CHAPTER V

COMMUNICATION THROUGH PUBLIC SPEECHES

OF MAULANA AZAD

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5.1: Introduction:
Azad was not only a journalist but he was a effective communicator who was able to mobilize public opinion to his messages. He could reach the post of editor to eduction minister of India because of his progressive ideas. According to Chalpati Rau "The Al Hilal made its influence felt within four weeks of its birth. Within six months its circulation had reached the figure of 11000.(1) this shows that his every effort of communication was effective and that lead to socio economic change. According to Roy the function of communication is integration or of continuously offsetting any disintegration at the interpersonal or at the organizational level." (2)
Every effort of Maulana Azad through his speeches was designed to establish an integration in the society. His speeches can be analyzed and report of content analysis can be presented below:
5.2; Political communication through speeches:

Political education was the sole aim of Azad’s speeches. Majority of his speeches contained political messages.

Maulana Azad’s presidential speech at the 53 Congress Session was responsible for campaigning Hindu Muslim unity. He fully exposed league’s plan of partition. He demanded release of political prisoners for conducting dialogue. (3)

At the Muzaffarpur on March 19, 1940 he had pointed that “Now the place of events and world change is so rapid that our old standards no longer apply. During these last seventeen years we have passed through many stages one after other and we had a long journey before us.” Thus he was aware that freedom was nearing in those periods. (4)

In the speech at Ramgarh session of the Indian National Congress Azad put a question that “India had put a clear and simple question to the British Govt. to clarify their war aims with particular reference to India.” (5)

Azad was a strong supporter of Hindu Muslim unity. In the Delhi meeting Azad pointed that premier conference must be organized for discussing Hindu Muslim problem. (6)

Maulana Azad had a perfect vision of free India and common man was a center of his communication. In his speech as a President of
the National Congress he said at New Delhi to the correspondent of Reynold's News in the following words:

"My vision of a free India is of a socialist India and I want to see that millions of workers and peasants of my country could get a square meal and square deal as a matter of right. I agree with Ernest Bevin that the old concept of state sovereignty will have to be given up in time and that the sovereign powers of the individual states must be merged in a world authority of the future India." (7)

Maulana Azad in his speech further stated that "Our destination is still far and the way is full of obstacles. Nevertheless, we must have to keep marching on. We are not to see whether we have gained the destination, but to continue on the journey in quest unfailingly. The saying of a passion poet is always on my lips. The pilgrim of love can never face failure because the very keeping on the pilgrimage is in itself the greatest success." (8)

Thus his entire philosophy is based on pilgrimage and love for humanity.

Azad explained attitude of Congress after Wardha meeting in this manner:

The Congress President was of the emphatic opinion that there was no departure whatever in the present position of the Congress from what was before at Wardha meeting. He explained that
neither the Wardha meeting statement of the Working Committee regarding non-violence, nor the Delhi resolution offering cooperation in the matter of organizing the country's defense on the condition that Indian independence was recognized nor nine national governments were enjoying the confidence of the elected members of the central assembly. This marked departure from the fundamental position taken up by the Congress in its resolution adopted at Wardha immediately after the declaration of II World war in Sept. 1939.

Azad was firm about his ideas and ways tuned with national policy and thus Azad was firm on the Wardha resolution. (9)

Maulana Azad's communication to Mahatma Gandhi, published in the "AL Balaq" Calcutta on 6th Dec. 1921 is yet another feeling for fight for freedom of press:

In his letter he said that "I arrived here on 2nd inst. On my arrival I came to know about the arrest of my coworker Maulana Abdul Razzaq Maliabadi, the sub editor of Paigham. During my absence a search was also made by the police who took away all the manuscripts and important notes prepared by me. It wills a great pity if I loose them.

The situation in Calcutta is much severe than that we heard while at Bombay. The Government is determined to crush the
movement. The Viceroy also had declared his full support to any action taken by the provincial Government to crush the movement. The people are however peaceful and I trust nothing harmful will be done.

Thus, Maulana Azad had to make a fight for freedom for press. The political communication was a prime focus of his speeches and he was always fearless and firm to believe in political freedom from British Raj. He was a messenger of Congress policies. (10)

Azad was also an educational communicator as can be cited below:

Manualna Azad contributed a lot as the Education Minister for educational development. In January 1947 Maulana Abul Kalam Azad was appointed Minister of Education in the Government of India, a position which continued till his death on 22nd February, 1958.

