.

**Al-Balaq-Issue No.2**

26 Nov. 1915

He rightly observed about the press help to published Tafeer–Ul-Quran.

The Tar-Jamul-Quran was slid printed just like in store. If it is published in this weekly the amount is to be paid in advance and deposit it as early as possible for that it was use full amount for press.

**Al-Balaq-Jan-1916 he again writes.**


Again 4 – Feb-1916 in Al-Balag under the Dawate-ul-qarm to express the title of voices that, “Quran-e-Hakeem ki Ishat Aur Tableeq Muslmanoon Ka Kaami Ishiq Tha Inkroon ne Jo Kutch
Kiya sirf is -ke -liye hai Inhone apna Watan Choda to Is eke Liya Aziz O Kurba Se Mehmoon ho to Asi Ki Khatir Mal O-Daulat Lutaya To Asi Ki Yar Mein In ki Talware in be Neyam huien to is keSulat Ke liya Aur In ki Gardmon Ka Khoon baha to Isi ke Ishiq mein Aah-In ki Quame. Zindagi Ki Aam Suda Ye-thi.

Meri Ibadat Meri Qurbani Mera Jeena Mea Mama Garzke Zindagi Aur Zindagi Mein Jo Kutch Aai Sub Kutch Allah Ke Leya hai Jo Tamam Jahanoon Ka Parvardigar hai”.

“Al-Balaq- 11-Feb-1916

Front page of Al-balag he writes Tarja-mul-Quran where he wrote on the first issue of Al-Balag

At-Balaq- 1 to March

On the publication of ‘Al-Balaq’ he rightly felt guilty..

In the pages of Al-Balag

Tar-Ja-Mul-Quran and Tafsee-ul-Bayan But-After few months passed.

Assembly to Act of Defence Ordinance-2 Maulana Azad have to leave the Bengal territory and on 3 March 1916 he was sent to Ranchi. This had resulted in the stoppage of Al Balaq. 8th July 1916 the Indian government suddenly ordered that Maulana have to prison (Nazerbandi) on this reason the publishing and printing of Al-Balaq-was completely stopped. During his prison he translated
the quran-from the pages Maulana did not any hurdle continued it
translation at that time, one Memorable Incident took place It
describes in Tarjumun-Ul-Quran..

In Dec-1918 Incident he was imprisoned in Ranchi. After the namaz
of Isha he left from Mosque he felt behind a person who follows
him he stopped and saw that a man who wores a Kambal he
stopped Maulana asked this person 'Aap Mujhe Se Kutch Kehna
Chatter ha'.

He asked han-Janab mein Bahot door se Aiyan hoon

Kahan Se?

Sarhad Par Se

Yehan Kab Pahunche?

Aaj Sham ko puncha hoon Mein Bahoot Gareeb Admi Hoon
Khandar Se Paidal Chal kar phunch hoon wahan chand Hum
Watran Saudagar Mil-Gai Inhone Naalker Lakh liya Aur Aagra
Puncha deya, from Agra to Ranchi Le walk Maulana Sorrowfully
asked why he came with trouble.

Is legu ke he read Al-Hilals and Al-Bulaq each and every word he
stayed at some days and last he did not meet with Maulana at the
time of return because he throught Maulana will give some
financial help to him but he left with --- so such was the incident that Maulana rightly observed.

The political atmosphere of India was not sound due to non co-operation movement Maulana Azad Join in politics and he was deeply indulged in freedom struggle.

In 1921 some of the wellwishers of Maulana told him to complete the TarJumanuh Quran but Maulana did not want to type it due to the problem written its own self ‘Kitabat’ it was completed at Nov.1921.

Maulana know very well about the busy scheduled of political activities in freedom movement.

**Publication of Maulana Abul Kalam Azad:**


The associated himself in 1903 with Ihsan-ul-Akhbar, a weekly from Calcutta edited byf Maulvi Syed Ahmed Hassan Fatepuri,
His article "Islam and Muharrum" which sharply attacked. The rituals connected with Muharram provoked Strong reactions among the local shias

Maulana Azads Journalistic career started when he launched his first regular Journal Lisan-id-sidq'

This was published, from November 28th 1903 to 1905. It was a weekly Journal But due to variuus reason Azad's own illness and Financial Difficulties weekly had an irregular publication only twelve issues eight publication. The main aim and object to publish Lisan-ul-sidq was to social reform of the Muslim Community, Secondly promotion of Urdu particualrly in Bengal thridly cultivation of literary works. Social and educational reofrms this journal became venture of high literary order. Articles of this journarl show literary taste. And written in translate and straight forward Urdu press its main focus was educative. Azad recognized the importance of Urdu and Made his Journal almost an organ of Anjumane Taraqqi-Urdu He wanted to realise the necessity of establishing themother tongue as a medium of Instruction for higher education and another distinctive 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 deeply concerned about the suffering of his fellow countrymen under ignorable tyranny of foreign attitude. The condition of the Muslims in Africa Middle East and Turkey was no better. Morroco had yeilded to France, Iran was threatened by Russia and Turkey. 'The old man of Europe" was threatened by Russia England and France during this circumstance Azad leaving Vakil Launching an independent paper of his own.