Although Education was on the state –list, Azad insisted that the center must share the responsibility with the state Government. In its promotion he appointed the University Education Commission in 1948 and the Secondary Education Commission in 1952. He was also instrumental in the establishment of the University Grants Commission. In this way he raised the annual budget for
Education from Rs. 200,000,000 (1947) to Rs. 300,000,000 (1958).

The first meeting of the Central Advisory Board of Education, after the achievement of Independence, Maulana Azad with full of enthusiasm wanted to proceed with the said programme of expansion of education as rapidly as possible for the country. He was however, aware of sudden deterioration in the economic condition of the country.

Azad stated further that “I am glad to say that the New Year had brought with it a dream of brighter days. I am hoping that I will soon be in a position to announce that the Government would go full stream ahead with the programme of expanding the National Education in all its stages”.

According to Education Commission, the first set of 47 schools was started on July 1\textsuperscript{st} 1948 and the second set of 50 schools from the second half of November 1948.

A third group of 50 schools will start from April 1\textsuperscript{st} 1949 and it is hoped that before the end of the financial year 1949-50. The entire area of Delhi province will be covered by such basic schools. (11)
Thus, Maulana was always in favour of quality education. He aimed to establish excellence at all levels from higher education to primary education.

Azad provided program of Basic Social Education especially for Villages.

In order to promote the said program of basic and social education with immediate effect and its utility villagers, it has been decided that these schools will not only be places of instruction for the village children but also serve as a centre of community life. They will provide instruction to children, adolescents and adults and will serve as a service place of recreation and sport. This will improve the economic status and for this purpose he initiated 12 point program in the scheme of social and basic education.

For extending social education as quickly as possible, educational melas were decided to be organized. During these Melas as well as by arranging visits and lectures of prominent public men, including educational films and radio programs were planned. Such melas have been arranged in Delhi in the month of November and at other places thereafter. (12)

Through his speeches Azad further tried to provide new dimension to education and religion in the following manner
On the occasion of this fourteenth session of the Central Advisory Board of Education, Azad in his speech said that "I accord my welcome to you historically speaking it is the fourteenth session, as thirteen have already been held, but to be accurate I think we should call it the Inaugural session of the Board. The first thirteen took place during British rule. On August 15th 1947 came to an end today we are assembled in a new India. I believe it will not be out of place to mention that the change in the political situation has greatly affected the temper and nature of the work, which we have undertaken and the scales in which the educational problems were weighed by this Board until now have grown out of date. New scales with new weights will have to be substituted. The dimensions of the national problems of the day cannot now be judged by the measurements which have been employed so far. The new aspirations of the New India will require fresh outlook and new measure to face its problems." (13)

Thus he tried to provide new outlook to Indian education.

He also stressed the importance of imparting training for the teachers. His thoughts in this respect can be evident in his speech he delivered as under:

Azad said that "The question is how to solve this problem. The greatest hurdle facing us is the lack of trained teachers. Per 100
children we will require a minimum of 9 lakhs of trained teachers for 30 million schools going children. If we want to break this vicious circle, we should not postpone our educational schemes simply because of non-availability of trained teachers.

The former GOI has set up a Central Advisory Board of Education. The educational plan of the Government included a proposal to establish a central Institute of Education located at Delhi. Such a scheme was finalized during the year 1945. The teachers trained at this Institute will naturally be employed in the teaching institutions in the centrally administered areas.(14)

Thus Maulana Azad had as perfect vision of teachers training program.

Maulana Azad in his speeches had also made useful suggestions for establishment of University Grants Commission in the following manner:

"I am glad to welcome you to the first meeting of the University Grants Commission. In accordance with one of the recommendations of the central Advisory Board of Education, the Government of India decided in 1945 to set up a University Grants Committee. The functions of this committee were confined to the three central universities and it was only an advisory board."
In 1952 the Govt. of India therefore decided to set up a reconstituted University Grants Commission with full time Chairman and full time Secretary and with enlarged membership. After the passing of the constitution by Central Government, it was entrusted with an important responsibility in higher education and coordination of facilities, maintenance of standards in the Universities etc.