Having considered the circumstances and Launched AT Hilal in July 1912. It was in fact one Man show he handled the entire Management of the paper. Funds printing, producing articles and obtaining of National and international news and other material for his reads.

He was Unwilling to accept donations he thought that any external help would jeopardise the Independence of his paper.

He was assisted by scholars like Syed Suleman Nadvi Abdulla Imadi and Abdul Salam Nadwi.

4.8. Evaluation:

He was influenced by the writing of Jamaluddin Afghani (1837-97), a Islamist modern reformer who regarded European countries as enemies of Islam. He also met the Iranian revolutionaries fighting
against the Qajar autocracy and the followers of Sheikh Muhammad Abdulla and Sayed Pasha and supporters of Mustafa Kamal Pasha. He was apprised of the programmes of the young Turks. These Indian, Arab, Turkish, Irani and Afghani revolutionaries vividly demonstrated their anti-imperial attitude to Azad. They lamented over Indian indifference to their struggle for freedom. All these experiences also motivated him in plunging into the political arena. He found a new world of ideas of liberty, progress and revolutionary Islam. He noticed that the Muslim world was facing various kinds of threats. Italy had conquered the provision of Tripoli in 1911. The Balkan states were determined to dismember Turkey. Morocco had yielded to French yoke and Russia threatened Iran. Turkey was encircled by Russia, England and France. These events deeply affected Azad.

In India too, the Muslim Community was going through a serious ideological crisis at the turn of the century. Earlier, during the last quarter of the 19th century, Sir Syed Ahmad Khan tried to persuade the Muslim elite that its political future laid in adopting a liberal outlook at the same time as it adopted a cooperative attitude towards British Imperialism in the subcontinent. However this call for an alliance with imperialism was totally unacceptable to large sections of the Muslim community in India, particularly
among the elite and the popular classes. Young Maulana Azad, in common with leaders like Muhammad Ali and Shaukat Ali, Wazir Hasan and others represented those within the Muslim community who challenged this concept of Islamic modernism in alliance with Imperialism, propounded by Sir Syed. These leaders looked upon Great Britain as an alien power bent upon humiliating Islam in Asia at the same time as it sought to undermine the spiritual and secular status of Islam within the Indian sub-continent.

It was at this juncture that Azad launched his Urdu weekly Al-Hilal on July, 1912 when he was only 24. He believed that only by educating the 'Ulama, the learned in Law and in theology, there would emerge a nucleus of dedicated and idealistic elite which can act as a lever for the moral and intellectual regeneration of the Muslim community. With the launching of Al-Hilal, Azad shot into the National Movement. He gave fearless and powerful expression to his nationalist ideas through the journal. The basic intent of Al-Hilal was to launch a vigorous attack not only on the colonial distortions of our history but more on the pro-colonial modernism of the Aligarh School, which had poisoned the minds of the Modernist Muslim intelligentsia. Al-Hilal held out the message of nationalism to the Muslim elites as well as the
popular classes and urged them to join other communities in the struggle for the liberation of the country.

It is significant that all these moves and various political activities of Azad were initiated before the emergence of Gandhiji on the political horizon. Advent of Gandhiji into the National Movement and Azad's meeting with him had crucial bearing on the future course of the movement. Azad met Gandhiji on 18 January 1920 at the residence of Hakim Ajmal Khan in the presence of Lokmanya Tilak and Ali brothers.

Before his meeting with Gandhiji, he defined collective identity of the Muslim Community in terms of Islam and denuded and visualized a safe and legitimate place for the Muslims within the sub-continent. In Gandhiji, he found institutional support for his political stand. The Khilafat Movement and later the non-cooperation Movement was to provide a broader platform and offer more serious challenges to Azad's budding political career.

He exhorted the Muslim masses to join the freedom struggle by giving a religious justification for the Movement. For the Hindus working for independence might be a patriotic gesture. But for the Muslims it is a religious duty. In the 1920s, Azad was, to a large extent, responsible in sanctifying the Hindu-Muslim partnership and in drawing more and more Muslims to the folds
of the Congress, thus enhancing the momentum of the Freedom movement.

In 1923, at its Delhi session, he was elected President of the Indian National Congress at the age of 35, becoming the youngest Congress President to date. He was an ardent protagonist of Hindu-Muslim unity. On his election, he said, "If an angel were to descent from the high heavens and proclaim from the heights of the Qutab Minar, discard Hindu-Muslim unity and within 24 hours, Swaraj is yours, I will refuse swaraj but will not budge an inch from my stand. If Swaraj is delayed it will affect only India while the end of our unity will be the loss of our entire human world."

At a time when many Indian Muslims led by the Muslim league were crying for partition, Azad stood up in defence of the unity of the sub-continent. When the Congress launched the Satyagraha Movement in 1930, Azad was arrested. He was a party to every direct action launched by the Congress during the course of the freedom struggle and spent 11 years of his life in British jails. He accepted the most challenging assignment of his life when he took over the presidentship of the Indian National Congress at its Ramgarh session in 1940.
Shortly before Azad presided over the Ramgarh Session of the Congress in 1940, 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 wider world he is rather out of place as he thinks on political lines and hardly at all on social or economic lines... In the Muslim world of India he is tremendously very advance. Probably he is the ablest among 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 traditions is very great,"

Maulana Azad's tenure as Congress President was longest in its pre-independence history. He presided over the Congress during the most crucial phase of the struggle. It was under his presidency 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 the Congress leaders, was arrested and put behind the bars.

On his release in 1945, he was entrusted with the most delicate task of negotiating with the British and the Muslim League for transfer of power to Indians. He negotiated with Lord Wavell, the
Viceroy of India later at Shimla. He led the Congress delegation in talk with the Cabinet Mission headed by Sir Pethwick Lawrence, the Secretary of State for India. He wanted to have a dialogue with Mohammad Ali Jinnah who brushed him away and refused to talk to one he considered as the Congress' Show-boy. Maulan Azad was a patriot, a leader, a philosopher-statesman and a great scholar. By a profound learning and "luminous intelligence" he did a real good job for Islam, by clearing it of the dust of prejudice and bigotry which had gathered up on it during the eleven hundred years of its history in India. He was a rightful inheritor of all the thought movements of the past. In the unfolding of his intellectual life and in the evolution of his thought, we find staged the whole history of Islamic thought. He was one of the very few acquainted with the philosophies of India and had deep insight into the various religions of the world and could isolate the real and essential from the spurious.

Reminding of Azad's unique intellectual achievements, Pandit Nehru said, ".....He was great in many ways. He combined in himself the greatness of the past with the greatness of the present. He always reminded me of the great men of several hundred years ago about whom I have read in history, the great men of the Renaissance or in a later period the encyclopaedists
who preceded the French Revolution, men of intellect and men of action. He remembered also of what might be called the great quality of olden days - the graciousness which we sadly seek in the world today....It was the strange and unique of the good qualities of the past, the graciousness, the deep learning and toleration and the urges of today which made Maulan Azad what he was."

C, Rajagopalachari regarded Azad as "one who represents the keen understanding and synthetic ideology of the great Akbar." Rajagopalachari had all praise for Azad's liberal outlook.

The other philosopher, statesman and a contemporary of Maulana Azad, Dr. Radha Krishnan had these to say about him, "The Maulan Azad stood for what may be called the emancipation of the mind free from superstitions, obscurantism and lanaticism. This mind should be free from narrow prejudices of race or language, province or dialect, religion or caste. It is only then that it is a civilized mind. He worked for the ideals of national unity, probity in administration and economic progress. In a philosophical vein, the Maulana points out that 'to find out the meaning of life and existence in the purpose of the philosophical quest, we may not succeed in finding it out but the
pursuit of the quest is its own reward.' Those who follow the path never tire because it is both the way and the destination."

His devotion to Indian National Movements was the result of the new religious awakening. It was out of his deep understanding of the fundamentals of Islamic thought that he was able to question Pakistan's religious basis itself. Azad wrote in India Wins Freedom, "It is one of the greatest frauds on the people to suggest that religious affinity can unite areas which are geographically, economically, linguistically and culturally different."

On February 22, 1958 the Nation mourned the death of this distinguished scholar, philosopher and statesman who had the courage of conviction to preach unity of mankind. Announcing his death in the Parliament Jawaharlal Nehru said, "We mourn today the passing of a great man, a man of luminous intelligence and mighty intellect with an amazing capacity to pierce through a problem to its core. The word 'luminous' is perhaps the best word I can use about his mind. When we part with such a companion, friend, colleague, comrade, leader and teacher, there is inevitably a tremendous void created in our life and activities."
Perhaps the nation today could look for inspiration to the social ideals which Maulana Abul Kalam Azad propounded as an enduring basis of sanity in relations between classes and Communities which still carry over the prejudices of the past.