The Government. Accepted recommendations. I am sure you will all agree that this will be a memorable decision and will have far reaching influence on the development of University Education in India. I am happy that the Prime Minister has taken much interest in the proposal to set up the University Grants Commission and agreed to participate in the first meeting, I will now invite him to address the Commission and give it to the benefits of his views".(15)

He stressed that Secondary education must be so fashioned that it will be the extended to majority of the people. (16)

Thus Maulana Azad was a sound educational communicator and his ideas were based on values and morals. When Maulana Azad became the Education Minister, within a year he wanted to improve higher education. For this purpose he introduced a several reforms. Several facilities were provided to
students in the Universities. He emphasized setting up a separate body for the coordination of facilities and standards. He will agree that the memorable decision and will have far reaching influence on the development of higher education in India. He suggested the education in India should be promulgated on the basis of basic elementary education and stress on technical education, higher education, agricultural education, which is the basic needs and requirements of the India.
Thus he had a clear vision of need based education.
He was focusing on the standards in University education in India in the following manner:
"I was in order to examine the existing defects and make recommendations for the remodeling of University education in conformity with the needs of free India. Radhakrishnan Commission which was appointed in 1948, made necessary changes in the academic, financial and administrative set-up of our Universities in new context. The aims and objects of University education were given special emphasis on the establishment of proper relations between the Universities on the one hand and the Central and State Govt. on the other."
The reform of University Education is important and urgent, but from the point of view of the present needs of the country, the
reforms of school education is even more important and urgent because unless and until schools employees are trained in a proper way, the higher education cannot be improved but remain unsatisfactory. Of the various stages of school education, the one which is most urgent need is the reformation in the system.

He further focused on the standards in University Education in India. In his speech he said that "I am glad to welcome you to-day to this conference. As you are aware our object is to discuss problems of Universities with special reference to the improvement of standards and coordination of facilities for higher education. It was my intention to call this conference in January, but on account of pressure of work this could not be done. I was in order to examine the existing defects and make recommendations for the reforms in Higher education, in conformity with the needs of free India." (17)

Azad had a perfect vision of Indian art and culture. In one of the conferences he in his speech said that "It gives me immense pleasure this afternoon to be in the midst of you the custodian of Indian art and culture. You are all engaged in the reconstruction of the country through the monuments of history and art that are to be used in various museums in this country. It is true that we have been able to utilize these resources for the advancement of our
education and culture. During the period of about 150 years of foreign domination we could not develop facilities to attend to the work of our own destiny. It is our foremost duty to set our house in order. National education is the most important item of societal and national life.

When we glance at the cultural history of the world we find that most of the countries commenced their history not earlier than the 8th to 7th century B.C. India, Egypt, and China, however can trace their history from most ancient times.

The development of the National Museums is an important part of our nation building program. I would request the organizers of this conference to keep constantly in view the need and linking up our art heritage with the spread of education. The National Museum can play an important part in educating the masses and the scholars also."(18)

Azad in his speech further said that "During the past two hundred years, Indian art objects have found their way to foreign in a very large number and we are distressed to note that owing to the poverty and ignorance of the people, important art objects and records have gone out of India. In the end I cannot keep expressing my great pleasure that a change and outlook has come about in our people and they are becoming more and more aware
and conscious about the cultural value and our antiquities. I was not impressed by the response of the people to the exhibition in Government House. With these few words I express my gratitude to you for having called upon me to associate myself with the important educational and cultural activities of your association to inaugurate of this conference."

Thus, he was also understood the value of art and culture. (19) Maulana Azad was having a vision for preservation of art and architecture of India. In his inaugural speech at one of such conference he expresses his views through his speech as under:

"I am glad to welcome you this All India Conference on Arts to be held under the auspices of the Central Government. In the past, India made valuable contributions to the cultural world, especially in the fields of literature, religious philosophy, architecture and the fine arts. While these achievements were due to the innate genius of the people, the encouragement and support extended by enlightened kings and other lovers of art and culture should not be over looked.