4.9: Summary

Throughout his life he stood for the chords of cordiality between Hindus and Muslims and the composite culture of India. He stood for modern India with secular credentials, a cosmopolitan character and international outlook.

During the partition riots when the ‘Anjamane-Tarrqui-Urdu suffered, its Secretary Maulvi Abdul Haqq decided to leave for Pakistan alongwith the books of the Anjaman. Abdul Haqq had packed the books but Maulana Azad got them retrieved and thus saved a national treasure being lost to Pakistan. He also helped the Anjuman to revive by sanctioning a grant of Rs. 48,000 per month from the Ministry of Education. Likewise he increased the grants of Jamia Millia Islamia, Aligarh Muslim University in their days of financial crisis. He paid particular attention to the Archaeological Survey of India’s efforts to repair and maintain the protected monuments. Thus in this chapter the role of Azad as journalist was properly highlighted. In this chapter various dimensions of Maulana Azad’s journalism were examined. Here in
the first phase early publications of Maulana were examined. Later on his core journalism reflected in Al Hilal and Al Balagh were also highlighted. In order to summarise these facts, opinion of Chalpati Rau can be quoted in nutshell. He has pointed that “The Al Hilal made its influence felt within four weeks of its birth.” Further he has observed that “the paper made its influence left not only in India but abroad, but later European events so conspired that even its bitterest critics were also convinced of the wisdom of the line taken up by the Maulana.” (Pp-100-01).

Maulana Azad’s contribution to Urdu journalism can be summarized as below:

1. Azad started the first political journal with photograph. The journal due to its good setting, beautiful get up and lay out from and compact articles, and photos was an indication of higher advancement in techniques of Urdu journalism. The newspaper of that standard was rare at the prevalent time.

2. Azad took a bold and brave step to print his journal using “type”. The readers of that time did not like to read printed works in “type”. This notion was proved wrong as far as journalism is considered because the publication figure of Al Hilal reached more than 10000 numbers.
3. Azad first time introduced its readers about different varities of topics and subjects. Therefore, the highest standard of features, articles and composition were published on topics like Religion, Politics, Economics, Psychology, Geography, History, Biography, Social Science, Literature and present day problems and situations. Thus, it has shown the way for the journalistic world that this also can be done and incorporated in the journal.

4. The articles and works of well known authors of that time like Shibli, Iqbal, Hasrat Mohani, Sayyed Sulaiman Nadvi were published in Al Hilal. The roping in of the intelligentia of the society to contribute their work in the newspaper to reach the readers is also an important function of newspaper.

5. Maulana Azad introduced the new style of Urdu prose in Urdu journalism. Azad's style of eloquence, power of oratory, verse and choice of Arabic, Persian and Urdu words were very useful and impressive during the period of agitation. It has shown the way for other newspapers to innovate different styles to achieve the set objectives.
6. The Al Hilal has also shown the way to Urdu newspapers to cover international news beside national news for its readers. Al Hilal covered the news and politics of Islamic world, Middle and Eastern Asia, Turki and Europe.

7. The Al Hilal has contributed in increasing the Urdu vocabulary by giving new words, idioms, phrases, and scientific terms.

Thus we can conclude that Maulana was top ranking journalist who contributed for the betterment of nation in general and Muslim community in particular.
Reference:


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19. Ibid., p-274.


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29. Abdus-Salam Khursheed “Sahafast Pakistan-O-Hind Main” Majlis Tarriq Adab, Club Road, Lahore, June 1963, p-381


31. Abdu-Salam Khursheed “Sahafat Pakistan-O-Hind Main” Majlis Tarriq Adab, Club Road, Lahore, June 1963, p-380.

33. Ibid., p-28-29.

34. Abdus-Salam Khursheed “Sahafat Pakistan-O-Hind Main” Majlis Tarriq Adab, Club Road Lahore, June 1963, P-381.


37. Abdus-Salam Khursheed “Sahafat Pakistan-O-Hind Main” Majlis Tarriq Adab, Club Road Lahore, June 1963, P-384.


42. Abdus-Salam Khursheed "Sahafat Pakistan-O-Hind Main" Majlis Tarqq Adab, Club Road Lahore, June 1963, P-382.

43. Abdus-Salam Khursheed "Sahafat Pakistan-Ó-Hind Main" Majlis Tarqq Adab, Club Road Lahore, June 1963, P-385.


47. Ibid., P-8.


51. Ibid., P-187.
52. Ibid., P-188.


54. Ibid., P-8-12.


58. Ibid., P-198.

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60. Ibid., P-202.


64. Ibid. P-80.


68. Ibid. P-33.

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