I may recall to your memory the steps which have been taken in recent years to ensure the preservation and enrichment of cultural heritage of our country through three academies, namely an
Academy of Arts and Academy of Architecture and Academy of Dance Drama & Music.

The object of these academies would be to develop and to promote related studies in the subjects with which they deal with a view to maintain the highest possible standard of achievements in the following manner:

(1) To encourage cultural education and research with particular reference to the preservation and development of traditional Indian culture in relation to such subjects as literature, architecture, sculpture, paintings, dancing, dramatic art and music.

(2) To organize archaeological and other cultural mission to foreign countries and generally to develop and extend existing cultural contacts – between India and other countries.

(3) To advise the Government of India and the provincial Government in regard to cultural matters.

(4) To coordinate with the universities in the development of activities in the purely cultural fields.

(5) To publish suitable popular literature on cultural matters and
(6) To organize archaeological and other cultural missions to foreign countries and generally to develop and extend existing cultural contacts between India and other countries. (Inaugural Speech at the India On Art, Calcutta, August, 29, 1949)

Thus, this shows a clear policy of Maulana Azad regarding protection of cultural heritage of India.

Azad’s study of Indian History was yet another feather in his cap. Some extracts of his speech at the Indian Historical Records Commission are worth noting. He said that “I have great pleasure in welcoming you to this 25th anniversary of the Indian historical records commission. During these 25 years, the commission has done valuable work of which you will find a brief record in the souvenir prepared by our team containing appreciation of the services rendered by many colleagues who are no more in our midst and also to welcome new members of the fraternity of historians who preserved our past – through their devoted and distinguished work.

I am particularly glad that on this occasion that we have among the representatives of other countries.

The aim of history is to find out the truth about the past. This is a common human quest and the presence of members of different
nations is a testimony that such can be carried out only through the co-operative efforts of men and women regardless of race, religion, or nationality.

Twenty five years is not a long period judged by the standard of history and yet the Indian History records commission had done valuable work of creating a new spirit of research. Among our historians members of the commission have contributed much to our knowledge of Indian past. They have also created a spirit of enthusiasm abroad and we have had in consequence many valuable studies by foreign scholars on various aspects of Indian History.”

Thus, the vision of Maulana Azad was perfect and was having clarity in communication of his ideas.

5.3: Communcition through letters etc.

After the communication of Azad through his speeches, now we will give details of Azad’s communication to various prominent personalitie in the form of telegrams/letters

The letter Azad sent to Mr. C. Vijaragh Avachartar sent on 27th May, 1973

“If, I say I am thankful to have received your kind letter, believe me it would hardly suffice to express my true feelings. I have felt something more than merely be thankful what could be the subject
of more happiness to me than to find such appreciative, high opinions of my humble services expressed by so venerable a person like you, who has contributed such life long services to the country and all the more I am endowed with the blessing of this prayers.

Even to this day I have not forgotten the very time when on the occasion of the Allahabad unity conference, I had requested you to stay a few days more.”

Letter sent by Azad to Nilakanthan Das on 27th Dec. 1938:

“Godavarish Mishra, Chitamani Mishra and Babu Rajendra Prasad have gone to Cuttack in connection with the Orissa tenancy amendment bill. It was decided that he will also go through the complaints against the hon’ble B.N. Das. It is a pity that he is not keeping good health and is still unable to undertaken any journey.

As this is a mater which can no more be delayed, I wish to expedite it but as it is difficult for me also to go to Calcutta on the 1st January 1939.

The permier will also come and the needful will be done here. Kindly let me know by which date you are coming here on, i.e. the 1st January or so that I may inform the premier club or you may inform him directly so that he may start on 31st instant for Calcutta”.
Telegram sent by Azad to Ranjit Pandit on 6th Sept. 1938, reads as under:

“Your Telegram Just receive tel No. 26th if necessary.”

Two Telegrams sent by Azad to Rajendra Prasad on 14th September, 1938:

“Bardoloi telephoned me after giving understand for coalition Ministry starting Shillong today, shall inform you later.”

Telegram sent on 29th May 1936:

“Owing to indisposition journey postponed, please decide Bhagalpur Gaya affair removing Muslim complaints which have perturbed Muslim nationalist, immediate remedy necessary please telephone me to night.”

Two letter sent by Azad to Pandit Jawaharlal Nehru as per details below:

March – 27 1940.

“My dear Jawaharlal

When on the 15th morning you landed me on the town the English version of my address I just skipped over it to from a general impression of the translation.

I have made a close study of the document, and the impression it had created in my mind compels me to shake off my usual reserve
for the moment and offer my sincere tribute to your first-rate intellect and exceptional talents.

Your mastry over English extends far beyond what I imagined until now, I do say some of the most accomplished, men of our times could hardly undertake to perform a task of such a magnitude in so many days whereas the task you had just undertaken a few hours before and that too, without any special effort.

Translating in a way, is much more difficult then composing in original. It is by no means easy to maintain the literacy content of the original writings and at the same time convey through translation, the literary style of the writer. Only a person having a command over both the languages could have attempted such a task. What particularly strikes me in your translation is the fact that not a single word of the original has suffered through it and you have developed a Urdu literacy style so successfully in English that I should not be surprised if it occurs to the readers that the original was English and not Urdu.

An equally impressive feature is your remarkable grasp of the architecture and imagination from which the details flow.

You have perfectly visualized my imagination which gave form and shape to my sentences and composition. In fact you had reflected a full picture of my theme when you started translating survey,
which was tremendous task especially when my own composition could not directly assist you.

Saton Par Safay Parh K badd - ba Mushkil is quadqr. Bataney per mustanand hot hai Now- ba mushkil is the key word of my metaphorical expressional while maintaining the background of my metaphor.

What I wanted to convey through ba mushkil is that your expanded phase brings out the meaning with greater emphases, and I must convey that your version is more apt than mine. There is just to mention many things. I except to reach Allahabad, probably on the 30th. I and hope you will be staying in Allahabad’

“My Dear Jawaharlal Nehru:

When cabinet discussed the University Grants Commission Draft Bill, you had suggested that before presenting it before the Parliament, it should not be sent to the University for their recommendations.

After thinking it over I feel that it is unnecessary to send the draft Bill, again to the University. If so, the result will be that a matter which has been considered as settled will once again be subjected to unnecessary discussion.
As per our discussion, I had called all the Vice-Chancellors to discuss the Bill. After two days of deliberations, they passed three resolutions on the basis of which, the bill has been drafted in accordance with those resolutions.

The Vice-Chancellors do not expect to be consulted again. They know that the bill will be passed and University Grants Commission will be continued.

In this regard there is one basic question to consider i.e. the state of the University is quite deplorable both academically and administratively. The important changes should be made forthwith and if they are not made effectively, it will have adverse effect on national life. According to the Constitution University education is the responsibility of the Center and if an independent body is formed. For this purpose if you feel that Government should makes a move, if and when each and every Vice-Chancellor is in agreement. Let me say that such a consensus is impossible. There are several individual Vice-chancellors and members of the executive who are responsible for the problem at the Universities and who will never agree to my reforms. It is useless to return the Bill again to the University Education Reform or drop the bill altogether.”
The following letter published in The Amrit Bazar Patrika on 14th July 1940, in which contraverscy between Azad and Jinnah is evident:

“Mr. M.A. Jinnah president of the All India Muslim League has released to the press the following telegram exchanged between him and the congress president Maulana Azad at Bombay on July 12, 1940:

I am of the opinion that there should be national Government and the ideology of league that there should be provincial Government as well as national Government. I am not agreeing with it. Your telegram cannot reciprocate confidence and I refuse to discuss with you through correspondence or otherwise as you have completely lost the confidence of Muslim in India, can’t you realize that you are a Muslim.

You represent neither Muslim nor Hindu. The congress is a Hindu body if you have a self – respect, resign at once. You have completely lost the confidence of your own people and you have hopelessly failed to represent Indian Muslims.”

Comment:

Mr Jinnah, the president of All–India Muslim League and Mr. Azad in a press release indicated that the confidential statements that Delhi resolution of the Congress definitely means by the National
government. Jinnah was not agreeable to it and hence Maulana said that if so Mr. Jinnah should please clarify by wire, Mr Jinnah responded and communicated his refusal for the proposal and even he communicated that his refusal to discuss the said issue with Azad. Finally Jinnah advised Azad to resign from the Congress.
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